

Adiyongal Thirumadal

ISSUE 38

SRI SYDNEY ANDAL GROUP NEWSLETTER

July 2018

Welcome to the **THIRTY EIGHTH** issue of Adiyongal Thirumadal!

We are in the 7th month of our regular Skype chanting of **Swami Vedaantha Deskiar's** stothrams and prabandhams to mark swami's **750th thirunakshathra year**. If any devotee is interested to take part in it, please send us an email to **sydney.andal@gmail.com** and we will send you the skype invite.

On **28th July**, we will chant **Nyasa Vimshati, Nyasathilakam, Sudarshanastakam, Shodasayudha Stotam and Garuda Dandakam** from **Desika Sthothraani** and **Agara Niyamam** from **Desika Prabandham**. Also, as Jul 28th and Aug 25th happens to be Saturdays, we can have the chanting in any of the devotee's house, if there are volunteers. We also plan to celebrate Swami Vedaantha Desikar's 750th thirunakshatram on the **Sep 21st** with details to follow.

We are planning to invite **Sri Gopalavilli Dasar Swami** to Sydney from **Oct 26th to 28th**. Once the program is finalised, we will share the details.

Regular monthly chanting of Thiruvoimozhi to celebrate Nammalvar Thirunakshatram, Visakam is taking place at bhaagavatha's thirumaaligai. If any devotee is interested to host at their place, please contact us through the above email ID.

Our regular monthly Naamadwar chanting will be on 15th July and the chanting details will be shared soon.

Please refer to page 11 regarding about our group's incorporation, proposed committee and SVT chanting details.

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

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



27th – Aalavandhar



If members wish to share their aacharyan's thirunakshathiram date in the madal, please inform us a month in advance, so that we will endeavor to publish it here in this section.

108 Divyadesam (Thiruneermalai Koil) - Sri Madhusudan Tatachar

Sri Neervannaperumal Temple, Thiruneermalai is one among the 108 Divyadesams found in Chennai near Tambaram (Thondai Nadu). Sri Neervanna Perumal Temple is revered as one of the 108 Divya Desam temples, dedicated to Lord Vishnu and also named as 'Thiruneermalai Kshetram'. This Thiruneermalai Kshetram is also called as "Thoyagiri Kshetram" and also as "Thothadri". Thoya means "Water" and Adhiri means "Mountain" (malai). Since the mountain is surrounded by water, this sthalam is named as "Thiru Neermalai".



The presiding deity of this temple is Lord Neervanna Perumal (Lord Vishnu), found in a standing posture. The deities in this kshethram blesses the devotees in four different postures:

1. Lord Neervanna Perumal – Nindra Thirukkolam
2. Lord Narasimhar – Irundha Thirukkolam
3. Lord Ranganatha – Kidantha Thirukkolam
4. Lord Trivikrama – Nadantha Thirukkolam

108 Divyadesam (Thiruneermalai Koil) – continued...

The other deities of this temple are Goddess Animaa malar Mangai thayar, Lord Kalyana Ramar, Goddess Ranganayaki, Goddess Andal and Garuda, the mount of Lord Vishnu. It is said that Thirumangai Azhwar, the last of the 12 Azhwar saints of south India, who are known for their affiliation to Vaishnava tradition of Hinduism, have visited this temple.

According to Thirumangai Alwar, Thiruneer Malai is referred to:

Thirunaraiyoor	Nindra Thirukkolam
Thiruvaali	Narasiman (Irundha Thirukkolam)
Thirukudanthai	Aarai Amuthai (Kidantha Thirukkolam)
Thirukoviloor	Ulaganthaan (ThiruVikrama kolam)

Sri Neervanna Perumal temple is revered in Naalayira Divya Prabhandham, a great Tamil canon, and the hymns were sung by Thirumangai Azhwar and Bhoothathazhwar.



The legend says that once Valmiki, the harbinger-poet in Sanskrit literature, prayed to Lord Ranganatha and Goddess Ranganayaki, they said to have took the form of Lord Rama, Goddess Sita, and Sesha, Conch, and Chakra as Lakshmana, Bharata, Shatruguna and Garuda as Lord Hanuman. Valmiki got the blessings of Lord Ranganatha, Lord Trivikrama and Lord Narasimha in the hillock.

The Neervannar is found in Nindra (standing) thirukkolam facing his Thirumugham towards East direction. He is also named as Neelamugil Vannan. Prathyaksham (seva) for Thondaimaan, Brighu Munivar and Maarkandeyar. Lord Ranganathar is found in Kidantha (lying) position facing his thirumugham towards South direction and the Sayana kolam is referred to as "Manicka Sayanam". He is lying on the Aadhiseshan under Ranga Vimaanam. The Theerthams (temple tanks) of this Neervanna Perumal Temple are Siddha theertham.

Acknowledgment: divyadesam.com, templedetails.com

Thirumangai Azhwar and his Spear – Sri Suresh Varadarajan.

Thirumangai Azhwar is the only azhwar who holds a spear in his hand. Many bagavaths think this is due to the fact he was a king. So was Kulasekara Azhvar but he doesn't have any weapons. The incident behind him holding the spear is interesting and also demonstrates how in those days in spite of their religious differences the great acharyas had respect for each other. Thirugnana sambandar is a well-known Saivite poet



Thirugnana sambandhar was born in Sizghazhi in Tamilnadu and was named as Sambandan. When He was three years old he went with his father to the Shiva temple . While his father was taking a dip in the temple tank he held his breath under water for long which scared the young Sambandan and cried appa, amma.in anguish and hearing this Lord Shiva and Parvathi came to grace the boy. Parvathi gave him a cup of milk from a golden cup. When his father came out after his dip, seeing milk at the sides of his son's mouth

got angry and asked him who gave him the milk. The boy sang a poem starting "thodudaya selvan' and sang several stanzas. Since he got his gnanam by drinking the milk given by Parvathi he was called Thirugnana sambandan from then on.

Here at Sirkazhi the great Saivite poet Thiru Gnana Sambandhar met with the Thiru Mangai Mannan and engaged in a debate. Tirumangai king had already been reputed as "nAlu kavi perumAL" (master of four-fold poetry) before he had a chance meeting with Sambandhar at Sirkazhi

Sambandar had heard about Thirumangai Azhwar and had great respect for him as a tamil poet. Once after visiting Thiru Chitrakoodam (Chidambaram), Thirumangai Mannan was on his way to Sirkazhi. All the way his disciples sang praise of him uttering different names of Mangai Mannan. The praise of Thirumangai Mannan by his disciples angered the disciples of Thiru Gnana Sambandhar. They blocked Thirumangai Mannan and asked his followers not to shout praises of Thiru Mangai Mannan in this birthplace of Thiru Gnana Sambandhar. They wanted Thirumangai Mannan to engage with Thiru Gnana Sambandhar in a discussion and win over him before continuing with their praise of Thirumangai Mannan.

In the first meeting between Thiru Mangai and Thiru Gnana Sambandhar, Azhwar answered fluently each of Thiru Gnana Sambandhar's questions and when Sambandar asked him to compose a poem on the spot, Azhwar composed and sang the pasuram which is 3-4 of Periya Thirumozhi. In the first1 stanza to a count of 1 to 10 he sang in praise of the 10 avatars of Sriman Narayanan.

Thirumangai Azhwar and his Spear – Continued...

The first stanza is:

“ஒரு குறளாய் இரு நிலம் மூவடி மண் வேண்டி
உலகு அனைத்தும் ஈர் அடியாள் ஒடுக்கி ஒன்றும் தருக
ஏனா மாவழிய சிறையில் வைத்த
தாடாளன் தாள் அணைவீர்

தக்க கீர்த்தி அரு மறையின்
திரள் நான்கும் வேள்வி ஐந்தும்
அங்கங்கள் அவை ஆறும் இசைகள் ஏழும்

தெருவில் மலி விழா வளமும் சிறக்கும்
காழிச்சீராம வின்னகரே சேர்மின் நீரே ”

Pleased and impressed with Mangai Mannan's knowledge and the sweetness in his praise and description of the different forms of Vishnu, a spell bound Thiru Gnana Sambandhar acknowledged the greatness of Thirumangai king and crowned him as 'Mangai Azhvaar' and presented him with the 'Vel' (spear).

The Pasuram relating to this divya desam is the only one where Thirumangai refers to each of his 8 different names - Aali Naadan, Arul Maari, Aratha Mukki, Adayar Seeyam, Kongumalar Kuzhaliyar Vel, Mangai Venthan, Parakaalan and Kaliyan.

“.....ஆலிநாடன்,அருள்மாரி ,அரட்டுஅமுக்கி ,அடையார் சீயம் கொங்குமலர்க்குழலியர்
வேள்,மங்கைவேந்தன் ,கொற்றவேல்பரகாலன், கலியன் சொன்ன...

Kazheesirama Vinnagaram or Thadalan Kovil or Thirivikrama Narayana Perumal Temple is a Hindu temple dedicated to Vishnu located in Sirkazhi in Nagapattinam district, Tamilnadu, India. It is one of the "Divya Desams", the 108 temples of Vishnu revered by the Azwars. The God in the temple is praised as Man alantha Thadalan meaning the one who measured the land. The name Thadalan is in honour of Tiruvikrama Perumal the Moolavar. This is one of the five Divya Desams referred by Thirumangai Azhvaar as 'Vinnagaram'. The others being Parameswara Vinnagaram (Kanchipuram), Arimeya Vinnagaram(Thiru Nangoor), Vaikunta Vinnagaram (Thiru Nangoor) and Nandipura Vinnagaram(Nathan Koil, Kumbakonam).

Brahma had grown arrogant about his life span. To defuse his arrogance, Sage Romasa invoked the blessings of Lord Vishnu and was granted a boon, whereby for every hair lock that fell from the Rishi, Brahma's life time would reduce by a year. Asked what else he wanted, the sage sought darshan of his Trivikrama form at this place. This is said to be the place where Lord Vishnu in his Vaamana Avatara measured his first step. At this Divya Desam, only the left foot of the Lord can be seen every day. The right foot is displayed only once a year on the Vaikunta Ekadesi day.

Varththai 57

57. இரு மிடறு பிடித்தேனோ செல்வப்பிள்ளையைப் போலே

57. iru midaRu pidiththEnO selvappiLLaiyaip pOIE

Due to the problems created by the shavite Chola king, Ramanuja had to leave Srirangam. He headed to Karnataka to the Hoysala rajya. There he found that he did not have any more divine mud to wear the urdhva pundra. As he was wondering what to do, that night in his dream came the Lord Thirunarayana, who told him to go to Yadavadri.

The Lord told him "Yadavadri is no longer inhabited and I am buried under a mud hill.

Find me from the ground, install me in a temple and perform thiruvadhanam. You will also find the divine mud in Yadavadri for urdhva pundra".

Ramanuja took the help of the Hoysala king, discovered Thirunarayana Perumal and himself performed thiruvadhanam for Him for three days. However, as they were not able to find the utsava vigraha, he was sad. Again, Thirunarayana appeared in his dream and told him "Our utsava murthi, Ramapriyar, is with the daughter of the padsha at Delhi.

Go there and return Him back here".

Ramanuja, therefore, left for Delhi. There he met the padsha (muslim king), blessed him and asked him to return Ramapriyar. The king ordered to show all the vigrahas brought by them so that Ramanuja could pick the correct one and take with him.

But Ramanuja could not locate the Vighraha in the store room. Then someone said the princess has an idol with which she plays daily so the king asked for the idol to be shown to Ramanuja. The king said that if Ramanuja invited Him and He responded, then he could take Him back. So Ramanuja invited Him like Periyazhvar called to Krishna in his divine pasurams

"sArngapANi thaLar nadai nadavAnO".

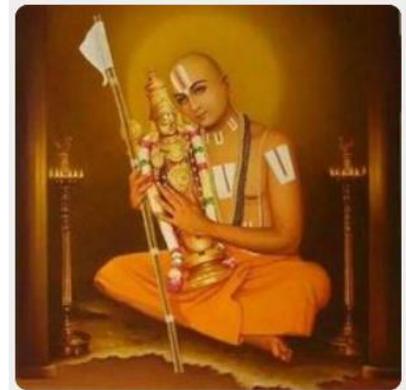
Ramapriyar responded and walked with all His jewels ringing, to Ramanuja and sat in his lap. Ramanuja embraced Him and called Him

"vArAy! en selvap piLLaiyE!" (Come my dear child).

Ramapriyar also embraced Ramanuja by wrapping His divine hands around his neck. From that day forward, He was called "selvap piLLai" and "yatirAja samptah kumAra".

Ramanuja then returned to Yadavadri with Selva Pillai and installed Him in the temple and performed utsavams for Him.

Thirukkolur Ammal is asking "Did I embrace the acharya like Selva Pillai did?"



Varththai 58

58. நில் என்று பெற்றேனோ இடையாற்றார் நம்பியைப் போலே

58. nil enRu peRREnO idaiyARRUr nambiyaip pOIE

In our sampradhayam, the anticipation of the devotees to experience the Lord is greatly raised. We also see the great anticipation that Akrura showed on his way to meet Krishna. There is an event related to this that is shown in Idu vyakhyanam.

At Srirangam, the Lord enjoys four brahmotsavams each year. A devotee from Idaiyatrukudi called idaiyARRUr nambi would come to every utsavam on the first day itself (angurArppaNam) and attend till the last day. Once he returned home, he would keep thinking of nothing but the utsavam. This was both his sustenance and pleasure. If someone told him that it was time to eat, he would ask in reply whether the next utsavam has come close.



When he became 100 years old, due to old age, he lost his strength. During one brahmotsavam, he was unable to go to Srirangam on the first day itself. He made it there only on the sixth day. Meanwhile, seeing that His devotee was not there on day one, Namperumal wondered "Idaiyatru Nambi has not made it to the first day of our utsavam". Seeing him on the sixth day, Nameprumal became very happy and told him "I would like to give you a boon". Nambi did not ask Him anything. Instead he mentioned "Through the body You gave me, I worshipped for these many years. Now that old age has come, this body is no longer capable of travel". Namperumal replied "From now on, stay here itself" (just as he had told Ramanuja to stay at Srirangam. As Namperumal reached the next street in procession, Nambi left this world and reached His divine abode.

Thirukkolur Ammal is asking "Did I worship Him and think about nothing else like Idaiyatru Nambi did and was told by Namperumal to stay at His place?"

Whatsapp Vishayangal- Ettu maa moorthy

எட்டு மா மூர்த்தி யெண் கணன் * எண் திக் கெட்டிறை எண் பிரகிருதி *
எட்டு மா வரைகள் ஈன்ற வெண் குணத்தோன் * எட்டெணும்மெண் குணமதியோர்க்கு *
எட்டு மா மலர் எண் சித்தி எண் பத்தி * எட்டு யோகாங்கம் எண் செல்வம் *
எட்டு மா குணம் எட்டெட்டெணும் கலை * எட்டிரத மேலதுவும் எட்டினவே * "

ettu mā mūrṭti eṇ kaṇan eṇ ti-
kkettirai eṇ piragiruti*
ettumā varaigal īṇra eṇ kuṇattōn*
eṭṭeṇum eṇ kuṇamadiyōrkku*
ettu mā malar eṇ śitti eṇ patti*
ettu yōgāṅgam eṇ śelvam*
ettu mā kuṇam eṭṭeṭṭeṇum kalai*
eṭṭirada mēl aduvum eṭṭinavē (45)*

How many times 8 is coming/repeating in this Adhikaarasangraham 45th pAsuram?

1. Ettu maa moorthy - one with eight big bodies (being earth, water, fire, sky, moon, sun and master), being Shiva
2. Yen kanan - one with eight eyes being Brahma (4 mugan x 2 eyes for each face)
3. Yen dikku - eight directions (E, S, W, N, SE, SW, NE, NW)
4. Yettu yerai - presiding deities of eight directions (ashta dikpaalargal - indran, yaman, varunan, kuberan, agni, nirruthi, vayu and esaanan)
5. Yen prakruthi - eight states (prakruthi, mahaan, ahankaram, earth, water, fire, air and space)
6. Yettu maa varaigal - eight mountain peaks (himalaya, nishaada, vindhya, maalyavaan, pariyathragam, manthara, malaya, meru)
7. Yen gunathon - eight attributes of Lord (Apahatha paapma, vijaro, vimruthyur, visoko, vijithsakaha: , apipasaha, sathya kaamaha, sathya sankalpaha."(Chandogya Upanishad: 8-7-1).
8. Yettu yenn - astaaksharam
9. Yenn guna madhi - eight states of mind
10. Yettu maa malar - eight big flowers
11. Yenn siddhi - asta maa siddhi
12. Yenn bhakthi - eight types of bhakthi
13. Yettu yogam - eight types of yogam
14. Yettu angangalum - eight types of parts to yogam
15. Yenn selvam - eight types of aiswaryam
16. Yettu maa gunam - eight attributes one get after attaining mukthi (Apahatha paapma, vijaro, vimruthyur, visoko, vijithsakaha: , apipasaha, sathya kaamaha, sathya sankalpaha)
17. Yettu yettu ennum kalai - 64 kalaigal
18. Yettu ratham melathuvum - peace (shanthi), being greater than other eight rasams

Yettinavae - kitti viduginrana (one gets these)

Summary of this paasuram - one who chants the astaaksharam (om namo narayanaya) will get the benefits from all of the above. **There are 18 times "8" gets mentioned in this paasuram.**

Whatsapp Vishayangal (contd)

Ettu maa malar

In adhikaarasangraham paasuram 45, Swami Vedantha Desikan mentions about "yettu maa malar"

On a common parlance, one may think whether Swami Desikan here describes the eight flowers as mentioned in Poochootal padhigam of Periazhwaar namely shenbagam, malli, senkzhuneer, iruvaatchi etc.

But the paasuram ends with "ettinavae", meaning one gets these (through ashtaaksharam). Therefore the eight flowers mentioned in this paasuram should be something different to the flowers like shenbagam, malli etc, in order for a prapanna to get the benefit from thirumanthiram.

The eight flowers are the "maanasa" flowers as mentioned in ahirbudhnya samhita of paancharaathram. Sri Vaatsya Varadacharya the parama guru of Swami Vedantha Desikan used to refer this slokam (in prapanna paarijaatham) to mention the flowers that pleases Lord Vishnu.



(with ettu maa Moorthy sirobhushanam)

ahimsA prathamam pushpam pushpam indriya nigraha: |
sarva bhUta dayA pushpam kshama pushpam viSeshada: | |
jn~Anam pushpam tapa: pushpam dhyAnam pushpam tadaiva ca |
satyam ashTavidam pushpam vishNO: preethikaram bhavEt | |

The eight types of flowers are:

1. Ahimsai (Non violence)
2. Indriya nigrham (control of senses)
3. Sarva bhuta daya (compassion towards all beings)
4. Kshamaa (patience or tolerance)
5. Gnaanam (the ultimate knowledge about Supreme)
6. Tapas (power of penance)
7. Dhyaanam (meditation)
8. Satyam (Truth)

Junior Madal – Word Puzzle

O D V R L R A A M T D U E I R A C I S U
 A E D H I M H G G N S A T N A Y N T S V
 A V D M H U A A A R A N M E R I A S K I
 A A I A U E K U D H N U A A A D R D A I
 I K A R I I A H S G R I A I E M A A U A
 N I P A S H A H A A A I K N T A R N D G
 A S I I U R S E L D O L E M U R A R I M
 R I S L A I U I V N V N H G G L S K A R
 O N A G V A D U S I R A R V R S R T S S
 H G A S R H K Y A V V S A T A H O S K A
 C A N A A C A R M O N A U S A U I S A V
 A M A R K A I K N G P A L N U U A T U A
 T N A N A H S A G O A N E K U D N N D M
 E A A N P H E H G S U H H A L H E G G A
 E A T A G D S E O A H S N A A I A V A R
 N D U N K E S A V A N I R A V E A R A A
 A A N U G A A U R U S R V H T S P S R D
 V I L A N S I N G A M K K T H A A A I S
 A U K A V Y H T A R A S A H T A R A P S
 N N A N A H D U S U H D A M U S R I P A

HIDDEN KRISHNA NAMES

DEVAKISINGAM
 GOVINDA
 ILANSINGAM
 KESAVA
 KRISHNA
 MADHUSUDAN
 MURALIDHARA
 MURARI
 NAVANEETACHORA
 PARATHASARATHY
 VAASUDEVA



Acknowledgement: Koyil.org

Member News

Our Group is to be incorporated as a Not for Profit Association with the proposed name as “Sydney Andal Group Inc”.

Following are the proposed/accepted office bearers and their duties: -

Suresh Varadarajan President / Procedures
Mohan Vijayaraghavan Vice President / Discourses
Prasanna Ramaswamy Secretary
Ramesh Varadarajan Joint Secretary
Sundararaghavan Varadarajan Treasurer
Shriram Assistant Treasurer Subscriptions
Ramesh Raghuraman Committee member / Communications
Vaidhehi Committee member / Utsavams
Srinivasan Committee member / Chanting
Sunder Iyengar Committee member / IT

Member working with Committee members nominated above

Sriranjini Utsavam Committee
Ramya Utsavam Committee
Sujatha Ravi Utsavam Committee
Viji Mohan Utsavam Committee / Annadhanam
Vasumati IT Committee- Website
Bharath IT Committee
Padma IT Committee
Madhu Tatachar Communications Committee
Sudha Ramkumar Communications Committee / Procedures
Radha Suresh Procedures
K N Ravi Chanting Committee
Arun Chanting Committee

Divyaprabandham monthly chanting schedule at SVT:

Jul-18	Periazhar Thirumozhi 1/10;2/10 [200];	Mudal Thiruvandadhi 100
Aug-18	Periazhar Thirumozhi 3/10; 4/10[200];	Irandaam Thiruvandadhi 100
Sep-18	BRAHMOTSAVAM	
Oct-18	Periazhar Thirumozhi [73]	Moonram Thiruvandaadi [100]; Peria Thirumozhi 1/10 [100]
Nov-18	Peria Thirumozhi 2/10;3/10 [200];	Naanmugan Thiruvandhaadhi 96
Dec-18	ANADHYENA KAALAM	
Jan-19	Peria Thirumozhi 4/10;5/10 [200];	Perumal Thirumozhi [105]
Feb-19	Peria Thirumozhi 6/10;7/10 [200];	Thiruchandavirutham [120]
Mar-19	Peria Thirumozhi 8/10 [100];	Thiruvirutham [100] Tiruvaasiriam [7] Peria Thiruvandaadi [87];
Apr-19	Thirumaalai [45]	Peria Thirumozhi 9/10;10/10;11/10 [284];
May-19	SRI RAMANUJA JAYANTHI	
Jun-19	Thiruvezhukootrarukai, Siria thirumadal [77] & Peria thirumadal [148]	