

# Adiyongal Thirumadal

ISSUE 46

SRI SYDNEY ANDAL GROUP NEWSLETTER

March 2019

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

## Velukkudi Sri Krishnan Swami's visit

Sri Velukkudi Krishnan swami is visting Sydney from **Nov 14<sup>th</sup> (Thu) to Nov 17<sup>th</sup> (Sun) 2019** to deliver spiritual discourses both during mornings and evenings. Venue details and topics will be published as soon as they are finalised.

## Sri Ramanuja Jayanthi

With Perumal and Thayaar's anugraham, we propose to celebrate **Sri Ramanuja Jayanthi** on the evening of **May 11<sup>th</sup> (Sat) 2019** and the start time will be intimated soon. We would request you all to mark it on your calendar and join in the celebration with your family and friends. The venue is Westmead Scout Hall, 61A Good Street Westmead NSW 2145. The hall will be open from 5 pm and we seek volunteers to come to decorate with flowers, pictures, Kolam, tables/chairs etc.

## Regular chanting at SVT and Namadwaar

### Chanting schedule at SVT on 13/4/2019

Thirupallandu  
Thiruchanda virutham  
Peria Thirumozhi 6/10 & 7/10  
Eramanusa Nootrandhadi

Devotees may please note that our regular chanting of Divya Prabhandam happens at Namadwaar 44, Oakes Road, Winston Hills on the 3rd Sunday of every month and requested to take part in the goshti.

### Chanting schedule at Namadwaar on 21/4/2019

Thirupallandu  
Naanmugan Thiruvandhadi

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.

Please send us your feedback or comments to [sydneyandalgroup@gmail.com](mailto:sydneyandalgroup@gmail.com). Please visit our website [www.sriandalsydney.org](http://www.sriandalsydney.org) for latest updates.



## 108 Divyadesham – 12 Thiruvattaru - Madhusudan Tatachar

This Divyadesam, is located about 30kms from Nagercoil off Marthandam near the Kerala - Tamil Nadu border and one of the 13 Malai Naatu Divya Desams is the Adi Kesava Perumal Koil. This is one of the oldest temples in this region. Though this Divya Desam is located in Tamil Nadu, there are no big temple towers that are typical of Divya Desams in Tamil Nadu. The temple has been built in typical Kerala style on a 3 acre land. All poojas are in Kerala style - Thaanthriga Vithi and the priest is from Kerala as well.

**Sthlapuranam** : Asuras Kesan and Kesi tried to disrupt the Yaagam of Brahma and troubled the Devas, who requested Lord Vishnu to help them destroy the asuras. Vishnu came here, killed Kesan and kicked down and slept on Kesi displaying his Sayana Kolam. Kesi's wife invoked the blessings of Goddess Ganga, who along with Tamaraibarani, came with great velocity to cause floods here. Seeing this and as per the instructions of the Lord, Bhoodevi created a mount to block the over flow. Realising the fault, Ganga and Tamaraibarani split into two and into a circular formation around the Lord in a symbolic gesture of garlanding the Lord.



As the Lord killed the Asura Kesan, he came to be called 'Adi Kesavan'. This Divya Desam is surrounded and circled by rivers (River Parali) from all sides. Hence, this place came to be called Thiru 'Vatta-aaru'.

**Lord seen sleeping in opposite direction:** One has to climb 18 steps to reach the Adi Kesavan



Sannidhi, where the 22 feet Lord, made out of 16008 Saligramams, is seen in a West facing Bhujanga Sayanam (seen sleeping in the opposite direction –Head in the South, Feet in the North). Sun's rays fall directly on The Lord for a week in the month of Purattasi and

Panguni.

## 108 Divyadesham – 12 Thiruvattaru - Madhusudan Tatachar

**Adi Ananthapuram:** The temple is older than Anantha Padmanabha Swamy temple in Trivandrum (about 50kms from here). Adi Kesava Perumal is said to be the elder brother of Anantha Padmanabhan and hence, this place is referred to as Aadhi Ananthapuram. This temple is also known as Chera Naatu Srirangam.

**A Unique Occurrence:** Between the 3rd and 9th day of Puratasi and Panguni, during dusk, Sun's rays directly fall on the Lord inside the sanctum, almost as a mark of respect from the Sun God to Adi Kesava Perumal.

**Other Interesting Events relating to Thiru Vattaru:** Parasuraman is said to have undertaken penance at this place and performed daily poojas for Adi Kesavan. Chaitanya Maha Prabhu visited the temple in 1510AD. Sage Vashista is said to have stayed here for several years.

### Inscriptions and Sculptures:

There are close to 50 inscriptions inside the temple in the outer prakarams in both Tamil and Sanskrit including those relating to Kulothunga Chozha I and his contribution to this temple. In addition to the inscriptions, one also finds a number of stunning sculptures on the pillars similar to the ones in Krishnapuram and Sri Vaikuntam.

Another remarkable feature is the mandapam outside the sanctum measuring 18ft width and 3 ft height that has been built on a single stone in the 12th Century AD. There is reference to Thiru Vattaru in the more than 2000 year old famous Sangha time Tamil literature 'Pura Naanooru'. Hence, this temple can be said to belong to that time or before.

It has been over 400 years since the last Kumbabhishekam at this temple. Initiatives are currently on for the Kumbabhishekam.

King Marthanda Varam is said to have visited the temple and sought Adi Kesavan's blessing before he undertook the battle of Kolachal.

**Azhvaar Praise:** NammAzhvaar has sung 10 verses of praise of Adi Kesavan of ThiruVattaru.

“வாற்றாடான் அடி வணங்கி மா  
ஞாலப்பிரப்பு அறுப்பான்  
கேட்டாயே மட  
நெஞ்சே கேசவன் எம்பெருமானைப்  
பாட்டாய் பல பாடி பலவினைகள் பற்று  
அறுத்து  
நாட்டாரோடு இயல்வு ஒழிந்து  
நாரணனை நன்னினமே” - Tiruvoimozhi

Singing praise of Kesavan and worshipping Him provides salvation from rebirth and takes one away from worldly attachments.

*Acknowledgement: divyadesam.com, prtraveller blog.*



## Saint Narahari Sonar

Narahari an expert goldsmith, was a pious man. He was doing his family business with utmost sincerity, devotion and honesty. He was an ardent devotee of lord shiva "MALLIKA ARJUNA" in Pandharpur. He was a non-compromising staunch saivite and chanted NAMASHIVAYA constantly. Even though he lived in Pandharpur and his house was near the Vittal temple, he had never visited Vittal's temple as did not want to do anything with lord Vittal or even his devotees. During festival season at Vittal's shrine Narahari would move away from pandarpur to the neighboring villages as the festivities did not interest him and the crowds of devotees bothered him. Everyone in the village knew about his attitude.

Upon hearing his expertise, a trader and devotee of Vittal from a different town visited Narahari with a special order to make an exclusive one of a kind waist band. He told Narahari that he is a very lucky person because the waist band is for none other than Lord Vittal." On hearing this Narahari became furious and refused the order. The trader did not know much about Narahari's resolve, not to have anything to do with Vittal. When the trader again requested Narahari to accept the job, "Narahari refused saying he did not know anything about Vittal and have no intention of entering the temple for any reason whatsoever.

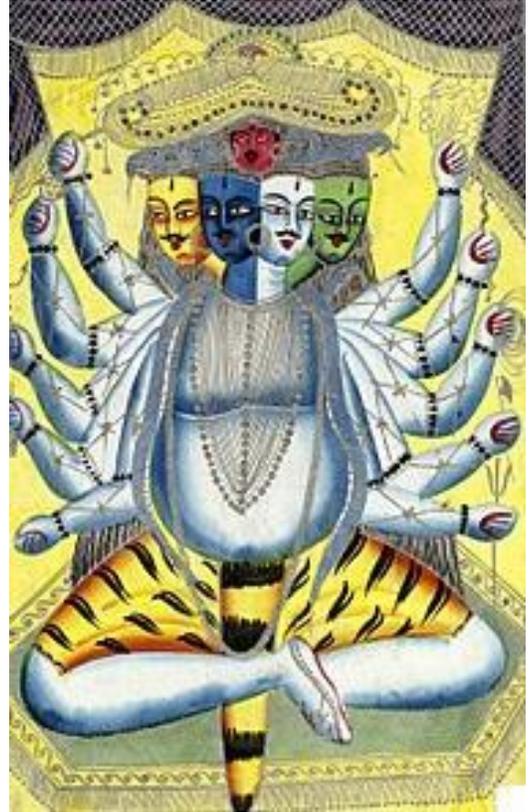


When the trader persisted saying that he wanted to show his gratitude to Vittal by offering a waist band for blessing him with a child after remaining childless for a long time, reluctantly Narahari accepted to do the job. Narahari said that the trader should get the measurement, as he won't enter the temple. The trader went to the temple and took the measurement of Vittal's waistline and gave it to Narahari. He also gave a few valuable diamonds and various other precious stones for embedding on the jewel. Narahari made a beautiful waistband and dazzled with excellent workmanship and the trader was very pleased.

On an auspicious day the trader took the jewel to the temple and made elaborate pooja arrangements and offered it to Vittal. But unfortunately, the waistband didn't fit the lord and it was tight. Disappointed he took it back to Narahari and told him to make it longer. Narahari added an extra link to the jewel to increase its length a bit. Again, the trader went to the temple and tried the jewel, but this time surprisingly the waistband was too loose. At first the trader was confused and the next moment he thought that he had committed some mistake causing unhappiness to the lord and tears rolled over his eyes. Then he pulled himself up together and went back to Narahari and

## Sri Bhakta Vijayam - Ramesh Varadarajan

said," The waistband does not fit Vittal. He requested Narahari to take measurements himself as it is very confusing for him. After heated exchanges and pleading, Narahari would take the measurement if taken blindfolded into the temple. Both of them went to the temple. When measuring Vittal, Narahari felt Vittal wearing tiger skin as his garment. This made him curious. Then he held his hands and felt the deer, axe, trishul, agni, drum and all of Shiva's paraphernalia and even felt the rudraksha mala around his neck and this made him very suspicious. He then felt, crescent and Ganges on his head, his third eye on his forehead and snakes over his body. He became emotional and wanted to have darshan of Vittal as he was sure it was lord Shiva. When he removed his blindfold with great expectation, he was disappointed to see lord Vishnu instead of lord Shiva. At first, he thought that he had made a grave mistake. When he again closed his eyes and felt with his hands, he felt lord Shiva's presence in front of him. Narahari immediately burst out crying and prostrated before lord Vittal realising His Leela. He lamented that he missed moksha by his fanatic attitude and the sin committed. At this point a voice from the sanctum sanctorum said this Leela was played out to clear the ignorance of any difference between Hari and Siva. With this realisation Narahari fitted the waist band and it was perfect.



In one of his abangs on Vittal he says "Oh Vittal, it does not matter whether this deity is Shiva or Vishnu, all I seek is your unconditional love and grace".

Gurumaharaj Sri Sri Anna says that one should have exclusive love towards ones ishta deiva but at the same time he should never entertain any type of hatred towards other forms of god and must respect all his forms and more importantly respect the devotees of all his forms.

*Acknowledgement: google images*

## Ahobilam Kshetra Yaatra – Sri Suresh Varadarajan

Srimathe Ramanuja Namaha; Shri Vedantha desikaya namaha;

HH Ranganatha Yathindra maha desikaya Namaha;

**Visit to Ahobilam 9,10,11 February 2019:** Adiyongal have been longing to visit this Kshetram for a while which is a nava Nrisimha Kshetram but considered as 1 Divya desam. This is considered more auspicious for us being sishyas of Ahobila mutt where we had our Pancha samskaram and Bhara Nyasam. As all of us realise we get a call to visit any Kshetram only when the presiding deity showers His blessings on us. Garuda wished for a vision of Lord Nrisimha in the form of the Avathara. To fulfil his wish, the Lord settled in the hills around Ahobilam in the midst of dense forests in nine different forms. For this reason this hill came to be known as Garudadri, Garudachalam.

The Eastern Ghats of India, Nallamalai range are likened to the great serpent Adhishesha basking in the sun with its head (or hood) at Tirumala, its middle at Ahobilam and its tail- end portion at Srisailem - all the three with famous temples on them.



Mahabharatha and ancient puranas like Koorma Purana, Padma Purana and Vishnu Purana mention about Ahobilam and its presiding deity Nrisimha. Brahmanda Purana says that this place was once the palace of Hiranyakasipu who was slain by Sriman Narayana manifesting as Nrisimha from a pillar there for the sake of his staunch devotee Prahalada. Vagaries of time brought about the destruction of the then existing structures yielding place to nature's creation of the mountain range that preserved the site of incarnation as "Svayam Vyakta Kshetram" of Lord Nrisimha.

According to Stala Purana, there are two popular legends for the derivation of the word 'Ahobilam'. It is stated that the Devas (Gods), while witnessing the terrific aspect (Ugra Kala), the lord took on in order to tear to pieces Hiranyakasipu sung in His praise as 'Ahobala' (Lo: the strength). Hence this place has come to be known as Ahobilam. The other version is that because of the great cave, the Ahobila, where Garuda worshipped, did penance and realised the lord, the place itself has come to be called Ahobilam.

We left Chennai around 9 am since the devotee couple needed to take Sankalpam at the Nanganallur Anjaneyar sannidhi. This delayed start definitely played a part on the rest of our trip and we had to stay an extra night to feel comfortable. It is strongly advised whoever leaves Chennai leave early latest by 6 am which will make this trip very comfortable. We reached Ahobilam only around 4 pm as we got delayed near Nellore due to Chandrababu Naidu's visit as they closed the national highway for this inconveniencing so many public citizens!!!! as it happens in India. We also took the Nellore route instead of Tirupathi route based on someone's recommendation of course based on their good experience which turned out to be a wrong choice for us. This route also does not have good options for lunch and not toilet facility so we had to starve till we reached Ahobilam, but for some tea and biscuits. So it is strongly recommended to take Tirupathi route and take early lunch.

## Ahobilam Kshetra Yaatra – continued...

Also, when you use Google maps and put Ahobilam it shows a place which is different to the Ahobilam with the temples. You need to go past Allagadda and put Ahobilam temple and preferably the mutt address or the place where we stayed, Swathi Complex. There are no great signs pointing to Ahobilam temples either. The roads are good and travel was otherwise quite comfortable.

There are very few places to stay. Ahobila Mutt and Swathi complex are 2 we were recommended. We chose Swathi complex as this was told to be better of the two. There are AC rooms and decent toilet and the room can accommodate 4 people if you chose to stay together. The room rent is Rs 1500 / day. If you tell them in advance a brahmin cook (madhwa) prepares breakfast, lunch and dinner which is OK. They provide coffee and tea by getting it from outside only. Ahobilam does not have many shops and no ATM so you need to take enough cash and take all the items you need. Swathi complex employees arrange for the Jeep and the guide who goes with you but please ensure the guide goes with you to all the temples. Our guide chose not to go with us to Pavana and Bhargava temples and didn't even let us know in advance which resulted in some unnecessary argument.

There are 11 temples to cover, Nava (9) Nrisimhars, Prahalada Varadhan, and a temple built, with nine Nrisimhars as Nava Graha controlling Perumal in that form. People who still pray for Nava graha pariharam do it here to Nrisimhars. You are given a pole to support yourself when you climb up.



## Ahobilam Kshetra Yaatra – continued...

The Sthala purana of Ahobilam in Sanskrit gives an account of nine forms of Nrisimha, worshipped here. They are:

### 1. BHARGAVA NARASIMHA SWAMY

The Bhargava Nrisimha Swamy is situated on a hill, near the sacred pond, known as 'Bhargava Theertham', where Bhargava Rama performed his penance. Hence the Lord of the temple is known as Bhargava Nrisimha Swamy.

### 2. YOGANANDA NARASIMHA SWAMY

This temple is to the south-east of Lower Ahobilam at a distance of 2 kilometres. The popular legend is that after killing Hiranyakasipu, Lord Nrisimha taught Prahalada several yogic postures. Therefore, the Lord in this temple aspect is called Yogananda Nrisimha.

### 3. CHATRAVATA NARASIMHA SWAMY

About three kilometres from lower Ahobilam, the image of the deity is installed under a peepal tree, surrounded by thorny bushes. Hence, the Lord is called as Chatravata Nrisimha Swamy. Chatra is Umbrella and Vatam is Peepil tree. There were 2 gandharva musicians Aha and Uhu. After Nrisimhar killed Hiranyakasipu these two musicians tried to calm Him by their singing. He is in a pose where he is playing thala on His lap.

### 4. AHOBILA NARASIMHA SWAMY

The temple, situated on the Upper Ahobilam is the main temple and the earliest of all the nine temples there. The Lord here appears in his fierce aspect, called Ugra Nrisimha, who is the presiding deity of the temple and is known as Ahobila Nrisimha Swamy. The utsavar is with His consort Lakshmi. It is firmly believed the Lord Nrisimha was 'Svayambhu' (self-manifest) here. There is a sannidhi for Prahaladan. When Rama searched for Sita He came and prayed here. There is a Shiva Linga here. Next to it that is Ramar sannidhi. When Adhi Shankara's arms were chopped off by kapalis he composed Lakshmi Nrasimha Karavalambha stotram here and he got his lost arms. He installed these Shiva Lingams as a monument here. He also installed a Nrisimha Sudharshana Chakram here. There is also a sannidhi for Senchulakshmi. Inside the temple outside the sannidhi there is a barricaded area. Not many people know about this. This used to be cave. It is mentioned there used to be another temple underneath here. In 1513 the Sixth Jeer of Ahobila Mutt Shri Sashta Parangusa Yathindra Maha desikar went inside the cave but never returned. The cave was closed since. Please make sure to have darshan of this.

### 5. KRODAKARA (VARAHA) NARASIMHA SWAMY

The temple of this Lord is a kilometre away from Ahobila Nrisimha Swamy temple on the Upper Ahobilam. The image of the deity has the face of a boar (Varaha or kroda) and the Lord is seen along with his Consort, Lakshmi. Hence the Lord of the temple is known as Kroda (Varaha) Nrisimha Swamy here.

### 6. KARANJA NARASIMHA SWAMY

The image of the deity is installed under a tree, called 'Karanja Vriksham'. Hence this Lord is called Karanja Nrisimha Swamy. Here He has a bow and gave darshan to Hanuman.

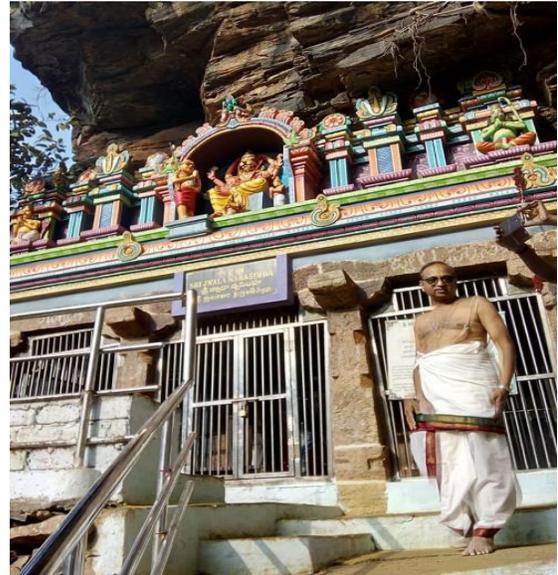
### 7. MALOLA NARASIMHA SWAMY

As Lord Nrisimha is seen with his consort, Lakshmi, He is known as Malola Nrisimha Swamy. The word 'Malola' means beloved to Lakshmi (Ma=Lakshmi, Lola= beloved). It is said that the 'utsava moorthi' of the Lord appeared to Srimath Adivan Satakopa Jeeyar, the first Jeeyar of Ahobila Mutt. Right from the founder, i.e., the first Jeeyar of Ahobila Mutt down to the current pontiff, Srivan Satakopa Sri Ranganatha Yathindra Maha desikan, the present jeeyar, the utsava moorthi of Malola Nrisimha Swamy is worshipped and it is taken by them whenever they are on religious tours, visiting the villages every year.

## Ahobilam Kshetra Yaatra – continued...

### 8. JWALA NARASIMHA SWAMY

The temple of Jwala Nrisimha Swamy, lies higher up the above temple, on a hill called, 'Achalachaya Meru'.



This

place is said to be the actual spot, where the fierce anger of the Lord reached its culmination when he tore Hiranyakasipu. In the path you observe iron chains fixed to the rocks. This is to hold when the Bhavanasini falls is in full flow. When we went it was just dripping and we just sprinkled on our heads. Outside this temple is a tank Rakthakundam.

It is stated that Lord Nrisimha after killing the demon Hiranyakasipu, washed his hands in this 'theertham' and hence the water is still reddish in appearance.



Also just before this temple there is a steep path to take you to UGRA STHAMBHAM. There is a cleft of the mountain dividing it into two visible parts. It is a long-held view that from the cleft, the Lord

## Ahobilam kshetra yatra – continued...

appeared in the form of Nrisimha and this cleft is known as 'Ugra Sthambham'. It will add another 3 to 4 hours of strenuous climbing and more difficult journey back to see this place. Recommended for only young and fit.

### 9. PAVANA NARASIMHA SWAMY

Nearby the above temple is the shrine of Pavana Nrisimha, on the banks of the river, Pavana and it is about six kilometres from the Upper Ahobilam temple. Hence the Lord of the shrine is known as Pavana Nrisimha Swamy.

In addition to the shrines mentioned above, there is a famous shrine dedicated to God Nrisimha Swamy in the Lower Ahobilam, which is popularly known as Prahalada Varada Sannidhi. The other Place to see is Prahalada Mettu'.

The small shrine, situated in a cave on the hill, is in between Ugra Sthambham and the Upper Ahobilam. It is dedicated to Prahalada Nrisimha Swamy. The image of the Prahalada is installed in a small cave.

The temple surrounded by three prakaras in the Lower Ahobilam is dedicated to Prahalada Varada i.e., the Lord whose grace bestows on Prahlada. There is a sannidhi for Sri Venkateswara of this Nrisimha temple and testifies to the Aithikam( event) that Lord Venkateswara obtained the blessings of Nrisimha just before his marriage with Padmavathi. There are also three smaller shrines for Lakshmi, Andal and Azhwars. In the sanctum are also kept the Utsava idols of Prahalada Varada, Pavana Nrisimha and the processional idols of Jwala Nrisimha endowed with ten hands and with Sreedevi and Bhoodevi on His either side. A small idol of the first Jeeyar, Sri Adivan Satakopa Swami is also kept before them. Seven of them can be covered on foot or the vehicle you travel but 2 the Pavana and Bhargava need a Jeep run by locals. Ideally if you reach Ahobilam around 12 pm, it is best to get ready and go in the Jeep to finish darshan at Pavana and Bhargava. Any amount of explaining or experience in 4-wheel driving will not prepare you enough for this Jeep drive to Pavana Nrisimha. Some parts of the trek do not have defined paths at all but just craters and steep climb.



The journey is made more adventurous by the condition of the jeeps unless you are the lucky one to get a closed jeep. They go in an order and unless you are the first one you are unlikely to get

the closed one. By the end of the trip you are covered from head to toe in dust so a breathing mask which is used for cleaning would be handy. The pictures above do not do justice for the

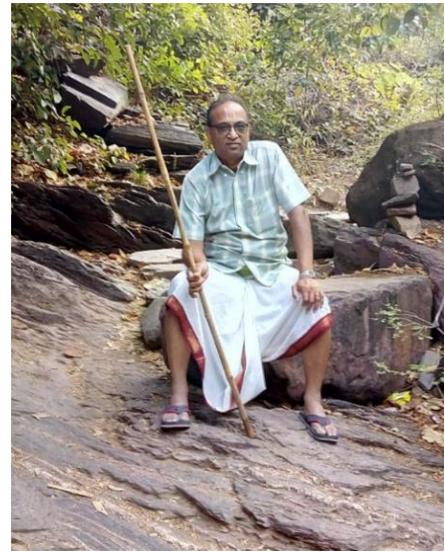
## Ahobilam kshetra yatra – continued...

route as it was impossible to take photos when you were undertaking the journey when it was really bad.



HE wants us to struggle to see Him and at the end of the journey you feel so blissful. Near Pavana Nrisimhar a small climb will take you to the sannidhi of Senchu Lakshmi, the tribal girl who Nrisimhar married after killing Hiranyakasibhu which cooled Him down. At this temple every week on Saturdays the tribals still kill animals and offer it as Prasadam. So, you see a number of hens, cocks and Lambs being carried by people.

Bhargava temple has 130 steps to climb but it is an easy climb. There are plenty of monkeys here very close to you and we need to be careful as they don't seem to be scared of us at all. They give you a stick to take with you but I didn't have one but no issues



In the evening you can visit the Prahalada Varadhan temple which is very close to Ahobila mutt and have darshan.

A detail of Swathi Complex is:

C Lakshmi Narayana

Mob: +91 9441690247, +91 9492985003, +91 7893527109

Yogananda Road

Ahobilam, Allagadda,

Kurnool District, Andhra Pradesh

Varththai 71

## 71. சூளுறவு கொண்டேனோ கோட்டியூராரைப் போலே

### 71. sULuRavu koNdEnO kOttiyUrAraip pOIE

Periya Nambigal, the acharya of Swami Ramanuja, told Ramanuja that Alavandar had left the task of teaching him the rahasyarthas to Thirukkottiyur Nambi. He instructed Ramanuja to go to Thirukkottiyur Nambi and learn these esoteric meanings at his divine feet. Ramanuja walked to Thirukkottiyur from Srirangam and sought Nambi and asked him to teach the meanings. However, Nambi refused to do so right away. He wanted to test Ramanuja and confirm that he was indeed worthy of receiving these great meanings.



Ramanuja made this trip from Srirangam to Thirukkottiyur eighteen times before Nambi was convinced that he could be given the meanings. Nambi told him to return with his tridandam and pavitram alone the next time and that Nambi would teach him the meanings then. Ramanuja arrived with Mudhaliyandan and Kooraththazhvan and declared them to be equivalent to his tridandam and pavitram.

Nambi took a vow from Ramanuja (&quot;sULuRavu&quot;,) that he would not reveal the meanings to anyone (without testing) other than these two disciples and revealed the meanings of Thirumanthram. Later he made Ramanuja come back even without Mudhaliyandan and Kooraththazhvan and taught him the meanings of Charama shloka - once again after taking a vow from him not to

teach these meanings to anyone without testing. Thirukkolor Ammal is asking &quot;Did I demonstrate the strength of mind that Thirukkottiyur Nambi did (in making even a great soul like Ramanuja take a vow before revealing the grand meanings of the sampradhayam)

# Junior Madal



Note: Encourage your child to color the above image.

Picture Courtesy: anudinam