



Adiyongal Thirumadal

ISSUE 50

SYDNEY ANDAL GROUP NEWSLETTER

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Welcome to the **50th** issue of Adiyongal Thirumadal!

With the blessings of Sriman Narayanan, Ramanujar and our acharyas, we reached a milestone by releasing this Thirumadal our 50th issue. To mark this occasion, we have come up with plenty of new articles. Though we normally don't single out baghavathas for appreciation as all of us consider various contributions to our group as kaimkaryam, dedicated effort of Ramesh Raghuraman swamin has to be mentioned when we reach this mile stone. This newsletter is for all and as always we encourage all of you to make an effort and contribute with new articles to the future Thirumadals.

We also have included a document which details the various articles printed in the previous 49 issues. A quick look makes even people who already read them to go revisit them as they are all gems. We had several new members who will benefit the most as this ready reckoner makes it easy to locate the article on our website. A big thanks to Shashank who made this possible by painstakingly compiling them.

We had our AGM online for the first time and a committee has been finalised with few new members in place of few who had to take a break.

Very soon we will be receiving further information about Patashala which should offer opportunities for our members to learn Divya Prabhandham, Veda and slokas.

Many are already learning based on information sent via email and Whatsapp but a formal curriculum and details will follow. It is great to see many new comers who have been attending the classes have started to lead the chant of the pasurams they have learnt during online chanting on occasions of Azhwar and Acharya's thirunakshatram celebration.

All of you would have enjoyed the SVT Brahmotsavam photos and for many who could not visit, taking darshan from the safety of their homes was a real boon. Though we were slightly disappointed we could not celebrate Manavalamamunigal 650th birth year in a hall as we usually do with prasadam etc, we chanted his works and works in praise of him for 3 months on his monthly TN days online.

With easing of Covid restrictions we hope to celebrate the GGG Utsavam as usual at the SVT and dates will be announced in the future. We encourage new members who already had Pancha samskaram to volunteer in preparing the akkara adisil for Perumal to satisfy the promise made by Andal.

Efforts are afoot for the next premiere of our Youtube channel and if you haven't already sent your and your children's videos please do so at the earliest. Finally we would love to receive your feedback on this issue or any other matter by sending an email to communication@sydneyandal.org.au

Importance of Sundarakanda Paarayanam

By Sri Ramesh Varadarajan

We have always been told by our elders and poorvacharyas to do Sundarakanda parayanam for fulfillment of any deep-felt desires. Reasons are many, but following are some that come to mind.

Role model Hanuman:

Hanuman is the role model for devotion, valour, knowledge, communication and prowess. Sundara kanda talks about Hanuman's role in locating Sita, after crossing the sea spanning 100 yojanas. His role in vanquishing many brave warriors in Ravana's kingdom singlehandedly and displaying the power of one of the lieutenants of Rama, Ravana's arch enemy.



Meeting Ravana and delivering to him Rama's message of peace and informing him of the prowess of the Rama's army. Advising Ravana to do the right thing of sending back Sita Mata, considering Rama's achievements and His army's strength.

When Ravana tried to insult Hanuman, he turned the tide and set Lanka on fire, creating panic in the mind of all the rakshasas and creating doubt about Ravana's strength.

Hanuman did all these, to showcase the power of his enemy singlehandedly and persuade him to wake up from his delusion of his superiority and have a rethink of his strategy. Sundarakanda parayanam gives confidence that a solution to their problems are in sight, when a solution is available for Sita in dire straits.

Getting Rama's grace:

Vishnu is pleased with service to or praise of His devotees. Hanuman is so dear to Rama, any prayers to Him will please Lord Rama. Rama got Lanka burnt because Ravana insulted Hanuman. Kulasekara Alwar in the last pasuram of Perumal Thirumozhi states this point.

Sundara kanda and whole Ramayana:

Sundara kanda is a summation of the whole Ramayana. All the earlier incidents are summarised by Hanuman for Sita Devi to hear, while sitting on the tree. This gives Sita an assurance that Hanuman was deputed by Rama.

Whatever happened in Ramayana later, was narrated by Trisadai (Vibishana's daughter) to Sita of her dream. In her dream, she visualised the impending victory of Rama and Ravana going on a donkey travelling southwards (pitru lokam) after being vanquished by Rama. She also narrates how Lanka is on fire and filled with wailings of women folk.

For all those who read Sundarakanda, their mind is filled with confidence that all obstacles they face will end and bright future of realising their dream is in sight.

Buddhir Balam Yasho Dhairyam Nir Bhayatvam Arogata

Sri Paadhuka Sahasram – Introduction

By Smt Vasumathi Harish

General

Sriman Nigamantha Maha Desikan was a celebrated scholar, philosopher, poet, saint, logician, systematiser after Swami Ramanuja and has authored more than a hundred celebrated works which are eternal monuments of wisdom and knowledge. Swami Vedanta Desikan's "Paadhuka Sahasram", is a macro-hymn of 1008 verses in Sanskrit on the Paadhukas (sandals) of Lord Rama, who is traditionally identified with Lord Ranganatha, the presiding deity of Srirangam. Hence the hymn is also called as "Sri Ranganatha Paadhuka Sahasram".

This work could be called a lyric or a very long Stotram – all the same, it is regarded as a mahaakaavyam. It is poetry through philosophy, or it can be stated as philosophy through poetry. The other long Stotram of Swami Desikan is "Daya Satakam" that personifies the "Daya" (mercy) aspect of the Lord of Tirumala, as "Daya Devi". Both "Daya Devi" and "Paadhuka Devi" in Paadhuka Sahasram, are consorts of the Lord and are of utmost importance to all devotees in achieving "Purushartham" (Liberation/Moksham) to do nithya kaimkaryam at Paramapadham (Sri Vaikuntam). While "Daya Satakam" contains 108 verses, "Paadhuka Sahasram" is a much larger work comprising of 1008 verses.

Background

It is generally believed that Swami Desikan was driven to compose this mahakaavyam on being challenged by a very famous scholar who claimed that he could compose 1000 verses on the Lord's feet. Swami Desikan responded to this challenge and came up with 1008 verses on the Lord's "sandals" themselves. Another view is that Swami Desikan who had composed and written about the Lord, Sri Mahalakshmi, Bhudevi, and other deities, felt he had not written anything about Swami Nammazhvar and thus composed this string of 1008 verses on him. It is also believed that the Lord was so pleased with Swami Nammazhvar's Tiruvaaymozhi that He returned His gratitude through Swami Desikan. Swami Nammazhvar represents the Lord's sandals ("shataree") and Paadhuka Sahasram eulogises "shataree" and it is said that when the challenge was thrown at him, the "shataree" was touching Swami Desikan's head. This incident can be compared to the Lord stroking Dhruva's cheek with His conch prompting Dhruva to start speaking, and thus Swami Desikan took this as a call from the Lord himself to compose these verses.

Classification

Generally, works/epics are classified with contents being named as Sargas/Sthabakas/Kandas, but Swami Desikan followed a unique method keeping the activity of the "Paadhukas" in mind. He called them "Paddhatis" – Paddhati means path/route and Swami Desikan showed his respect to his oorvacharyas by saying he was following their direction/path. Each Paddhati refers to the path the sandals of the Lord chose to take.

Srimad Ramayanam

Swami Desikan had no hesitation to declare that Paadhuka Sahasram deserved the same respect and devotion alongside the Srimad Ramayanam. In fact, in the sixth slokam, he makes a mention of this by saying that since his slokams are linked to Lord's paadhukas, they acquire the same holiness as Valmiki's Srimad Ramayanam: "... Valmeeka sambhava giraa samathaam mamokthihi"

Sri Paadhuka Sahasram – Introduction (contd)

Greatness of Paadhuka Sahasram

Paadhuka Sahasram is eulogised as a rare and extraordinary composition and is a “treasure house of multifaceted qualities” on a subject that did not have story/history to back up. Can anyone imagine thousand slokas composed on two sandals of the Lord! Appaiah Deekshitar, a philosopher and commentator, exclaimed in Tamil “shaan katteril Aayiram thulai thulaitta pillaye pillai – He is indeed a man who could bore a thousand holes in a 6” long piece of wood”.

It is only through Paadhuka Sahasram that Swami Desikan acquired the title of “Kavithaarkika Simha” from the Lord Himself and Sri Mahalakshmi did one better in recognizing his prowess by calling him “Sarvatantra Swathantra”. This epic kaavyam gave ample scope for Swami Desikan to demonstrate his poetic excellence through figures of speech, vedic statements, images through verses, lots of poetic nuances, thus justifying the titles bestowed upon him. Where else can one find Swami Vedanta Desikan frankly admitting that by composing this work, his life’s mission was fulfilled? He does it here.

Main Message

Swami Desikan’s Paadhuka Sahasram focuses on Bhakti and more prominently on prapatti as the practical way to achieve liberation (moksha). He says that by surrendering to the Lord’s Paadhukas, one can be liberated from the endless cycle of births and deaths. Paadhukas are shown to have saulabhya (approachability), aashritavatsalyatva (love towards prapannas) and rakshanatva (power to protect the world) which are all attributes of the Lord Himself. This epic reaffirms the Visishtadvaitic concept of tattva, hita and Purushartha – tattva, that Sriman Narayana is the supreme reality, Hita – the routes/path, bhakti and doing prapatti at his Lotus feet so His paadhukas can get us liberated and Purushartha – doing kaimkaryam to the Lord in Sri Vaikuntam. Notable Aspects of Paadhuka Sahasram

The entire work is divided into 32 paddhatis with each paddhati commencing in “anushtup chandhas” and ending in “aaryavratha chandhas” and the slokas in between belonging to different metres. The paddhatis are named with each name having its own significance and background. It was Bharata in Srimad Ramayanam who proclaimed the greatness of the Paadhuka to the whole world. This work starts with “santhah” (holy ones) achieving success and greatness when they have worn the paadhukas (shataree) on their heads. The work ends with the same word “santhah”– like the Tiruvaaymozhi starting with “uyarvu” and ending with “uyarndhe”.

There are many places where Swami Desikan has brilliantly used vedic words in such a way to allow those who are not entitled to chant vedas, like women, to gain the same benefit as those reading the slokas. For e.g.: “anoraneeyan mahatho maheeyam...” as “anoraneeyasim Vishno mahitopi maheeyasim” and “tad vishnoh paramam padham” as “tad vishnoh paramapadha yugalam”. In Dvandhva Paddhati (Sloka 6), Swami Desikan conveys an invaluable message: two things act in conjunction as the chief factors for success in life; they act in unison and harmony; even as the two paadhukas place their steps alternatively in perfect unison, Luck and human effort combine and act in coordination. Man should strive and then God will respond. Inaction, in the expectation that He will intervene, is of no use.

Sri Paadhuka Sahasram – Introduction (contd)

In Chithra Paddhati (30) – a sort of poetic gymnastics where verses are woven to form a design - Swami Desikan's poetic genius has reached a pinnacle with 'picturesque representation and sound value'. The pattern is that of a chess board, with successive syllables simulating the steps of the knight in the game of chess. In the programming/math world, this is referred to as the "Knight's Tour or Knight's problem". The mathematical problem is to provide a solution with a sequence of moves of a knight on a chessboard such that the knight visits every square exactly once. Even today, this is an entry level programming question for computer science graduates making their way into the world of Programming and Software Engineering. Swamy Desikan came up with a solution for this in the Chithra Paddhati even as early as the 14 th century.

There are special rewards/benefits from reciting certain slokas. The Andavans of Srirangam, who worship the Divya Mani Paadhukas in their daily Aaradhanam, have identified individual slokas for loukika and vaidhika purusharthams. Just like its customary to recite one sarga of Srimalad Ramayanam every day, one can do parayanam of one paddhati of Paadhuka Sahasram every day.

The Upanishads describe 32 ways to worship Srimalad Narayana. Swami Desikan has helped us with 32 ways (Paddhathis) to worship the Lord's Paadhukas, Swami Nammazhvar.

May we all enjoy the sacred grantham of Swami Desikan in the days ahead!



References:

- 1) Three Great Epic Creations of Sri Vedantha Desika – K.R Krishnaswami.

Significance of Navarathri for Srivaishnavas

By Suresh Varadharajan

The most popular form of celebration across the various groups and sub groups of the sanathana dharma is the respect given to mother goddess during the 9 days which is called Navarathri. The most popular version is to dedicate 3 days each to Durga(strength), Lakshmi (wealth) and Saraswathi(knowledge).

For SriVaishnavas this would mean praying our respects to Mahalakshmi, the divine consort of Sriman Narayana. Why only Mahalakshmi? When we surrender to lotus feet of Sriman Narayana, we realise the "Sri" who resides on the right side of His chest encompass all the auspiciousness one prays for, during this period. This auspiciousness has been represented by "Ashtalaksmis" or 8 forms of the mother goddess Lakshmi.

So Sri Vaishnavas - 1) During the first 3 days of Navarathri pay our respects to DHAIRYA LAKSHMI who is the form of Lakshmi as the goddess of courage and strength 2) During the next 3 days, we pay respects to the divine representation of wealth and prosperity, represented by ADHI LAKSHMI, DHANA LAKSHMI, GAJA LAKSHMI and SANTHANA LAKSHMI. 3) During the final 3 days we pay our respects to the divine representation of knowledge VIDHYA LAKSHMI and VIJAYA LAKSHMI



As Sri Vaishnavas, we have to avoid worshipping deities in elaborate rituals during this period praying for personal gains. We have to worship these forms of Mahalakshmi for just thanking Her and realise Her kalyana gunas and most of all Her mercy to not see any of our bad gunas we have and always speaks for us to HIM.

4) On Navami, the ninth day, along with Vidhya Lakshmi, we also worship Sri Hayagrivar. Sriman narayanan in the form of Hayagrivar rescued the Vedas and imparted knowledge to Brahma and Saraswathi. We respect Saraswathi especially remembering Her role is honouring our beloved Acharya Sri Ramanujacharya for keeping his Sribashyam on Her head and conferring the title of Bashya Kaara to him and Sri Bashyam to the

treatise authored by him.

5) On the 10 th day, Vijaya Dasami, we should join the north Indians who celebrate this day as the day Lord Rama won over Ravana, the embodiment of evil. This is also an auspicious day to learn something new and respect your Guru. Vadakalai sampradhaya also celebrates this as the birthday of Sri Vedantha Desikar

This festival is also called Dasahara, (Dasa-Hara = ten heads) of Ravana beheaded by Lord Rama. During Navarathri many devotees read the Ramayana, especially Sundara Kandam.

Divyadesam – Thiruvaheendrapuram

By Madhusudan Tatachar

About the Temple: This Divyadesam is one of the main sthalam in Nadu Naattu Divyadesam. The temple is situated about 5 Kms away from Cuddalore in South Arcot District, Tamil Nadu. This temple is located underneath a small mountain (Malai Adivaram). Pandya, Chozha, Chera, Sinhala and Raya rulers contributed to the development of the temple. Perumal here is known as Devanayakan and Devanaathan, or "Lord of the gods". He is also known in Tamil as aḍiyavarkku meyyan, "the One Who is true to His devotees". Thaayaar is known here as Hemambujavalli.

He is praised here as having manifested Himself as Brahma, Vishnu, and Siva all in one form. Thrumangai Alvar sings of Devanayaka Perumal as muvar aakiya oruvan, the One who became three, for the purpose of creation, preservation, and dissolution.

Sthlapuranam : Aadhisheshan worshipped Sriman Narayanan in this sthalam. Aadhisheshan brought both the Viraja Theertham (Garuda Nadhi) and Ganga Nadhi together and dedicated those two rivers towards the divine feet of Sriman Narayanan. Near to the temple, Aushadhagiri, a medicinal mountain is seen. It is said that during Ramayana time, when Hanuman took Sanjeevi Malai, a small part of it was dropped on the land and that small part is said to be this Aushadhagiri mountain, which is said to be full of medicinal herbs are found. Since Aheendiran (Ananda Azhvaan Aadishesan) worshipped the Perumal here, this place is called as "Thiru-aheendira-puram"

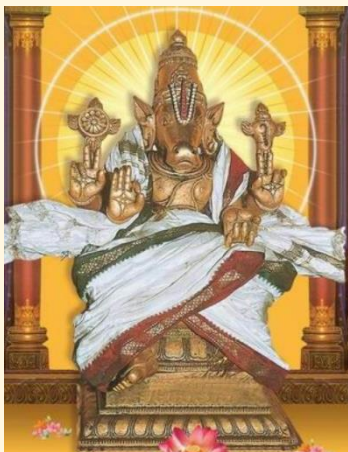


Once Vedantha Desikar wanted to see Sriman Narayanan and started doing Tapas and the Perumal came in front of him. He did the Tapas in this Aushadhagiri Mountain only. Sriman Narayanan fully satisfied on his Tapas, showed his seva as "Lord Hayagreevar" along with Garudalwar. On the top of the mountain, a separate sannadhi for Sri Yoga Hayagreevar is found. Sri Vedantha Desikar lived for almost 40 years in this sthalam and we can see the Thirumaaligai he lived. Separate utsavams in September – October for Sri Vedantha Desikar is done in a very grand manner.

Divyadesam – Thiruvaheendrapuram (contd)

Generally, the milk for snakes will be poured into Putru (very small place made of mud where snakes are found), but instead here in this sthalam, the milk is poured into a well inside the Koil Pragharam. The well is called as "Sesha Theertham". With this Sesha Theertham, the neivedhyam (food) or Prasadham is done for the Perumal and with the Garuda Theertham, the Thirumanjanam (divine bath given to the Perumal) is done. In Thai and Aadi month, in this sthalam, the milk is not poured into putru (ant hill) instead it is poured into the Well (Sesha theertham), which is found inside the temple.

Deva Nayaga Perumal is giving his seva in this sthalam in Nindra Seva and curing all sorts of unrecoverable diseases. Based on the Valarpirai and Theipirai (the moon's starting and diminishing periods), the time is calculated and according to that only, the medicines are given to cure the diseases. With the help of Garudan (Garuda Theertham) and Chandran (the moon), the diseases are cured, so Sriman Narayanan gave his Prathyaksham to Garudan and the Moon. The presiding deity, Devanathaswamy, is housed in the central shrine. The sanctum also houses the the piraati Senkamalavalli Thayar (also called Hemabhujavalli, Vaikunta Nayagi and Amruthavarshini) in sitting posture. There are shrines for Pallikonda Perumal, Andal, Adikesava Perumal, Azhwars, Hanumar and Garuda. There is a separate shrine for Sri Rama. Here Garuda and Hanuman are depicted in unique postures of Anajalihastam.



Lord Hayagreevar, who resides on top of the mountain is said to be very powerful God and is capable of reducing all of our problems. Once upon the time, Sriman Narayanan teased up Sri Lakshmi on seeing her face. Getting anger on him, she gave him the sabhan as that his face will be get cut during some time. As the same way, one arakkan (demon) named Hayagreevan made tapas on Parashakthi for almost 1000 years and asked for varam that if he needs to be killed, an equivalent person of his category and strength should kill him. As his wish, he got the varam and on getting it, he started to kill and destroy the happiness of Devas, the people and munivars in the world. His head was same as that of the horse. So, Lord Brahma took Sriman Narayanan's head and replaced it with the horse's head. Finally, Sriman Narayanan killed Hayagreeva demon and sat on top of this mountain and giving all the health and wealth to the people of this world.

Mangalasasanam: Thirumangai Alwar has sung 10 Paasurams in Peria Thirumozhi. Sri Vedantha Desikar has sung songs and paasurams on Deva Nayaga Perumal and is called as "Devanayaka Panjasath" and Achyutha Sathakam in Sanskrit. Also written Mummanikkovi, Pandhu, Suzhal, Ammanai, Oosal, Eysal, Navamani Maalai are the short poems written by him.

Sri Sampradaya – Our Acharya's Gift

By Sundar Padmanabhan

Imagine a Treasure chest has been bequeathed to you held for several generations. You expect the following four reactions, take a pause and assess which stage you are in.

- a) Ignore the possession hence end up losing or disowning the treasure
- b) be unaware of the value of the Treasure hence missing the opportunity to open it
- c) enjoy the valuables of the Treasure Chest
- d) not only enjoy what you got but try to find if there are any treasure maps or furthermore...sense of eagerness to explore & experience.

Many civilisations have walked this Earth and only a few have stood tall and shone bright. No one chooses their parents or their civilisation they are born into, our identity is like the Treasure chest. The Sanatan Dharmic followers are one of the oldest and thriving civilisations. Thanks to our Acharyas who have gracefully shared their treasured true knowledge, that has helped it withstand several destructive forces. In a modern world, not many civilisations can claim their original practices are still relevant, contemporary or in several instances rather advanced.

When there were tribes hunting animals or killing each other, capturing territory our civilisation was debating poetry and grammar. Temples and towns were built with great planning, gold melted and made into Ornaments. Holistic Health and Education were primary to their lifestyle. Our acharyas were multi-skilled and were pursuing advanced knowledge. They built the Treasure chest that they have passed on to us through the revered lineage of our acharyas.

One gem from the Treasure chest is the concept of Prapatti or Total surrender. The concept that our Acharyas Ramanuja, Vedanta Desika and the gurus following them have propagated for centuries. It is a concept that can rival any modern scientific thesis. When science is still only discussing visible and felt forces, Prapathi deals with Chetana, the sentient and Achetana, non- sentient.

Next consider other gems like "Vasudeva Kutumbakam", "Sarve Jana Sukino Bavanthu" that have been the cornerstones of the civilisation that have been invaded. The marauders could only capture land and people but not defeat the truth and applicability of them. Our acharya Vedanta Desikan in Abeetistava prayed for freedom from fear and foreign powers that put our bhakti to danger. He did that not because of hatred but only out of the misery of not being able to pray and spend time in Kainkaryam of the Divine Dhampathis. Several instances of cruelty towards Srimad Ramanuja also were dealt with great calm and just prayers. Our Civilisation defined and nurtured civility.

Sri Sampradaya – Our Acharya’s Gift (contd)

The treasure chest is filled with various such gems, to get to a more practical yet magical aspect, consider the following example. To help with a good lifestyle a modern fitness instructor will recommend a strict diet and regular exercise. Another psychologist may advise meditation. Our Acharyas devised intricate and yet simple methods that dealt this at many levels. They advised “Ahara Niyaman”, matching the diet recommendation, “SandyaVandanam” with Yogic postures (mudras) matching the exercise (with specified timing to do them as well) and layered it with spiritual knowledge that modern science may take few more centuries to get into.

Sanyavandanam can be a very complex subject that may need great examination to understand their benefits. For example, modern science has correlated good mind control to visualisation, feeling grateful and breath control. Sandyavandanam has all of this and more. By pranayama the breath control is taken care of. With prostrations from start to finish to Narayana and Gayathri, to divya desams, visualisation is focussed. By "prashanam" there is self reflection of the night before or the day, that is done three times a day so one cannot achieve greater self awareness than this.

There is Kesavadhi tharpanam, saying thanks, the sense of gratitude. There is Sattvika Tyaga that helps one disassociate acts and results, making one realise that the all-powerful creator is the reason behind our very existence. There is "Japam" that leads us to a meditative state. There is “Upastanam” that prays for peace, welfare of all, pure knowledge, skill, wealth and good health. If we submit ourselves to a guru, they can help us understand greater detail. The above is just a layman understanding that adiyen presents to just match some logical conclusion of an age-old practice that is ever relevant.

All these have greater purpose and should not be just seen as a single dimensional practice. Everything laid out as scriptures or Acharya "anubhavam", are highly explainable to even logic minded and yet mesmerise us with their knowledge and foresight. All we need is just submit ourselves to their wisdom and follow to experience greater aspects of life.

We have been bequeathed with these Treasures and to make it easy they have even identified how to use and get their benefit. Many of us including yours Truly, have been naïve, ignoring or being unaware of its greater relevance to our lives. We can count our blessings that even for a fleeting second our mind can rest at the feet of our Acharyas.

Pray that we all get Acharya’s blessings, perform the pancha samskaram, prapatti , learn and recite with glee the two itihas , slokas and four vedas, upanishads, sri bhashyam, rahasya thryams, divya prabandham and be in peace with nature . Pray for our acharyas’ kripa and kataksham to enable us to immerse in greater learning and practicing.

Sammaarjanam (Kaimkaryam)

By Smt. Radha Suresh

In SriVaishnava Sampradhaayam, one who wanted to attain Moksham is called a Mumukshu. It is very essential to know the most important 100 things that Swamy Desikan has prescribed in a Rahasya Krantham called 'Pradhaana Sadhakam'.

Swamy Desikan has talked about so many valid points regarding Kainkaryams. He says a Prapannan should get involved in performing the important two Kainkaryams amidst the others. These are called Aagnya and Anugnya kainkaryams.

Let us try to understand these two in a detailed manner.

Aagnya kainkaryam is an essential kainkaryam like Sandhya vandanam, Bhagawad Aaradhanam etc without which Perumal will really get furious. We have to do what Sastra prescribes for us and avoid doing actions that are condemned by them. We have to be mindful that Perumal even tolerates Jeevas who do not do the prescribed ones but does not tolerate actions condemned by Sasthras which leads to sin immediately.

Anugnya kainkaryam means if you do not do a prescribed act, sin will not incur but if done, will be pleasing (Avan Ugappu) to Perumal. Swamy Desikan quotes here like tying flowers for garland, drawing kolam at temples, sweeping and mopping temple floors. Here Swamy splits the Anugnya kainkaryam further in to two types.

- 1) Action based
- 2) Knowledge based

Action based karma includes offering garland to Deity, oil and wick lamps to Perumal, preparing Chandan paste etc.

Knowledge based karma includes whatever acquired knowledge should be expanded by learning Sri Sukthis/Vedantha Granthas and to think and brood over Divya Prabhandhams and their Saarams.

Here knowledge-based karma is valued more than action-based form. Nevertheless, it stresses initially to begin our kainkaryam physically but is a must to move on to higher level which is knowledge based. We have to ensure these two types of Anugnya kainkaryam are performed in the prescribed manner without any errors or omissions. Nammazhwar proclaims same in his Thiruvaimozhi 3-3-1 "Vazhuvilaa adimai seyya vEendum naam". Hence care should be taken to avoid any mistakes.

It is said whoever gets to sweep floors of temple will enjoy number of years in Heaven equal to the dust particles coming out in the air during the process of sweeping. Though sweeping is a simple task because it is done at the temple it gives great results.

Sammaarjanam (Kaimkaryam) (contd)

A small story about a mighty Chakravorthy called Maandhaadha hailing from Surya Dynasty to illustrate the significance of Karma based anugnya kaimkaryam is given here for our understanding. Let's go to the story now.

Mandhaadha, of Surya dynasty, was a mighty emperor who ruled the land that are included seven Islands, in a Dharmic way as prescribed in our scriptures. Though he was bestowed with all the wealth and power, he was not proud. On the contrary he was humble doing his nitya karmas in order without fail and very respectful and affectionate to his kula Guru Vashistar.

Once he approached the Guru and asked what could be the reason for his success and prosperity. Guru who is a Trikala Gnyani said the king was born in fourth Varnam in previous birth as a servant in a Sri Vasudeva temple sweeping the floors, mopping them with cow dung and decorate the prahaaram with kolam. He spent all his previous janma papas in this way and in coming births he was performing the sammaarjana kaimkaryams like offering flowers, oil lamps to Perumal and ensuring the cleanliness of temple all times to the pleasing of our Emperuman. Hence the King Maandhaadha is reaping all the fruits of his previous birth by ruling his kingdom with all fame and prosperity.

This shows the significance of kaimkaryams that plays a very important role in our SriVaishnava sampradhayam.

Adiyen with humble respects to Acharyan. Courtesy: - Nrsimhapriya

Kaimkaryams at SVT Helensburgh during Brahmotsavam



The evil effects of KALI

Sri Ramesh Raghuraman

In Vishnu Puranam, 6th amsam 1st chapter, Sri Parasara Maharishi explains to Maithreyar and lists all the evil effects of KALI.

1. Varanashrama dharmas, its related aacharam and anushtaanams will deteriorate. Therefore, the yagams and other rituals prescribed in the Rig, Yajur and Sama vedas will gradually decrease and cease to exist.
2. No one will properly follow their own ashrama(dharma) but will try to follow every other ashrama (dharma) without having any self-control.
3. Marriages will not be conducted in a dharmic way.
4. Similarly one cannot see any dharmam in aacharyan-sishyan relationship and husband-wife relationship.
5. Deva poojas using agni will not be properly conducted.
6. Who has got more physical strength (balavaan) will become the ruler.
7. Education, ethics are not necessary for men to marry a women. Men from any caste can marry a women if he has money.
8. Instead of doing prescribed kriyas, people will try to do prayaschittam/parihaaram for not doing that kriya and all unprescribed prayaschittams will be deemed as though they are prescribed in sastras.
9. What one says with loud voice will become the ultimate sastra.
10. People worship all kinds of demi gods (devathas) like Kali etc which are not mentioned in the vedas.
11. Without following what is laid in sastras people will follow their own ways for rituals like fasting (upavaasam), going for pilgrimage (yaatra) and giving donations which will then deemed to become the righteous way (dharma).
12. Even little money makes one to get ego.
13. Women gets more ego (garvam) thinking they are beautiful based on their hairstyle alone.
14. As Kali matures gold and other precious gems (mani, rathnam) and fabrics (vastharam) cease to exist. At that time women will dress up using their hair (koondhal).

The evil effects of KALI (contd)

15. Women, will disown their husband if they dont have money and will seek other wealthy men as their partner. One who gives more money will become their beloved. Sect/family of birth (kulam) or posession of knowledge (gnanam) will not be given any consideration in choosing their partner. Even born in a low class family and having poor knowledge but has abundant of money will be choosen as partners. They will go all the way to become beloved to beautiful men.

16. People use their intelligence towards making money and will not try to attain self realisation (atma gnanam).

17. People will not use their money to do yaagam etc but will spend towards construction of houses. Even those houses will not be used for guest's hospitality but for their own dwelling. People will like those who possess money earned illegally.

18. When needed, even a close friend will not give their money due to their selfishness.

19. Low class people will not respect brahmins and will raise the issue "how can be a brahmin better than us ?"

20. People will honour cows only for the reason it supplies milk and not for its class (jaathi).

[17:02, 28/10/2016] Ramesh Raghuraman RRR: 21. Rainfall will be little and people will look at skies for their living. Because of little rain, people will start eating roots, bulbs, fruits like sages. When even these are not available to eat, they will kill themselves by committing suicide.

22. Happiness and contented life will deteriorate due to their evil nature and will suffer.

23. People will eat before taking bath. They will not pray to demi gods (devathaa) and also not honour any guests. They fail to do annual and other rituals to their deceased forefathers.

24. Women will have short and stout bodies. They will eat too much. They will give birth to more children but suffer due to poverty. They scratch their head with two hands. They lack cleanliness. They disobey what their elders and in-laws...

[17:03, 28/10/2016] Ramesh Raghuraman RRR: 31. With lesser intelligence, adorning false appearance as vedic scholars and with evil minded, people will demise quickly.

32. With the decline of dharma, with the increase of evil cheaters and with the suffering of the common people who follows the righteous path, intellectuals will understand the emergence of kali.

33. When the actions of dharmic people are subjected to hurdles then the vigor of kali is felt.

34. Due to the impact of kali, vishnu the benefactor of yaagams will not be worshipped through yaagams.

35. People will loose interest in vedic debates and start to like the words of evil tricksters (paashandigal).

The evil effects of KALI (contd)

36. Oh Maie Raya! What is the point in telling these? People will rely on the words of evil fakers and fail to worship Vishnu, the universal creator, controller and father.

37. People will ask what is the use of having god, vedas and brahmins? What is the use of purification using water?

38. Rainfall and agricultural produce will decline.

39. Dresses will be like jute sack (koani).

40. Trees will be dwarf. People will look like shudra jaathi. Grains will be very small like atoms, milk will be like ghee, sandalwood will be like a nut grass tubers (korai kizhangu) and all becomes rare commodities.

41. People keep their father in laws and mother in laws as their spiritual leader (aacharyan).

42. People will keep friendly relationship with their brother in laws and those with beautiful wives.

43. People will obey their in laws and abandon their parents.

44. People will say its all happening due to one's karma and keep indulging in doing sins without being true to their heart, words and deeds.

45. People will not be felt ashamed of doing above sins.

46. In this kali people will see things happening which will cause lot of grief.

47. Dharmam will hide itself and reside in an unknown place.

48. In this troublesome kaliyuga, one who with some small effort does bhagavan naama sankeerthanam etc and earns punya, such will be equivalent to earning it in kritayuga after doing penance (tapas).

Namazhwar in Poliga Poliga paasuram foretells "KALIYUM KEDUM KANDU KONMIN", that the evils tendencies of Kali will be conquered due to the birth of Swami Ramanuja, whose pure presence will destroys its ill effects. Let us surrender at the feet of Swami Ramanuja, who eases the evil impacts of kali irul.

Kaarunyam of Lakshmi Nrsimhan at Ahobila Mutt, Selayur, Chennai

By Smt. Radha Suresh

Adiyen wants to share a wonderful incident that happened few years back in Selayur, Chennai India. The compassion of Lakshmi Narasimhan also known as Malolan (Presiding Diety of Ahobila Mutt) is felt even today when thinking about this incident.

During one of my trips to India, adiyen was staying with my elderly parents. On a Sunday mid-morning, a thought came all of a sudden to visit the Ahobila Mutt in Selayur near Tambaram. Adiyen decided to make the visit without any prior planning. I requested my parents to accompany me and they happily agreed. It was bit late to start a long trip to the mutt with elderly parents. Because we didn't arrange a car and it was prior Uber days we caught a public Bus to Tambaram. After getting down we managed to get an auto and after getting directions reached to the Mutt.

I was very excited as it was our first trip to the mutt. The auto dropped us right in front and we were eager to get right through to Mutt to get blessings of our Jeeyar. But as we passed by, my eyes fell on the Lakshmi Narasimhan temple in the same premises. I was wonder-struck and my breadth stopped in awe glancing the enormous murthy of nam Malolan with Thayar in His lap. We could get a clear view of Thayar's tiny soft arms embracing the waist of Perumal. The description here is intended for Devotees to imagine and indulge in their own bliss.

I could not take my eyes off at the beauty of this divine couple and sat there (don't know for how long). Mutt people in the temple were hurrying up everybody to go inside the mutt and partake the lunch prasadam that was distributed in batches and that was the last batch. I could have sent my parents at least but I was enjoying so much nothing entered my ears. I presume my parents were in the same state of mind too.

After some time we realized we need to leave the place to go to Mutt to get blessings of Jeeyar. We heard from Sishyas that Acharyan has gone to do the sancharams and not present in the mutt. We were bit disappointed and thought we were unlucky. When we enquired about prasadam we were told that none was left following the last batch.

As It was almost 2.30pm and being past lunch time, my father being a diabetic, felt dizzy as couldn't bear the hunger and was shaking. My mother was equally tired having gone through a long journey. Adiyen realised only then, my folly for not being responsible enough to cater to proper needs of my parents on time. Being helpless and cutting a sorry figure in front of them, my heart cried out "Oh Narasimha, what have I done? Just because I was engrossed in your beauty, I cannot let the aged parents to starve due to sheer lack of presence of mind. Please show mercy on them".

At the same time an Auto came in front of temple to drop a middle-aged couple (grandly dressed in silk saree and panchakacham) The mami was wearing a new yellow mangalyam along with the usual one. A mini van accompanied them as well and men were unloading big steel containers with food. The couple approached my parents and said 'please bless us, as today is our sashtiaphapoorthi and please accept some prasadam that was made for the function'. They were kind enough to bring the prasadam to the Mutt to distribute to other mutt sishyas as well.

Kaarunyam of Lakshmi Nrsimhan at Ahobila Mutt, Selayur, Chennai(contd)

They served us sumptuous and tasty lunch prasadam like Puliyodharai, Sweet Pongal and Curd rice in a dry Mandaarai Leaf . Tears rolled over from my eyes after seeing what was happening. I slowly explained our plight to them saying how Malolan is so kind and compassionate for sending them to feed the old people when they are so hungry with no food available nearby. Needless to say my parents who were fully satisfied of their hunger blessed them with their whole heart for their kind gesture. Adiyen had to reiterate again and again to myself that Perumal will not allow any inconvenience to his bhakthas visiting His altar.

There is no doubt we came back home in a total bliss with contented peace in our minds that He is there to take care of us then and there in need. (Naalai Enbadhu Narasimhannukku KidayaAdhu)

Sri Lakshmi Narasimha ParaBrahmanEeyNamaha

P.S. – On a lighter note, Malolan in Ahobila Mutt is also known as “IlichhaVaayan”.(was published in Narasimhapriya once)

Adiyen thinks may be for 2 reasons:

- 1) Perumal’s thirumugam is wearing a very broad smile
- 2) Perumal listens to Piraatti when she speaks for us requesting Him to pardon our blemishes.



The Pink Chalk

By Ramesh Raghuraman

Little Preethi got excited when her dad said he is going to take her to his friend's place where she can look and buy colour chalk pieces. Preethi loves drawing using the colour chalk pieces and her favourite colour is pink. While she has number of other coloured chalks, she just got only one piece of pink chalk.

When she enters into her dad's friend's place, she was amazed to see boxes and boxes of colour chalks and her eyes went straight into the box which got the label "PINK". That box is slightly out of her reach so she stretches herself standing on the toes and reaches inside the box to take the chalks.

Unfortunately there is only one pink chalk in that box and there are no other pink boxes around. Bit upset, and while she was taking the single pink chalk out of the box, the chalk slipped out of her hand fell on the ground and broke into three pieces.

Oh nooo! she cried. Her father said, look Preethi, how can my friend sell the chalk you broke? She started weeping and said, oh uncle, I am so sorry. I know you cant sell this broken chalk. I have one pink full chalk, which I love so much. But I will give it to you. With tears rolling down her cheeks, she said uncle you can have my full pink chalk.

The friend asked, do you know who is this uncle? Little girl said, yes my dad's friend.. He said, yes thats correct, but what you don't know is that, I am also the owner of this chalk factory and this is my show room. I have a godown full of chalk boxes of all colours, including pink.

I am deeply touched by your humility, saying sorry for your unintentional mistake and your willingness to part your beloved chalk without holding any attachment to it. You know, I make thousands of chalks everyday and one chalk is nothing to me. He calls one of his staff and asks him to bring a box of 100 pink chalks from the godown and gives it to little Preethi, saying you can have it. Its gift from your uncle and also returns Preethi's own pink chalk back to her.

Moral: Humbleness together with detachment opens the gate for the flow of mercy and magnanimity.

Ps1. Everything in this universe belongs to bhagavAn and He doesn't need anything. Yet, when we offer something to Him, He doesnt look at what we offer but looks at how we offer. Once He is pleased out of His mercy, He gives what we want and saves what we already have.

Ps2. svAmi dEsikan challenges bhagavAn in his dayA satakam, on a fact endorsed by vEdic scriptures, that He knows everything (sarvajnan) and asks Him a question - can you tell me where is the outer limit for your mercy? He will have no answer to it, because He simply doesn't know!

JUNIOR MADAL – A Day with Krishna

Ajith Prasanna

Vrindavan...the sun blooms on the horizon, golden petals stretching every outwards into the green trees which coat the hill thicker than a winter blanker. It was a brilliant flower of the sky that welcomes my day. A blissful touch from someone made my dull face into a fully bloomed flower. It

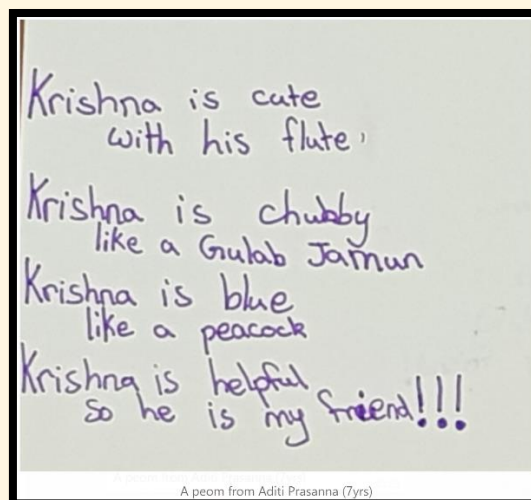


was a brilliant flower of the sky that welcomes my day. A blissful touch from someone made my dull face into a fully bloomed flower. It was KRISHNA!!! His wide expressive blue eyes, sharp nose and His majestic look was breathtaking. I couldn't believe that Krishna was very pleased and he was as embraced as I was. I was enchanted to see His fingers touching the brown bamboo flute and then moving on His soulful music. Sweet melodious chorus of birds seemingly never repeated notes, cascading through the branches, tumbling into the crisp morning nectarous air like a great music competing Krishna's flute. In this light that paints my

skin so warmly, the tress are dancing girls like Gopikas, each in dresses more fabulous than a designer can craft. They synchronized so well that they moved, choreographed by the wind in perfect time with one another. It was as beautiful as Rasakreeda. I spent the whole day with Krishna, His loveable friends and inseparable cows.

Suddenly I heard a voice say "WAKE UP AJITH!!!YOU ARE LATE FOR SCHOOL; OH NO!!!

Was it a dream???



CALENDAR FOR SYDNEY

Sarvari / Dakshinayana / Sarad- Hemantha

December 2020

Vruschika-Dhanur / Karthigai-Margazhi

Sun-Bhanu	Mon-Indu	Tue-Bhouma	Wed-Sowmya	Thu-Guru	Fri-Bhrugu	Sat-Sthira
		01 ¹⁵ Thiruppaanazhwar AnadhyAyana kAlam Begins, Rohini K.Prathama 22:36/42-13 Rohini 14:57/23-5 SR 05:42 SS 19:48	02 ¹⁶ K.Dvithiya 23:35/44-41 Mrigasira 16:35/27-11 SR 05:42 SS 19:48	03 ¹⁷ K.Trithiya 00:04*/45-53 Ardra 17:45/30-6 SR 05:42 SS 19:49	04 ¹⁸ K.Chaturthi 00:02*/45-49 Punarvasu 18:25/31-46 SR 05:42 SS 19:50	05 ¹⁹ K.Panchami 23:29/44-26 Pushya 18:34/32-9 SR 05:42 SS 19:51
06 ²⁰ K.Shashti 22:30/41-58 Aslesha 18:19/31-31 SR 05:42 SS 19:52	07 ²¹ HH 31 K.Sapthami 21:05/38-26 Makha 17:37/29-46 SR 05:42 SS 19:53	08 ²² K.Ashtami 19:22/34-8 P.Phaguni 16:35/27-11 SR 05:42 SS 19:53	09 ²³ K.Navami 17:22/29-8 U.Phaguni 15:17/23-55 SR 05:42 SS 19:54	10 ²⁴ K.Dasami 15:12/23-42 Hasta 13:49/20-15 SR 05:42 SS 19:55	11 ²⁵ Ekadasi Vratam K.Ekadasi 12:53/17-55 Chitra 12:11/16-10 SR 05:42 SS 19:56	12 ²⁶ Dvadasi Paranai 05:43-08:06 Pradosham Svathi K.Dvadasi 10:33/12-4 Svathi 10:33/12-4 SR 05:42 SS 19:56
13 ²⁷ K.Trayodasi 08:16/6-21 Visakha 08:57/8-3 SR 05:43 SS 19:57	14 ²⁸ Amavasya K.Chaturdasi 06:07/0-58 Amavasya 04:09*/55-5 Anuradha 07:30/4-25 SR 05:43 SS 19:58	15 ²⁹ Maargasirsham S.Prathama 02:28*/51-49 Jyeshtha 06:13/1-12 Moola 05:13*/57-30 SR 05:44 SS 19:58	16 ⁰¹ Margazhi Thingal, Dhanur Ravi 07:45, Punyakalam S.Dvithiya 01:08*/48-29 P.Shada 04:36*/57-9 SR 05:44 SS 19:59	17 ⁰² S.Trithiya 00:12*/46-8 U.Shada 04:22*/56-33 SR 05:44 SS 20:00	18 ⁰³ Sraavana S.Chaturthi 23:45/44-59 Sraavana 04:36*/57-7 SR 05:45 SS 20:00	19 ⁰⁴ S.Panchami 23:47/45-3 Dhanishta 05:19*/58-53 SR 05:45 SS 20:01
20 ⁰⁵ S.Shashti 00:22*/46-30 Satabhisha Full/60-0 SR 05:45 SS 20:01	21 ⁰⁶ HH 41 S.Sapthami 01:25*/49-6 Satabhisha 06:33/1-56 SR 05:46 SS 20:02	22 ⁰⁷ S.Ashtami 02:57*/52-55 P.Badra 08:13/6-5 SR 05:46 SS 20:02	23 ⁰⁸ S.Navami 04:47*/57-28 U.Badra 10:20/11-21 SR 05:47 SS 20:03	24 ⁰⁹ S.Dasami Full/60-0 Revathi 12:43/17-17 SR 05:48 SS 20:03	25 ¹⁰ HH 8 S.Dasami 06:52/2-38 Asvini 15:16/23-38 SR 05:48 SS 20:04	26 ¹¹ Vaikunta Ekadasi S.Ekadasi 09:00/7-56 Bharani 17:51/30-4 SR 05:49 SS 20:04
27 ¹² Dvadasi Paranai 05:49-08:12 Pradosham S.Dvadasi 11:04/13-5 Krithika 20:15/36-2 SR 05:49 SS 20:04	28 ¹³ Rohini S.Trayodasi 12:50/17-28 Rohini 22:23/41-21 SR 05:50 SS 20:05	29 ¹⁴ HH 16 S.Chaturdasi 14:14/20-57 Mrigasira 00:07*/45-39 SR 05:51 SS 20:05	30 ¹⁵ Pournami 15:12/23-20 Ardra 01:25*/48-52 SR 05:51 SS 20:05	31 ¹⁶ K.Prathama 15:39/24-26 Punarvasu 02:11*/50-46 SR 05:52 SS 20:05		

* Ends next day morning before sunrise / All times denote end times in 24 hr format for Australia/Sydney timezone at your_location /Nashigai-Vinadi/ ~ Punyakalam present following day as well / + Check eclipses locally.

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YouTube Premier Event of SAGI

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We are pleased and excited to announce our next YouTube Premier event in Dec 20. SAGI understands how much stress everyone is undergoing in this lockdown and we want to cheer up all the bhagavathas by conducting this event. We received great responses from SAGI members. Please stay tuned on.

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