

Adiyongal Thirumadal

ISSUE 17

A SYDNEY ANDAL GROUP NEWSLETTER

OCT 2016

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

To celebrate Emperumaanaar's 1000th year, Sydney Andal Group has planned to organise upanyasam, dance and music as below. Devotees may please send their suggestions to us. Exact program dates will be announced closer to events.

Feb 11th - **Sri U Ve Devaraja swamy** - upanyasam

Mar 25th - **Smt Nikhila Kiran and group** – dance program

Apr 8th - **Smt Bhavani Govindan and group** – music program

May 1st Spl celebration for Udayavar 1000 Thirunakshathiram at SVT

Bala Kaimkarya Seva is conducting various competitions / workshops to commemorate Emperumaanaar's 1000th year (details on last pg).

Brahmotsavam pathrikai and chanting schedule are attached at the end of this madal. All Sydney Andal bhagavathas are requested to take part in this divya prabandha seva goshti.

Devotees may please note that regular Eramanusa Nootranadhi chanting is going on every Tiruvadirai 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 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.

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

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



Note the date in Aug

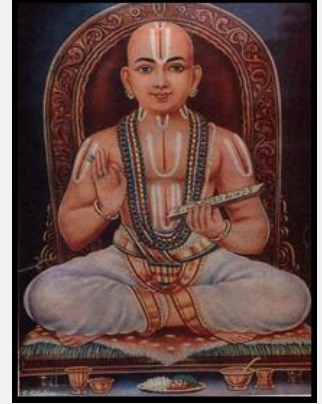
02 Oct Navarathri Aarambam

10 Oct Saraswathi Pooja

11 Oct Swami Desikan

Thirunakshatram

11 Oct Vijaya Dasami



rAmAnuja dhayApAthram jnAna
vairAgya bhooshaNam|
srImath vEnkatanAthAryam
vandhE vEdhAnthA dhESikam||

Introduction

We covered the eighth pasuram in the last session. Let us continue with the ninth pasuram.

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 friends to join her.

Overview

In the first pasuram of Tiruppavai, Andal focussed on the "Ashtakshara" mantram and celebrated it.

In the second pasuram, she shifts her attention to the Dwaya mantram (Mantra Rathnam) and points out who qualifies for such anushtanams (observance) and the code of life after Saranagati.

In the third pasuram, she elaborates on the powerful message of Charama Slokam of GeethAchAryan.

In the fourth pasuram, Godha and Her friends sing in praise of "God VaruNA, the God of rains" and request Him to bless them with copious rains for the Margazhi vratham observance.

In the fifth pasuram, it is explained that all our sins will vanish like a blade of grass thrown into fire when we sing in praise of Krishna and worship Him.

From the sixth to the fifteenth paasuram, Bhaagaavtha ThirupaLLiyezucchi (awakening of the devotees of Lord Krishna) are covered. Ten important bhakthais deeply involved with KrishNa anubhavam are woken up to participate in the Paavai nOnbhu. Each of the Ten important devotees of KrishNa are awakened with one paasuram (6-15).

In the sixth pasuram, the first one to be awakened is a young Gopi who is a novice in devotion to and love for KrishNa.

In this seventh pasuram, Andal wakes up her second companion who is still in bed, though she is a KrishNa devotee and has leadership qualities but has forgotten her responsibility temporarily.

In the eighth pasuram, the 3rd of the 10 wake-up pasurams, the gopika is one who is full of bhagavath abhimAnam, who wishes for all of the gopikas to come and wake her up, and who is sought by Krishna.

According to Sri P.B Annangaracharya swami of Kanchipuram, in the sixth pasuram, Andal wakes up Periazhwar and in the seventh pasuram it is Kulashekaraazhwar who is being woken up.

The eighth pasuram is supposed to wake up Nammazhvar, the leader of prapannas. Nammazhvar was the one who had the curiosity about Krishna. Parasara Bhattar, one of our earlier Acharyas, describes Nammazhvar as one who, soon after he was born, cried "Krishna! Krishna!". He was born with an impelling urge to have the darshan of Krishna – Rishim Jushaamahe Krishna Trishna Tatva Mivoditam.

The ninth pasuram is supposed to wake up Tirumazhaisai Azhwar from Dhyanyoga.

Pasuram 9 – Thoomani Maadathu

Raga: Hamir Kalyani

Talam: Adi

tūmaṇi māḍattu ccurṛum vilakkeriyat*

dūpam kamaza ttuyil aṇaimēl kaṇṇaḷarum*

māmān magalē! maṇi kkadavam tāḷ tiravāy*

māmīr! avalai ezuppīrō* un magal tān

ūmaiyo anṛi cceviḍō anandalō*

ēma pperunduyil mandira ppattālō*

māmāyan māḍavan vaikundan enṛenṛu*

nāmam palavum navinṛēlōr embāvāy (9)

తూమణి మాడత్తు చ్చుర్ఱుం విలక్కెరియత్*

దూపం కమజ్జ త్తయిల్ అణైమేల్ కణ్ణవలరమ్*

మామాన్ మకలే! మణి క్కదవం తాళ్ తిఱవాయ్*

మామీర్! అవణై ఎఱుప్పీరో* ఁన్ మకన్ తాన్

ఁణమెయో అన్ఱిశ్ చెవిడో అనందలో*

ఁమప్ పెరుందుయిల్ మందిర ప్పట్టాళో*

మామాయన్ మాదవన్ వైకుందన్ ఎన్ఱెన్ఱు*

నామం పలవుం నవిన్ఱేలోర్ ఎమ్బావాయ్ (9)

తూమణి మాడత్తు చ్చుర్ఱుం విలక్కెరియత్*

దూపం కమజ్జ త్తయిల్ అణైమేల్ కణ్ణవలరమ్*

మామాన్ మకలే! మణి క్కదవం తాళ్ తిఱవాయ్*

మామీర్! అవళ్యే ఎఱుప్పీరో* ఁన్ మకన్ తాన్

ఁణమెయో అన్ఱి చెవిడో అనందలో*

ఁమ ప్పెరుందుయిల్ మందిర ప్పట్టాళో*

మామాయన్ మాదవన్ వైకుందన్ ఎన్ఱెన్ఱు*

నామం పలవుం నవిన్ఱేలోర్ ఎమ్బావాయ్ (9)

తూమణి మాడత్తు చ్చుర్ఱుం విలక్కెరియత్*

దూపం కమజ్జ త్తయిల్ అణైమేల్ కణ్ణవలరమ్*

మామాన్ మకలే! మణి క్కదవం తాళ్ తిఱవాయ్*

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ఁమ ప్పెరుందుయిల్ మందిర ప్పట్టాళో*

మామాయన్ మాదవన్ వైకుందన్ ఎన్ఱెన్ఱు*

నామం పలవుం నవిన్ఱేలోర్ ఎమ్బావాయ్ (9)

On the gem studded balcony, Surrounded by long-stemmed lamps, With incense burning, you, who lies on the soft mattress, My uncle's daughter! Open your jewelled doors! Dear Aunt! Wont you wake her up? Is your daughter dumb? Perhaps deaf or lost her senses? Why this great sleep? Is she under a spell? Supreme Enchanter ! Lakshmi's Lord ! And such names we have invoked. Oh my maidens!

Commentary (Swapadesam)

In the previous Tirupavai Pasurams, Andal and Her fellow gopis paid obeisance to the pancha (five) states of Bhagavan while waking up a novice devotee:

- (1)" Vitthinaï"--> Para VaasudEvan at Sri Vaikuntam
- (2)"VeLLattharaviRRuyil amarntha-->VyUham at Milky Ocean
- (3) Sakatam Kalakkazhiya KaalOcchi--> Vibhavam (KrishNan)
- (4) PuLLarayan Koilil--> Archai (Sri VilliputthUr)
- (5) ULLatthu KoNDU--> Haarthan or antharyAmi Brahmam

In this seventh Pasuram, Andal pays tribute to Sriman NaarAyaNan as the Para Devathai (Supreme One)

In the eighth pasuram, Andal awakens another Utthama Adhikari (Kothukalamudaya Paavai) who is like a Mukta jeevan and asks her to join the Bhagavatha goshti.

In the ninth pasuram, Andal is waking up another great devotee of Lord Krishna and like a nithya mukhtar and entreats her to join the group.

Inner Meaning

MaamAn mahaLE: By addressing the sleeping girl as the daughter of the uncle, dEha sambhandham is indicated. MaamAn is also the SadAchAryan , who is more important than Father, Mother and all BhandhUs. MaamAn MahaL is the antharanga sishyan of that AchAryan

ThoomaNi maadatthu suRRum ViLakkeriya: The Gopis move to another house, which was that of a wealthy lady. One could see things enmeshed in precious gemstones (ratna and mani). Mangala deepams

were lit all around and the glitter of the wealth resembled sunshine. Seats and beds that were prepared for Kannan were beautifully decorated. Since it was brightly decked, they could see their friend inside the house. Amidst the surroundings filled with rich fragrance. The place from where there is an unhindered view of the environs is called Maadam. MaNi Maadam connotes the Maadam made luminous with nava vidha (nava rathna) sambandhams.

SuRRum ViLakku Yeriya: ViLakkeriya refers to the JnAna deepams shining in that ThoomaNi Maadam. All of these pasuram passages relate to the Sakala Shasthra Bheeja Bhutha "AkAra Vaachyan", Sriman NaarAyanan.

DhUpam kamazha Thyuil anai mEl kaNN VaLarum: Having been blessed with (1) Jnanam (2) AnushtAnam and (3) VairAgyam, this adhikAri is resplendent with the practice of Nithya , naimithika KarmAnushtAnams and the Jnana chakshus that is expanding day by day

MaamAn MahaLE ! MaNik Kathavam ThALL thiRavAi: The most precious esoteric meanings are kept under lock and key by SadAchAryAs until the Sadh-sishyan earnestly begs for their Upadesam. Then, the SadAchAryan unbolts the lock of the gem-studded door blocking that jnanam

Maamlr avaLai yezhupplrO ? Unn MahaL thaann UmayO ? anRic cheviDO? ananthalo: Maamlr "is also as an address to MahA Lakshmi (Lakshmi SambhOdhanam). Maamlr also stands for AchAryAs and their AchAryAs. The appeal is made to them to instruct this adhikAri on Brahma Vidhyai and prepare them for kaimkaryam. After receiving this parama MangaLa UpadEsam from AchAryAs, the adhikAri becomes deaf (to others blaming them), dumb (to criticising others) and blind (to seeing dosham in others).

Unn mahaL thAnn Aanathalo?: "ananthal" can be interpreted as Gharvam or Justifiable pride based on the knowledge that this Utthama adhikAri being keenly aware of his aakinchanyam (helplessness), ananya gathithvam (having no other recourse except the Lord) and MahA VisvAsam (Total faith in the Lord).

Yema Perum Thuyil Manthirapattalo?: Are You under the spell of incantation of a Manthram? Are You bound still by a Manthra PrayOgam? This Utthama adhikAri is under the spell of ashtAksharam.

Maamayan Madhavan Vaikunthan Yenrenru Naamam Palavum Navinru- The Big Gopa KumAran, Maa+ aayan = that Gopa KumAran associated with MahA Lakshmi (Maa sabdham of MaalOlan, Maadhavan); He is thus Sriya: Pathi (3) maa+ aayan = maa being "not " and aayan meaning " a cowherd boy ". Our Lord is not a Aayan (not born in the cowherd clan) but is MahA VishNu incarnating as GopAlan for Dharma Samrakshanam.

Maadhavan Vaikunthan yenrenRu naama palavum navinRu: EmperumAn's sankalpam makes us remember Him or forget Him. When the Sahasra- Naamams of the Lord are recited, all anishtams(inauspiciousness) are removed. Hence learning about and reciting His many Naamams (Naamam palavum naavinRu) like MaamAyan, Maadhavan, Vaikunthan and others gives one the parama sukham of immersion in the blissful ocean of Bhagavath anubhavam in a state of "anyath kimchith karthum dhrashtum smarthum" (not being able to do anything, see anything or think of anything).

Here Andal remains blind in seeing the mistakes of others, remains dumb when it comes to accusing others and remains deaf when it comes to hearing ill about others and preaches that if the sahasranamam of the Lord is recited every day, then that shall increase one's devotion towards Paraman and bring in all round happiness, at the same time driving away all evil deeds.

Previous Articles

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

Andal tiruvadigale saraNam | Sri Krishnanin tiruvadigale saraNam

Varththai 19

19. அவன் தெய்வம் என்றேனோ மண்டோதரியைப் போலே

19. avan dheyvam enREnO maNdOdhariyaip pOIE

Mandodhari was the wife of Ravana and his queen. She was the daughter of Maya, the architect of the devas. She was also a great pativrata. When Ravana captured Sita and brought Her to Lanka, she advised Ravana that it was a great mistake to kidnap Her and that it would lead to great destruction. She also advised him to seek Rama's friendship. Ravana did not listen to her and eventually went into war with Rama and Lakshmana. As we all know in the end, he was defeated and killed by Rama. His many wives then came to the battlefield and cried over his dead body. At that time, Mandodhari said the following: "Rama is not just an ordinary human being. It is Sriman Narayana who carries the divine weapons of Shanka and Chakra that killed you. You did not listen to the good advise I gave you. The improper desire that you had for the great pativrata Sita is what caused this end. There is no doubt that Sri Vishnu came down as Rama and killed you". Thirukkolor Ammal is asking "Am I capable of understanding avatara rahasya and talking about it like Mandodhari did?"

Varththai 20

20. அஹம் வேத்மி என்றேனோ விசுவாமித்ரரைப் போலே

20. aham vEdhmi enREnO visvAmithraraip pOIE

This time Pen Pillai quotes from Ramayana. When Ram was quite young the sage Vishvamitra came to king Dasaratha's court. The king received him with great honor and promised to fulfill his desire. The sage then asked Dasaratha to send Sri Rama with him to defend the sage's yaga from the rakshasas who were disturbing it. The king replied that Rama was very young and would not be able to accomplish that task and that he could come himself instead. He said Rama is so young His eyes shut down at sunset. Vishvamitra replied: "O King! I know Sri Rama. He is capable of defeating the rakshasas. Only those who do penance like myself and Vasishta truly know who He is. Understand that my words are nothing but the truth."

aham vedmi mahAtmAnam rAmam satya parAkramam
vasishTopi mahAtejA ye cheme tapasistithA:

Vasishta agreed with Vishvamitra and asked the king to send Rama and Lakshmana along with Vishvamitra. The king agreed and the two princes went with the sage and helped protect his yaga against the likes of Tataka and Maricha.

Thirukkolor Ammal is asking "Am I capable of understanding the truth and speaking it like Vishvamitra did?"

Is Sanyas Righteous?

People started to debate if it was proper for Ramanuja to take sanyas. There were three main reasons why Ramanuja took sanyas.

- i) Tanjammal's treatment of Thirukachi Nambi when he came home for lunch
- ii) turning the old brahmin away saying there was no food when there was food left.
- iii) Picking quarrel with his guru's wife resulting in his guru leaving kanchipuram.

We understand that these were the reasons why Ramanuja got dejected. But these are not small incidents. Hurting his Guru, denying Ramanuja a chance to eat the food remnants of a great devotee, Thirukachi Nambi and refusing to give food to an old hungry brahmin caused deep hurt in Ramanuja. If a wife aligns herself to her husband, it is possible to live with her under any circumstance. If she behaves and acts in a diametrically opposite direction, her husband has no choice but to take sanyas. If a person is not given the freedom to do good deeds, he will not be able to attain his life's goal.

From Tanjammal's point of view, she had love and affection for Ramanuja and took good care of him. She was steeped in the traditional practices and could not see the broader perspective. Also during those days, any deviation from traditional practices were not tolerated by the community.

Many attempts by Ramanuja to correct Tanjammal to change her approach did not yield results.

Also it is not possible to contain the knowledgeable and divine Ramanuja, who had come to establish vaishnava sidhantha within a narrow circle of community practices.

In course of time, people who were arguing differently realised Ramanuja's greatness and that he has come with a mission and not born to lead a normal life. His marriage to Tanjamal was just one of the corner stones to change his path. Ramanuja who was a disciple of Yadava Prakasa, an advait (who believes in non duality) did not agree with his guru on many aspects. This was mentioned in the earlier chapters. Ramanuja firmly believed that only Lord Varadaraja can be his guru. Also in those days, it was not necessary for a guru to accompany a person to take sanyas. Ramanuja therefore went to Lord Varadaraja for taking sanyas. Perumal through his priests acknowledged the sanyas and directed him to stay in the mutt near the eastern entrance.

Moreover, Ramanuja who was devoid of any desire for land, gold or women was a fit person for taking sanyas. Scholars therefore acknowledge that taking Sanyas in that state of mind is righteous sanyas.

Becoming a Guru's Acharyan

Ramanuja glowed brightly like the Sun and attracted the young and old, men and woman, educated and illiterate. Dasarathy (Mudali Aandaan), his sister's son became his first disciple. Illustrious Koorathu Alwar, endowed with good qualities and extraordinary abilities also became his disciple. It will be a feat for the eyes to watch Ramanuja, Mudali Aandaan and Koorathu Alwar in discussion with a wheel and conch on their shoulders and Thiruman kappu (Poundaram) on their fore head. All the devotees will get absorbed watching this discussion.

One day Yadava Prakasa's mother on the way to the temple saw Ramanuja. His divine form and qualities captivated her and deeply felt that Yadava Prakasa should resort to his feet and become his disciple. It may be recalled that

Yadavaprakasha was the guru for swamy Ramanuja in his schooling days. She went home and told Yadavaprakasa about Swamy Ramanuja's greatness and wanted him to become Ramanuja's disciple. Yadava Prakasa straight away refused and told his mother that it was not possible for him to become a disciple of his very own disciple. His ego prevented him from even entertaining that thought and felt that it was below his dignity to accept him as guru as swamy Ramanuja himself was his disciple for a long time.

Though he refused his mother's suggestion, Yadava Prakasa became restless and remembered how Ramanuja used to contradict him when his explanations did not gel with the real intended meanings for some of the vedantic verses and scriptures. He also remembered that the evil spirit possessing the princess would only acknowledge Ramanuja's greatness and belittled him about how he became a teacher. Only Ramanuja was successful in curing the princess. Further he was not satisfied with the Advaita philosophy that he was following and was in a dilemma. He therefore went to Thirukachi Nambi and solicited his advice.

Thirukachi Nambi asked him to consider Ramanuja as a divine master (maha purusha) and asked him to resort to Ramanuja as his guru for he would benefit a lot in this world and also the next world. Yadava Prakasa thought it was an absurd idea and went home. That night he had a dream in which a saint appeared and told him to follow the advice of Thirukachi Nambi.

Next morning Yadava Prakasa went to the mutt where Ramanuja was staying. Ramanuja was very much pleased to see his guru and offered him a seat with great reverence. In his saffron robes and with his thiruman kappu on his forehead and the shanku charka mudras on his shoulders Ramanuja had a divine disposition. Yadava Prakasa's ego melted and he looked at Ramanuja with admiration.

To clarify some of his doubts, he asked Swamy Ramanuja whether there were any convincing evidence in sastras for wearing thiruman kappu and for initiating the insignia of sanku chakram on the shoulders. Swamy Ramanuja turned to Kurathazvar and instructed him to clarify Yadava Prakasa's question. Then Kurathu alwan told Yadava Prakasa that since Lord Krishna says that among Vedas He is Sama veda!, he would clarify yadava Prakasa's doubts using Sama veda. He said that Sama Veda specifies that Brahmins should emboss Sanku and Chakram on one's shoulders apart from wearing a sacred thread, to get the blessings of Lord Brahma. Moreover, Thiruman kappu symbolises the lotus feet of Lord Vishnu and His consort Laksmi. He established that Narayana is the eternal god and attaining Him is the only goal in life. He further clarified that surrendering to Him is the only way to attain Him. He also established that only Lord Sriman Narayanan can grant moksha for those who surrender to Him. He also gave further proof from other scriptures. Yadava Prakasa was spell bound and fell at the feet of Ramanuja and beseeched him to forgive all the sins he had committed against Ramanuja.

He prayed to accept him as his disciple and show him the right path. Ramanuja hugged him with affection and initiated him to Sanyas ashram after performing the Pancha samskaras. He gave him the name Govinda Jeer and told him that he had become purified like a crystal. He then told him to write a book on the topic, "The duty of sanyasis." At the age of eighty Yadava Prakasa wrote the book "Ethi Dharma Samuchayam," and dedicated it at the feet of Ramanuja.

(to be continued...)

விஷ்ணுவின் 10 அவதாரங்கள் உணர்த்தும் மனிதனின் வாழ்க்கை

1. **மச்ச அவதாரம்** - தாயின் வயிற்றிலிருந்து ரத்தமோடு ரத்தமாய் நீந்தி வந்து பிறந்தது மீன்.
2. **கூர்ம அவதாரம்** - மூன்றாம் மாதம் கவிழ்ந்து தலை தூக்கி பார்ப்பது ஆமை.
3. **வராக அவதாரம்** - ஆறாம் மாதம் முட்டி போட்டு நான்கு கால்களில் நிற்பது பன்றி.
4. **நரசிம்ம அவதாரம்** - எட்டாம் மாதம் உட்கார்ந்து கையில் கிடைத்ததை கிழிப்பது நரசிம்மம் .
5. **வாமண அவதாரம்** - ஒரு வயதில் அடிமேல் அடி வைத்து நடப்பது வாமணன்.
6. **பரசுராம அவதாரம்** - வளர்ந்த பின் தாய் தந்தையருக்கு கடமையாற்றுவது.
7. **ராம அவதாரம்** - திருமணம் ஆகி ஒருவனுக்கு ஒருத்தி என கற்பு நிலையில் குடும்ப கடமையாற்றுவது.
8. **பலராம அவதாரம்** - இல்லறவாசியாய் உடன் பிறந்தோர், சுற்றத்தார், ஊர், உலகோர்க்கு கடமையாற்றுவது.
9. **கிருஷ்ண அவதாரம்** - முதுமையில் பற்றற்று இறை உணர்ந்து அடுத்த சந்ததிக்கு உபதேசித்து வழிகாட்டுவது.
10. **கல்கி அவதாரம்** - இறைநிலையில் ஒன்றி கலந்து எல்லாவற்றிலும் தன்னையும், தன்னுள் எல்லாவற்றையும் காணும் அறிவின் முழுமையாம் முக்தி பெறுவது.

காரேய் கருணை ராமானுஜா

கார் எனப்படும் மழையானது நல்லவர்தீயவர்-, உயர்ந்தவர்தாழ்ந்தவர்-, ஏழைசெல்வந்தன்-, காடுமேடு எனப் பாராது எல்லாருக்கும் சமமாக பெய்யும்அதுபோன்று முநீபகவத் ராமானுஜர் ஜாதி ., மொழி, இனம் கடந்து எல்லோருக்கும் திருமந்திர உபதேசம் பண்ணினார் அதனால் அவரை காரே . கருணை இராமானுஜர் என்று அழைக்கப்படுகிறார்

ஸ்ரீமந்நாராயணன் மஹாவிஷ்ணுவாக அவதரித்தபொழுது ஆதிசேஷன் ஆகவும் ஸ்ரீமஹா விஷ்ணு ஸ்ரீராமனாக அவதாரம் செய்யும் போது ஆதிசேஷன் ஸ்ரீராமரின் தம்பி லட்சுமணனாக அவதாரம் செய்தார் ஸ்ரீமஹாவிஷ்ணு கிருஷ்ணாவதாரத்தில் கண்ணனாக அவதாரம் செய்தபோது . ஸ்ரீஆதிசேஷன் ஸ்ரீகண்ணனின் தமையனாக பலராமராக அவதாரம் செய்தார் என்று அவதார பெருமை நமக்கு அளிக்கின்றது கலியுகத்தில் மஹாவிஷ்ணு திருவரங்க பெரியபெருமானாக .

அவதரித்த போது பிராட்டியும் ஸ்ரீரங்க நாயகியாக அவதாரம் செய்தார் என்று நம் ஆழ்வார்கள் பரமாச்சாரியர்கள் கூறுவார்கள்ராமாவதாரத்தில் லட்சுமணராகவும் ., கிருஷ்ணாவதாரத்தில் பலராமனாக அவதரித்த ஆதிசேஷன் கலியுகத்தில் பூதபுரி என்ற திவ்யகோத்திரம் ஸ்ரீபெரும்புதூர் ஆசுரி வம்சத்தில் கேசவ சோமயாஜியாண்டான், காந்திமதி என்ற அம்மையார்க்கு குமாரனாக பிறந்தார்இராமானுஜரே இளையாழ்வார் ., திருப்பாவை ஜியர், பாஷ்யகாரர், எதிராஜர், உடையவர், எம்பெருமானார் திருவாடி பூரத்தில் அவதாரம் செய்த ஸ்ரீஆண்டாளுக்கு தமையனராகவும், திருமலை ஸ்ரீநிவாசனுக்கு திருவிலச்சனை அளித்து அப்பனுக்கு சங்கு, ஆழி அளித்து திருவேங்கடமுடையானுக்கு ஆசாரியராக இருந்தவர் நம் ஸ்ரீமத் இராமானுஜர் இவர் . இருப்பாதங்களைப் பற்றி நாம் மோகூத்திற்கு ப்ரார்திப்போம்

தசவித வைஷ்ணவர்கள்

ஸ்ரீவைஷ்ணவத்தில் ஸ்ரீவைஷ்ணவர்கள் பத்துவிதமாக பிரிக்கப்பட்டுள்ளனர். அவை:

1. அத்வேஷி :-

விஷ்ணுவின் பேரிலும் அவனது அடியார்களிடத்திலும் துவேஷம் கொள்ளாமல் (வெறுப்பு) இருப்பவன் அத்வேஷி

2. அனுகூலன் :-

அத்வேஷியாக இருப்பதோடு, வைஷ்ணவர்களோடு நட்புடன் நடந்துகொள்வது, பெருமாள் கோவிலுக்கு செல்வது, உற்சவங்களில் கலந்து கொள்ளுதல், அடியவர்களை போற்றுவது, அவர்களுக்கு மரியாதை செய்து உபசரிப்பது, மற்ற வைஷ்ணவர்களோடு இணைந்து செயல்படுவது , இவை எல்லாவற்றையும் விருப்பத்துடன் செய்பவன் அனுகூலன்.

3. நாமதாரி :-

முன்சொன்ன குணங்களோடு மஹாவிஷ்ணுவின் ஆயிரம் திருநாமங்களில் ஒன்றைத் தன் பெயராக வைத்திருப்பவன்.

4. சக்ராங்கி :-

மேலே சொன்ன மூன்றோடு , வேத சாஸ்திரங்களில் சொன்னபடி மஹாவிஷ்ணுவின் திவ்ய ஆயுதங்களான சங்கு சக்கர சின்னங்களை ஆச்சார்யன் மூலமாகத் தன் தோள்களில் தரித்து, திருமண் காப்பு தரித்து இருப்பவன்.

5. மந்திரபாடி :-

முன் சொன்ன நான்கோடு, சகல ஜஸ்வர்யங்களையும் கொடுக்கவல்ல, பகவத் மந்திரமான திருஎட்டெழுத்து மந்திரத்தை ஆச்சார்யன் மூலமாக உபதேசம் பெற்று, ஜபித்து காரியசித்தி பெறுபவன்.

6. வைஷ்ணவன் :-

மேலே சொன்ன ஐந்தையும் மேற்கொண்டு, ஐம்புலன் இன்பங்களையும், இதர தேவதைகளை வழிபடுவதையும் விட்டவன், மோக்ஷம் அடைவதற்கு உரிய வழிகளான கர்ம ஞான அல்லது பக்தி மார்க்கங்களை கடைபிடிப்பவன்.

7. ஸ்ரீவைஷ்ணவன் :-

முன் சொன்ன ஆறையும் கடைப்பிடித்து, ஒழுகுகின்ற எண்ணையானது பிசிறு இல்லாமல் ஒழுகுவது போல, சிந்தனையானது வேறு நினைவு இல்லாமல், சிந்தாமல் சிதறாமல் ஸ்ரீமந் நாராயணனை மட்டும் மனதில் நிறுத்தி , அவனை மனதில் நிலைநிறுத்தி தியானிப்பவன்.

8. ப்ரபந்தன் :-

மேலே சொன்ன ஏழு தகுதிகளோடு, பகவானை அடைவதற்கு பிரபத்தி நெறியாகிய சரணாகதியே தகுந்தது என்று பிரபத்தியை கடைபிடிப்பவன்.

வேதசாஸ்திரங்களில் கூறப்பட்டுள்ள

கர்ம ஞான பக்தி யோகங்களை கடைபிடிப்பது கடினமானது, அப்படியே கடைபிடித்தாலும் பகவானை அடைய பலபிறவிகள் எடுக்கவேண்டி வரும்.

ஆகையால் சரணாகதியின் மூலமாகவே பகவானை அடையப் பாடுபடுபவன்.

9. ஏகாந்தி :-

முன்சொன்ன எட்டு தகுதிகளோடு, எம்பெருமானை அடைய தான் மேற்கொள்ளும் சரணாகதியும் ஏற்றதல்ல என்று முடிவு செய்து, அந்த பகவானையே உபாயமாகப் பற்றிக்கொள்ளுபவன்.

10. பரம ஏகாந்தி :-

மேற்சொன்ன ஒன்பது தகுதிகளோடு பகவானை அடைய சரணாகதி மேற்கொள்ளுவதும், பகவானை உபாயமாக பற்றிக்கொள்ளுவதும் கூட கடினமானதுதான் ஆகவே நமக்கு நல்லவழிகாட்டியாக .

இருக்கும் நல்லதொரு ஆச்சார்யனை சரணமடைந்து, அவர் மூலமாக எம்பெருமானை அடையலாம் என்று முடிவு எடுப்பவன்.

மேலே சொன்ன பத்துவிதமான வைஷ்ணவத் தகுதிகளில், முதல் ஆறு தகுதிகளை ஆச்சார்யனிடம் பஞ்சசம்ஸ்காரம் பெறுவதின் மூலமாக அடைந்து விடலாம், ஆச்சார்யனிடம் சங்க சக்கர முத்திரைகளை பெறுவதன் மூலமாக சக்ராங்கி ஆகலாம், தாஸ்யநாமம் பெறும்போது நாமதாரி ஆகலாம் இதன் பிறகு மற்ற ரகஸ்யத்ரயம் பெறும்போது மந்திரபாடி ஆகலாம் . மீதமுள்ள . தேவதைகளை வழிபடுவது தானாகவே நின்று போவதால் வைஷ்ணவனாக ஆகலாம் நான்கையும் நாம் முயற்சி செய்து அடைந்துவிடலாம், மேலோட்டமாக பார்த்தால் சுலபமாகத் தோன்றும். ஆனால் உண்மையாக கடைப்பிடிப்பதுதான் முக்கியம் . ஆகவே நண்பர்களே இதுவரை பஞ்சசம்ஸ்காரம் பெறாதவர்கள் நல்ல முமுகூவாக இருக்கும் !

ஆச்சார்யனை சரணம் அடைந்து பஞ்சசம்ஸ்காரம் உடனடியாக பெற்றுக்கொள்ளுங்கள், பிறகு பார்ப்போம் என்று தள்ளிப்போடாதீர்கள், மின்னின் நிலையில் மன்னுயிர் ஆக்கைகள். இனி வரப்போகும் கலிகாலம் கொடுமையாக இருக்கும்ஆகவ .ே எம்பெருமானார் சம்பந்தமுள்ள நல்லதொரு ஆச்சார்யனிடம் உடனே சரணம் அடையுங்கள்.

ஆழ்வார் எம்பெருமானார் தேசிகன் திருவடிகளே சரணம்.

கிருஷ்ணர் வெண்ணெய்யைத் திருடியது ஏன்?

கண்ணன் கடவுள்தானே அவன் நினைத்தால் பாற்கடலையே வெண்ணெய் கடலாக மாற்ற முடியாதா? அப்படியிருக்க அவர் ஏன் பூலோகத்திற்கு வந்த போது அடுத்தவர் வீட்டில் வெண்ணெய்யைத் திருடித் தின்ன வேண்டும்?

பாலைத் தண்ணீரில் விட்டால் தண்ணீருடன் கலந்து விடும் வெண்ணெய்யோ தண்ணீரில் . ஆகவேதான் அவர் பாலைத் திருடாமல் வெண்ணெய்யைத் திருடினார் .ஒட்டாமல் மிதக்கும்?

வெண்ணெய் என்பது மோரிலிருந்து கடைந்தெடுக்கப்படுவது அதாவது அதுதான் பாலின் . இந்த உலகம் நிரந்தரமானதல்ல .சாராம்சம், வைகுண்டலோகமே நிரந்தரம் என்பதை உணர்ந்து, இந்த உலக வாழ்க்கையில் ஒட்டாமல் வெண்ணெய்யைப் போலிருந்தால் கிருஷ்ணர் அப்படிப்பட்டவர்களைத் திருடிச் செல்வார்.

இந்த உலக வாழ்க்கை நிரந்தரமானது என்று எண்ணுபவர் தண்ணீரில் கலந்த பாலாக இருக்கின்றனர்.

வெண்ணெய்யைப் போன்று எப்படி உலகத்தோடு ஒட்டாமல் வாழ்வது? ஒரு வாத்து தண்ணீரில் வாழ்ந்தாலும் அதன் மேல் தண்ணீர் ஒட்டுவதில்லை.

உப்புத் தண்ணீரில் மீன் வாழ்ந்தாலும், உப்பு அதன் உடம்பிற்குள் சேர்வதில்லை தாமரை . தண்ணீரில் வளர்ந்தாலும் அதன் இலையின் மேல் தண்ணீர் ஒட்டுவதில்லை

அதேபோல ஒருவன் இந்த உலகத்தில் வாழ்ந்தாலும் பற்றில்லாமல் வாழ வேண்டும் அதாவது . இந்த உலகத்தில் வாழ்ந்தாலும் நம் வாழ்க்கைக்குத் தேவையான அத்தியாவசியங்களுடன் வாழ ஆடம்பரமாக வாழ .வேண்டும்்வதைத் தவிர்க்க வேண்டும்.



Sri Namalwar



Sri Ramanujar

BRAHMOTSAVAM - 2016

02.10.2016 to 12.10.2016

**Day 1 : 03.10.2016 (Monday)
Dwajaroanam & Sesa Vahanam**

**Day 2 : 04.10.2016 (Tuesday)
Pallakku Utsavam & Hamsa Vahanam**

**Day 3 : 05.10.2016 (Wednesday)
Pallakku Utsavam & Muthyala Pandiri Vahanam**

**Day 4 : 06.10.2015 (Thursday)
Pallakku Utsavam & Sarva Bhoopala Vahanam**

**Day 5 : 07.10.2016 (Friday)
Mohini Avatharam & Garuda Vahanam**

**Day 6 : 08.10.2016 (Saturday)
Hanumantha Vahanam & Gaja Vahanam**

**Day 7 : 09.10.2016 (Sunday)
Chorna Utsavam & Surya Prabhai Vahanam**

**Day 8 : 10.10.2016 (Monday)
Pallaku Utsavam & Ashwa Vahanam**

**Day 9 : 11.10.2016 (Tuesday)
Rathotsavam (Chariot Festival) & Chakra Snanam**

**Day 10 : 12.10.2016 (Wednesday)
Kalyana Utsavam, Pushpa Pallakku, Dwaja Avarohanam**



All are Welcome !

email: secretary@svtsydney.org

God Bless Everyone !!

web: www.svtsydney.org

Brahmotsavam 2016 - Divyaprabandham Chanting Schedule

Date	Day	After Thirumanjanam	Sevai	During Morning Purappadu	During Yagasalai	During Evening Purappadu
03-Oct	Mon	--	Dwaja Arahonanam	--	Thirupallandu - Mudalayiram 2/10 [200]; Thiruvaaaimozhi 1/10 [110]	Sesha Vaahanam - Mudhal Thiruvandaadi [100]
04-Oct	Tue	Periazavar Thirumozhi [73] (SM);	Pallakku Utsavam	Irandam Thiruvandaadi [100]	Thiruvaaaimozhi 2/10 [112]	Hamsa Vaahanam - Irandam Thiruvandaadi [100]
05-Oct	Wed	Nachiar Thirumozhi [143] (SM);	Pallakku Utsavam	Moonram Thiruvandaadi [100]	Thiruvaaaimozhi 3/10 [110]	Muthu Pandal - Moonram Thiruvandaadi [100]
06-Oct	Thu	Perumal Thirumozhi [105] (SM) Thiruchanda Virutham [120] (SM)	Pallakku Utsavam	Naanmugan Thiruvandaadi [96]	Peria Thirumozhi 1/10 [100] Thiruvaaaimozhi 4/10 [110]	Sarva Boopala - Naanmugan Thiruvandaadi [96]
07-Oct	Fri	Peria Thirumozhi 2/10 [100] (SM) Thirumaalai [45] (SM); Amalanadhipiran [10] SM Mudal Aayiram SM	Mohini Avatharam	Thiruvirutham [100]	Peria Thirumozhi 3/10 [100] Thiruvaaaimozhi 5/10 [110]	Garuda Vaahanam - Thiruvirutham [100]
08-Oct	Sat	Peria Thirumozhi 4/10 [100]; <i>Paasurappadi Ramayanam</i>	Hanumantha	Tiruvaasiriam [7] Peria Thiruvandaadi [87]	Peria Thirumozhi 5/10 [100] Thiruvaaaimozhi 6/10 [110]	Gaja Vaahanam - Peria Thiruvandhaadi [87]
09-Oct	Sun	Peria Thirumozhi 6/10 [100]	Choorana Utsavam	--	Peria Thirumozhi 7/10 [100] Thiruvaaaimozhi 7/10 [110]	Surya Prabhai - Peria Thirumozhi 8/10 [100]
10-Oct	Mon	Peria Thirumozhi 9/10 [100]	Pallakku Utsavam	Peria Thirumozhi 10/10 [100]	Peria Thirumozhi 11/10 [84] SM Thiruvaaaimozhi 8/10 [110]	Ashwa Vaahanam - Thirukurunthandakam [20] SM Thiru Nedumthandakam [30] SM
11-Oct	Tue	--	Ratha Utsavam	Thiruvezhukootrarukai, Siria thirumadal [77] & Peria thirumadal [148]	Thiruvaaaimozhi 9/10; 10/10 SM Eramanusa Nootrandaadi [108] Upadesa Rathnamalai [74]	PERIA SATRUMURAI incl IYAL SAATHU
12-Oct	Wed	--	Kalyana Utsavam	--		Pushpa Pallakku

WELCOME



Sri:

Srimathe Ramanujaya namaha

Dear bhaagavath bandhus,

With the grace of Sri Sridevi Bhoodevi
Padmavathy naayika sametha Sri
VenkateswaraPerumal,

To celebrate Ramanuja's 1000th birthday,
there are different competitions are put
together to make kids involved as well in this.

If you are interested to enroll your kids in any
of the competitions/workshop, please send
your details and your kids details to the email
address to get further details.

balakaimkaryaseva@gmail.com

Programme

Competition Details

**OCT 2016 – Come and Enjoy/Encourage kids
program 8th OCT(SAT) in SVT**

NOV 2016 – Fancy Dress competition

DEC 2016 – KOLAM Workshop

JAN 2017 – Garland making Workshop

**FEB 2017 – Thiruppavai Chanting
competition**

MAR 2017 – Ramayanam Contest

**APR 2017 – Essay Competition about
Ramanuja & Kids program to celebrate
Ramanuja's 1000th birthday**

Attractive Prizes will be given to winners!

No cost for any competition/workshop