

Jul 15

Adiyongal Thirumadal

A SYDNEY ANDAL GROUP NEWSLETTER

Welcome to the second issue of Adiyongal Thirumadal. On May 30, 31 and Jun 01, we have celebrated the Nammazhwar's Thirunakshatiram at SVT with great devotion. Similarly, we are also planning to celebrate Periazhwar's Thirunakshatiram on Jun 28 at SVT.

Sri Velukkudi Krishnan swami has confirmed his visit to Sydney from Oct 24 to 28, delivering upanyasams in Tamil, English and Hindi (tbc). We keep you informed about the venue, topics and timings as soon as they are finalised.

All of us are aware that Sri Ramanujar 1000th Thirunakshatram celebration happens in 2017. Already preparations are in full swing in India and other places. Shri Velukkudi Krishnan swami has created volunteer groups in various places and they have already started the celebrations by having chanting Ramanuja Nootranadhi every month on Thiruvadharai thirunakshatram, children quiz, recitation etc.

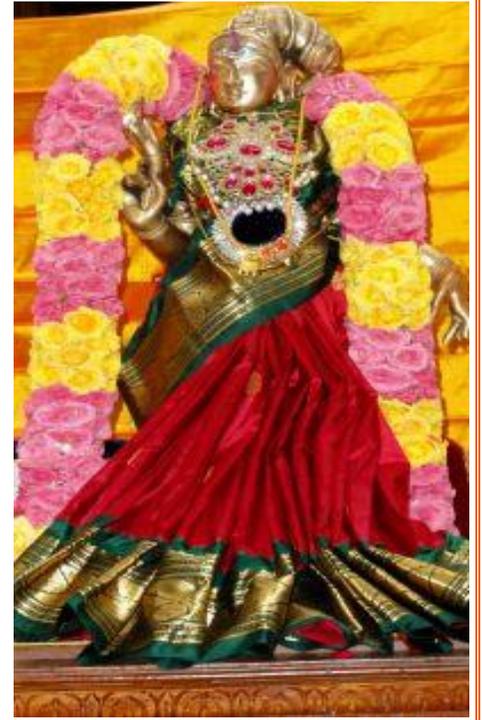
We need to brain storm to get a plan, so that we can discuss this with Sri Velukkudi Krishnan Swami when he comes to Sydney. We will be sending invitation to catch up for sharing your ideas. We need to have volunteers from different language groups to collect ideas and also we need to work with SVT and JET to make this a combined effort.

Update on Bhagavatha Bhaagavatha Kainkaryam - by Perumal, Thayar's blessings we are seeing overwhelming response from our bhagavatha community for the kaimkariyam. So far we have got nearly 30 baagavathas (25 from Sydney and 5 from Overseas) who have volunteered to contribute towards this kaimkariyam. We had a request from Vedics.org to help the sthalathar and adhyabagar at Thiruvai Thirunagari Divya Desam, who is suffering from blood cancer for his medical expenses. We have contributed Rs. 25000/- towards this noble cause from the Kainkaryam fund. You can make your contributions for this kainkariyam to: **Prasanna Ramaswamy; BSB: 944300; A/c No: 015637638; Description: <Your Name>**

We hope you will enjoy reading each and every article in this newsletter. If you wish to contribute or have any feedback, please email us using "sydney.andal@gmail.com"

Sydney Andal Group

www.sriandalsydney.org



Note the date in July:

July 31

Adi Utharadam – Swami
Alavandar Thirunakshatiram

Important Announcements

Periazhwar Thirumozhi
chanting @ SVT **Sat 27/6** 2-
5pm followed by sattrumurai.

Ramanuja Nootranadhi
chanting **Wed 15/7** at 7.30pm
(Thiruvadhirai Tirunakshatram)
via Skype/ Hangout (tbc)

Pallandu Pallandu (by Smt Priya Prasanna)

Periyazhwar (original name - Vishnuchitthar), amsam of Garudan was born in Srivilliputhur. He had great bhakthi towards Sriman Narayanan. He considered Sri Vadabhadrā saayee perumal as 'Sri Kannan' and started to perform pushpa(flower) kaimkaryam for Him. He established a nandavanam and performed flower and tulasi garland kaimkaryam to the Lord.

During that time the king of Pandiya Kingdom, Vallabhadevan was interested to know the inner meaning of Vedas. His minister suggested that he could invite Vedic scholars from various places and the king could ask questions and receive clarifications and also reward those who came out with the most satisfactory replies. As a reward for the best exposition he offered a sac of gold coins which he tied at the top of a pole declaring that the bag would fall before the person who presented the supreme truth. Many scholars came from all over and waxed eloquent about what they knew as the supreme Lord. But they did not get rewarded.

Lord VaTapatrasAyi appeared in VishNucittar's dream one night and commanded him to go and make the presentation to the king. VishNucittar, not well-versed on Scriptures, was quite apprehensive. But since the Lord commanded he went to the royal court in Madurai. He closed his eyes and began his presentation. The Lord sat on his tongue and out flowed a torrent of glorious exposition of the nature of VEdAs and the Supreme Being. He quoted extensively from VEdAs, Smriti, ItihAsams, and PurANams .He ended his presentation by declaring that Lord NARayaNa was the Supreme Being. The sac of gold coins immediately fell from the pole. The king was pleased and VishNucittar was given the title "BhattarpirAn" by the king and was taken along the city streets on an elephant as a special honor.



ThiruppallANDu: As the procession was winding its way, the Lord appeared in the sky on the GaruDa mount with His consort Mahalakshmi to bless VishNucittar. VishNucittar was very much pleased to have the darshan of the Lord in dazzling splendor. VishNucittar was concerned for the safety of the Lord out of his extraordinary love and affection for Him. He thought the Lord would be harmed by evil glances just as a mother would feel that harm would fall on her beautiful child. Just as a mother would attempt some redemption (dhrushTi removal) he resorted to singing a benediction to the Lord spontaneously using the bells of the elephant for rhythm and thus Sri Periyazwar composed the THIRUPALLANDU.

Sri Periazhwar Thiruvadigale saraNam

The month of Aani marks the Tirunakshatrams of Srivaishnava Azhwars (PeriAzhwar, Aani Swati on 27th June 2015) and Acharya Purushaas, amongst which Aani Anusham which falls on 29th June 2015 is that of Sriman Nathamuni, one of the foremost Acharyas of the SriVaishnava Sampradayam.

“Lakshmi nAtha samArambhaam nAtha yAmuna madhyamAm”

The Acharya Paramparai of Srivaishnava Sampradayam is:

Sriya: Pathi Sriman Narayanan
Sri Mahalakshmi
Sri Vishvaksenar (Senai mudaliyaar)
Sri SaTakOpar (Sri NammAzhwAr)
Sri Nathamuni
Sri Pundarikakshar (Sri UyyakkoNdaar)
Sri Ramamisrar (Sri MaNakkaal nambhi)
Sri Yamunacharya (Sri Alavandhar)
Sri MahapoorNar (Sri Periya Nambi)
Sri Ramanujar

Swamy Vedantha Desikan pays his obeisance to Sriman Nathamuni thus:

nAthEna muni nAthEna bhavEyam nathavan ahamam |
yasya naigamikam tatvam hastAmalakatam gatam | |

[Sriman Nathamuni is the most benign master (Acharya) in my opinion. Sriman Nathamuni indeed availed the good opportunity to perceive the true purport of Vedas, like a tiny amla fruit on one's palm (uLLankai nellikani). Let me pay my humble obeisance to Sri Nathamuni by folding my palms (Anjali).]

Sriman Nathamuni was born in 824 A.D, to Isvara Bhatta of Sottai clan in the vedic lineage of "Shadamarsana" in Kaattumannargudi, at Veerananarayanapuram. It is by the divine grace of Sriman Narayana that Nathamuni came to know of the Azhwar Pasurams. It is believed he heard some devotees who were passing by his hamlet singing a few pasurams starting with "Aaraa Amudhe aDiyEn uDaLam" and ending with "Sonna Orr Ayirathil ipatthum" (Nammazhwar's Tiruvaaymozhi - 5.8). Sriman Nathamuni was enchanted hearing these verses and approached the devotees to enquire about these pasurams. They were unable to help him with more but suggested he try to enquire in the town of TiruKuruhur (present day Azhwar Tirunagari). He set out immediately to TiruKuruhur and found one elderly devotee, Parankusa Daasan. From him Nathamuni learnt the 11 pasurams of "KaNNinuN Siruthaambu" of Madurakavi Azhwar. Parankusa Dasar suggested that he repeatedly recite these 11 pasurams to please the Lord. Sriman Nathamuni took the advice seriously and recited these pasurams for 12000 times! It is said that Nammazhwar was so impressed that he presented the entire 4000 verses of the Tamil Prabandams to Sriman Nathamuni.

Sri Nathamuni, following the teachings of NammAzhwar, advocated the adoption of prapatti (self-surrender) as a means to moksham (salvation) in place of the more rigorous bhakthi yogam. Nathamuni's contribution to the sampradayam included the provision for the recitation of the Tamil vedas, as the works of the Azhwars came to be collectively called, on appropriate occasions during the main festivals in the various divyadesams.

Srimaan Nathamuni - (contd)

Sriman Nathamuni had five disciples:

- Pundarikaksha(UyyaKondar) who was equipped with bringing up Nathamuni's grandson Yaamuna in the "Sampradayam"
- TiruKurukai Kaavalappan to whom he imparted the finer details of Ashtanga Yoga
- His nephews, Melai agatthAzhvan and Keezhai agatthAzhvan, to whom he entrusted the 4000 pasurams, set to lilting music, and appointed them as "Araiyaars" to uphold the tradition
- Tirukanna Mangai Aandaan whom he equipped with the esoteric sacred mantram (dvaya mantram) along with the Tamil Pasurams

Sri Nathamuni wrote two works: Nyayatvatam and Yoga Rahasyam, neither of which seems to be in existence now but extracts from the former are given in the Nyasiddhanjana, a work of Swamy Vedanta Desikan. Sri Nathamuni has left no Tamil work except a few Taniyaans prefixed to the works of three Azhwars, namely Nammazhwar, Periazhwar and Madhurakavi.



(Source: http://srivaishnavam.com/divyadesam108/virtualtour/vt_kattumannar1.htm)

In accordance with the custom of the times, Nathamuni went on tour to Northern India, visiting the scenes of Krishna's birth at Mathura and the neighbouring places. His travels extended to the distant Badrinath on the North, Dwaraka on the West and Jagannath on the Eastern coast. It was in commemoration of this visit, with his son and daughter-in-law, to the banks of the Yamuna, that his grandson, born about 916 A.D., is said to have been named Yamunacharya.

Sriman Nathamuni is said to have lived for very few years after the birth of his grandson. Traditional accounts report that he lived for almost 500 years.

The story of Nathamuni's death is indeed very interesting. One day, a party of huntsmen headed by the Chola King rode past the residence of Nathamuni. The sage, interrupted in his meditation by the huntsmen, opened his eyes and construed the party to be that of Divine Lord Rama and his brother. Being so engrossed, he followed the huntsmen and walked till the very gates of the Chola capital, Gangaikonda Cholapuram, and then dropped dead by sheer fatigue.

Sri Nathamuni's Thiruvadigale saraNam

The Tamil Sangams were assemblies of Tamil scholars and poets that, according to traditional Tamil accounts, occurred in the remote past. Scholars believe that these assemblies were originally known as kootam or gathering which was also a name for Madurai Three assemblies are described. The legend has it that the first two of which were held in cities since "taken by the sea", and the third of which was held during the 5th century BC in the present-day city of Madurai. The word sangam has its mention in the sense of an 'academy' in several Tamil literary works. Nammazhwar's Thiruvaimozhi was accepted at the sangam, not that it is required as it was approved by Divya Dhambathis

Nammazhwar was under the care of his parents for his first 16 years. For the rest of his life, it was Swami Madhurakavi azhwar who took care of azhwar. At the completion of 30+ years, azhwar attained moksham, though the desire to go to moksham was there forever in him. But Perumal asked him to spread and educate about dhivya prabhandham to all people in the world. Nammazhwar replied to Him that his sishya Madhurakavi will complete that task and was ready to go to Srivaikuntam. During that time, Madhurakavi azhwar asked him "Swami. Please do grant me moksham. Let me also accompany you and serve you there. I don't want to get separated from you. Azhwar blessed Madhurakavi with his "Poliga!! Poliga!! Poliga!! He replied "Oh! My dear sishya!! It is only you who can do the task of spreading dhivya prabhandham successfully to the masses in this world. You will have to impart the essence of that to everyone continuously. You will be blessed by Polindhanda nindra Piraan and I shall always be with you in your chittham".

After azhwar departed this leela viboothi, Swami Madhurakavi azhwar was very sad. He was always under the tamarind tree thinking about his dearest azhwar. He was always in the task of improving azhwar's sannidhi and making sure each year the azhwar's festival is being celebrated in a grand manner. Time passed by. Every year it was a gala time during Vaigaaasi Visakam. One particular year, when Swami Madhurakavi azhwar was taking azhwar's idol in a procession during the celebrations, some poets from Madurai Tamil Sangam stopped Madhurakavi azhwar and questioned him "Oh! Madhurakavi!! What is that you are doing? You are worshipping Swami Nammazhwar. He is just a bhaktha not bhagavaan. Moreover, his pasurams stem from love and does not meet the high standards to be called literature. Has his works been certified by Madurai Tamil Sangam as "authentic, original and of the highest quality"? Above all, is he qualified enough to translate the Vedas into Tamil"? Madhurakavi azhwar was not only taken aback but also was completely disappointed at these half-baked cynics.

He went to azhwar's sannidhi and pleaded "Azhweer!! Those guys will have to be taught a lesson. Please do something. Otherwise I will die without eating". He went back to his house after crying for a long time. At that time, azhwar appeared before Madhurakavi azhwar in a disguised form. He came in the form of an old man and asked Madhurakavi azhwar about his reason for his grief. Madhurakavi repeated the story to the old man. The old man replied "Do not worry. "Kannan Kazhalinai" will support you always". Madhurakavi azhwar realised that the old man was none other than Swami Nammazhwar.

Swami Nammazhwar and Tamil Sangam – (contd)

He wrote the paasuram

"kaNNan kazaliNai naNNum manamudaiyeer eNNum thiru_naamam thiNNam naaraName"

and proceeded to Madurai to meet the sangam poets. He gave that two lined paasuram to the poets and asked them to read. The poets read and started ridiculing Madhurakavi azhwar. He asked all the poets to stand in sanga palagai (boat) in the Golden Temple Pond (Potraamarai Kulam) in Madurai Meenakshi Amman Temple. After all the poets were in, Swami Madhurakavi azhwar just kept the one olai chuvadi (a small leaf in which people write in olden times) in the boat, in which he had written "Kannan Kazhalinai" of Thiruvaimozhi. The whole boat overturned and threw all the poets into the water. They all swam and with much difficulty reached the shore. To their astonishment, they found that it retained only that olai chuvadi alone that had the "Kannan kazhilinai". Their ego was brought down and they realized about Nammazhwar now.



Each one of them wrote about Nammazhwar's greatness separately. When they collectively published their works, to their surprise one more time, they were simply AMAZED to find that each one wrote the same verse in same words. They found that everybody's poems accepted Swami Nammazhwar as Sriman Naarayanan himself.

*"Semankurugaiyo saiya thiruparkadalo?
Namam parankusamo? naranamo? thaman
Thulavo? vagulamo? tholirando? nangu
Mulavo? perumanunakku"*

The head of the sangam proclaimed

"Nammazhwar's works are superior and other poets are like

- flies compared to Garuda (that is NammAzhwAr);
- fire flies (minmini) in the presence of sun;
- dogs in front of the ferocious tiger;
- wolf before the Lord Narasimha,
- ugly clumsy dwarfs dancing before the heavenly beautiful Oorvasi-

All their works are not equal to even one utterance of NammAzhwAr."

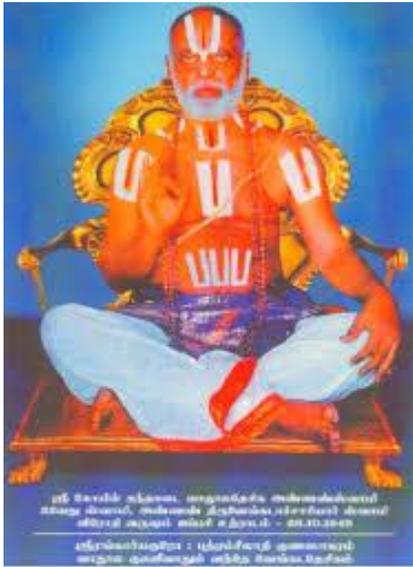
Madhurakavi's eyes were full of tears for his (his Acharya's) success.

Kanninum Siruthaambu, the eleven pAsurams sung by Madhurakavi alwar in praise of his acharyan Nammalwar are counted as part of 4000 verses simply because the whole of 4000 pasurams is claimed to be Bhagavadh vishayam while Madhurakavi's is on his Acharya which is the central gem that sheds lustre on the other gems of the garland (so says Manavala mamunigal). It is the work that holds the key to the treasure of other pasurams.

Later when all these 4000 pasurams were lost Nadhamunigal only by reciting kanninum siruthaambu 12000 times got them back from Nammalwar's archa murthy!!!, proving it is indeed the key.

Adiyen's Acharyar (by Sri Sanjay Arun Krishnan)

Adiyen's Acharyar is a great Swamy with lots of love and compassion towards all of His Sishyas including adiyen. Swamigal has blessed adiyen even before adiyen could even meet Him. I started doing Sandhyavandanam 2 years before and He blessed adiyen even then!



The reason how He blessed, was that when adiyen's Acharyar was talking about how I was doing Sandhyavandanam, adiyen's dad told Swamy that adiyen is doing it 2 times a day because of the interference of school but Swamy immediately told us that adiyen have to do it 3 times a day. You can now see how much He guides us and the love he shows towards us. Can you see the love in Swamy's eyes? Can you see that he is focusing on us? This shows his love towards everyone.

Swamy gives me many Kainkaryams, which include Tulasi Kingariam and saying Thiruppavai to Azhagia Singar (Swami's Thiruvaradhana Perumal).

After adiyen's Pancha Samskaram we all went straight to Periya Perumal but to our surprise we were all allowed to go close to the Lord and worship. "Wow!" again Acharyar blessed us with his love towards us. No one except adiyen's Acharyar would ever show this much compassion on someone like me who is fit for nothing!

Adiyen Acharyar teaches me many things through adiyen dad such as telling me who I am which is Athma and what an Athma has to do to reach perumal. Can you teach all of this? No, only a great Acharya like adiyen's Swamigal can teach such great things.

Curiosity Corner (by Smt Radha Suresh)

Q) What is Samashrayanam?

"Ashrayanam" means to hold on to. Samashrayanam means to approach an acharya to hold on to him to follow as disciple (sishya) in order to get into the link of Sri Vaishnava parampara. Once the Acharya initiates the sishya, he then performs five purifications (pancha samskaram) to be able to do good deeds through his kindness and knowledge and ultimately rescues the sishya from the pleasures and pains of this samsara.

Q) What is Panchasamskaram?

At birth, one is not born as a Sri Vaishnava. After the Acharya performs the five purifications, one becomes a "Sri Vaishnava". The five purifications are as follows:

- 1 Thaapam – Sankha Chakra Lanchanam, to emboss the heated impressions of Sanka and Chakra
- 2 Urdhva pundram – to wear the 12 thiruman and srichurnam (Urdhava Pundram)
- 3 Daasya naamam – to rename as "ramanuja dasan" to get linked to Sri Vaishnava parampara
- 4 Manthra triyam – to teach thirumanthiram, dwayam and charama-sloka
- 5 Thiruvaradhanam – to learn and perform worship (thiruvaradhanam) to Sriman Narayana

Q) What is Anna-Sudhi and why is it done?

To purify the food before it is partaken and to offer our Antharyaami Perumal, who resides inside us next to our heart.

Sarva Dharmaan Parityaja - Maamekam Sharanam Vraja (based on Swami Nampillai Eedu Vyakyanam on Swami Nammazhwar's Thiruvaaimozhi)

A very literary meaning to the above charamaslokam verse is - Sri Krishna saying to abstain from (following) every dharma and surrender only to Him. This was preached to Arjuna during the 18th chapter of Bhagavath Geetha. However in the 4th chapter Krishna says "Dharma samstha panaarthaya sambhavame yuge yuge" – to establish dharma I will keep on incarnating yuga after yuga.

- **If Sri Krishna is very much destined to establish the dharma every time (per Chapter 4), then why should HE preach to abstain from every dharma (per Chapter 18)?**
- **Is there any relation to the dharma which HE tries to establish to the dharma which HE preaches to abstain?**

First, let us see in simple terms, what dharma means:

(1) To follow/do things as per what is specified in the dharma sashtra (vedic scriptures) is dharma. This includes all the nithiya, naimithika and kama karmas.

(2) To abstain/not to do things as per what is specified in the dharma sashtra (vedic scriptures) is also dharma. This includes not to do any nishidha (forbidden) karmas.

So, dharma means any action – either nithya (sandhayavandanam etc) or naimithika (ammavasya tharpanam, ekadasi upavasam etc) or kama (ashwamedha yagam, rajasuyai yagam etc) or nishidha (not telling lies, not cheating etc) – **done** in accordance with dharma sashtra with superior motives.

These actions collectively called the **karma**. When these karma (actions) are put in to use to gain or increase one's knowledge about the extraordinary qualities of supreme, it is called the **gnana**. Using karma and gnana one cultivates devotion towards Sri Krishna, it is called the **bhakti**. These are the three ways (called the **upaayam**) or paths provided (to follow as a "dharma") in order to reach Sri Krishna (the **upaeyam**) as per the first nine chapters of Bhagavath Gita.

If this is so, why is Sri Krishna preaches at the end not to follow these dharmas? Are these not dharmas then?

Assuming one is standing at a ground floor of an eighteen floor building, wanting to go to the top floor. There are two ways to go to the top floor. The first way is to climb up through the stairs using one's own energy. The second way is to catch a lift and do nothing. The lift will take him automatically to the top floor, by press of a button.

Sri Krishna exactly preaches this point at the end. By following these dharmas (ie karma, gnana and bhakti as upaayam) one has to climb all the steps by themselves to reach Him. Instead, if we abstains following these dharmas and simply surrender to HIM (like pressing the lift button), HE will do the rest to make sure we reach HIM. The reason for Sri Krishna preaching not to follow these dharmas is, **HE Himself on HIS own help us to reach HIM.**

If this is so, why did Sri Krishna go all the way to establish and then preach them to follow these dharmas in the first instance? Should He not simply say just surrender to Him?

Sarva Dharmaan Parityajya - Maamekam Sharanam Vraja (contd)

Luckily, our poorvacharyas have provided detailed explanation to the above similar questions, while doing the commentaries (vyakyanams) to azhwar's pasurams and for this one especially by Swami Nampillai in Eedu vyakyanam to Nammazhwar's Thiruvaaimozhi.

Realising the knowledge that jeevathama is always at His service due to its servitude nature (seshatva, paarathanthriya swaroopam), a prapannan performs the ultimate surrender (sharanagathi). After doing sharanagathi, a prapannan strongly believes that HE is the one and only way (upaayam) to go in order to reach HIM (Upaeyam). So for a prapannan, HE becomes both the path and the goal (upaayam and upaeyam).

Therefore a prapannan need not follow the other ways (ie upaayams like karma, gnana, bhakthi, which were previously called "dharma") simply because for him the one and only way (upaayam) is HIM. If he pursues any other path, then it will become a flaw to his belief that HE is the one and only path. The fact that HE preaches in "sarva dharmaan parithjagya" removes this flaw for a prapannan.

After performing saranagathi, there is nothing left to be done for a prapannan in terms of his pursuit to reach HIM (to attain moksham). Does this mean to be remain idle from the day he performed saranagathi till he attains moksham? We have seen earlier that the nature (swaroopam) of the jeevathma is always at servitude (seshatva, paarathanthriya) to HIM. So, our poorvacharyas prescribe that every prapannan has to do the service at any place, at any time and at any state (sarvadesa, sarvakala sarvavasthochita kainkaryam). So, if a prapannan fails to do kainkaryam, it will become a flaw to the upaeyam and by constantly doing service this flaw is removed. Nammalvar stressed this point in "Ozhivil kalamellam udanaai manni vazhuvilla adimai seyyavendum"

But a kainkaryam also involves "doing" things following the dharma (ie karma, gnana and bhakthi), which is what Sri Krishna establishes in the earlier chapters. The ultimate benefit of "doing" all these kainkaryam is to rejoice watching HIS happiness (bhagavath-anandam). The need for Sri Krishna prescribing these dharmas, ie **bhakthi** (including para bhakthi, para gnanam, parama bakthi) is to develop a "ruchi" towards HIM; **gnanam** is to gain knowledge to understand and appreciate HIS extraordinary nature (vishaya vailakshanyam) and **karma** is to performing nithya, naimithika and kamyas, all for the only sake of doing kainkaryam to please HIM (upaeyam) and not to be used as ways (upaayam) to reach HIM.



Sarva dharmaan parityajya



maam ekam sharanam vraja

Hence, Sri Krishna preaches to abstain following all these dharmas (**sarva dharmaan parityajya**) as a way (upaayam) to reach HIM and surrender **only** to HIM (**maam ekam sharanam vraja**) believing that **HE is the one and only way to reach HIM. HE is therefore both the upaayam and the upaeyam.**

Curiosity Corner (by Smt Radha Suresh)

This initiative of basic Question & Answer (Q&A) type information is started as a way of learning curve to our younger generation to get exposed to and to others who are entering our 'Sri Vaishnava Philosophy'.

What is a Divya Desam?

Divya desams are temples where Azhwars visited and sang in praise of Perumal

What is the name of Gopuram in Srirangam temple?

Raja Gopuram

What are the 10 Avatars of Perumal?

Matsya, Koorma, Varaha, Narasimha, Vamana, Parasurama, Rama, Balarama, Krishna & Kalki

What are the vaahanams/alankarams that adorn the Perumal during Tirumala Brahmotsavam ?

Pedda Sesha Vahanam, Chinna Sesha Vahanam, Hamsa Vahanam, Simha Vahanam, Muthyala Pallaki Vahanam, Kalpa Vruksha Vahanam, Sarva Bhoopala Vahanam, Mohini Avatharam, Garuda Vahanam, Hanumantha Vahanam, Swarna Rathotsavam, Gaja Vahanam, Surya Prabha Vahanam, Chandra Prabha Vahanam, Rathostavam and Ashwa Vahanam

What are the 4Gs that we should remember in our lives?

Gita, Ganga, Gayathri, Govindha

Who is qualified and can be called as a 'Nambi'?

One who is 'Guna Poornan' (a person with full of good virtues) is called a Nambi.

What is the name of Agni (fire) Bhagavan's consort?

'Swahaa' and this is the reason why we utter this after offer to Agni.

Name the correct order of Azhwars in our Sampraadhayam?

Poigai Azhwar, Boodath Azhwar, Peyaazhwar, Thirumazhisai Azhwar, Nammazhwar, Madhurakavi Azhwar*, Peria Azhwar, Andaal, Kulasekara Azhwar, Thondaradipodi Azhwar, Thiruppanazhwar & Thirumangai Azhwar. [* by birth Madurakavi azhwar is elder to Nammazhwar]

Divyadesam at a glance..

Divyadesam #101

Name: **Thirukoodal**; Naadu: **Pandya**

Moolavar: **Koodalazhagar**; Urchavar: **Polinduninra Piran**

Thaayar: **Maduravalli Thaayaar, (Vakula, Varaguna, Maragatha valli)**

Vimaanam: **Ashtanga vimaanam**; Theertham: **Hema Pushkarani**

Naamavali: **Sri Madhuravalli nayiga samede Sri Sangamasundharaya parabramane namaha**

Location: This sthalam is situated in **Madurai City, Tamil Nadu**. The temple is found close to Madurai main Bus stop.

Sri Koodalazhagar Temple, Madurai- 625 001, Madurai Dist. +91- 452 2338542 ; Ramakrishnan Bhattar @ 97890 20344 / Raja Bhattar @ 94420 28447

Elephant and Crocodile (Gajendra Moksham) (by Smt Ramya Venkatesh)

Once upon a time there lived an elephant named Gajendra in the forest of Trikuta mountain. Gajendra was a devotee of lord vishnu. He used to take bath in the nearby lake and pray to the lord by offering a lotus flower everyday. One day as usual he along with his friends went to the lake and started splashing water and were playing. Without their knowledge they were disturbing the inhabitants of the water . Because of this, the chief crocodile in that water, who was very powerful, immediately attacked the elephant's leg.

Thus, a great fight started between the elephant and the crocodile. This fight continued for one thousand years. Slowly the elephant was losing its strength and the crocodile became stronger day by day in the water. The elephant was trying very hard to save himself and all his friends and relatives tried to save him as well. But everything went in vain. Then helpless elephant realised that by only surrendering to the supreme personality of Godhead , i will be saved, so he called out loudly as " Aadi moolame", please protect me! Then you know what happened?

Lord Vishnu heard Gajendra's cries for help and appeared on his vehicle, Garuda. He sent the Sudarshana Chakra Whirling down. The Chakra killed the crocodile and set Gajendra free. Gajendra offered Lord Narayana a Lotus and thanked him for saving his life.



Who was Gajendra?

Gajendra, in his previous life was a great devotee and a king named Indradyumna. One day, when Agastya maharishi came to visit the king, he did not rise and receive the sage with the respect. Angry Agastya noticed that the great King, despite the greatness of his good deeds, still has traces of Ahankara in him hence he cursed him to be he would be born as an elephant in which he would be taught the hard way that self is to be renounced and surrendered to the Lord.

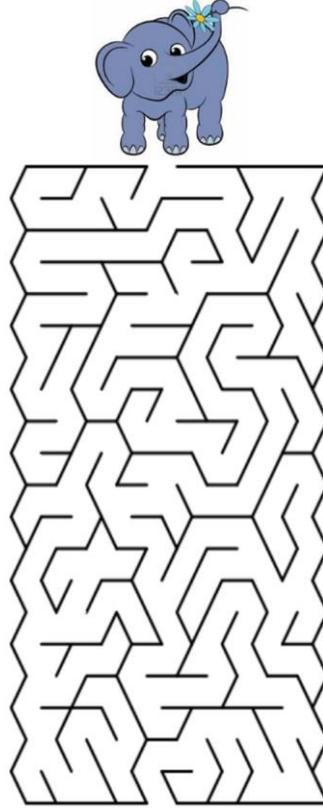
Who was the crocodile?

The crocodile in its previous birth was a Gandharva king called HuHu. Sage Devala was offering prayers and Hūhū was playing with his wife in the water, and while playing he pulled the sage's leg for fun. The enraged sage cursed the king to become a crocodile in his next life.

What is the moral of the story?

- 1) Respect to elders is very important
- 2) Mischievous behaviour will lead us in trouble.
- 3) No one can help us in dangerous/troublesome situation except Lord Krishna.
- 4) No bad dreams will near us, if we remember the story before going to bed daily.

Help Gajendra offer the flower to Perumal



Answer to the previous newsletter question: Find temples of Sri Hayagrivar in India (not Sannadhi a separate temple for Lord Hayagrivar)

Answers:

- Tiruvahindapuram Hayagriva Temple, near Cuddalore, Tamil Nadu
- Chettypunyam Hayagriva Temple, near Chengalpattu, Tamil Nadu
- Sri Lakshmi Hayagriva Temple, Nanganallur, Chennai, Tamil Nadu
- Sri Hayagriva Temple, Chinnakadai Area, Madurai, Tamil Nadu,
- Sri Lakshmi Hayagriva Temple in Sri Ramakrishna Nagar, Muthialpet, Pondicherry
- Tirumala Hayagriva temple on North Mada Street of Balaji Temple, Tirumala, Andhra Pradesh
- Sri Lakshmi Hayagriva Swami Temple, Machilipatnam-521001, Andhra Pradesh
- Sri Hayagreeva Swamy temple, Medipally Hyderabad, Telangana