

# Adiyongal Thirumadal

ISSUE 45

SRI SYDNEY ANDAL GROUP NEWSLETTER

Feb 2019

Welcome to the **Forty fifth** issue of Adiyongal Thirumadal!

Sydney Andal group requests all bhaagavathaas to continue to participate in the chanting of Swami Desikan's stotramala and seek the blessings of Swami Desikan.

Devotees may please note that regular chanting of Divya Prabhandam at Namadwaar 44, Oakes Road, Winston Hills on the 3rd Sunday of every month.

On 17th Mar 2019, the chanting program is as follows:

1. Pothu Thaniyankal
2. Thirupallandu
3. Moonram Thiruvandadhi
4. Sattrumurai

The next flagship event for Sydney Andal Group is Sri Ramanuja Jayanthi and will provide you further details as soon as we finalise the date and venue.

Also a big news – Sydney Andal Group is planning to host the upanyasams of **Velukkudi Sri Krishnan Swami** in mid November. We are still working on it and the will bring you further details as soon as they are available.

Please send us your feedback or comments to [sydney.andal@gmail.com](mailto:sydney.andal@gmail.com).

Please visit our website [www.sriandalsydney.org](http://www.sriandalsydney.org) for latest updates.



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## 108 Divyadesham – 11 Thiruvanparisaram - Madhusudan Tatachar

This Divyadesam, Thiruvanparisaram is also known as "Thirupathisaram" and lies around 3 miles away from Nagarkoil. Periya pirattiyar, who is generally found on the right side of the heart of Sriman Narayanan, is found on the left side of this sthala perumal. Banyan tree is found near the Lakshmi Theertham, which is capable of curing diseases and it is also said to be the hamsam of the perumal.

**Sthlapuranam** : This Divyadesam, Thiruvanparisaram has a relation with Tamil Nadu, Kerala and Karnataka. This place is the birth sthalam of Udaya nantai, mother of Nammalwar. This perumal is worshipped and the pooja is done by the Andhanars of Udipi, in Karnataka.

This sthala perumal, Thirukkuralappan explains about the unity of Saivism and Vaishnavam and explains the Gnana Thatuvam that both these two caste should be considered as one and the Gods should also be considered and worshipped as a single God.

Udayanangai had a great bhakti towards Sriman Naryanan. For 41 days, she did fasting towards this sthala perumal and did Ekadesi Viridham and gave birth to Nammalwar in Thirukkurugoor, Azhwar Thirunagari.



Udayanangai's father name is also Thiruvaashmarbhan and there was a big maalgai (palace) found in the name of Thiruvaazhmarbhan. But now it is used as Bhajan Mandapan and it is found along the Vaayu side of the temple.

NammAzhvaar as a child: NammAzhvaar, who was born after the 41 day penance of his mother at this place, is seen as a small child at this temple, to the left of Thiruvazhmarban. This is a special feature at this Divya Desam.

NammAzhvaar in his single paasuram(3699) says:

Varuvar Selvar VanParisarathu Iruntha En  
ThirVazhMarvarku En Thiram Sollaar, Seivathu En  
Uru Aar Sakkaram Sangu Sumanthu Ingu Ummodu  
Orupaadu Uzhalvaan, Or Adiyaanum Ulan Enrey

Moolavar : ThiruKuralappan(ThiruVazh Marban) with Kamalavalli Thaayar residing in his chest

## 108 Divyadesham – 11 Thiruvanparisaram – Continued...



**.Lord Vishnu appears as Rama providing darshan to New Lanka:** King:Vibheeshana, after attending the Ramar Pattabhishekam in Ayodhya, came to Srirangam where he had to let go the idol of Lord Ranganatha on the Cauvery river banks. On his way back to Lanka from Srirangam, with his thoughts centred around Rama, he is said have visited this place and offered his prayers here When the Lord appeared before him and asked for a wish, Vibheeshana wanted to see Rama once again. It is believed that Lord Vishnu provided darshan to Vibheeshana as Rama. Hence, one finds Rama, Sita and Lakshmana to the right of the moolavar deity here.

**Rishis directed to Parisaram:** Wanting the darshan of Lord Vishnu, Saptha Rishis undertook penance near Suchindram. They were re-directed to undertake further penance about 10kms North West of Suchindram. It is believed that Lord Vishnu provided darshan to these seven rishis at Thiruvanparisaram.

The Name- Thiruvazhmarban: After the killing of Asura Hiranyan,

Lord Narasimha was in an angry mood. Lakshmi is said to have undertaken penance here to cool down the Lord. As per the request of Prahalad, Lord came here searching for Lakshmi. Happy to find her Lord again and in a cool form as a Shantha Swaroopi, Lakshmi is said to have requested the Lord to provide her a place in his heart which the Lord readily accepted. As Lakshmi resides in the chest of the Lord at this temple, he came to be called Thiru Vazh Marban.



### **Presentation of Ramayana:**

Acceding to the request of Anjaneya, Sage Agasthya is said to have presented the entire story of Ramayana at

this place for the benefit of the devotees. In memory of this event, one sees Anjaneya with folded hands addressing Sage Agasthya, who is in a seated posture opposite him. Also, seen in this sannidhi are Lankan King Vibheeshana and Kulasekara Azhvaar.

**Kulasekara Azhvaar's contribution:** Kulasekara Azhvaar is said to have renovated the temple and built walls and provided Vahanam for the Lord for his procession on special festive occasions.



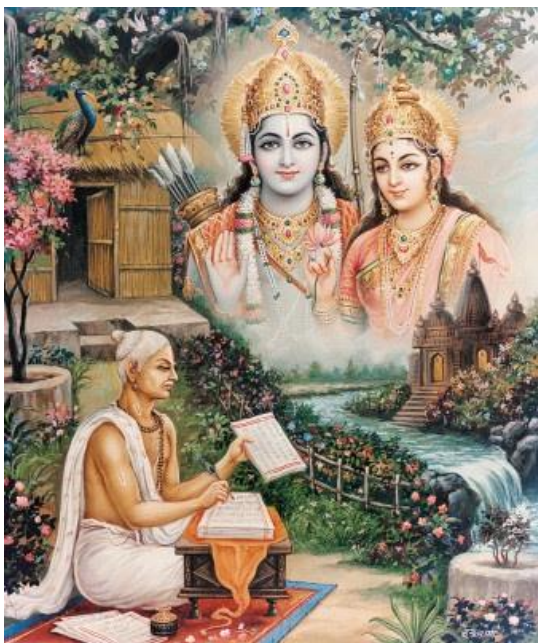
## Sri Bhakta Vijayam - Ramesh Varadarajan

Saint Tulasidas

Tulasidas at the behest of Lord Narayana took an avatar in this world to write the Ramayana in the local language so that common people were able to read it.

A Brahmin by name Atmaram was living in Hastinapur (Delhi) and was at Akbar's service. Valmiki took his avatar in this family. Atmaram named him Tulasidas. He studied the Vedas. In due time Tulasidas was married to Devi Mamata and they both were bonded together in love. One day Tulasidas had gone with king Akbar on a tour. A messenger came to Devi Mamata's house and said her mother was ill and wanted to see her. Mamata took permission from her in-laws and went home to see her parents. Tulasidas who returned the same day evening could not sleep and missed his wife badly. So he walked 10 miles to his in-laws house the same night, braving rain, floods and dense forest reached his in-laws house. On reaching there, he saw a rope hanging from the upper storey and climbed up to their house. Mamata woke up by the noise and was astonished to see her husband at this hour. She then asked him why he came braving the flood and forest, and asked how he managed to climb up. Tulasidas said that he had used the rope that she had suspended in the house to climb up. Mamata and others were surprised as they had not suspended any rope. When they checked, they saw a big poisonous serpent. Realising what happened, Mamata held her husband in shock and asked why a learned person like him, did such a thing. She then said that such people wasted their lives running behind women to satisfy sensual desire without realising God. Hearing this Tulasidas conscience was awakened and he realised his mission. He thanked his wife for awakening him and left for Banaras.

He lived in Banaras for 12 years meditating and living only on leaves. One day when Tulasidas



sprinkled water after meditation on a tree in front of his hut a demon appeared in front of him and told him that he was liberated from his curse. It then asked Tulasidas to wish for any thing. Tulasidas told him that all he wanted was Shri Ram's darshan. The demon said that was beyond his ability. He however suggested that it can help Tulasidas to identify Hanuman who in turn can help him get a darshan of Shri Ram. Tulasidas then asked him how he could meet Hanuman. The demon said that an aged Brahmin who comes first and the last to depart to listen to his Ramayan discourse was Hanuman. He also said that he would have a stick in his hand, wearing a cap and old garments. After giving this information, the demon vanished. The next day Tulasidas during Ramayan discourse recognized Hanuman and followed Him as soon as it was over, and fell at his feet. When

Hanuman asked why he fell at his feet, Tulasidas told him that he knew who he was and requested that He should help him to arrange for Lord Ram to come to his house like he went to Sabari's ashram. Maruthi who knew that Tulasidas was the reincarnation of Valmiki said that he will place his request

## Sri Bhakta Vijayam - Continued...

to Lord Rama. When Hanuman placed Tulasidas's request, Shri Ram promised to do so. Hanuman told Tulasidas that Lord Rama has agreed to fulfil his desire. He then called the vanara sena and went to his house. Tulasidas hearing the noise thought it was some Mohamedian king coming to capture the city, closed the doors of his house. When Lord Ram knocked on the doors, Tulasidas out of fear did not open the door. Next day when Tulasidas asked why Lord Rama did not come, Maruthi told him that it was Shri Ram who had come with his sena but Tulasidas did not open the door when Ram knocked the doors. Tulasidas felt very bad about his ignorance and requested Hanuman to help him. Maruthi then told him that Shri Ram would fulfill his desire and became invisible again. When Maruthi again requested Ram to give darshan, Shri Ram gave darshan along with Sita and Lakshman and Tulasidas prostrated before him. Shri Ram blessed him by placing his hands on Tulasidas's head.

Tulasidas then started signing in praise of the lord and all the people in Banares came there to listen to him. Lot of wealthy and pious men who came to meet Tulasidas, became his disciples. Many people dined in his hermitage everyday and any poor person could come there for food. After the meal all of them would join Tulasidas in singing the praise of Shri Ram. Noticing this, two thieves decided to steal from the hermitage. They went in as devotees and at night packing all they could find came near the entrance. When they saw two guards in the main entrance sitting with bow and arrow, they decided to go through the back gate and found two guards there too. They then decided to wait for some more time and escape when the guards were asleep. When they tried sneak out early morning the guards were waiting with arrows aimed at them. Realising that they can't escape, they fell at the feet of Tulasidas and told him the truth and also about the guards standing in the entrance, Tulasidas took his disciples to task asking why they posted guards when he had told them that all things there belong to god and anyone could take away what they wanted. The disciples said they did not know anything about the guards. The thieves said that they were still there and when they went out to check they had gone. They described the guards were wearing a crown, one was dark and the other was fair and they had bow and arrows. Tulasidas immediately understood that it was Shri Ram and Lakshman who had come there and told the thieves that they were fortunate to see god who is difficult to see even after several years of meditation. While saying this tears burst out of Tulasidas eyes and Tulasidas then asked the thieves to take whatever they want and leave. The thieves then fell at his feet again and said that they have been purified by the touch of Tulasidas and told him that they would not want any thing from him and became his disciples. All the disciples then started singing in praise of Shri Ram.

One day some Brahmins seated in Tulasidas hermitage were about to eat. Just then a visitor came near the entrance and said Sita Ram. He said that he had killed some Brahmins and asked if Tulasidas would offer him some food as well. Tulasidas asked him to sit next to him and told him that all the sins he committed were atoned when he chanted the names of Sita and Ram. On listening to this, the other Brahmins seated there got angry. Tulasidas told them that this is what was in the puranas. When Brahmins insisted on a visible proof, Tulasidas asked them what proof they want? Brahmins told him that they would believe him if the stone bull (Nandhi statue) eats the food offered by him. Tulasidas agreed to this and went to Vishveshwar temple with his offerings. He prayed to Lord Shiva and offered

## Sri Bhakta Vijayam - Continued...

the food Nandhi. The bull then got up and ate the offering including the banana leaf on which it was served and then went back to its old state. The whole village watched this in astonishment and joined in chanting the name of Shri Ram.

When a merchant by name Jaitpal in Banares died suddenly his wife wanted to die in funeral pyre (Sati). When the funeral procession passed the hermitage of Tulasidas, she wanted to have his darshan before performing Sati. When she went into his hermitage and prostrated to him, Tulasidas blessed her to have eight sons. She immediately told Tulasidas what had happened. Tulasidas said that Lord Ram would make his words come true. When she went out, she saw her husband get up. Then both of them went back to Tulasidas to seek his blessings. The whole of Banares knew about this and all started praising Tulasidas. Some one carried this news to the king. When Akbar sent for Tulasidas, he decided to go so that he could get the people of Delhi also to chant the name of Shri Ram. Akbar received him with full honours and then whispered to his guards not to let him out. Akbar told Tulasidas that he had



heard about his great deeds like making a stone bull to eat and also bring the dead to life. Tulasidas told the King that he is only a servant of Shri Ram and it is He who does all these. Hearing this, the king unless he makes arrangements for him to see Lord Ram, he will not allow Tulasidas to leave. Tulasidas prayed to Hanuman for help. Hanuman sent 10,000 monkeys and asked them to show to the king their natural characteristics. The monkeys flooded the city of Delhi and started breaking the roofs, the trees and demolished the houses of those who were not Rama bhaktas. The monkeys then got in to the palace and started hurting the wives of Akbar and others in the palace. The ministers came to Akbar and told him that about 10000 monkeys have come in to Delhi and are destroying Delhi and that it looks like the world is coming to an end. They also said that, they feel this is because the king had arrested Tulasidas. Akbar then ran to Tulasidas and apologized to him and asked him to send the monkeys back. Tulasidas then told Akbar that it was he who wanted to see Shri Ram and that he was on his way. He told him that these 10000 monkeys have come here belong to his army and that Shri Ram would follow them with his army of 18 billion monkeys as Akbar wanted to meet Shri Ram. Akbar then told Tulasidas that he has now understood the power of Shri Ram and if Delhi could not stand 10000 monkeys what would happen if 18 billion come. He pleaded with Tulasidas to stop Shri Ram from coming there and also to send the monkeys back. When Tulasidas prayed to Hanuman, the monkeys disappeared without a trace. Every one in Delhi worshiped Tulasidas and Tulasidas remained in Delhi for a year and made every one chant the name of Shri Ram.



Varththai 69

## 69. கடலோசை என்றேனோ பெரியநம்பியைப் போலே

69. kadalOsai enREnO periyambiyaip pOIE

One of Alavandar's disciples was Maraneri Nambi who was born in a low caste. He was the target of Alavandar's grace and another disciple of Alavandar, Periya Nambi who was the acharya of Swami Ramanuja, had great affection for him as well. Because he had understood the true nature of his soul, Maraneri Nambi separated from his relatives who did not understand him, and lived separately. After Alavandar ascended to His divine abode, Maraneri Nambi became physically sick and was struggling alone. Periya Nambi took him under his care without looking at their caste difference, and gave him food from his own home.

When Maraneri Nambi was in his final stages of his life, he asked Periya Nambi that his



body not be given back to his relatives for final rites. He told Periya Nambi

"purOdAsaththai nAykkidAdhE nOkki aruLa vENum" – that is, do not give the offering meant for devas to dogs. After Maraneri Nambi left this world, Periya Nambi followed his words and performed all the final rites for him standing in his son's stead. Many brahmins became very upset that an acharya and brahmin such as Periya Nambi performed final rites for a low caste person and refused to interact with him.

At that time, Ramanuja talked to Periya Nambi and requested to him "When there are

many others who could have done these final rites, did you have to do them yourself? Now so many are disrespecting you". Periya Nambi replied "Come O Ramanuja!

Am I greater than He who was born in the Ikshvaku family and lived as Dharma itself and is Maraneri Nambi any less than Periya Udaiyar (Jatayua)?

Am I greater than Dharmaputra and is Maraneri Nambi any less than Vidhura?"

Periya Nambi referred to the fact that Sri Rama had performed the final rites for a vulture (Jatayu) and that Yudishtra had performed final rites for a low caste person Vidhura.

He added "Do we ask someone else to do our sandhyavandanam?" This was to answer Ramanuja's questions as to why he could not have had someone else do the final rites. He also said "Are the words of Nammazhvar in the pasurams Payilum Sudaroli and Nedumarkkadimai nothing more than noise made by the ocean? Are these something that I have to explain and you have to understand?". These two decads of Thiruvaymozhi speak of the greatness of bhAgavatas. Periya Nambi was asking if Azhvar's words were not to be actually followed in real life and were empty like the noise of the ocean. Guru Paramparai records that Ramanuja immediately acceded to Periya Nambi's words. Thirukkolor Ammal is asking "Did I do great bhAgavata service and not treat Azhvar's words like mere noise, like Periya Nambi did?"

This episode is also interesting, since Thirukkolor Ammal is reminding Ramanuja of the words spoken by Periya Nambi to Ramanuja himself.

Varththai 70

## 70. சுற்றிக் கிடந்தேனோ மாலையாண்டான் போலே

70. suRRik kidandhEnO mAlaiyANdAn pOIE

Ramanuja had five main acharyas - Periya Nambi, Thirukkottiyur Nambi, Thirumaalaiyandan, Thiruvavaru Perumal Araiya and Thirumalai Nambi. Periya Nambi was the one who performed samashrayanam for Ramanuja and is the first acharya for Ramanuja. By his order, Ramanuja learned the rahasyarthas from Thirukkottiyur Nambi. And, based on the order of Thirukkottiyur Nambi, he learned Bhagavad Vishayam (the

meanings of Nammazhvar's Thiruvoimozhi pasurams) from Thirumaalaiyandan. As Thirumaalaiyandan taught Ramanuja the meanings of Thiruvaymozhi per the teachings of his acharya Swami Alavandar, at some places Ramanuja would propose a

different explanation for the pasurams. At one point, Thirumaalaiyandan became upset

with the alternate explanations proposed by Ramanuja and told him "These are not the meanings that I have heard from Alavandar. What you are doing is Vishvamitra srushti" ( Vishvamitra created a separate heaven for Thirusangu; creating which was not there originally) and stopped teaching Ramanuja.

When Thirukottiyur Nambi heard that the lessons had stopped, he came to Srirangam and

enquired with Thirumaalaiyandan as to what happened. When Thirumaalaiyandan told him what happened and the meanings suggested by Ramanuja, Thirukkottiyur Nambi told him "I have heard these additional meanings from Alavandar. Ramanuja learning from you is similar to Krishna learning from Sandipani to show the world that you should learn from an Acharyan. Ramanuja will not think of any meanings that was not in the mind of Alavandar. Do continue the teachings".

Hearing that, Thirumaalaiyandan became pleased that he was able to hear the meanings of the pasurams that he had missed hearing from Alavandar. He continued the teachings to Ramanuja. This teaching of Thirumaalaiyandan to Ramanuja as per the wishes of Thirukkottiyur Nambi is referred here as "suRRik kidatththal' by Thirukkolor Ammal. Thirukkolor Ammal is asking "Did I understand the avatara rahasya of Ramanuja and stay with him like Thirumaalaiyandan did?"



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Thirukkolor Ammal is asking "Did I understand the avatara rahasya of Ramanuja and stay with him like Thirumaalaiyandan did?"

Another interesting episode where Thirukkolor Ammal refers to an incident in Ramanuja's life to himself.



## Dhanur maasam in Portland – Sri Ramesh Varadarajan

I have experienced Dhanur masam in India, Sydney and US. Since we all know what's happening in India and Sydney, I am writing this experience to share with what's happening in Portland. Last year Suresh swamy wrote a piece about his experience in San Jose. It is sad to note that in India Dhanur masam is losing its appeal and they exist only in small pockets.

This is my second year in portland during Dhanur Masam. There are a few temples in Portland, Balaji Temple, Jay Hanuman Temple, swami Narayan temple, Portland Hindu Temple, Hare Krishna Temple, Shirdi baba temple. Of the above Dhanur masa sevakalam is done in Balaji temple and Jay Hanuman temple. Jaya Hanuman temple have sannadhis for Lord venkatesa, Hanuman, Siva, Shirdi Baba. They also have Navagrahams, besides Ganesh and Murugan. Perumal and Hanuman archai are similar in size to Sydney Venkateshwara temple.

Nimmi Swamy and Adiyen participated in the Goshti for the last two years. Battar is Janardhana Charya swami, who hails from Andhra and ably assisted by Vaithi Subramanyan Swamy. Seva Kalam lasts one hour starting with Thirupalliezuchi, followed by Thiruppavai. After Goshti, Bhattar Swamy performs Archanai with Venkatesa namavali and Godha namavali. Sankeerthanam of that days pasuram. Goshti concludes after Naivedyam offering, followed by Saatumurai and Mangalasanam. The way Bhattar leads the Goshti with dedication and perform Archana is divine and produces such positive vibes in the temple. I yearn for such an experience in Sydney.

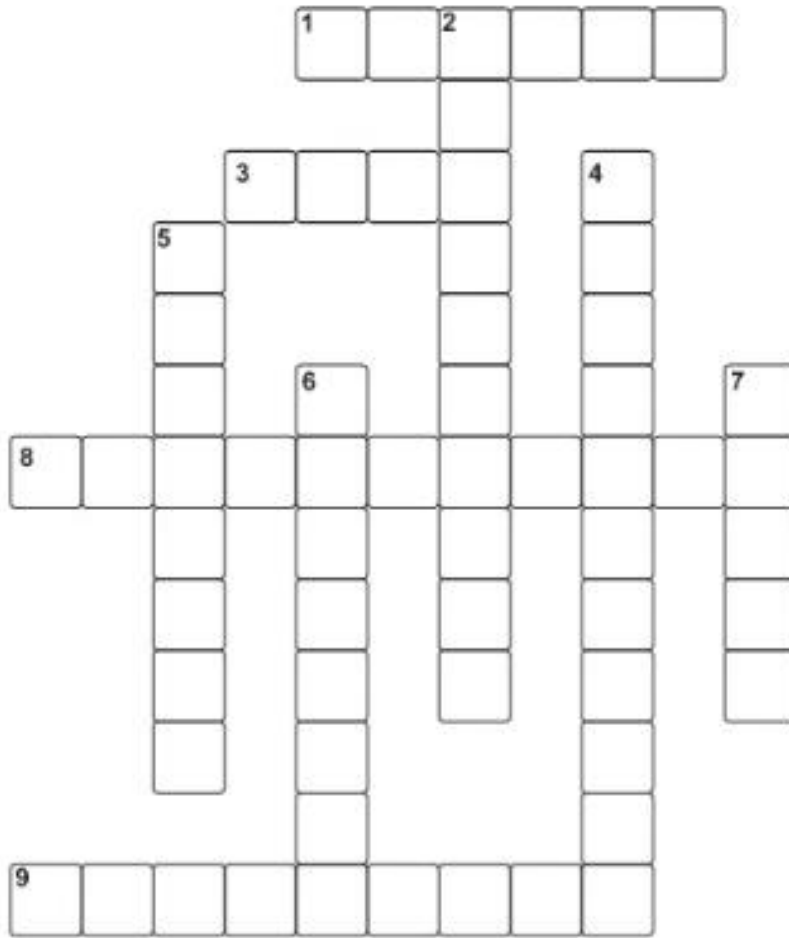


Above are the photos of priests, Janardhana charya on the left and Vaithi swamy on the right. Goshti on the right. Perumal in the background, Andal goshti holding lamps for Andru ivvulagam Alandhan pasuram (24), goshti members for seva kalam. They also celebrate Godha Kalayanam. This year Godha Kalyanam is scheduled for the 12th January. Last year Godha Kalyanam was celebrated in a grand manner by Bhattar Swamy and temple volunteers. About 150 people participated. Prasadam was served in a traditional way with people seated on the ground. Jaya Hanuman temple arranged for Vennai Kappu for Anjaneyar on New year's day and Hanumath Jayanthi. They also decorated Hanuman with Vadaimai sponsored by devotees. By His Grace, I got a rare chance to participate in adorning Hanuman with Vennai kappu along with two other devotees under the guidance of Bhattar. I am attaching pictures of beautiful Anjani

putra Hanuman with Vaidai Malai.

# ❧ Crossword ❧

## DEMONS KILLED BY LORD KRISHNA



### ACROSS

1. Krishna accepted this demon as His mother.
3. The giant horse demon.
8. The cart demon.
9. Demon in the form of calf.

### DOWN

2. The whirlwind demon
4. The donkey demon.
5. The snake demon
6. The crane demon and elder brother of Aghasura.
7. Krishna after killing, came to be known as Madhusudan.