

श्रीः



श्रीमते श्रीलक्ष्मीनृसिम्ह परब्रह्मणे नमः

श्रीमते वकुळभूषण महागुरुवे नमः श्रीमते रामानुजाय नमः

श्रीमते निगमान्तमहादेशिकाय नमः

श्रीमते श्रीअतिवणशठकोपयतीन्द्रमहादेशिकाय नमः

श्रीमते श्रीवणशठकोप श्रीवेदान्तदेशिकयतीन्द्रमहादेशिकाय नमः

श्रीमते श्रीलक्ष्मीनृसिम्ह दिव्यपादुकासेवक श्रीवणशठकोप श्रीनारायणयतीन्द्रमहादेशिकाय नमः

श्रीमते श्रीवणशठकोप श्रीरङ्गनाथ यतीन्द्र महादेशिकाय नमः



tiruadhyayana utsavam - 2009



Dear Srimatam Sisnyas:

SrI:

tiruadhyayana utsavam - 2009

Dear SrImatam SishyAs:

During the coming Marghazhi mAsam, Dolai KaNNan consecrated by the sacred hands of prakrtam SrImat azhagiya singar, SrI nArAyaNa yatIndra mahA deSikan will travel to SrI ranganAtha Temple at Pomona, NY to enjoy **tiru adhyayana utsavam** with Lord ranganAtha. Pahal Patthu, Iraa Patthu as well as swAmy nammAzhwAr moksham will be celebrated this year there.

Meanings of the word "adhyayanam"

Let us now reflect on the many splendored meanings of the key word adhyayanam associated with this tiru adhyayana utsavam.

The prefix "adhI" means to study, to learn by heart, to remember what is learnt as in the "adIhi bhagavo brahmeti" passage of taittirIeya upanishad. "adhI" also means to teach, declare and understand. As is usual with Sanskrit words, there are a host of meanings depending on context. From "adhI" derives "adhIyAna", which refers to a student, who is learning the vedAs (Srutis) in the traditional way from an "adhyApaka" or teacher. With this introduction to the root of "adhI", we come to the key word, "adhyayanam", which means learning, study and remembrance of the vedic passages. This reference can be for Sanskrit vedAs as well as for the Tamil vedAs (Tamizh maRaikaL) standing for swAmy nammAzhwAr's four divya prabhandams along with their six angams (Kaliyan's) as well as the other 14 prabhandams of the rest of the ten AzhwArs. The **ayanam** in the word "adhyayanam" has no connection to the word "ayanam" meaning solistice as in "DakshiNaayanam".

adhyAya means not only a chapter, but also reading, learning and studying especially vedAs. adhyayanam derives from this word "adhyAya:". adhyayana utsavam is then the festival of reciting by a adhyApaka ghOshTi, the group of such adhyApakAs or adhyApayitrus or teacher/instructors, who have mastered the studies of vedA (Both Sanskrit and Tamil vedAs).

Who should engage in adhyayanam?

adhyayanam is a must for three of the four classes of people as indicated by manu Smrti: "adhyayanam ca aksharamAtra pATha iti vaidIka:"

Those who not only learn vedic texts but understand the meanings of these scared, ageless (anAdi) texts are "arthajn~As". The author of vedic etymology, Yaksha states that these arthjn~As derive all auspiciousness (**sakalam bhadhram aSnute**). This applies to both Sanskrit and Tamizh vedAs.

PramANams for the phalan of adhyayanam of Tamizh vedAs

AzhwArs always remind us in their phala Sruti pAsurams to recite their divya prabhandams with knowledge of the meanings of the pAsurams eulogizing the ananta kalyANa guNams of the Lord to attain all soubhAgyams culminating in the parama hitam of **moksha sukham**. One such phala Sruti pAsuram indicating sakala vida bhadhram (all types of auspiciousnes) for the reciters of tiruviNNagaram decad is:

Poomaru pozhilaNi ViNNagar mEl
kAmaru seer KalikanRi sonna
PAmaru Tamizhivai pADa vallAr
vAmanan aDi iNai mAruvavarE

--periya tirumozhi 6.1.10

Kaliyan refers here to "**pADa vallArs**" or **Odha vallArs** or those who are capable of reciting his pAsurams on tiruviNNagarappan will attain the holy pair of Feet of vAmana mUrthi.



swAmy nammAzhwAr - tirukkurukUr

swAmy nammAzhwAr goes one step further about understanding the meanings of His pAsurams as well besides mere recitation and describes the supreme benefit obtained by the reciters of pAsuram (adhyayanam) as gaining **parama padam**. The tiruvAimozhi pAsuram offering this upadeSam is:

nAkaNaimisai nampirAn SaraNE SaraN namakkenRu, nAdOrum
yEkachintayanAik KurukUr SaThakOpan mARan
Aha nooRavanthAyiratthuL ivayum Or pattum vallAr
mAha vaikuNThattu makizhveytuvAr vaikalumE

--thiruvAimozhi 5.10.11

Meaning:

"Whatever may happen, whatever be the troubles, the sacred feet of the Supreme Lord reclining on AdhiSesha are the only resort to me. This is a conviction with me. The only path chosen is thus clinging to the Lord's sacred feet. It is in this spirit (and to sustain himself as a realized AatmA) that KurukUr SaThakOpan wove a thousand verses. Of them, this ten (decad) will ensure permanent vaikuNTha stay to those who MASTER it.

THE HISTORY OF ADHYAYANA UTSAVAM AT SRIRANGAM

At the end of His tiruvAimozhi, swAmy nammAzhwAr performed SaraNagati at the sacred feet of the Lord and gained moksha sukham. swAmy nammAzhwAr's prapatti at the holy feet of His Lord is enacted at the end of adhyayana utsavam and is known as swAmy nammAzhwAr tiruvaDi tozhutal. Here, swAmy nammAzhwAr's AcAryan, SrI vishvaksEnar places the Atma of His SiSyana (arca mukhEna) at the sacred feet of the Lord to realize Moksham. SrI vishvaksEnar returns the Lord's property (jIvAtmA) to Him.

The doctrine of SaraNagati through an AcAryan was revealed to tirumangai mannan on a kArtigai day, when uttama nambhi brought the kArtikai dIpam to Lord Ranganathan at His sanctum sanctorum. Here, the dIpam is equated to the jIvan and uttama nambi to the AcAryan, who presents that jIvan to the Lord. tirumangai mannan could not wait to show this prapatti mArgam to the whole world and requested the Lord for permission to bring swAmy nammAzhwAr's arcai from tirukkuruUr to SrIrangam and arrange for the adhyayanam (pArAyaNam) of tiruvAimozhi in front of the Lord for the benefit of mankind. Lord Ranganatha gladly granted His approval for Kaliyan's request. Kaliyan went immediately to the avatAra sthalam of swAmy nammAzhwAr and brought His arcai with kOyil maryAdais. At SrIrangam Kaliyan conducted the adhyayana utsavam and participated in it by singing the pAsurams and performing abhinayam for the deep meanings of the pAsurams while maintaining tALams with hand cymbals. Thus originated the aRayar sEvai tradition.



swAmy nammAzhwAr performs
SaraNagati at SrIrangam

Lord ranganAtha gave His niyamanam to Kaliyan's request to bring swAmy nammAzhwAr to SrIrangam for the adhyayana utsavam. tirukkurukUr is a long way from SrIrangam. Lord ranganAtha was so pleased with the effort taken by Kaliyan that He gave His festival of ManjakuLi at Cauvery to AzhwAr as a reward for initiating the adhyayana utsavam at His AasthAnam.

After Kaliyan's time, the utsavam centered around swAmy nammAzhwAr's travel to SrIrangam could not be continued. The distance that separated the two divya deSams and the safety on the road were the primary reasons for the interruption.



AzhwAr-Acarya's ghoshTi at SrIranganAtha temple, Pomona, NY
during adhyayana utsavam - 2008

A little more than one hundred years after Kaliyan's time, the utsavam was restarted during swAmy nAthamuni's kaimkaryams at SrIrangam Temple. The AcAryan, swAmy (ranga) nAthamuni travelled with the Lord's palanquin (tOLukkiniyan) to tirukkurukUr and brought swAmy nammAzhwAr's arcai to SrIrangam for the adhyayana utsavam. Ten day's adhyayana utsavam (tiruvAimozhi tirunAL) was conducted. After that, swAmy NammazhwAr returned to AzhwAr tirunagari and stopped briefly at tiru tolaivilimangalam for His mangalASAsanam of the divya dampatis there.

After swAmy nAthamuni's time and before AcArya rAMAnuja's time, the adhyayana utsavam in presence of swAmy nammAzhwAr was discontinued because of the lengthy travel between SrIrangam and thirukkuruKUr as well as the problems caused by the pestering thieves along the route. AcArya rAMAnuja addressed this difficult situation by consecrating an arcai of swAmy nammAzhwAr with anjali hastam (folded palms) inside the SrIrangam temple itself and restarted the adhyayana utsavam in presence of Lord Ranganathan and the archai of Kaliyan at SrIrangam. That tradition of adhyayana utsavam continues even today. In fact, this utsavam is one of the most sacred utsvams that the Lord Himself enjoys immensely.

The pakal pattu and iraa pattu utsavams at SrIrangam

Over the 20 days' time, the entire 4000 sacred collect (nAlAyira divya prabhandam) instead of just the Thousand plus pAsurams of tiruvAimozhi of swAmy nammAzhwAr are recited. The entire 4000 pAsurams are recited over 20 days. The first ten days are known as **pakal pattu utsavam** and the next ten days are focused on tiruvAimozhi and these ten days are known as **iraa pattu utsavam**. Lord ranganatha dressed in beautiful attire travels from His AasthAnam to the thousand pillar maNTapam to listen to the recitation of the 4,000 sacred collect of the twelve AzhwArs. The famous aRayars of SrIrangam intrepret specific pAsurams of AzhwArs in front of the Lord to the accompaniment of hand cymbals. At bhUIOka vaikuNTham, the fortunate devotees of Lord ranganAtha flock to participate and to enjoy this annual mahOtsavam.



SrI ranganAtha at adhyayana mahotsava procession at Pomona, NY

THE ADHYAYANA UTSAVAM AT THIRUMALA

The adhyayana utsavam is carried out with some variations at major divya deSams such as kAncipuram, tirumala et al. Lord venkaTeSwara of tirumala enjoys this utsavam for 23 days. This utsavam takes place at tirumala from the night of amAvAsya preceding SrI vaikuNTha ekAdaSi in the month of mArgazhi. At tirumala, there is no arcai of swAmy nammAzhwAr and hence the AcAryan of the AzhwAr, SrI vishvaksEnar sits before the Lord along with AcArya rAmAnuja to listen to the recitations of the nAlAyira divya prabhandam.

Here is the order of pAsurams recited by adhyApaka mirAsu at tirumala during the pakal and IrA pattu days and the three days beyond it as summarized by SrIman T.R.GovindarAjan:

On the amAvAsya day evening, tOmAlA sevai takes place followed by naivEdhyam; thereafter, SrI malayappa swAmi is placed in the tirumAmaNi maNTapam facing east with His divine consorts. The vigrahams of SrI vishvaksEnar and AcArya rAmAnuja are placed facing south. Now the jeeyar swAmi and the adhyApakas recite the first pAsuram and the last two pAsurams of each AndAti (i.e) from mudhal tiruvandAti to tiruviruttam. Next morning, the pahal patthu utsavam starts.

There are Morning and evening sessions every day have specific pAsurams of the AzhwArs that are recited. Here is the sequence at tirumala:

pahal pattu days

First day:

(Morning) Recitation of iyarppaa in full;
(Evening) tiruppallANDu, VaNNa MaadangaL (TirukkOshtiyUr Pasuram)

Second Day:

(Morning) The First and second decad of periyAzhwAr tirumozhi
(Evening): senniyOngu pAsurams.

Third Day:

(Morning) Remaining pAsurams of periyAzhwAr tirumozhi;
(Evening) viNNelamelappu pAsurams.

Fourth day:

(Morning) tiruppAvai, nAcciyAr tirumozhi;
(Evening) UnEru selavttu pAsurams.



adhyayana ghoshTi reciting pAsurams in front of AzhwArs and AcAryAs
SrIranganAtha temple, Pomona, NY

Fifth Day:

(Morning) From perumAL tirumozhi to kaNNinunnsIiRutthAmpu;
(Evening) vADinEn, tAyE tantai decads.

Sixth Day:

(Morning): 1st, 2nd Centum of periya tirumozhi;
(Evening) vaDamarudiDai pAsurams

Seventh Day:

(Morning) 3rd and 4th centums of Kaliyan's tirumozhi;
(Evening) paNDainann maRai pAsurams.

Eighth Day:

(Morning) 5th, 6th and the 7th Centums;
(Evening): TheLLiyeer pAsurams.

Ninth Day:

(Morning) 8th, 9th centums of periya tirumozhi;
(Evening) kadil kadipittu pAsurams.

Tenth Day:

(Morning) 10th and 11th Centums;
(Evening) tirukkurumtANDakam, tirunedumtANDakam, sattumuRai in periyAzhwAr tirumozhi,
periya tirumozhi and tirunedumtANDakam

IRA PATTU UTSAVAM

The irA pattu utsavam starts with tiruppallANDu and each decad from tiruvAimozhi is recited every night. On the tenth night, sattumuRai is conducted. On the 11th night, kaNinuNN siRuttAmpu is recited. On the 12th night, rAMAnuja nURRandAti and upadeSa ratna mAlai is recited. On the 13th night, the sAttumuRai, iyal sAttu, vAzhi tirunAmam are recited.



nammAzhwAr after SaraNagati at SrI Varadan's sacred Feet - kAnchipuram

With this schedule, the 23 day long adhyayana utsavam comes to an end at tirumala. The very next day, SrI Adi varAha perumAL enjoys His own adhyayana utsavam listening to the recitation of kOyil tiruvAimozhi.

The divya deSams belonging to SrI MaTham such as Ahobilam, tiru AadhanUr, tiru puLLambhUtanguDi and tiruveLLUr follow a different schedule from that of tirumala and complete the adhyayana utsavam in twenty days.



SrIranganAtha at adhyayanotsavam- SrIranganAtha temple, Pomona, New York

namO SrI nrsimhAya,
SrImat azhagiya singar tiruvaDigaLE SaraNam,
Oppiliappan KOil VaradAchAri Sadagopan
