

Adiyongal Thirumadal

ISSUE 9

A SYDNEY ANDAL GROUP NEWSLETTER

FEB 2016

Welcome to the NINTH issue of Adiyongal Thirumadal.

Many of us may not realise that this was the 10th year of Sri Andal Kalyanam in SVT temple organised by our group. We all should feel happy the Divine couple gave us this kaimkaryam. It was great to see many new young people joining and doing kaimkaryam enthusiastically. We all can feel Sriman Narayanan seems to have several more kaimkaryam to be given to us.



Note the date in Feb

Feb 19 Kulasekarazhvar
Thirunakshathiram

With Perumal, Thayar, Aandal and Emperumanar's grace GGG utsavam also went off very well, despite inclement weather. After satrumurai Perumal appeared for all of us as though he was full with our food offering reminding of the Upanishad verses *ahamannan ahamannam ahamannam..*



Please email sydneyandal@gmail.com for any feedback or comments

GGG Utsavam and Sri Andal Kalyanam by Sow Rohini Prasad

On the 16th and 17th of January, under the auspices of GGG Utsavam, the Akkara Adisil Seva and Andal Kalyanam were held at Helensburgh Temple to mark the conclusion of the Margazhi month.

GGG or Govinda Godha Godhagraja also represents the pranavaakaram (AUM) where Aa stands for paramathma (Govinda), Uu stands for piratti purushakarathvam (Godha) and Ma stands for jeevathma (Godhagraja). The inner meaning is that through acharya (Ramanuja) sambandam and piratti (Godha) purushakarathvam, one can attain the lotus feet of Govinda.

It is said that Andal was only a 6-year-old girl when she vowed to offer 100 vessels of vennai and akkara adisil



to the Lord of Tirumalirumcholai Malai. However, due to her age, she was only able to do a vachika kankaryam. Being captivated by immense devotion, she composed the following pasuram from Sindura Cemmpodi in the Nalayira Divya Prabhandam.

*naru narum pozil malirunsolai nambikku
naan nuru tadavil venney vaynerndu paravi vaitten
nuru tada nirainda akkara adisil sonnen
eru tiruvudaiyan inru vandivai kollungolo*

Many years later, Sri Ramanujacharya (1017-1137), whilst giving a discourse on her pasuram, felt that he should fulfill her promise and thus carried it out on her behalf. Hence, he became known as her elder brother or "Godhagraja".

It was therefore very fitting, that Sri Andal Group decided to continue the tradition that was initiated last year. Despite the heavy downpour, 10 members of the group, with the help of many volunteers, made Akkara Adisil; a South Indian delicacy that is made by cooking rice in milk with ghee and jaggery. Whilst cooking, Andal's Tiruppavai Pasurams were chanted and the melodies of devotional songs on Sri Ramanuja also created a divine ambience. Once completed, the Akkar Adisil was offered to Lord Venkateswara by bhattar in the temple.

The preparations then began for the Andal Kalyanam that was to be held on the following day. Even as a young girl, Andal inherited a love for philosophy and Tamil poetry and was determined to marry Lord Ranganatha, having heard the divine stories from her father Periazhwar. On a daily basis, unbeknownst to Periazhwar, she would adorn herself with flower garlands meant for the Lord, admiring her reflection in the mirror. One fine morning, Periazhwar discovered Andal's ritual and became immensely resentful. However, that night, the Lord himself appeared to Periazhwar in a dream and conveyed his love for the garlands worn by Andal. Henceforth, Periazhwar knew that Andal was no ordinary girl.

In the Vaaranamayiram, the 6th pasuram of Nachiyar Tirumozhi, Andal eloquently describes her dream where Sriman Narayana grandly enters the Kalyanam mandapam with 1000 elephants and their wedding procession around the ornamented streets. This pasuram was recited, following which devotional songs were rendered. The prasadam prepared by volunteers was then distributed to all devotees.

Both events were a grand success, which could not have been made possible without the support of Sri Venkateswara Temple and devout volunteers who show an indefatigable enthusiasm every year.

May Godha Piratti and Govinda shower their blessings on all involved!

The Margazhi month is now over with the auspicious occasion of Andal Tirukalyanam. 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 girl-friends to join her. We covered the first pasuram last month. Let us continue to the second pasuram.

In the first pasuram of Tiruppavai, Andal focussed on the "Ashtakshara" mantram and celebrated it. She covered three meanings incorporated in "Ashtaksharam" namely ananya Seshatvam (undiluted servitude to Sriman Narayana alone), ananya Saranathvam (seeking refuge at the feet of Sriman Narayana alone) and ananya Prapyathvam (Reaching Him alone as the supreme goal). Her Maha Vishvasam (unshakeable trust – Narayanane Namakke Parai Tharuvan) is our lifeline in this ocean of samsara.

Another view is that through the first pasuram, Andal invited everyone to come and join in the enjoyment of the Acharya Guna Anubhavam. In the second pasuram, she stressed the importance of the participants to have the qualifications to obey the dictates of the shastras.

In the first pasuram, Andal advises us to perform Saranagati at our Lord's feet. 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.

Pasuram 2 – Vaiyattu Vaazhveergal

vaiyattu vāzvirgāl! nānum nam pāvaiḱku
seyyūm kirisaigāl kēlīrō* pārkaḱalul
paiyattuyinra paramanaḱi pāḱi*
neyyūṇṇōm pāluṇṇōm nāḱkālē nīrāḱi*
maiyiṭṭezudōm malariṭṭu nām muḱiyōm*
seyyādana seyōm tikkuraḱai śenrōdōm*
aiyamum piccaiyum āndanaiyum kaikāṭṭi*
uyyūmāreṇṇi ugandēlōr embāvāy (2)*

వైయత్తు వాఙ్విర్రాళ్! నాముం నం పావైక్కు*
శైయ్యుం కిరిశైగళ్ శేళిరొ* పాఱ్కడలుళ్
పైయత్తుయిన్ర పరమనడి పాడి*
నైయ్యుణ్ణొం పాల్కుణ్ణొం నాటూలే నీరాడి*
మైయిట్టెఱుదొం మలరిట్టు నాం ముడియొం*
శైయ్యాదన శైయ్యొం తిక్కరైళ్ళై శేన్రొదొం*
ఐయముం పిచ్చైయ్యుం ఆందనైయ్యుం కైకాట్టి*
ఐయ్యుమాఱ్ణై ఉగందేలొర్ ఎమ్బావాయ్ (2)

వైయత్తు వాఙ్విర్రాళ్! నాముం నం పావైక్కు*
శైయ్యుం కిరిశైగళ్ శేళిరొ* పాఱ్కడలుళ్
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పైయత్తుయిన్ర పరమనడి పాడి*
నైయ్యుణ్ణొం పాల్కుణ్ణొం నాటూలే నీరాడి*
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ఐయ్యుమాఱ్ణై ఉగందేలొర్ ఎమ్బావాయ్ (2)

Dwellers of the Earth! Will you hear what we undertake for the penance of the Maidens? Singing the Praises of the Lord who sleeps in the Ocean of Milk, we will not partake of ghee or milk, Bathing in the early morning we will not apply Khol to our eyes, nor plait our hair and adorn with flowers, will shun disobedience, carry no tales, But handling charitable aid to mendicants and beggars to our capacity; we will think good thoughts and find fulfilment.. O my Maidens!

Commentary (Swapadesam)

Having dipped herself in the ever-full pond of Bhagavad Anubhavam, Andal makes everyone drink the divine anugraham of Kannan, which is cool water and starts to speak of the means of surrender to attain moksha as well as describing the divine qualities of noble people.

She invites all those who are interested in this anubhavam of seeing and experiencing Kannan. She speaks of the way/means to attain Bhagavan. She says "Having heard of our grievances and shortcomings, He will come running to protect us, but we still need to do our ordained duties regularly. During the time of observance of the vratam, one shall not consume ghee, one shall not drink milk, one shall not use luxurious items such as kohl to the eyes, one shall not adorn flowers or use fragrant materials, one shall not perform any forbidden acts, one shall not hurt others by their words and should conduct themselves with discipline. One shall happily sing about the Lord's glories and contemplate on the lotus feet of Bhagavan, surrender unto them and that will give us moksham"

The Azhwars have sung on the lotus feet of the lord. Andal's father Periazwar praised the lord by singing "Un Sevadi Sevithirukkappu". Swamy Desikan sings as "Kannan Emakku Kaattum Verpu". Bhagavad Ramanuja in his gadyam preached to contemplate on the dvaya mahamantra, which showed the way of surrendering at the Lord's feet. In this pasuram, Andal refers to the "Tirupparkadal" or the Paraman reclining on the milky ocean because it is only in this form one can enjoy the beauty to the fullest extent. Andal who experiences this divine "Bhoga Nidra" of the Lord wants everyone to be blessed with this bhagyam.

Here Paarkadal also means Gokulam. Gokulam was a very fertile and vibrant place in which every house had healthy cows giving lots of milk and the pots were overflowing. Also, during the observance of the festival, if an Acharya, brahmachari or sanyasi come to us, then we should honor them by giving them whatever we have. If we have nothing to offer, then we should help them by sending them to those that have the capability to give them something.

In this way, Andal preaches the means to attain moksham to everybody in this samsara and helps to spiritually elevate themselves. She preaches the means to "Saranagati", that is the jivAtma after having lost itself, decides to relinquish all the evil ways, accept the right path, have full confidence in the Supreme Lord Sriman Narayana, plead at His feet for protection and submit to Him.

In a succinct manner Andal describes the five acts prohibited for prapannas (those who have performed Saranagati).

- 1) Akruthya Karanam – Acts forbidden such as causing physical/mental injury to others, telling untruth, stealing other's property
- 2) Kruthya Akaranam – Abandoning prescribed duties
- 3) Bhagavath Apacharam – Equating glory of Sriman Narayana with other demi gods, stealing the property of the Lord (temple wealth)
- 4) Bhaagavatha Apacharam – Offending the hearts and minds of the Lord's devotees
- 5) Asahyaapacharam – Intolerance to matters relating to the Lord and His devotees

The incarnations of Seshasaayi Lord Narayana (Lord reclining on the milky ocean) are the Vibhava Roopams, we have his Archa Roopams in the temples and in our hearts we have the Antaryami Roopam. In the coming months we will try and understand more on the Swapadesam (inner meaning) of each of the thirty pasurams.

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

Andal tiruvadigale saraNam
Sri Krishnanin tiruvadigale charaNam



I pay my obeisance to Oppiliappan Koil Sri Varadachari Sathakopan, Shri U,Ve. Velukkudi Krishnan Swamy and Shri K.M.Sudarshan who have influenced this article by their incomparable works and commentary on Desika Prabandham including Adaikkalappatthu.

Swamy Vedanta Desikan wrote numerous slokas and prabandhams. His Aradhana Moorthy was PERarulan Varadaraja Perumal of Kancheevaram. Swamy Desikan performed bhara samarpanam at the lotus feet of Sri Varadaraja of Hastigiri which crystallised into 11 beautiful verses. Adaikkalappatthu is often spoken of as the Tamil version of Swamy's Nyasa Dasakam as both describe prapatti shastram and guide us on prapatti margam.



SeerAr thUppul thiruvEngadamudaiyAn ThiruvadigalE Charanam

Thaniyan

**seeronRu thUppul thiruvEngadamudaiyan
pAronRach sonna pazhamozhiyuL OronRu
thAnE amaiyAdhO thAraNiyil vAzhvARku
vAnErap pOmaLavum vAzhvu**

The meaning of this taniyan is "For a person who desires to ascend up to Vaikuntam, even a single statement uttered by this great Acharya, Tooppul Tiuvengkadamudaiyan (Vedanta Desikan), for the benefit of humanity, would be sufficient to lift him up to paramapadam". Such is the greatness of Swamy Desikan and his works.

Pasuram 1

**patthi mudhalAmavaRRuL pathi enakku kUdAmal
eththisaiyum uzhanROdi iLaitthuvizhum kAkampOI
muththi tharum nagarEzhil mukkiyamAm kacchithannil
aththigiri aruLaaLarkku adaikkalam nAn pukunthEnE.**

Meaning

Swamy points out that he used the difficult to practise Bhakthi yOgam as the means (upaayam) for Moksham and failed miserably to gain the Mokshaanugraham (Patthi mudalaam avaRRil pathi yenakku koodamal). He states, I have come to the realization that I am powerless to attain moksham through the difficult-to-practice Bhakthi yOgam as upaayam. I have hence chosen Prapatthi at the lotus feet of Varadhan as the saving grace for me and am performing saraNaagathi. Swamy Desikan states that wandering here and there practising Bhakthi yOgam, he did not succeed in his efforts to gain Moksham and arrived finally at the most important among the cities that assure moksham (Viz) ., Kaanchi (Mutthi tarum nakar yEzhil mukkiyamaam Kaanchi tanil) and performed SaraNaagathy at the sacred feet of Lord Varadaraajaa. He further states, I surrender my soul at the sacred feet of PeraruLaaLan, who resides at Kanchi, the most important of the seven cities that bless their residents with Moksham (as stated in Garuda Puranam - Ayodhya, Mathura, Maya, Kashi, Kanchi, Avantika (Ujjain) and Dwarka).

The key passage of this sOkam is the statement: "Aththigiri AruLaaLarkku adaikkalam naann puhunthEn". Swamy compares himself to a Mahaa aparaadhi like Kaakaasuran, who ran hither and thither and finally realized that no one can save him from the chasing Brahmaastham and fell at the feet of the merciful Lord (yetthisaiyum ozhanRu Odi iLaitthu vizhum Kaakam pOI).

Pasuram 2

**sadaimudiyana sathumukanen RivarmuthalAn tharamella
madaiyavinaip payanAki azhinthuvudum padikaNdu
kadimalarAL piriyaAtha kacchinaka raththikiri
idamudaiya varuLALa riNaiyadika LadainthEnE.**

Meaning

Here again ananya gathithvam (Without refuge, absence of interest any other means) is celebrated in another way. adiyEn offers my prapatthi at the sacred feet of PeraruLaaLan who is never separated from His consort, Shri Perundevi Thaayaar, (kadimalarAL piriyaAtha Kacchi Nagar Aththigiri idamudaya AruLaaLar iNai adikaL adainthEn) while fully cognizant of the fact that the power and wealth of even Brahmaa (Chatu Mukhan) and Sivaa (Sadai Mudiyana) and other such devatha's (sadaimudiyana sathumukanen RivarmuthalAn tharamellAm), who are Karma vasyaals, are transitory and are fully dictated by their karma visEshams. Once their accumulated puNyams are over, their status as powerful demi-gods disappears (adaiyavinaip payanAki azhinthuvudum padikaNdu). Knowing their alpa sukham fully well, I am not enamored of such status and power. I seek therefore the lasting bliss of moksham and nithya kaimkaryam in the Lord's Sri Vaikuntam through my prapatthi.

SeerAr thUppul thiruvEngadamudaiyan ThiruvadigalE Charanam

To be continued...

Thirukkolor Pen Pillai Rahasyam – Sri Suresh Varadarajan

Swami Ramanujar as part of his digvijayam was visiting Thirukkolor, the birth place of Madhura Kavi Alwar. In the outskirts of the divya desam, a woman (different version says as a girl) came and bowed to him. Swami asked her "From where are you coming?" She replied that she was coming out of Thirukkolor. Upon hearing it, Ramanujar said even people who struggle (Sharing one person's cloth between seven people and eating anything) tries to enter Thirukkolor, as mentioned by Azhvar - 'thiNNam en iLamAn pugum Ur thirukkOLUrE'. How is it then you decide to leave such a place?" The woman replied "adiyEN nAyanthE-nAyanthE!" and gave the 81 statements which have come to be known as Thirukkolor Ammal Varththaigal (or rahasyam).



She then said "If I had the same knowledge as of those mentioned in the 81 statements, then I could stay in Thirukkolor. I do not possess such knowledge. Does it matter if a rabbit's droppings were in the field or on the side?" She then added "If you were to visit Thirukkolor, then all the festivals of Vaiththamanidhi Perumal and Madhurakavi Azhvar would occur grandly".

Hearing her words, Ramanujar was pleased and visited the lady's home, asked her to cook a meal and ate it (normally this would not be done by a sanyasi) and gave her prasadam and divine water. Though she claims to be equal to a rabbit's droppings her 81 statements demonstrate her understanding of the various happenings as depicted in Ramayana, Mahabaratha, Srimad Bagavatham and many other granthams (books). She has understood the essence of these and in simple words says how we all should interact with Sriman Narayana; the faith, love and bakthi etc.

This was mentioned by Periya Vanamamalai Jeeyar having heard it from Thiruvaymozhipillai.

With the divine couple's grace we propose to cover 3 of those statements in each newsletter.

Varththai 1:

azhaitththu varugiREn enREnO akrUraraip pOIE

அழைத்து வருகிறேன் என்றேனோ அக்ரூரைப் போலே

Kamsa had tried to kill Sri Krishna several times as he was growing up in Gokulam. Failing in these attempts, he decided to try to get Him and Sri Balarama to come to Mathura and try to kill them there. So, he organized a festival (viRperu vizhavu) and sent an invitation to them both through Sri Akrura who was a great devotee of Krishna, an Yadava and a close relative to Vasudeva. Having heard of Krishna's leelas of killing the demons sent by Kamsa, Akrura yearned to have darshan of Krishna. The omni present Krishna knowing his baktha's wish made Kamsan to select Akrura to go and invite Krishna and Balarama. Kamsa's plan was to kill them through his royal elephant (Kuvalayapeedam) or through his royal wrestlers (Chanura and Mushtika). The wise Akrura had great love for Krishna and knew that He was none other than Sriman Narayana; and that therefore Kamsa's plan would not work. However, wishing to see Krishna and enjoy His presence, he agreed to be the messenger for Kamsa and went to get Krishna and Balarama. All along the way, he thought of Krishna and being in His company. He then met Krishna and Balarama and brought them back with him to Mathura in his chariot.

He gained Krishna's grace thus. Thirukkolor Ammal says "did I (can I) do what Akrura did?" He then met Krishna and Balarama and brought them back with him to Mathura in his chariot. He gained Krishna's grace thus. Thirukkolor Ammal says "did I (can I) do what Akrura did?"

Varththai 2:

agamozhiththu vittEnO vidhuraraip pOIE

2. அகமொழித்து விட்டேனோ விதூரைப் போலே

Vidhura was the brother and advisor for Drudrirashtra. He was very wise. However because he was born to a servant maid the Kaurava family always put him down as a down caste. Though he was the prime minster for Drudrirashtra he lived a simple life. He had great devotion to Sri Krishna. When, at the end of the thirteen years, Pandavas asked for their kingdom back, Duryodhana refused to give it. To avoid war, Krishna went as the messenger of the Pandavas to the Kauravas, to their capital Hastinapura.

At Hastinapura, Krishna did not wish to go to Duryodhana or his near ones and stay with them. Instead, He went to Vidhura's home, even though it was a small place compared to the palaces of the Kauravas. Vidhura became extremely happy at seeing Krishna at his place. He entertained Him to the best of his abilities and thus expressed his great love for Krishna. There are various versions of what was offered and how. 1. Vidhura peeled the banana but instead of offering the fruit offered the peelings and Krishna ate it. 2. Vidhura offered the porridge which he normally has but did not have a proper vessel to serve to Krishna. Krishna did not want to wait and cupped His hands to receive the porridge and drank it. Krishna too accepted whatever Vidhura gave to Him, because it was given without a selfish reason and offered with great devotion.

Thirukkolor Pen Pillai is saying "Can I show such selfless love and value that Vidhura showed?", or she is saying "Can I give my heart completely like Vidhura did, to Krishna".

Varththai 3:

dhEhaththai vittEnO rushi pathniyaip pOIE

3. தேஹத்தை விட்டேனோ ருஷி பத்நியைப் போலே

Krishna, Balarama and yadava kids took their cows into the forest for grazing. There they rested and ate the food that they had brought along. Even after eating everything that they had, they still remained hungry. So, the yadavas asked Krishna to help them get some more food.

In a nearby area, several Rishis were performing a yAga. Krishna asked the yadavas to go and tell them "Krishna is nearby and He is hungry and is asking for food". But when the yadavas went and asked the Rishis, they kept quiet and ignored them. The yadavas became sad and came back to Krishna and told Him what happened. Hearing that, Krishna pointed to the wives of the Rishis and told the yadavas "Women have a kinder heart so go to them and tell them that Krishna and Balarama are hungry and are asking for food". When the ladies heard this from the yadavas, they became anxious to see Krishna and Balarama and came to them with different types of food. They did this in spite of the fact that their husbands, the Rishis forbade them from doing so. They then presented these to Krishna.

Krishna accepted the food and told them "Please go back to your husbands and help them complete their yAga. Do not be afraid. They will take you back". The women then went back and their husbands took them back. However, one of the Rishis refused to take his wife back.

At that point, keeping Krishna in her heart that Rishi's wife gave up her body that had been given to her husband due to karma.

The Rishis then realized their mistake and surrendered to Krishna

Thirukkolor Ammal quotes this incident from Srimad bagavatham and questions "Am I capable of being like the rishi's wife who gave her heart to Krishna and gave up her body".

Acknowledgement:

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

To be continued...

Malai Naadu Divyadesams Travelogue– Smt Vasumathi Harish

Adiyen wishes to prostrate at the holy feet of Sriman Narayana and Acharyas to share the experience of adiyen's divyadesam trip with Bhagavathas. Adiyen does not have any eligibility to write about the divyadesams, let alone malai naadu divyadesams.

On adiyen's last trip to India in Nov 2015, adiyen booked tickets and made arrangements to go to Tirukurungudi in order to visit some of the divyadesams in the vicinity. Due to the unfortunate events of severe rains lashing Chennai on the very day adiyen was planning to be in Tirukurungudi (appears to be the divine will of the Lord) adiyen had to cancel the tickets and instead booked to go to Trivandrum (Tiruvananthapuram) in Kerala State. There are thirteen divyadesams in the Malai Naadu divyadesam category

மலையாள நாட்டு திவ்ய தேசங்கள்		MALAYALA NAATU DIVYA DESAMS	
No.	மூலவர் Moolavar	இடம் Place	தூரம் Distance
1	திரு நவ முகுந்தன் SRI NAVA MUKUNDAN	திருநாவாய் THIRUNAVAYA	குட்டிபுரம் ரயில் நிலையத்திலிருந்து 6 கி.மீ 7km from Kuttipuram Rly. Station
2	திரு உய்யவந்த பெருமான் SRI UYYAVANTHA PERUMAL	திருவித்துவக்கோடு THIRUMITTACODE	பட்டாம்பி ரயில் நிலையத்திலிருந்து 6 கி.மீ 6km from Pattambi Rly. Station
3	திரு காட் கரையப்பன் SRI KAAT KARAIYAPPAN	திரிக்காக்கரா THIRUKAKKARA	ஆலுவா ரயில் நிலையத்திலிருந்து 10 கி.மீ 10km from Aluva Rly. Station
4	திரு முழிக்களத்தான் SRI MUZHICKALATHAAN	மூலிக்களம் MOOLIKKALAM	அங்கமாலி ரயில் நிலையத்திலிருந்து 10 கி.மீ 10km from Angamali Rly. Station
5	திரு கோலப்பிரான் SRI KOLAPIRAN	திருவல்லா THIRUVALLA	திருவல்லா ரயில் நிலையத்திலிருந்து 5 கி.மீ 5km from Thiruvalla Rly. Station
6	திரு அழ்புத நாராயணன் SRI ATHUPUDHA NARAYANAN	திருக்கடத்தானம் THIRUKADITHANAM	சங்கனச்சேரி ரயில் நிலையத்திலிருந்து 3 கி.மீ 3km from Changanacherry Rly. Station
7	திரு இமையவரப்பன் SRI IMAYAVARAPPAN	திருச்சிற்றாறு THIRUCHITTARAARU	செங்கன்றூர் ரயில் நிலையத்திலிருந்து 1 கி.மீ 1km from Chengannur Rly. Station
8	திரு மாயபிரான் SRI MAAYAPIRAN	திருப்பூலியூர் THIRUPULIYOOR	செங்கன்றூர் ரயில் நிலையத்திலிருந்து 5 கி.மீ 5km from Chengannur Rly. Station
9	திரு குறளப்பன் SRI KURALAPPAN	ஆரன்முழா ARANMUZHA	செங்கன்றூர் ரயில் நிலையத்திலிருந்து 11 கி.மீ 11km from Chengannur Rly. Station
10	திரு பாம்பனையப்பன் SRI PAAMBANAIYAPPAN	திருவனாவந்தூர் THIRUVANVANDOOOR	செங்கன்றூர் ரயில் நிலையத்திலிருந்து 6 கி.மீ 6km from Chengannur Rly. Station
11	திரு அனந்த பத்மநாப சுவாமி SRI ANANTHA PADMABHASWAMY	திருவனந்தபுரம் THIRUVANANTHAPURAM	சென்ட்ரல் ரயில் நிலையத்திலிருந்து 1 கி.மீ 1km from Central Rly. Station
12	திரு ஆதிகேசவ பெருமான் SRI AADHIKESAVA PERUMAL	திருவட்டாறு THIRUVATTAARU	குழித்தறை ரயில் நிலையத்திலிருந்து 5 கி.மீ 5km from Kulittrai Rly. Station
13	திருவாழ்மாரப்பன் THIRUVAZHMARABHAN	திருப்பதிசாரம் THIRUPATHISARAM	நாகர்கோவிலிருந்து 5 கி.மீ 5km from Nagercoil

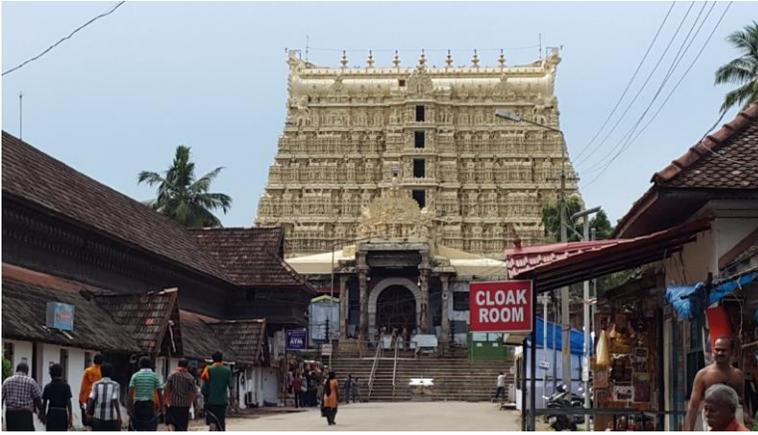
COURTESY : T. PARTHASARATHY, NETHAJI SAREES & LADIES WEAR, NAGERCOIL

THIRUVANANTAPURAM

Adiyen (along with my brother and daughter) boarded the early morning flight to Trivandrum. We reached Trivandrum around 9 AM. We went to my cousin's place and immediately my cousin's husband indicated the temple would be closing soon, so we would need to rush to the temple. So we hurriedly left. Their house is a 5 minute walk from the Sri Anantapadmanabha Swamy temple in Tiruvananthapuram. What struck adiyen about Tiruvananthapuram was the ancient, quaint, untainted (adiyen would expect this is how our grandparents/great grandparents lived) look of the whole city. Adiyen absolutely loved the place (but for the heat ☹). At the temple entrance, we had to hand over our mobile/electronic devices on our possession and procure a receipt for the same. We then pass through a security check (similar to the one in the airports) and are then free to enter the temple courtyard. We then walked through the courtyard and then towards the sanctum sanctorum of the temple. Just before that, right in front of Perumal, there is a mandapam in which there were a number of Andal goshti reciting the Srimad Bhagavatam. It appears they are doing this kaimkaryam every day without fail. Also underneath this mandapam is the entry to the famous cellars of Sri Anantapadmanabhaswamy (source of recent controversy). What a bewitching beauty!! So handsome and dignified. Adiyen could not take my eyes from the Tirumeni of Sri Anantapadmanabhaswamy.

Malai Naadu Divyadesams Travelogue contd

Since there is so much rush, they don't allow devotees to linger too long. His Tirumeni is so big, adiyen kept going towards His Tirumudi and Tiruvadi several times, finally they finally asked adiyen to move on. Here the perumal is "Bhujanga Sayanam" (Reclining) Tirukolam facing east.



Adiyen then remembered that we should request for "Perukkara" (sweeping) kaimkaryam at the temple. On asking the people at the temple said it was too late and they were closing. Then adiyen's cousin's husband went and requested the temple authority in an adjoining area and they gave adiyen a broom. Adiyen has never felt so happy as on that day sweeping the temple area. What a divine experience.

Nammazhvar has sung 10 pasurams on Sri Anantapadmanabha Swamy.

In the malai naadu divyadesams, Perumal is seen in Bhujanga Sayanam only in two places, Tiruvananthapuram and Tiruvattaru. In the rest of the malai naadu divyadesams, Bhagavan is in the Ninra/Amarnda Tirukolam (Standing/Sitting Posture).

In the Kerala (malai naadu) divyadesams, there is no Perumal teertham (Holy water) given. There is no Satari, only chandanam paste and flowers are given to devotees.

Temple hours are very restricted. Neivedyams are only offered at stipulated time.

LOCATION	<i>Trivandrum</i>
MOOLAVAR	: ANANTHAPADMANABHASWAMY-BHUVANGA SAYANAM FACING EAST
THAYAR	: SRI HARILAKSHMI NACHIYAR
TEERTHAM	: MATSYA, PADMA AND VARAHA TEERTHAMS
VIMANAM	: HEMAKUTA VIMANAM
PRATHYAKSHAM	: LORD SHIVA, INDRA AND CHANDRA
MANGALASAASANAM	: NAMMAZHVAR (Pasurams 3678-3688 -10 Pasurams)

Satya Sankalpatvam - Sri Ranganatha Yateendradasan

After performing sharanagathi, Namperumal kindly agreed to Swami Koorathazhvan that He will give moksham within next three days.

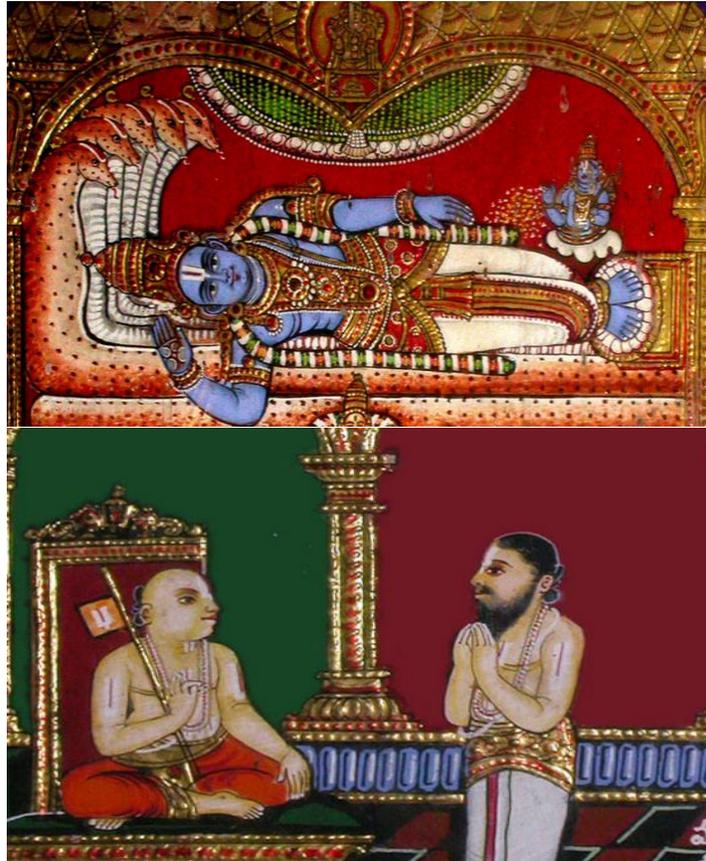
On hearing this news that Azhvan will reach the 'otherside' of Srirangam, Udayavar went running to Azhvan and asked when I am here, how could you wish to go to paramapadam?

Azhvan replied, because of samsara thaapam I forgot about this. (That Azhvan will reach paramapadam before, leaving Udayavar here).

Udayavar thought probably I should now request Namperumal to grant some more time for Azhvan to live here and so he went running upto Srirangam temple entrance.

Then Udayavar realised, making such request will force to break Namperumal's sankalpam (ie to grant moksham to Azhvan in three days). I will not do anything which will affect His "Satya-sankalpathvam"

Alwan prostrated to Udayavar saying I will now have the greatest opportunity to welcome you at paramapadam and serve at your feet there forever..



Acharya kankaryame udharakam !!