

Adiyongal Thirumadal

ISSUE 42

SRI SYDNEY ANDAL GROUP NEWSLETTER

November 2018

Welcome to the **Forty second** 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.

Last month had been a spiritually busy month beginning with the Navarathri and followed by Sri GopalaVillidasar's discourse. With Thaayar and Perumal's anugraham our bhagavathas had the opportunity to chant at the Pavithrotsavam of our SVT perumal from 9th November and 11th November, 2018.

To add to the above divine experiences, Sri Bhadrachalam Ramar accompanied by his parivar travelled all the way from India to Sydney and showered all bhagavathas with his kataksham.



Please send us your feedback or comments to sydney.andal@gmail.com and please visit our website www.sriandalsydney.org for latest updates.

What is in November 2018

9th – 11th Nov.-
Pavithrotsavam

23rd Nov- Kaarthigai
Deepams



Answers to Quiz on Page 9
1-C, 2-B, 3-A, 4-C, 5-A, 6-B, 7-C, 8-A

108 Divyadesham – 08 Sri Thirivikrama Perumal Temple, Seerkazhi

Madhusudan Tatachar



Temple lies in Seerkazhi of Tanjore district in Tamil Nadu. It's about half mile away from the Seerkazhi station. Sthala Puranam: Sri Rama poses Lord Thiruvikrama as he did in Thiruvekka and Thiru uragam of Kanchipuram.

In Thirukovilur he has Shankha and Chakaram, in Thiru uragam of kanchi he is unarmed and his left and right legs lies up in order to scall the whole world by his foot, respectively. Here in Seerkazhi, Lord Narayana poses as

Thirivikrama with all his five weapons, with his left hand extending up to the left foot, which is folded upwards.

The legend has that Sage Lomasa/Romasa underwent severe penance on this sacred land. Lord Vishnu pleased at the devotion of the Sage and appeared before him as Lord Trivikrama, one of the fifth incarnations of Lord Vishnu as Dwarf.

Another legend has that Thiru Gnana Sambandhar, one of the prominent Shivaite Saint on his spiritual tour arrived on this sacred land. He happened to hear the loud clamor of a group of Thirumangai Alwar one of the well-known Vaishnavaites Saint. Sambandhar's followers approached the group of Vaishnavaites and earnestly requested them to maintain silence for a while crossing this sacred land. Thirumangai Alwar was disturbed at the request made by the Shivaites and approached Sambandhar. Sambandhar received Thirumangai Alwar with utmost reverence and revealed his desire to listen a song praising Lord Vishnu. Thirumangai Alwar passionately sung praising the glories of Lord Trivikrama. Sambandhar was spell bound at Thirumangai Alwar's devotion to Lord and with overflowing tears of joy, offered the spade which was received from Goddess Adisakthi. Both the saints shared passionate moments with each other and preceded their journey.



108 Divyadesham – 08 – continued...

Another interesting Story: 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 asked for the Lord to display his Trivikrama form at this place. This is said to be the place where Lord Vishnu in his Vaamana Avataaram measured his first step. At this Divya Desam, only the left foot of the Lord can be seen every day. The right foot can be seen only once a year on the Vaikunta Ekadesi day.

The Moolavar of this Divyadesam is Thirivikaraman. Utsavar is known as Thaddalan and Ulagalanthan. He is giving his seva in Ulagalantha sevai. (ie) he is in the Nindra (Standing) Thirukkalam lifting his left leg above the head so as to measure the world.

Goddess (Thayaar) in this holy place is glorified as Loga Nayaki. The Utsavar Thayaar is Mattavizh Kuzhali.



The Lord is praised by Thirumangai Alwar and Sri Andal in their pasurams. Azhwar continues to glorify the LORD of the same holy place by quoting the divine verses "Oru Kuralai Iru Nila Moovadi Mann..." regarding the majestic posture of the Lord at this Divya desam. Mangalasanam: Thirumangai Alwar - 1178-1187

Varththai 65:

65. ஆரியனைப் பிரிந்தேனோ தெய்வாரியாண்டான் போலே

65. Ariyanaip pirindhEnO dheyvAriyANdAn pOIE

When Alavandar left for Thiruvananthapuram (see previous vArththai), he left his mutt at Srirangam under the care of his disciple, Dheyvariyan. Dheyvariyan did not want to be separated from his acharya. However, as it was the word of his acharya, he stayed back and started taking care of the mutt. The separation was too much to bear for him though and his health started deteriorating. The other disciples at the mutt began to worry about him and had a physician take a look at his health. The physician told them that it was his mental state that was affected due to the separation from his acharya which in turn was affecting his health.



The disciples decided that he would not survive away from Alavandar and decided to take him to Thiruvananthapuram. As he was too weak to walk, they placed him in a chair and began carrying him. As they got closer and closer to Thiruvananthapuram, Andan became happier and happier that he was going to be re-united with Alavandar and as such his health began to pick up. Soon he became healthy enough to walk and started doing so.

At the same time, Alavandar too began his return journey to Srirangam. The two met on the way and Andan fell at the feet of his acharya. Alavandar remarked "Sri Rama told Bharata to stay back at Ayodhya for 14 years. He being supremely independent and powerful, Bharata followed His word and stayed there. Since I am neither, Andan has come here now". Andan felt very bad and stayed on the ground. Alavandar then said "Are you going to stay down till I too become independent?" Fearing even more, Andan stood up quietly.

The other disciples then told Alavandar what had happened. Hearing that Alavandar became happy and told Andan "You have lost so much weight. Go and pray to the Lord at Thiruvananthapuram and come back". Andan replied "When my Thiruvananthapuram is standing in front of me (meaning Alavandar), why do I need to go to another Thiruvananthapuram?" and fell at his acharya's feet again. Alavandar appreciated his acharya bhakti and returned to Srirangam with him and the other disciples.

Pen Pillai asked "Did I separate from my acharya and almost lose my life like Dheyvariyan did?"

Varththai 66

66. அந்தாதி சொன்னேனோ அமுதனாரைப் போலே

66. andhAdhi sonnEnO amudhanAraip pOIE

During Ramanuja's time at Srirangam, there was a great scholar there called Periya Koyil Nambi who held a high office at the temple. Initially he was antagonistic to Ramanuja.

Ramanuja corrected him through Kooraththazhvan and he became the disciple of Azhvan. He then developed great devotion toward Ramanuja. Since he was capable of writing wonderful and sweet poems, he was also called as "Amudhanar" (and also Thiruvarangaththamudhanar).

One time he wrote a few verses praising Ramanuja to a great extent and submitted them to Ramanuja. Ramanuja rejected them and threw them away saying that those verses were not appropriate. He then suggested to Amudhanar "If you still wish to write verses about us, write about our great affinity to the divyadesams, Azhvars, our acharyas such as Nathamunigal and Alavandar and your acharya Kooraththazhvan". Amudhanar therefore wrote the famous Ramanuja Nutrandhadhi pasurams - 108 pasuram in andhadhi style, in which each pasuram uses the word Ramanuja while showing Ramanuja's affinity to

divyadesams, Azhvars and Acharyas. In one verse, Amudhanar also included the greatness of his acharya Kooraththazhvan ("mozhiyaik kadakkum perum pugazhAn").

When Ramanuja heard this work, he approved it and it was determined that this work would become part of the daily recitation (nityAnusandAnam) for all Srivaishnavas. This work is included at the end of the Azhvar's divya prabandham and is now part of the 4000 verses.

Thirukkolor Ammal is asking "Did I write nectar like verses on my acharya like Amudhanar did?"



Pictures courtesy:

<https://guruparamparai.wordpress.com/tag/amudhanar-azwan-ramanuja/>

Pillaiandhathi – Srimathi Vaidehi Narasimhan

PAASURAM 2 : senni vaNangach chirRupanisOra vengaNiNaikaL
 vennarakangamLum vlya viyangathi inbamEvath
 thunnupugazhudaith thUppul thurantharan thUmalarththAL
 manniya nALgaLum Akungkol mAnilaththlr namakKE

MEANING: Oh, aasthikAs in the wide Universe! Our heads should always be bent in worship of



Swami Desikan. Our eyes should brim always with happy tears over the joy of the sight of those sacred feet of our AchAryA. If we are able to experience this anubhavam, then there is no doubt about us escaping from fierce hell and enjoying the bliss of Moksha Sukham.

COMMENTS: In this verse, the pradhAna Sishya of Swami Desikan points out that the association (sambhandham) with the sacred feet of Swami Desikan is the parama purushArtham for us. The previous pasuram ended in "ensennyathE" meaning our head is at our AchAryA's sacred feet. In this

pasuram by saying, "manniya nALgaLum" our heads should ever remain at AcharyaA's feet (nithya vasam).

PAASURAM 3: mAnilaththOthiya mAmaRai manniya naRkalaigal
 Anavaiseyyum arumporuL aththanaiyE aruLum
 thUneRi kAttum irAmanusa munith thOthiranj
 sey Unamil thUppul ammAn Or pukazhanRi uyvilaiyE

MEANING: We do not have any other recourse except to eulogize the limitless glory of Swami Desikan, who expressed his adoration of Sri RaamAnujA in many of his granthAs and saluted him clearly for the instruction on the parama hitham for the chetanAs from vedhams and the derivative saasthrAs and pointed out the prapatthi maargam as the most ennobling and unfailing method for our deliverance from the horrors of SamsAric ills.

Acknowledgement:

Based on Srirangam V. Madhavakannan and Oppiliappan Koil Varadaachari Sathakopan's write up on "Kumara VaradhArchArya's PillaianthAdhi".

Retrieved from <https://www.sadagopan.org/pdfuploads/Pillai%20Andhadhi.pdf>

Picture Courtesy:

https://www.google.com.au/search?q=kumara+varadacharya+picture&tbm=isch&source=iu&ictx=1&fir=ehKpfaH8gGrz-M%253A%252Cs7_a5ZIKuT8JM%252C_&usg=AFrqEzcalNNwMEDMnPOS5iAcAH7C2giNuw&sa=X&ved=2ahUKewiAyZGioKvdAhXbFlgKHQW-C_AQ9QEwAXoECAYQBg#imgrc=ehKpfaH8gGrz-M:

The path to panchasamskaaram and experiences after that

Smt. Vidhyasri Srivatsan

Adiyen would like to start this with gratitude to adiyen's Acharyan, the 46th pattam of Ahobila Mutt, Srimathe Srivann Satakopa Sri Ranganatha Yathindra Maha desikan.

By Bhagavan's grace we have been at the right place at the right time. All these happened in span of a year, totally unplanned and this is how I perceive the experience.

We moved from Melbourne to Sydney in late 2016 and were faced with some challenges, which probably turned out for a good reason - this gave us an impetus to embark on a journey of a meaningful search. Notably, ascension on the divine path would not be possible without sadhu sath sangam. We were able to get in touch with some of the eminent bhaagvathas, at the right time, which led us to the first steps on this journey of million steps or more.

One fine day we found ourselves listening to the nectar drops of Aravindha Lochanan swamy's upanyaasam on Paanchajanyam. Swamy's words, his enthusiasm all flowed mellifluously intertwined like a looping river on what Bhagavan's Abhaya hastam means.

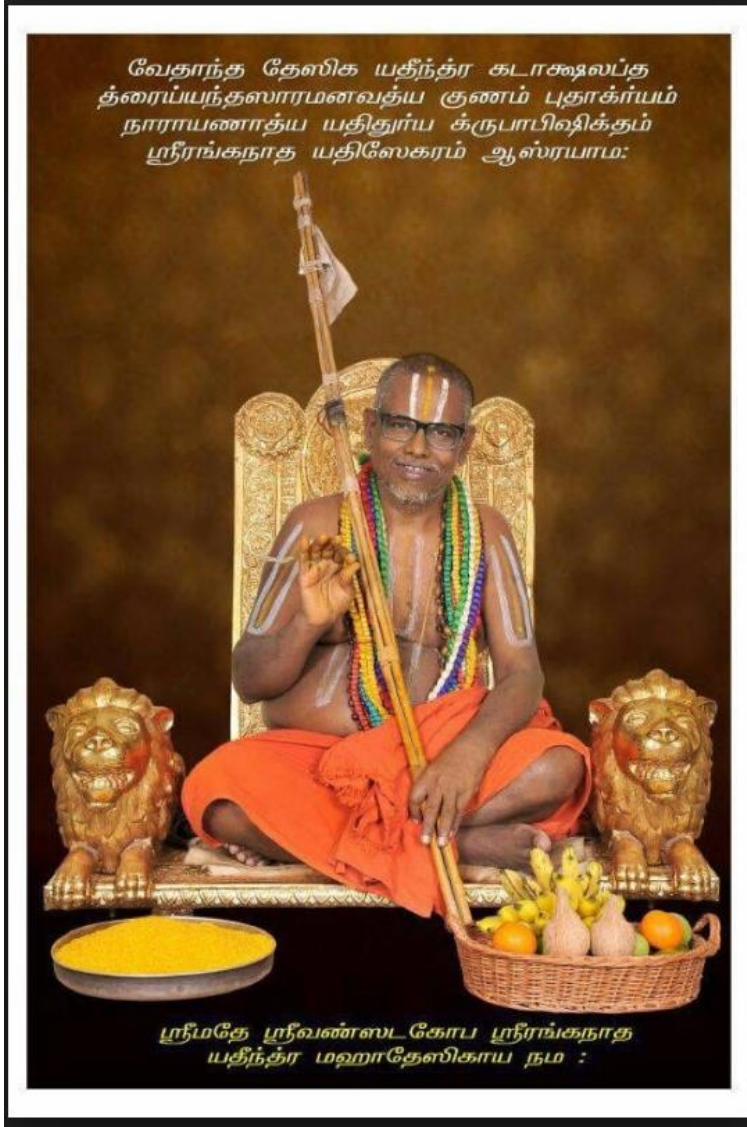
"You surrender to me (pointing one hands to his feet) and I will make bring your problems in samsara to knee high keeping another hand near his knees in horizontal position"; kept ringing in our ears. It was consoling for the situation that we were in then. Adiyen felt fortunate as it also made me realise how much adiyen like listening to upanyaasam and how adiyen have totally forgotten it for past many years.

From there on adiyen started listening to Velukudi swamy's upanyaasams on varied topics. His upanyaasams on Bhagavadam made me realise a lot of different things. The story on how Krishna (when he left the house for Arjuna and Subhadra) would tell his guards to only let people with Sanku, Chakkaram inside his house until he returns back, made adiyen to realise the importance of Panchasamskaram. As a result of our budding friendships with the merciful baghavatha via sath sang that we have here (our Andal Group), we came to know about the importance of Acharya samandam in our sampradhayam. To be honest, adiyen believe, we would not have realised this without the help of bhagavathas.

That was very motivating for us to get Acharya sambandam (relationship). We were pleasantly surprised to meet Suresh swami and Radha swami at the Ahobila Mutt in Chennai when we went to get the pancha samskaram done. This was a coincidence and as we totally did not expect the presence of them at the same venue and time. This, to us seemed as a divine message that a circle is complete with the company of bhagavathas in our journey of many circles. The amount of excitement this (that we are getting pancha samskaram) brought to some of the bagavathas in this group is a beautiful example that re-insist on the greatness of Acharya sammandam and importance of Sathsang as Velukudi swamy would always insist.

The path to panchasamskaaram and experiences after that – contd.

After Acharya sammandam the experiences that we have been having are incredible. Few weeks after we came from India, after doing pancha samskaram, Kala swamy said that Ahobila Narasimhar is here and swamy is conducting thirumanjanam at her place. It was also held in Manu swamy's house weeks later. It was a divine and blissful experience with Thirumanjanam conducted by Abhishek swamy explaining the reason behind certain practices and everyone sharing kaimkaryam with one another.



Another incredible experience was, due to last minute changes, one of the bagavathas who were going abroad brought their Salagramam perumal to our house to be worshipped daily. Until then we had no idea about thiruvaradhanam. But this gave us an opportunity to learn and start performing thiruvaradhanam. Till that time we were not sure whether we could do thiruvaradhanam. Now we are praying to have Salagrama Perumal permanently in our house, as the feeling we have is different.

Apart from these experiences, there were so many avenues for us to learn Bhagavat vishayam, like Sandai class, Desikar slokam, participation in Food service, goshti sevai - all these came one after another after Acharya sammandham which I cannot see as coincidence. These are baby steps and we need Bhagavan, Acharyan and Bhagavatha's blessings to continue, get better and better with our day to day practices and should always be in a situation to be involved in Bhagavath / Bhagavatha vishayam and kaimkaryam in this birth and any other, if we will have to take more.

Acharyan thiruvadigalae sharanam.

Junior Madal - Quiz on Sri Vedaantha Desikar

- 1) Birth place of Swami Desikar?
 - A. Kanchipuram
 - B. Srivilliputhur
 - C. Thoopul

- 2) Swami Desikan was an incarnation of:
 - A. Conch
 - B. Bell
 - C. Chakra

- 3) Birth star of Swami Desikan:
 - A. Shravanam
 - B. Pushyam
 - C. Revathi

- 4) Maternal uncle of Swami Desikan:
 - A. Ananthasoori
 - B. Anantha Somayaji
 - C. Kidambi Appular

- 5) Swami Desikar's wife's name:
 - A. Thirumangai or Kanakavalli
 - B. Thanjamaambaal
 - c. Andal

- 6) To swami Desikar Garuda Mantra was taught by
 - A. Thirumalai Nambi
 - B. Kidambi Appular
 - C. Ananthasuri

- 7) Who taught Sri Hayagreeva Mantra to Swami Desikan and where?
 - A. Sri Devaraja perumal at Kanchipuram
 - B. Appular at Kanchipuram
 - C. Garudazhwar at Thiruvahindrapuram

- 8) Where can we find the Sri Hayagreeva vigraham worshipped by Swami Desikar ?
 - A. Thiruvahindrapuram
 - B. Kanchipuram
 - C. Sri Rangam