

Adiyongal Thirumadal

ISSUE 41

SRI SYDNEY ANDAL GROUP NEWSLETTER

October 2018

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

With Thaayar and Perumal anugraham and Achaaryans kaarunyam our monthly chanting of **Swami Vedaantha Deskiar's** stothrams and prabandhams to mark swami's **750th Thirunakshathra year** had been a great success. Sydney Andal group convey their gratitude to all who organized the chanting and the participants for their interest and commitment to the monthly chanting. 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. Link to and chanting lists is [here](#)



[Click above for Helensburgh SVT Brahmotsavam Video](#)

Spiritual Tamil discourses (upanyasam) by **Guruji Gopalavallidasar** is on 27th and 28th October. Topics include Anjaneya Vaibhavam and Kaliyuga Yasodha on 27th Oct and Paadhuka Prabhavam and Sambhavami Yuge Yuge on 28th Oct. All are welcome.

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

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



What is in October 2018

9th Oct – 18th Oct:
Navaratri



108 Divyadesham – 07 Sri Pundarikakshan Temple (Thiruvellarai, Trichy)

It is situated in Tamil Nadu. This Shetram is situated on the way between Trichy to Thuriyur road.

Sthala Puranam: Vellarai means white rock. Since, this sthalam is situated 100 feet high in the top of the small mountain, which is white in colour, this sthalam is called "Thiru Vellarai".



The wall around this temple is very big and covering the entire area of the temple and the walls also has all the 7 theerthams. The Lord here is referred to the Vedas, which is referred to white colour gives seva along with Thamarai Selvi periya pirattiyar in Nindra Sevai.

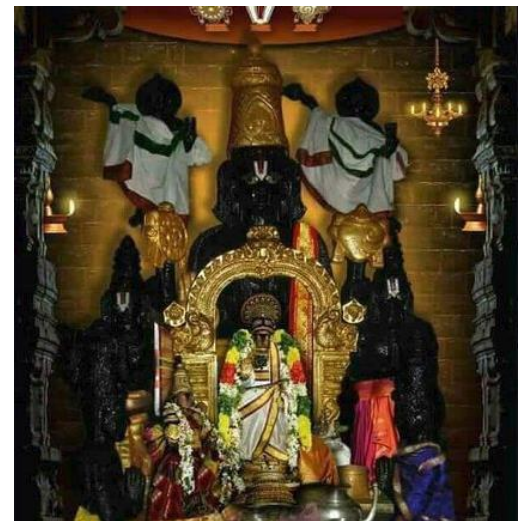
There are two entrances to go to the Moolasthanam (Where Moolavar is seen). The 2 entrances are named as "Utharayana Vaasal" and "Dhakshanayana Vaasal". From Jan 15 to June 15 is through Utharayana Vaasal

and from then to next six month, is through Dhakshanaya Vaasal. When one Vaasal is opened the other one is closed.



Panorama of the Uttarayana and Daskhinaya entrances of the temple sanctum

Sriman Narayanan is giving dharshan to all living and nonliving things as Sooriya Narayanan. By extending his rays, he is giving security to the entire world. Sooriya Narayanan, is the person who is making the plants grow, making to rain, calculating the Jeevathmas paapans (sin) and punnyams (good things). He is revolving round the Earth to make good things happen and to destroy the bad things (or) evils. Based on the revolving time of the sun, the good time is calculated. And based on that only, all other Subha Muhurthams (Good days based upon Calculations) are done. The sun is revolving round the Earth is at the same time, its revolving himself. Lord Emperumaan, who turns himself has Suriya Bhaghvan, revolves round the universe and he flashes his rays to make all things live. From his rays, nothing can escape.



The temple has a couple of similarities with the Varadaraja temple in Kanchipuram.

Varththai 63

63. அருளாழி கண்டேனோ நல்லானைப் போலே

63. aruLAzhi kaNdEnO nallAnaip pOIE

In the banks of Kaveri river in a town lived a brahmin devotee of Sriman Narayana. One day in the floods of the river, a dead body was washed ashore in that town. The brahmin saw that in the shoulders of that body the marks of Shanka and Chakra and realized that it was a Srivaishnava. Therefore, without examining further to determine who it might have been, what caste he might have belonged to, he performed the final rites for that person.



The people in the town were not pleased with what happened. They said that the body was that of a low caste person and that this brahmin should not have performed final rites for him. Therefore, they made him an outcast. The brahmin prayed to the Lord to correct the townsfolk.

The next day at the temple in the town where the town people were gathered, the Lord spoke through the priest and told them "You may not find the brahmin devotee alright; but to Me, he is a good person ('nallAn'). Therefore, you too accept him as such". From that day forward, he and his descendants came to be known as "Nallan Chakravarthy".

The Lord's Chakra (discus) is also known as "aruL Azhi". Nallan saw only the mark of the "aruLAzhi" and nothing else. In the process, he also saw the depth of the Lord's grace ("aruL Azham").

Thirukkolur Ammal is asking "Did I see only the mark of the Lord's discus and nothing else like Nallan did?"

Pictures courtesy: https://www.google.com.au/search?q=aruLAzhi+kaNdEnO+nallAnaip+pOIE&rlz=1C1CHBD_en-GBAU794AU794&source=inms&tbm=isch&sa=X&ved=0ahUKewj02ITzyfbdAhUFMd4KHePvAdwQ_AUIECgD&biw=1920&bih=889#imgrc=e-ykBEe6SYm_M:

Saint Gyaneshwar:

A young Brahmin called Vitthobha lived in Maharashtra. He lived on alms and spent his time meditating on Lord Krishna. He had no intention of getting married and decided to dedicate his life in the service of God. He came to Pandharpur and had darshan of Lord Vittal. That night Lord Pandurang appeared in his dream and asked him to get married to Rukmani and a Brahmin will come with this proposal next day. When he was performing his rituals next day, a Brahmin came looking for Vitthobha and requested him to get married to his daughter Rukmani. He narrated that Lord Pandurang has asked him to get his daughter married to him. Vitthobha told him that Pandharinath had also told him the same and agreed to get married to his daughter. He then came back to his village and started to live with Rukmani. Vitthobha longed for a son, so that he could become ascetic after leaving his wife in the care of his son. Unfortunately, they did not have a child for a long time. One day Vitthobha left for Kashi without telling his wife. There he met Swami Ramanada. (Swami Ramananda is also the guru of Sant Kabirdas) and formally took Sanyas from his guru Ramanda and stayed with him in Kasi. His wife Rukmani was searching for him and months passed by. Praying for her husband's return, as suggested by some one she would go round the Pipal tree every day. Months rolled to years with no sign of her husband's return.

When Swami Ramananda started his pilgrimage southwards, Vitthobha avoided joining his Guru to avoid meeting his wife accidentally. Swami Ramananda reached Vitthobha's village and sat



under the Pipal tree which Rukmani used to circumbulate. Rukmani prostrated to Swami Ramananda after going around the Pipal tree. Swami Ramananda blessed her to have children. On hearing this she burst into tears. When Swami Ramananda enquired about the reason, she narrated that her husband had abandoned her a few years back and she has heard from people that her husband has become a Sanyasi. When he asked her if she knew where he was and who was his guru, she said that people said that Swami Ramananda in Kasi was his Guru. Swami Ramananda understood he was Vitthoba and told her that it was he who had given him sanyasa and also told her that if Lord Rama had made him bless her to have children that would come true. Swami Ramanand summoned Vitthoba and asked him

to make his words come true. He also said that there is no bigger deed than to listen to ones Guru. Vitthobha had to give in and came back to family life. After some time Lord Shiva, Lord Vishnu, Lord Brahma and Goddess Shakthi came to this world as his four children. Their first son Nivritidev was the incarnation of Shiva, the second son Gyaneshwar was the incarnation of Vishnu and the third son Sopandev was the incarnation of Brahma, the fourth child Muktha Bai was the incarnation of Shakthi. They had taken this avatar to teach the world the importance of nama sankirtan and prove that it was the only relief in this era (Kaliyug). Even though Vittobha came back to family life as per his Guru's instructions, he could not shake off the feeling that he had sinned. He decided to jump into the Ganges and his wife joined him leaving the children to the care of Lord Vittal. They left for the Himalayas and got in to the Ganges and gave up their life.

Bhaktha Vijayam – Continued...

Nivritidev, Gyaneshwar, Sopandev and Muktha Bai were very young and everyone in the village teased them as a child of a sanyasi and treated them as outcaste. The children would eat if any one offered them food, otherwise they remained hungry. They would not go and ask for alms from anyone. Nivriti was 6 years old, Gyaneshwar was 5, and Sopan was 4 years old now. Being Brahmins they wanted get their Sacred thread ceremony (Upanayanam) done at the right age. They requested the Brahmins in the village to perform Upanayanam for them. The Brahmins laughed at them and refused to perform saying that they were born to a Sanyasi and cannot be called Brahmins. Not sure if there was a way the ceremony could be performed; the Brahmins asked the children to get a letter from the learned people in Paithan that they were eligible for it. The children went to Paithan and met the Brahmins there. Gyaneshwar requested them to perform the ceremony for them. When the Brahmins asked them to which leniage (gothram) they belonged, Gyaneshwar said that if the gothram is not known the guru could use his gothram for performing the ceremony. They were surprised at this answer and wondered as to how such a young boy knew so much about the rule (sastras). They refused to perform the ceremony without knowing if they really were Brahmins. Gyaneshwar then explained the different stages that a man goes through before becoming a Brahmin and said that they have all crossed these stages. He also said



that a Brahmin is one who has realised the ultimate soul (Brahmam) and as they have realised the Brahmam, they could perform the ceremony for them. The Brahmins then asked them as to why they need this ritual if they have already realised the Brahmam? Gyaneshwar quoted that the the Vedas prescribe that one should stick to their dharmas and so they wanted to have the ceremony done. The Brahmins enquired as to how they realised their soul. Gyaneshwar replied that god was every where and it was up to every individual to see and realise Him. He then pointed to a buffalo on the street and said that god was inside the buffalo as well.

At this the Brahmins got angry and asked if that were true, can the buffalo too speak Vedanta like him. Gyaneshwar just touched the buffalo and said "Panduranga recite the Vedas" and the buffalo started reciting the Vedas. Brahmins realising his greatness, said that a person who has realised his soul do not require all these ceremonies. The boys then left Paithan and started a pilgrimage with the buffalo.

They returned back to Paithan and stayed there. A yogi called Changadev was living for over 1000 years and had the ability to walk on water, fly in the sky, get inside fire and come out without getting burnt. One day he attained a new power (siddhi) whereby he could bring dead people back to life. When the word got out, people in Paithan and nearby villages started bringing their dead to Changadev and he brought them back to life. However, Changadev did not like Gyaneshwar and would ask the villagers as to what was great about Gyaneshwar and why so many people meet him and listened to the abhangs and his discourses. Gyaneshwar ignored these comments but his kid sister Muktha Bai did not like this and decided to teach Changadev a lesson. Muktha went to Chagadev's ashram and saw a lot of people waiting for the Yogi with a dead body of their relatives. When they saw the 5-year-old Muktha Bai, they got worried that she will be frightened and asked her to go away. When Muktha asked them why they were waiting with a dead body, she was told that Changadev would come and wake the

Bhaktha Vijayam – Continued...

dead bodies. Hearing this, the little girl said that she could also do that and went near the dead bodies and said "Vittal" in their ears and the dead bodies immediately woke up and started chanting Vittal's nama. Hearing the chanting, Changadev came outside and enquired what was going on? When the people told him what happened, he asked who the child was. When they said that that it was Gyaneshwar's kid sister, Changadev was shocked. He decided to meet Gyaneshwar and went to meet him sitting on a tiger. Seeing this, the panicked villagers ran to inform this news to Gyaneshwar. At that time Gyaneshwar was then fixing the roof standing on a wall. He sat on the wall and asked the wall to move towards Changadev and the wall started move. When Changadev saw this he was astonished. Gyaneshwar told Changadeva that there are many insects, bugs and ants sitting on the tiger and riding it and therefore his riding a tiger is not great feat. He immediately got down prostrated to Gyaneshwar. Gyaneshwar told him that these siddhis will not help him to attain god but will only take him in the wrong path. Changadev realised his mistake and requested Gyaneshwar to show him the correct path. Gyaneshwar asked Muktha Bai to show him the right path and she told him that listening to the stories of god, singing His praises is the only way to attain Him. Changadev prostrated to both Muktha Bai and Gyaneshwar and went to Pandharpur and lived like a true bhaktha without using any of the siddhis that he had gained. He stayed in Pandhari along with Sant Namdev and spent the rest of his life singing bhajans and listening to discourses.

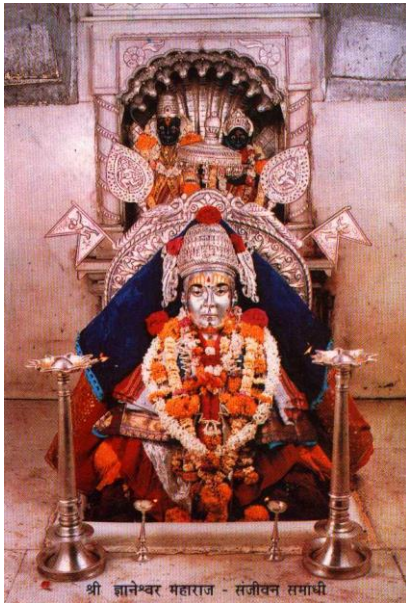
Gyaneshwar once went to Pandharpur to meet Namdev. He told him that he would like to on a pilgrimage and wanted Nama to accompany him. Nama told him that that he could not leave Vittal and leave Pandharpur. Gyaneshwar said that he plan to visit places like Ayodhya, Vrindavan etc where god lived in his earlier incarnations. Nama replied that Vittal was still living and playing with his devotees in Pandharpur and therefore he is happy to be with him in Pandhari rather than visit places where he lived earlier. Gyaneshwar said that he greatly desired to have Namdev's company, Namdev asked him to ask Vittal and that he would go with him if that was His wish. Gyaneshwar went to Vittal, and told him that he wanted to go on a Pilgrimage and Vittal told him that doing that he would be liberating so many people in this world. Gyaneshwar then asked Vittal to permit Namdev to accompany him. Hearing this Vittal said that he cannot be without Namdev. When Gyaneshwar persisted with his request, Vittal called Nama and asked him to accompany Gyaneshwar.

Gyaneshwar and Namdev with a few people started on the pilgrimage and performed Nama kirtans in the villages on the way. When they left the village, few more people from that village would join them in their pilgrimage. The yatra that started with 10 people at Pandhari now became a group of 1000 people. Everyone who saw them singing got attracted and joined in singing and dancing. When they reached Delhi there were over one lakh pilgrims coming with Namdev and Gyaneshwar. Delhi was then ruled by a Mohamedian king. They went through the streets of Delhi, singing the praise of god. The king saw his subjects getting attracted towards them, decided to prove that Hinduism was not true. So he then sent a person with a cow to where they were performing bhajans. The Mohamedian challenged them saying that he is going to slaughter the cow and if Lord Krishna is a supreme cowherd, He should bring the cow back to life. Namdev told him not to worry and Vittal would take care of the cow. The Mohamedian then asked him how long he would take to bring the cow back to life. Nama told him in three days. He laughed at Nama's foolish notion and slaughtered the cow. For three days Nama was just

Bhaktha Vijayam – Continued...

singing and crying to Lord Vittal blaming himself for the cow's death. Nama refused to have food or water from the time the cow was slaughtered. On the third day, Vittal consoled Nama and asked him to see the cow. Nama saw the cow getting up. He asked Vittal why he had made him wait for 3 days? . Vittal told him that he wanted to honour Nama's promise of bringing it alive in 3 days. After this event, many people in Delhi became followers of Gyaneshwar and Namdev and started performing bhajans in their houses. They went to many villages and cities up North and were returning to Pandhari via Marwar. They got stuck in a desert and lost their way completely. There was no food or water and they could not find any village nearby. Nama fainted and fell down as he could not withstand the heat of the desert. Gyaneshwar pleaded with Vittal to come to their rescue. Seeing this Nama told him that whatever was Vittal's wish would happen. Vittal sent his disc (Chakkaram) to their rescue and the disc carved the ground and a spring erupted for them. All the pilgrims quenched their thirst and continued their return journey.

The pilgrims reached a place called Deogarh in Bihar (Vaidhyathanam) which is one of the twelve Jyothir Linga. The day they arrived was Shivarathri and so they prayed to Lord Shiva in the temple and started their kirthans. After singing a few songs about Lord Shiva they started singing about



Vittal. Hearing this, the temple priests asked them to go to another place behind Shiva's shrine saying that they need to do poojas for Lord Shiva. They also said that they should not perform bhajans about Vishnu in this Shiva temple. Gyaneshwar said that Lord Shiva wanted them to sing there and would leave if he asks them to leave. The temple officials then intervened and they all moved to the place behind Shiva's shrine and started singing. The temple priests locked the shrine and left after performing all the poojas. Gyaneshwar, Namdev and other bagavathas continued to perform their kirthans through the night and Lord Shiva with his shrine turned to the side where they were singing. The next morning when the priests came to open the temple, they were stunned to find that the shrine had turned. They realised that this had happened because they offended true devotees and asked them to move and that Lord Shiva had demonstrated his love towards them. They

ran and prostrated before Gyaneshwar and Namdev and apologised for having misbehaved with them the previous day. Gyaneshwar and Namdev advised them that they being the priest of Lord Shiva, should not misbehave with any one and continued with their journey.

When Gyaneshwar and Namdev almost reached Pandhari, Nama became impatient and longed to have a darshan of Vittal and started running. It had been about a year since he went on a pilgrimage with Gyaneshwar. Vittal also came to the banks of Chandrabhaga to receive them and was happy that they have returned back. The entire village of Pandharpur was in a festive mood awaiting their return.

Gyaneshwar made a composition on Bhagavad Gita called Gyaneshwari. Till date it is the most popular book in Marathi on Bhagavad Gita.

Maha Lakshmi Ashtotram:

- (1) Namasthesthu Mahamaaye' - Sripeede' Surapoojithe'
S'ankha Chakra Ghathahasthe' - Maha Lakshmi Namosthudhe'

Salutations to the Great Maya (the power of supreme Brahman devoid of qualities). Her abode is none other than Sri Peetha or Sri Chakra. She holds the Conch (symbolizing the gross anifestation) and the Disc (symbolizing the great wisdom).
I worship Sri Maha Lakshmi with all devotion.

- (2) Namasthe Garudaarude' - Kolaasura Bhayankari
Sarva Paabha Hare'Devi - Maha Ladshmi Namosthudhe'

Salutaitons to Lakshmi Devi riding the Kite (Garuda). She is the one who destroyed Kola Demon, the symbol of ignorance. She removes all the crookedness of mind, body and soul.
I worship Sri Maha Lakshmi with all obedience.

- (3) Sarvagjne' Sarvavaradhe' - Sarvadhushtha Bhayangari
Sarva Dhukka Hare' Devi - Maha Lakshmi Namosthudhe'

She is the supreme knowledge, and fulfiller of all desires, she is the destroyer of all wicked things. She removes all sorrow of the mankind.
I worship Sri Maha Lakshmi with all devotion.



Did you know – Srimathi Radha Suresh

- a) Of all Dhanams, Go-Dhanam is very significant and there is no comparison to Go-Dhanam. A body of cow has 14 worlds, all Rishis (saints) and all Devas. Even Brahma resides in the body of a cow.
- b) Whoever does a parikrama around a fully pregnant cow is said to be equivalent to have done a parikrama around the entire Globe.
- c) An AbhiChara Karma for a bhaktha is:
Dhyan/Meditate on thirumeEni
Dwayam & Astaachara/moola manthram
Rendering Kainkaryam
- d) There are 32 names for Sri Narasimha. They are:

- 1) Sthamba
- 2) Paavana
- 3) Panchamukhi
- 4) Prahlada Varadha
- 5) Jwaalokara
- 6) Yoga Sree
- 7) Salagrama
- 8) Yoganandha
- 9) Veera
- 10) Sarvadhomukha
- 11) Sree Maha Vishnu
- 12) Chatravatta
- 13) Rajyalakshmi
- 14) Sree Bhargava
- 15) Sree Sudharsana
- 16) Vyakarana
- 17) Kaarancha
- 18) Garudarooda
- 19) Kanda PeErاندam
- 20) Varaha
- 21) Ahobila
- 22) Sree Vidya
- 23) Yoga Paada
- 24) Maalola
- 25) Kroda
- 26) Abhaya
- 27) Chakra
- 28) Yoga
- 29) Vada
- 30) Lakshmi
- 31) Girija
- 32) Kalyana
- 32) Varaha



Junior Madal — Navarathri Wordsearch

V K A L T T Z A T N A D Q D B
O I U G D N J N I Q N A S E C
D X J A R U V N D J A S Z S J
U A M A N F E J N L M A A I V
W A V A Y N Q D V E H V Y K M
R D M I I A I T A W S A R A S
M A N G R S D N O T K T C R M
R U H A E G R A Z V A A S W Q
N T O T R B A A S I L R L Y K
S I T A Y A K Y W A B A L I K
A N J A N E Y A A L M M O L T
I M H S K A L A Y H A I D W R
P G P N G E T W N A K M N U H
N Q Z I T V W K H A D I X O P
M E V S V O W K P C Y D I A B

ALWARS
DESIKAR
LAKSHMANA
NINENIGHTS
SARASWATI

ANJANEYA
DOLLS
LAKSHMI
RAMA
SITA

DASAVATARAM
HAYAGRIVA
NARAYANA
RAMANUJA
VIJAYADASAMI