

SithamalliOnMyMind01

Sakthi Vikatan 04 Aug, 2015

Sithamalli on the mind



ஸ்ரீ திருவேங்கடநாதர் திருக்கோயில், சித்தமல்லி, மயிலாடுதுறை |
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சித்தமெல்லாம் சித்தமல்லி!

Nivethitha

Sithamalli village was the crossroad of Siddhars (the supernals). The sacred ground was to earn grace, gleam and glow for all times (in the future). This is where the greats and the Siddhars performed their inimitable acts of grace.

This place, until a few years ago, was a shrine populated by more than a hundred Vedic scholars (Pundits). It stood on the road going from Vaithīsvaran Temple in Nagapattinam Division to Mayiladuthurai. It was the solemn words of grace by a Mahān that this village will acquire world fame.

This site is in a peaceful natural environment, south of Kollidam river a northbound tributary of Kaviri, which earns the reputation equal to that of Kasi. Kanchi Mahaswamy visited this sacred place.

Tradition says, Tirumular stayed here, worshipping Kailasanathar. Oral history says many Siddhars performed Tapas here and the village was called eponymously Sithamalli



We will later discuss the Mahān and the woman devotee who heard his oracle of the future greatness of Sithamalli. Let us dwell now on an incident that happened about 500 years ago.

A youth and Vedic scholar noted for his erudition, accomplishment, and recitation of Mantras according to injunctions... left his wife and son in the village for Kumbakonam, famous for Vedic scholars. Sporting shabby and crumpled clothes and

a lean famished body, the Vedic scholar saw distribution of free food to Vedic Brahmins and his hunger forced him to seek food there. Whenever Samārāthanaṁ (feeding of Brahmins) takes place in a village, the Vedic pundits are privileged to participate (dine). No one makes an objection. The head of the household being the village chief and the sponsor of the event blocked his entry seeing his crumpled clothes and weak body and made him stay outside. The Vedic chanting ended and the participants took their seating for meals. The youth also joined them but was blocked again to sit down and eat. The sponsor sent him to the back of the house and asked him to grind and prepare sandalwood paste for use by the Brahmins on the body. The youth went to the back of the house and prepared the sandalwood paste. During the grinding process he chanted Mantras.



The sandalwood paste was ready as the Vedic scholars finished eating. The sponsor ordered the youth to bring the paste to them. So, it was done. The participants smeared the paste on their bodies with glee and gusto. Soon their bodies felt warm and later they felt their bodies were on fire. Bubbles and blisters appeared on the bodies. They were in agonizing pain. The sponsor called the youth and demanded an explanation with the promise and threat of bodily harm.

The youth stopped for a moment and went over in his mind all the steps he followed while preparing the sandalwood paste. He realized the scalding of the body resulted from the recitation of **Agnisuktam** during his grinding stint. Receiving the leftover paste, he grinded it again reciting **Varunasuktam** and asked the Vedic dinner guests to smear the reground paste on their bodies. They smeared the paste as advised by the still famished village scholar. Lo and behold. The fiery bodies immediately cooled down and the bumps and blisters simply vanished.

(**Agnisuktam** [= Hymn of Praise of Fire-god].

(**Varunasuktam** [= Hymn of praise of god of ocean]

The Vedic Pundits, knowing and experiencing the power of the famished youth to inflame and cool down their bodies by recitation of the Suktas, felt a sense of wonder and a plethora of respect and paid homage to still hungry magical youth. The sponsor of the event was seized with fear for disrespecting a Mahān̄ , whom he mistook for a penurious sad sack. He fell at his feet in an eight-limb prostration, paid homage to him, took him inside, played a respectful host, fed him, gave him new clothes and gold coins and sent him on his way.

This youth of such power in later years received recognition as a Mahān̄ . He gave whatever people wanted in the spirit of the Wish-Tree. He told a woman devotee in the spirit of an Oracle that Sithamalli would become famous in the world soon.

The Mahān̄ gave Dharsan to his fellow villager at dusk and told him that the Sithamalli village would become famous and pointed a site as the point of fame, name and welcome.

His attitude changed after his experience of supernatural experience.

Who is that Mahān̄ ?

What is the power of the spot he pointed to his fellow villager? Come all to Sithamalli.

Your body, mind and soul: Are they ready for a jolt with horripilation?

SithamalliOnMYMind02

சித்தமெல்லாம் சித்தமல்லி - 2

Nivethitha

சித்து cittu , n. < *siddhi*. 1. Supernatural power; Intellect

Sithamalli Village, the epicenter of Siddhas and a beautiful village, is 16 km from Vaithisvaran Temple via Manalmēdu on the road to Kumbhakonam and Myilāḍuthurai. Since it is the Siddha Country how could there be a shortage of supernatural power? Is it not true that all powers are for the good of the humanity? That sacred place, blessed by the Siddhas, would attain world fame according to the divine prediction.

In this village, devout Nagarajan lived in a south-facing house on the east-west Agrahara Street. Some years ago, he had an experience.

The sun was setting. Natarajan was standing near the entrance to his house. As the orange orb of the sun was setting in the west, he had a sensation of enveloping darkness around him. In his mind, it induced a phantasmagorical feeling of fear. An apparition from the west came towards him. A divine smell of unknown kind pervaded the street and made him joyous.



That form had a familiar appearance with ochre clothes, beaded-wood Tulasi garland, and a handheld Kamandalam (a water-vessel, an accouterment and sine qua non of a mendicant or a saint). Is he not the Mahān, to whom Natarajan pays homage every day? Natarajan's sense of trepidation dissolved that very moment, he had a clear vision of him. A joy came on him. In that ecstatic moment of his Dharsan of Mahān on his street, while he was getting ready to fall prostrate at his holy feet, the Mahān, not moving to his house, went to the opposite house and stood in front of the house. He sprinkled water from his water-vessel at the front entrance to the house. He used his foot to draw a Yantra in a Kolam where he sprinkled the water. Having done it, he retraced his steps and disappeared.

A sense of disappointment and grievance descended on him. Why did the Mahān, having given him a Dharsan, go to the opposite house? He felt a creeping sense of mild anger. What is the reason? Sundaranarayanan (SN) in the opposite house was



நாகராஜன்

an inveterate atheist. Though his birth was in an orthodox family and for no apparent reason, he had no belief in God. He had no belief in orthodoxy and observation of religious austerities. To know him well, we should go back to the early 1960s.



He worked in the Agricultural department those days. He planned to raise vegetables in his backyard. His workers dug the backyard to prepare a bed for the saplings but the crowbar struck something hard. They dug around it with a shovel. It was a treasure-trove, whose value he did not realize then. The divine statues were the object of worship by his ancestors.

Why did they remain underground all these years? What is reason, they manifested themselves now?

Revelations of all these divine secrets will one day come to our attention. Let us gauge the mental state of Sundaranarayanan the moment, the divine statues manifested themselves in his backyard.

Atheist Sundaranarayanan decided to move the statues away from his house and store them elsewhere. Temporarily, he leaned the statues against the wall and left for his office. Because of his office work, he came home late. He thought he would remove the statues out of the house at the break of dawn, and went to sleep.

But, at the break of dawn, what happened was different!

Sister-in-law of Sundaranarayanan (SN) called him. She narrated to him that in her dream, God appeared before her and told her, 'Tell him (SN) not to be indifferent to me. If he violates my injunction and acts in contempt, he will be subject to trouble. Tell him I said so. It is a warning to him from me.'

That warning did not bother him. SN told her in a show of ridicule, "It is pathetic, that **that** God would appear in the dream of a woman and level his threat to me. If he had an iota of courage, he will appear in my dream and parlay his threat directly to me."

But, his wife and children came down hard against his proposal and SN left the divine statues unmoved where they were in the house.

The ensuing incidents changed the direction of his life.

The body is in horripilation.

Images: K. Satishkumar

SithamalliOnMyMind03

Sakthi Vikatan - 01 Sep, 2015

சித்தமெல்லாம் சித்தமல்லி-3

Nivethika

Sundaranarayanan (SN), on appeal from his wife and children, left the unearthed holy idols in place as they were on the day of discovery. He never thought of doing Piratiṣṭai (Consecration) and worship of the idols.



ராமமூர்த்தி

But, his wife performed Naivēttiyam (Offerings to a deity) and worship of the idols with ceremonial lights. She also supplicated to the deities on behalf of her children for good grades in examinations, competitive sports... She performed all her ritual duties with pure heart, mind, soul and devotion. The wife and children considered the idols as part of the family and showed devotion and love to them.

Sundaranarayanan though seeing the goings-on acted as if he did not notice the rituals. He let his wife and children do what pleased them and never once intervened in their devotional acts.

Despite their persistent imploration, SN had neither the will nor the inclination to build a palm leaf shed for the sacred idols in the backyard.

Inexorable time passed. The children completed their studies with excellence and joined the workforce and SN and his wife had to stay in Chennai off and on (with them). Perumāl and Thāyār (the idols) remained in the house in Sithamalli cared for by no one. How long can the Divine Couple remain in that neglected state? Should not the Divine Couple dispense grace and prosperity on people from their rightful place at the temple, having been worshipped in the past by Mahān noted for his Tapas?

That auspicious time came in 2012 bearing fruits.

Ramamurthy's (inset) ancestral home was Sithamalli. He moved to Chennai as a child with his parents. He had fond memories of Sithamalli, the place of his birth. He went to his ancestral village before or after festival occasions as a matter of spiritual duty for the customary anointment and worship of Sundaranarayana Perumāl, Kailāsanāthar, Aiyanār...in the temples. He bought the necessary accouterments and clothes for the ritual Pūjai.

Before his departure to his village, he met with a woman, he regarded as his spiritual guide. It is noteworthy that the Mahān, whose servitor is the woman (Padmā Māmi), foretold her in gracious words that Sithamalli soon would become world-famous.



Ramamurthy and his spouse Chitra went to the woman's house with the clothes and other paraphernalia meant for the deities. They placed the pūja accouterments in the Pūjai room and sought for the woman's blessings.

The night before, in the woman's dream, there was a wonderful vision. The Mahān appeared in her dream and showed her the holy idols in Sithamalli, exposed to the effects of the sun, rain and other natural elements under the open sky with no overhead roof. "Make sure you have ritual clothes available for the deities. People belonging to Sithamalli will be with you tomorrow."

The Ramamurthy couple arrived at the woman's house as she envisioned in her dream. The woman narrated the dream sequence to the couple: "Thāthā (the Mahān) came in my dream and told me that the Divine couple in Sithamalli are with no clothes. You take clothes for the deities." She further said that the clothes they had with them were not long enough and they should buy longer clothes for the donning of the holy idols.

Ramamurthy did not know of any deity in Sithamalli Temples needing extra-long clothes. Despite that thought, they bought two extra-long clothes and prepared to leave for Sithamalli.

Ramamurthy's father contacted Sithamalli Sundaranarayanan (SN) and asked him to receive a group of 15 devotees to stay overnight in the village and arrange for conducting Pūjais in the temples next day. He arranged for their stay and Pūjais. Two days before the appointed day, he received a message that his (SN) sister-in-law in Chennai was ill and therefore, he went to Chennai. He informed Ramamurthy's father on the phone explaining his sudden departure to Chennai and assuring that he left the house keys with a responsible party and the visitors can use his house for overnight stay. SN left for Chennai.

Ramamurthy's family came to Sithamalli Friday evening. The men stayed in the choultry and the woman in SN's house.

Dawn broke the early morning lull. That was Saturday, the day of Tiruvōṇa Star. Chitra woke up, opened the rear door and landed in the backyard. The sight she saw...

Horripilation of the mind.

Images: K. Satishkumar

SithamalliOnMyMind04

Sakthi Vikatan15 Sep, 2015

சித்தமெல்லாம் சித்தமல்லி - 4!

Nivēthithā

Chitra the wife of Ramamurthy staying in the house of Sundaranarayanan (SN) had a surprise waiting for her in the backyard on Saturday at dawn when she opened the backdoor. She saw two idols leaning on the wall. She was confused in her mind, the reason being there was a thread of sorrow spread across the faces of the idols. That made her remember the words of the woman from the day before and she was horripilated.

She remembered the warning issued by the woman, cautioning her and her husband that the clothes were not sufficiently long for the idols and they should get longer ones before they depart for Sithamalli. She thanked and paid homage to the clairvoyant woman in her heart, mind and soul for directing them in the right way.



The Darśan she received of the idols of Perumāḷ and Thāyār was in the sitting position. Taking Darśan of Perumāḷ and Thāyār on a Saturday and his Tiruvōṇa Nakṣatra were the most auspicious. That gave her a tingle in the spine. She hurried to her husband in the Choultry, narrated the spine-tingling story to him and brought the members of the group to SN's house for their Darśan. They donated and dedicated the long clothes to the Divine Couple; a Bhattachariar helped don them. Completing the Kuladaiva worship, they returned to Chennai and narrated to the woman (Padmā) all that happened since they left her. Chitra privately told the woman that she saw a strand of sorrow on the holy faces of Perumāḷ and Thāyār and the confusion it caused her.

The woman servitor of Mahāṇ said, "There is nothing I could do. All happenings are the Līla (divine sport) of my Mahāṇ, who showed me the divine idols of Perumāḷ and Thāyār in my dream. It was his determination that the holy idols of Perumāḷ and Thāyār would be known to the world. No one could prevent Perumāḷ

from becoming famous. She added, “Please ask the owner of the house (SN) to come and see me.”



The woman servitor of Mahān observed silence and passed no comment on meaning of the sad physiognomy of the holy idols. It is possible the secrets will be revealed in time.

We should in these pages find out more about the spiritually enslaving Guru Mahān and the servitor woman.

The servitor woman’s name is Padmā. Everyone addresses her ‘Padmā Māmi’ with love and respect. The guiding Light of Padmā was none other than the Kaṛpaka tree-Kāmadhenu-Rāghavēndra. Kaṛpaka tree = Pārijāta = Wish-Tree = **Coral Tree (Erythrina Indica)**. There is a past-life connection as the background of grace and the present Rāghavēndra’s taking Padmā in his good graces (ஆட்கொள்ளுதல்). Let us elucidate it later. Let us find out whether SN came to see Padmā and listened to her.

Erythrina Indica Flower Scarlet Coral Tree



Ramamurthy taking leave of Padmā Māmi went straight to SN's house. He told him about Padmā Māmi and conferment of grace to the devotees of Raghavendra through her as the mediator. But, Sundaranarayanan (SN) is an inveterate atheist and did not accept the invitation to visit with Padma Māmi. Ramamurthy being a bulldogger, told him, "Though you are a confirmed nonbeliever, it is alright. Just pay a visit to see Padma Māmi. Since they were both compatriots of the village, SN accepted the invitation to see the woman next day evening.

Next day, Ramamurthy wearing a blue shirt came to SN's house. Since the laundry did not arrive in time, SN wore his son's blue T-Shirt and departed to Padma's house. Padmā Māmi told the assembled crowd, "In a little while, two men in blue shirts will be arriving here." Soon they arrived and the assembled crowd were wonderstruck to see they wore blue shirts. Coming to know of the prediction of Padmā Māmi, SN was also surprised. But SN appeared unimpressed by the prediction coming true. To him, it was a pure coincidence as in the Palmyra fruit falling when the crow sat on the Palmyra tree. (Or is that coconut?)

Padmā Māmi told him, "The responsibility to build a temple for the idols rests with you. The reason, you will know, at a time and place in the future. Whether you are willing or unwilling, you will complete the project. These are not my words. These are the words of the Mahāṇ in whose hold I remain. He will by some means will get you to participate in the holy undertaking.

Soon, your house will transform into a temple with daily services and worship. Besides, Sithamalli soon will fill and occupy the minds of devotees, according to Thāthā: God Rāgavēndran.

We must tell something about Padmā Māmi. The Sakthi Vikatan readers were familiar with Padmā. How was that? Because of her saying, Tiruppatūr, a holy place, where Brahman (God) reigns supreme and can significantly change the course of our lives, is now famous to the outside world. Services are already in the works to make Sithamalli famous.

Though Sundaranarayanan, in the spirit of a **vittēri** (= விட்டேற்றி = **compulsive alienator**), expressed his negative attitude, will God Rāgavēndirar leave him scot-free? He held SN's feet to the fire. Because of His Līla, SN devoted his time and effort in building a temple for Perumāḷ and Thāyār (against his initial resistance).

விட்டேற்றி vittēri, *n.* < id. 1. One who forsakes his relations and induces others to do likewise. = **Compulsive alienator**.

Perumāḷ assumed all the sorrows of the devotees as his own, responds to their supplications in a fruitful manner and confers his blessings on them. The holy services at the temple are ascendant.

How is it the atheist Sundaranarayanan changed his mind and got himself involved in spiritual services? What are the past-life connections between Rāgavēndran (God) and Sundaranarayanan?

Your (mind and) body in horripilation

Images: K. Satishkumar

[SithamalliOnMyMind05](#)

சக்தி விகடன் - 29 Sep, 2015

சித்தமெல்லாம் சித்தமல்லி - 5!

Nivēthithā

Though Sundaranarayanan (SN) answered in the negative and reacted in the mean spirit of compulsive alienator, would Perumāḷ leave him scot-free? It is a predestinate injunction that SN would be the prime mover of the temple services to Perumāḷ. The past-life Karmic merits were the causal reason for SN to undertake the temple services. Therefore, the sower reaps (gathers) the harvest. Let us find out later what he sowed. SN was a nonbeliever all these years before the change of heart. How did he accept God overnight?

Sundaranarayanan went to his son's house in Chennai, after he threw down the glove (Aṅka-vastiram) to Padmā Māmi saying he would never ever participate in Perumāḷ's

temple services. Jayalakshmi his wife did not like one bit of his manners, and defiance to Padmā. When she went to the house of Padmā Māmi, she experienced as never, an ecstasy and horripilation. She told her husband about her ecstatic experience in the house of Padmā Māmi and advised him to forge ahead with Perumāḷ Temple services according to the recommendations of Padmā Māmi. The advice by his wife was ignored and did not persuade SN to move in the right direction. His disposition was anathematic.



That night they all were in deep sleep. When there was total silence at around midnight (12:30 a.m.), SN felt that someone tapped him to get up. Startled as he was while waking up, he felt in his mind (epiphany) sayings replete with Vedic significance (with the same import as Mahā Vākyās). The words and phrases appeared in his mind repeatedly. In a state of confusion and sleep arousal, he got up from the bed on his own volition and put down his thoughts on a paper. Getting up in the morning with wide open eyes, he realized the significance of his writings. The poem started: ‘The mother earth remained buried inside; I the moronic me received it as a buried treasure.’ The poem ended as if the invitation was extended to the people of the world: ‘In the name of mercy of his Grace who worshipped Mūla Rāmar, come all for temple worship worthy of worldly praise.’

It was a surprise to him as a poetically disinclined and challenged nonbeliever, how could he write poetry of such merit. Despite all these happenings, his ideological attitude did not change. Not recognizing the Anugraham of God coming to him in full measure, he went on his errant ways with stubbornness. SN was a poem in pathos. But Perumāḷ was not prepared to give up on him. Perumāḷ had other ideas. God had in his mind to administer a shock treatment to SN in the following night. Not knowing what is coming to him, SN went to Padmā Māmi next morning with his handwritten poem.

Padmā Māmi having read the poem, said to SN, “Don’t you now believe in what Thāthā (SriRāgavēndirar) says?” He answered in a tentative manner. Later, leaving his wife in their son’s house in Chennai, SN left for Sithamalli.

That evening the house field worker came to tell him, “Ayyā, as you said yesterday, I irrigated the paddy fields.” SN was stunned hearing it and sank in wonder and confusion. The reason is he came just a little while ago from Chennai. How could he have told the worker to irrigate the fields? SN asked, “When did I tell you to irrigate the fields?” The worker replied, “I was in deep sleep last night. You woke me up and told me not to forget irrigating the fields, Ayyā.” That brought to his mind a matter from earlier encounter with Padmā. When SN went to the house of Padmā Māmi the previous day and after hearing all that Padmā said about Perumāḷ, he remembered telling her, “You speak so high of Perumāḷ’s grace and munificence. For the last several years, my land gave me no crops because of the drought. You pile up accolades on Perumāḷ. If he is what you say he is, let him make my land give me good crops. Let us wait for his munificence.” That was the challenge he posed to Padmā. Padmā Māmi replied, “It is a certainty that Perumāḷ will give you luscious crops. If he gives you a largess of crops, would you give Perumāḷ a sack of paddy as an offering.” Sundaranarayanan agreed to the proposal.



Perumāl exercised his *Will* (Iccha Sakthi) for SN to know of the strength of his grace, while SN was in Chennai, Perumāl in his divine impersonation of SN woke up the worker from sleep and ordered him, “There is a flow of water in the canal. Go and redirect the flow into the paddy fields.” Sundaranarayanan understood the whole episode was the divine play of Perumāl, horripilated and as forecast by Padmā, the yield of paddy that year was abundant. He gave one sack of paddy as an offering to Perumāl.

Thinking of the grace of Perumāl in the divine impersonation of him (SN), SN praised him and came to a determination to at least build a palm leaf thatched roof over the deities. That thought jostled in his mind, as the sleep overtook him.



The miracle changed the fundamental direction of his life that night. He was in deep sleep at the stroke of midnight. Yes, SN had a dream. “You put me through difficulties for 50 years by letting me scorch in the sun and soak in the rain. I came to bring prosperity to your Kulam and the denizens of the world, but you let me down. It appeared as if someone was pleading with him (SN) to at least install a palm leaf thatched roof (over the deities). Who else other than Perumāḷ, manifesting himself for the simple reason to offer grace to the people of the world, could have asked SN in such ways? Hearing such things in his reverie, SN soaking wet in drenching sweat, was jittery and shaking, got up from the bed in a startle, drank some water and took a much-needed breath.

He woke up at 4 a.m., drank his coffee as usual and chewed pan. As he made it past the backdoor in a saunter and as usual tried to spit the pan-juice against the side of the backwall, a faint figure voiced in an authoritative rebuke, “Are you poised to spit on Me.” That is all it took to send a 1000-volt jolt of electricity to make SN stunned and stand frozen.

The vision he saw...

The mind will be stirred.

Images: K. Satishkumar

SithamalliOnMyMind06

Sakthi Vikatan 13 Oct, 2015

சித்தமெல்லாம் சித்தமல்லி - 6!

Sundaranarayanan saw an indistinct figure in the backyard just before dawn and it rebuked SN sternly, “Are you poised to spit on me?” Hearing that ephemeral and almost a disembodied voice, SN turned into a statue out of fright and did not know whether the faint figure was in real a living, breathing and feeling person or an illusion of his mind. In a few seconds, mustering courage, SN looked intently at a standing figure wearing ochre clothes and holding a water-vessel and a staff in his hands.

With his attentive mind, he understood who it was. Yes, he was the manifest Rāgavēndira Swāmigaḷ. That moment, he had a tingling sensation. His recollections about the manifest God came back to him: The midnight dream-sleep visitor asking for the shelter; the radical change of his (SN) heart from antitheism to theism; his pursuing of the spiritual path; SN’s full participation in the temple activities.

At dawn, he arranged to install the thatched roof. He was disheartened and felt inadequate to build a temple for Perumāḷ and Thāyār. He made a call to his son in Chennai and told him about his dream and Rāgavēndra’s instructions to build a temple. He added, “A festival of votive offering to Perumāḷ on a day in the month of Aippaci (Oct-Nov) and Tiruvōṇa Nakṣathiram should be conducted.”



Within a few months after the installation of the thatched roof, a festival of votive offering to Sithamalli Perumāḷ was conducted on October 23, 2012 with pomp and circumstance. By the grace of Perumāḷ and Thāyār, many wonderful and auspicious events took place in the lives of their devotees. Many life problems were solved. The devotees had contentment in their lives, dedicated themselves to the service of Perumāḷ and continued to offer their mite in the upkeep and service of the temple. We will investigate the part played by Perumāḷ in the life of the devotees with emphasis on His Līlās (Divine Plays). Let us explore a recent incident in Sithamalli.

Kesavan performs Kaiṅkaryam in the Mantrālayam Srī Rāgavēndirar Brindavanam. His mother lives in Maraimalai, Chennai. A few weeks ago, Srī Rāgavēndirar came in her dream and asked her when she was going to Sithamalli

and receive Darśan of Perumāḷ. Waking up in the morning, she called her son Kesavan, narrated to him her dream and instructed him to take her to Sithamalli.



Kesavan was exhilarated that the Mahān, he worships every day, appeared in his mother's dream and invited her. To fulfill her request, Kesavan went to Chennai, took his mother and arrived at Sithamalli on the evening of the 18th.

Nellai devotees joined them and enjoyed receiving Darśan of Perumāḷ and Thāyār. After Darśan of Perumāḷ, Kesavan fell prostrate multiple times beside a wall and paid homage. SN did not understand his devotional gesture. Asked to explain and responding to his question, Kesavan told SN he saw a vision of Mahān Srī Rāgavēndirar on the wall and that is why he was ecstatic in offering his homage to the deity on the wall.

Kesavan said to SN, "In this Kaliyuga, Mahān Srī Rāgavēndirar shines as Karpaka Tree (Wish-Tree) in your house. You are indeed a lucky man. You had the blessing and the good fortune to build a temple for Perumāḷ. That merit are the fruits of Puṇṇiyam of your ancestors. Please do not delay, perform the sacred service, and immediately the purificatory ceremony and offer Śuddhi. Srī Rāgavēndirar will provide for everything. He followed it with offering Mantrālayam Mahān's Prasādam to SN.

Answering Kesavan, SN said, “What you said is true. I realized fully Mahān’s Anugraham and Perumāḷ’s grace in the last three years. Perumāḷ has performed many marvels in the life of devotees that I know.”

That night, Kesavan remained there, shared many auspicious events with SN and in the morning had to leave because of prior commitments.



Sundaranarayanan (SN) shared a narrative of these events with us with great exuberance. The first event he pointed to us was the establishment of Gōsālai (Cowshed), a miracle performed by Perumāḷ. Gōsālai is the priority in the temple. It is the tradition to bring the cow before the God’s Shrine first thing in the morning for the Darśan of God’s Viśvarūpam and later Gōpūjā (cow worship). Only in the temples where the cows are maintained, the divine power is in full manifestation.

Kannadasan, the king of poets, praising the cows, says ‘The mind of the

nonconformist becomes that of conformist: 'If you (cow) cross my path, my future is lustrous.' Kannadasan praises the cow this way.

Let us explore the miracle of the establishment of Gōsālai. How did this miracle happen? How many people Perumāḷ used as his instruments?

The mind will tingle.

Images: K. Satishkumar.

SithamalliOnMYMind07

Sakthi Vikatan - 27 Oct, 2015

சித்தமெல்லாம் சித்தமல்லி - 7!

Nivēthithā

Sithamalli is the land of Siddhars. SrīRāgavēndirar with grace made himself manifest there as Padmāvathi Thāyār Samētha Tiruvēnkatanātha Perumāḷ. His miracles in the lives of his devotees are countless.

The first order of his holy service is to establish a Gōsālai (Cowshed) attached to the temple selected as the most desirable to God. He performed a miracle through Mahān Rāgavēndira Swāmigaḷ, who worshipped him a few centuries ago.

This miracle happened two years ago. Rāgavēndirar appeared in the dream of his devotee woman Padmā. He identified the town and temple as Sithamalli and Tiruvēnkatanātha Temple. He ordered Padmā to send pure cow's milk every evening from Tiruvēnkatanātha temple to the nearby Vaithīsvaran Kovil Śivālayam. He pointed out the cow itself to her. Padma as usual brought the news to the attention of Sundaranarayanan (SN) and asked him to arrange as desired. She added if a cow with specific identification marks came in his way, he should pay the appropriate amount and buy the cow.





Then, Sundaranarayanan (SN) had only one cow in his household. SN thought at least five dairy cows were necessary to supply milk to the Śivālayam. He placed the burden on Rāgavēndirar and went to the paddy fields.

He supervised harvesting by the workers. A cow looking at SN came towards him in a calm manner and stationed itself before him. He shooed away the cow and returned to his work. Next day when SN went to fields, he saw the same cow lying on the hay. Then only he saw the cow intently. The identification marks struck him at that moment as described to him by Padmā Māmi. The cow appeared pregnant. Upon enquiry, he learnt that the cow belonged to a villager next to his. Immediately, he bought the cow from the owner and named it Padmā.

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He had two cows now. Two cows make no Gōsālai. Gōsālai needs plenty of cows. For a bigger Gōsālai, Mahān Rāgavēndīrar indulged in another divine play with grace. Rāgavēndīrar appeared in the dreams of Chennai teacher Parimalam and Tripurasundari and ordered them to buy cows for Sithamalli Tiruvēnkatanātha Temple Gōsālai. They bought one cow each and SN had four cows in all. Nothing to worry anymore. SN was happy that according to the words of Rāgavēndīrar, every evening he could provide milk to the Vaithīsvaraṅ Koil. His friend Srinivasan working in the State Bank of India also bought a cow and donated it to the Gōsālai. Chennai resident Kumar working as an executive in a private firm donated a cow to Gōsālai in memory of his mother and named it Rajalakshmi. Sundaranarayanan's (SN) exhilaration knew no bounds.

Man's character gains maturity when it undergoes trials and tribulations.

After a few months, the milk output lessened, SN wanted to buy two more cows. A bovine broker from Manalmedu told SN that a cow of superior breed from Sindh was in the market for sale. SN looked at the cow, was very pleased and asked for the price. The broker quoted a price of Rs. 65,000, which made SN retreat. SN told the broker

he did not have that kind of money on him, but the broker insisted on the sale of the cow to SN and tried to sweeten the deal with a discount of Rs. 10,000 and a gift of Rs.101. SN protested, but it did not work. The broker put the cow on a wagon and brought it to Sithamalli.

The broker did not leave him alone. He took SN to a nearby village to an owner ready to sell his cow for the bargained price of Rs. 29,000. The broker made SN buy that cow, burdening SN with a total debt of Rs. 84,000.



Rāgavēndirar offered his grace to SN again, by not letting him squirm under the debt burden. Earlier Kumar donated a cow in memory of his mother. His relative sent next day a check for Rs. 100,000 for temple services. Sundaranarayanan was exhilarated realizing the power of Perumāl’s grace and Rāgavēndra’s Anugraham.

One day, SN offered animal feed to the cows at noon. He had enough feed for two cows. He brought two cows before the animal feed bin and tried to feed them. One cow is the first pregnant one that came in SN’s dream with Rāgavēndirar giving the identifying marks of the cow to SN. Both cows were stubborn and would not eat and kept their mouths (muzzles) clenched tight. That time SN was famished with intense hunger. His rage, so far in hiding in the recess of his mind, surfaced and reared its ugly head. Caught by fury, he looked at the cows, and yelled, “Why are you squeezing my life-breath away?” He was about to hit them in anger.

In his mind's eye, a wonderful vision appeared. That...

The mind tingles.

Images: K.S. Satishkumar

SithamalliOnMyMind08

Sakthi Vikatan - 10 Nov, 2015

சித்தமெல்லாம் சித்தமல்லி - 8!

Nivēthithā

When Sundaranarayanan (SN) faced the stubborn cows not wanting to eat the fodder, he wanted to hit the cows but, in his sight and in an act of divine distraction, he saw a wonderful vision. Mantrālaya Mahān appeared behind the stubborn cows and said, “Are you going to hit the cows I entrusted to your kind care?” That was an admonition with unspoken words. SN in his mind asked for forgiveness. He decided to go to the Mantrālayam as soon as possible. The adamant cows immediately fed on the fodder he offered.

When SN took his siesta after noon meal, a sweat shock was awaiting. His friend Baskaran called him on the phone and told him (SN) that he with his friends planned to go to Mantrālayam and bought tickets for all including him. SN feeling the compassionate grace of mysterious God became tender-hearted. As soon as he heard of going to Mantrālaya, the invitation came soon. His spine tingled and he experienced ecstasy.





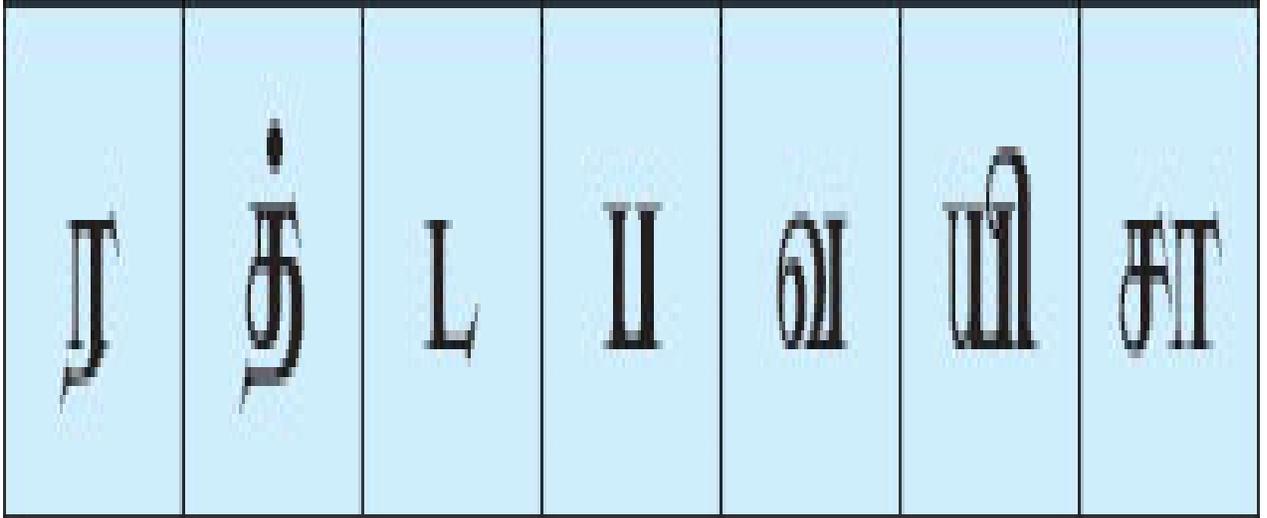
பஞ்சகச்சம் pañca-kaccam



Next Week, SN left for Mantrālayam with Baskaran, Kalyānasundaram and others. He took with him a booklet of temple activities (a sheaf of loose papers). The heads of the images of Perumāḷ and Thāyār in the pamphlet were marred with ragged edges: That made SN unhappy. He wondered whether it can be repaired. Rāgavēndirar helped assuage that feeling on the way to Mantrālayam.

On the way, they went to Hampi, the place known for meeting of Rāmapirāṇ, Ānjanēyar and Sugrīva. There the holy images appeared ragged at the edges because of the damage caused by the foreign invaders. The devotees continued to offer worship to the images. Seeing the damaged images, SN's grief disappeared.

Having arrived at Mantrālayam, next day they took baths, donned Pañcakaccam (a long clothing worn by men with five-point insertions) and went for Darśan of and homage to Mantrālaya Mahāṇ. They received special permission for Darśan of Mahāṇ. While they were waiting in SrīRāgavēndirar Brindavanam, they saw a group of Veda Chanters. A Bhattar from the group, unknown to him, gestured SN to go to him. He stood his ground not knowing him. The Bhattar kept on calling him and so SN walked towards him.





SN with Veda group sat in the Mahān's Brindavanam, listened to the Vedic Chanting and was immersed in the inundation of grace of Mahān. When he exited the premises, he asked the Bhattar, "What was the reason you invited me alone with your gesture?"

Bhattar replied, "Why, I don't know the reason. An idea popped in my mind repeatedly asking me to invite you. That was the reason for inviting you."

It must have been the intention of SrīRāgavēndirar (God) to create an idea in the mind of Bhattar to invite SN selected by God for divine services, so SN will develop limitless Bakthi and faith in him (God). A few days later incidents one after another confirmed that it was Satyam (Truth).

Having received Brindavanam Darśan and coming out, he joined his friends for one more Darśan. SN harbored in his mind a notion that his past-life Vāsanās (fragrance, clinging Karma from past life) is still afflicting him, though he is happy and enjoys Mahān's Aṅgraham (Favor, kindness, grace). SN placed his booklet of holy temple services in Brindavanam and challenged Mahān, "Swamy, if it is true that you, in your holy intent, involve me in Perumāḷ's Kaiṅkaryam (physical services for God), you offer me your grace and favor in full measure.

Does Mahān not know what doubts SN had in his mind? The next moment, a miracle happened. The crossandra flower petals above the Mahān's Brindavanam rained down on the Service manual for temple services. Mantrālayam Mahān confirmed his

complete grace and support to SN that allowed him to participate in the temple services.

SN still experienced hangover from past events, though he was joyous having received love, support and grace from SrīRāgavēndirar.

On his second trip for Darśan with his friends, SN took a coconut for dedication to SrīRāgavēndirar. Since the officiating priest was not there, he could not break the coconut and dedicate it to the God. With that deficiency hanging over him, SN exited the premises with Prasadam (Sacrament). A miracle happened just before his departure. SN's mental dissatisfaction dissipated.

How?

Mind will tingle.

Images: K. Satishkumar

[SithamalliOnMyMind09](#)

சக்தி விகடன் - 24 Nov, 2015

சித்தமெல்லாம் சித்தமல்லி - 9!

Nivēththā

A miracle happened, when Sundaranarayanan was unhappy that he could not dedicate the coconuts to SrīRāgavēndirar. Since the coconut bag felt wet, he opened the bag and looked inside. The coconut was broken into two halves. Sundaranarayanan (SN) was very happy. He did not wonder about how the coconut broke into two halves. There is no need for investigation of Ātmārtha Bakthi (Devotion for its own sake). SN believed unreservedly that the coconut broke because of the grace of SrīRāgavēndirar. That feeling and trust in their perfection shine as the basis for spiritual progress.

Though SN, to begin with, had no belief in god, he became the recipient of the fruits of Pūrva-Jaṇma Puṇṇiyam (Past-life merit), and grace of Mahāṇ SrīRāgavēndirar, who worshipped Padmāvathi Thāyār Samētha Tiruvēnkatanātha Perumāl, because of which SN had the mandated rare opportunity to build the temple. Mahāṇ Rāgavēndirar brought about a fundamental change in the removal of his disbelief in God and rudeness, inculcated in his mind deep devotion and a great change in his affect, and conferred grace on him.

Rāgavēndirar by his divine will, got SN involved in temple maintenance services. He wanted people to know and appreciate the power of his grace and his ability to perform miracles in the lives of his devotees in so many ways. He further directed countless devotees to Sithamalli Perumāḷ.

As the devotees were directed to Tiruvēnkatanātha Perumāḷ by Rāgavēndirar because of the power of Perumāḷ's grace, there were hosts of devotees who experienced miracles and wonders in their lives. Let us look at some miracles.

This is the miracle performed by Perumāḷ in the life of a devotee three years ago (?2012).

Thangavēl and his wife Bhānumathi had for a long time a worry that their daughter's wedding faced hurdles because of white spots on her body. The prospective grooms upon knowing the spots, avoided any contacts. While they were agonizing over their fate, they heard of Padmā Māmi. They tried to contact her. For unknown reasons, the meeting did not take place. Is there not a time and place for everything?



Because of their persistent efforts, one day they met Padmā Māmi. They poured out their heart and expressed their long-standing worry.

Padmā Māmi supplicated and worshipped SrīRāgavēndirar on their behalf, about their worry and needs. Rāgavēndirar taking pity on Thangavēl couple helped them. Through the medium of Padmā Māmi, SrīRāgavēndirar spoke, showed them there was a way out of this difficulty and conferred grace on the couple.

They went to Sithamalli and offered prayer to Perumāḷ and Thāyār. They promised the deities, as soon as the wedding was over, they would buy silk sari for Thāyār equal in quality and price to that of the bride. (*Oblation in fulfilment of a vow; Nērthhikkadamai = நேர்த்திக்கடமை*)

Good news came to them the next day after they returned home from Sithamalli.

A distant relation of theirs came to see Anuradha as the prospective bride. He was a medical doctor. He had a majestic bearing and was handsome. The Thangavēl couple

had a desire to have him as a groom, the moment they saw him. The bride-to-be had education and status. But she had white spots on the body. They wondered how the prospective groom would react to the white spots. That gave them a pause, more anxiety and sorrow.

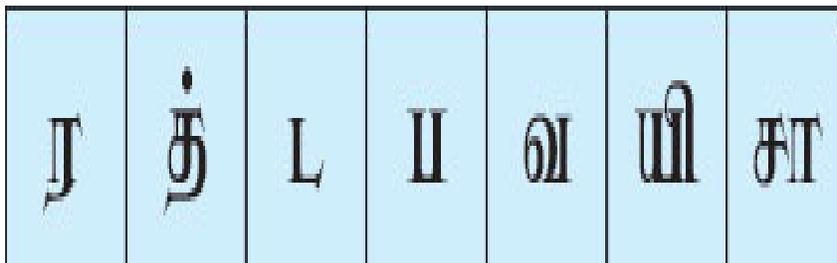
Everything happens according to God's will. The prospective groom looking at the white spots, showed no signs of hesitation. He did not retreat. In a manner to dispel the anxiety of her parents, he told the parents, "I like the prospective bride. You may arrange for the wedding."

The parents paid homage and tributes to SrīRāgavēndirar, whose prophesy and advice to seek Darśan of Perumāḷ and Thāyār in Sithamalli for fulfilment of their desire. When the wedding became a certainty, they were happy. But, they wondered how and why the prospective groom liked their daughter, seeing the white spots on her. They entertained doubts and confusion. By their looks and behavior, those feeling were telling.

As if he understood the meaning of their looks, the good doctor said, "The white spots on her body are not an encumbrance. It is not contagious. It is easy to heal the skin condition with treatment. Therefore, you don't have to entertain any doubts."

(Though the groom made no medical diagnosis, it appears those spots could have been Pityriasis Rosea of unknown etiology, which heals spontaneously with a little help for itching with antihistamines and steroids. Could those spots be Vitiligo? Unlikely.)

With no opposition, he married their daughter. The doctor and Anuradha have a beautiful child (? son? daughter).



They donated a silk sari to Thāyār equal to that of the bride in quality and price, as promised by them before the wedding.

Another experience.
Krishnan lives in K. K.

Nagar, Chennai. He hails from a poor family. What Bhagavan dealt to them was a big travail.

What is that travail?

How did he recoup himself from that travail?

Mind will tingle.

Images: K.Satishkumar.

SithamalliOnMyMind10

சக்தி விகடன் - 08 Dec, 2015

சித்தமெல்லாம் சித்தமல்லி - 10!

Nivēthithā

Sithamalli Tiruvēnkatanātha Perumāḷ, worshipped by Mahān SrīRāgavēndīrar, in accordance with the name of the village ruled by him, performed multiple mind games, conferred on them his grace and blessed them with no wants in their lives.

Likewise, three years ago, he performed an Arulādal (Gracious act) in the life of Chennai Krishnan.

Krishnan had neither wealth nor opportunity (to make a decent living). Once he was caught in a big tribulation and was in distress wondering how to find relief from the vise. He was unhappy thinking, “Why does God impose such tribulations (difficulties) on a god-fearing (God-loving) man like me?” In accordance with the great sayings of Vedas, “God never lets down the believers,” a way was born to alleviate his misery.

A friend of his recommended him to Padmā Māmi, the devotee of Rāgavēndīrar and asked him to hurry up to see her.

Krishnan went to the house of Padma Māmi, narrated to her his woes and asked for relief.

Krishnan’s daughter had vision problems caused by allergy in 1995. Multiple visits to doctors and treatments brought no relief. In that condition, his daughter graduated with great difficulty. When she was ready for the graduate (M.A; M.S. Ph.D.) studies, her vision was severely compromised. Further consultations yielded no beneficial results. Krishnan came to Padma Māmi in that desperate condition. As recommended

by Padma Māmi, he immediately left for Sithamalli to offer worship to Perumāḷ and Thāyār and was back home soon.

Next day the good news awaited him. An eye doctor from abroad was visiting Chennai. His friend told him to get consultation with him and with his treatment, the possibility of restoring vision was good. Krishnan having made an appointment took his daughter to the doctor. The ophthalmologist examined her and told Krishnan that surgical intervention would restore her eyesight. The cost for the surgery was prohibitively high.



Krishnan did not have that amount of money. “A destitute has a friend in God.” Likewise, He went back to Padmā Māmi. As advised by Māmi, he went back to Sithamalli, offered worship to Perumāḷ, and participated in Pūcchorithal festival

(பூச்சொரிதல் வைபவம் = Showering Fragrant flowers on a goddess). An inner voice told him, something good would happen. That gave him clarity in his confused mind.

As if to earn his trust, Sithamalli Perumāḷ appeared in the minds of some good souls and advised them to contribute funds towards the treatment of Krishnan's daughter. (God arranged for crowdfunding!). The surgery went with no hitch and his daughter recovered fully with good eyesight.

Sithamalli Perumāḷ is a skillful (munificent) God to his devotee to whom he offers grace and needed help without an appeal for help. In that laudable manner, Perumāḷ offered help and grace to Chennai Ramamurthy.

Ramamurthy was the first person to hear from Padmā Māmi about Sithamalli Perumāḷ and the owner of the house Sundaranarayanan, where Perumāḷ and Thāyār were the in-house deities. He directed others also towards Sithamalli Perumāḷ.



As told by Padmā Māmi, the Ramamurthy couple went to Sithamalli, donated the clothes to Perumāḷ and Thāyār and made it a habit to visit Sithamalli for worship of the Divine Couple whenever they thought of it. Ramamurthy's vocation saw no

further progress initially but ran equitably. But, Ramamurthy did not supplicate to Perumāḷ about his vocation.

Though supplication was not made, Perumāḷ conferred his grace and blessings on Ramamurthy in fulfilling his needs. His vocation showed signs of further progress. His son had the opportunity to go abroad for M.S. Likewise, his nephew finished his M.B.A and immediately thereafter was appointed to a high position in Microsoft Corporation. He prospers there now.

Sithamalli Perumāḷ offers his grace and blessings to all who came for Darśan of him and to those who could not go to Sithamalli but supplicated to him from faraway places. He blessed all irrespective of their supplicant status.

Here is an instance, wherein Perumāḷ dispensed his grace to a devotee.

Mind will tingle.

Images: K. Satishkumar

Where is Sithamalli? How to go...?

Sithamalli is about 6 km from Pattavarthi on the Vaithīsvaraṅ Koil-Manalmedu Road. Take bus # 460 from Vaithisvaran Koil. Get down at Pattavarthi, from where you may take Autoriksha to Sithamalli.

There is a direct bus service from Mayiladuthurai to Sithamalli once every two hours.

SithamalliOnMyMind11

Sakthi Vikatan- 05 Jan, 2016

சித்தமெல்லாம் சித்தமல்லி – 11

Sithamalli Tiruvēnkatanātha Perumāḷ, worshipped with oblations by Mahāṅ Rāgavēndirar is a manifest deity, a fact realized by many devotees. Worshipped by Rāgavēndirar, Perumāḷ and Thāyār disappeared under the earth a long time ago. To rescue people from the nature's fury, Perumāḷ and Thāyār manifested themselves.

Perumāḷ, the Great gem, by his Divine Will wanted to be unearthed from his subterranean sojourn. He desired to have his own temple. He sought after Sundaranarayanan (SN), an atheist, made his mind spiritual and mature by his gracious acts and cultivated in him Bakthi, which gradually thrived and prospered. Perumāḷ made him do all the temple services.

Sundaranarayanan was anxious about seeking funds for performing services at Perumāḷ's temple. Here too, Perumāḷ's help was forthcoming. Countless devotees in need enjoyed miracles in their lives because of the grace of Perumāḷ, who made them give contributions for the temple maintenance. SN shared the stories of the countless devotees in need who benefitted from Perumāḷ's grace.



Sitarama Iyar is a well-known auditor. His son Rangarajan and his wife Kalpana had two sons, who were married into good families. Both sons did not have children after many years of marriage. The doctors could not help them.

Rangarajan and his family were in mental distress and came to know of Sithamalli Perumāḷ. Because of multiple family circumstances, they could not visit Sithamalli to worship Perumāḷ in person. Staying in place, the couple

worshipped Perumāḷ with their heart, mind and soul and supplicated to him to bless his two sons with progeny.

Sithamalli Tiruvēnkatanātha Perumāḷ, though devotees did not come in person but worshipped him with sincere devotion, showers them with grace. Perumāḷ had the divine will to help them.

Kumar is the son of Vaidyanathan, hailing from Virālūr near Mayilāduthurai. His daughter, of pristine character and higher education, was in a job. Many prospective grooms were coming and going; no wedding was in the offing. There were many excuses from the prospective grooms. These caused anxiety to him, though there was nothing wrong with his daughter. He heard of Sithamalli Tiruvēnkatanātha Perumāḷ from a friend.



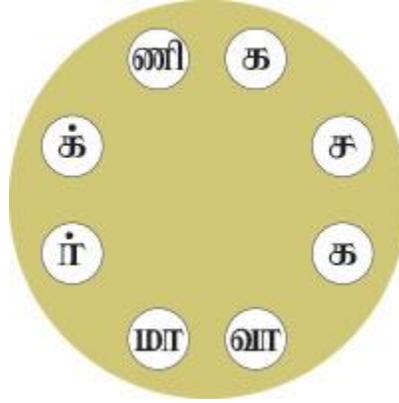
His friend told him about the power of his grace. Kumar worshipped Perumāḷ with great mental fervor. Kumar received a firm proposal and soon wedding took place. Kumar realized Perumāḷ took pity on him, upon hearing his supplication without Darśan in person at the temple. Discovering Perumāḷ's power of compassion, Kumar expressed his gratitude to him with teary eyes. Soon after the wedding, Kumar went to Sithamalli, worshipped Perumāḷ and Thāyār and as a gift presented Tirumāṅgalyam (Wedding Badge) to Thāyār.

Nagarajan lives in the house right across the street from Sundaranarayanan. Nagarajan's son Srīkānth with his wife Dīpā lives in Kanchi. Both are engineers and their daughter Srīnithi wanted to be a doctor to serve people. If selection is on a merit basis, their desire will be fulfilled. Srīnithi graduated with high marks in Plus II. She got a seat on merit and is a student at Stanley Medical College, Chennai.

Sundaranarayanan (SN) shared with us the details of the grant of grace to every one of his relatives.

SN's brother-in-law Sundaresan's son Nagarajan lives in Chennai Saidapetta i. He has no children for 13 years since his marriage. Hearing about the munificence of Sithamalli Perumāḷ, he offered his worship remaining in Chennai. By the grace of Perumāḷ, Nagarajan and his wife had a son recently.

Though the devotees had the desire to obtain Darśan in person, and because of multiple reasons, they could not go in person, and Perumāḷ with compassion, grace and a great will fulfills their desires .



But, one person had every opportunity to have Darśan of Perumāḷ in person, he, not appearing in person before Perumāḷ, submitted a supplication.

Did his supplication receive his grace?

Mind will tingle.

Images : K. Satishkumar.

[SithamalliOnMyMind12](#)

Sakthi Vikatan 02 Feb, 2016

சித்தமெல்லாம் சித்தமல்லி - 12

Nivēthithā

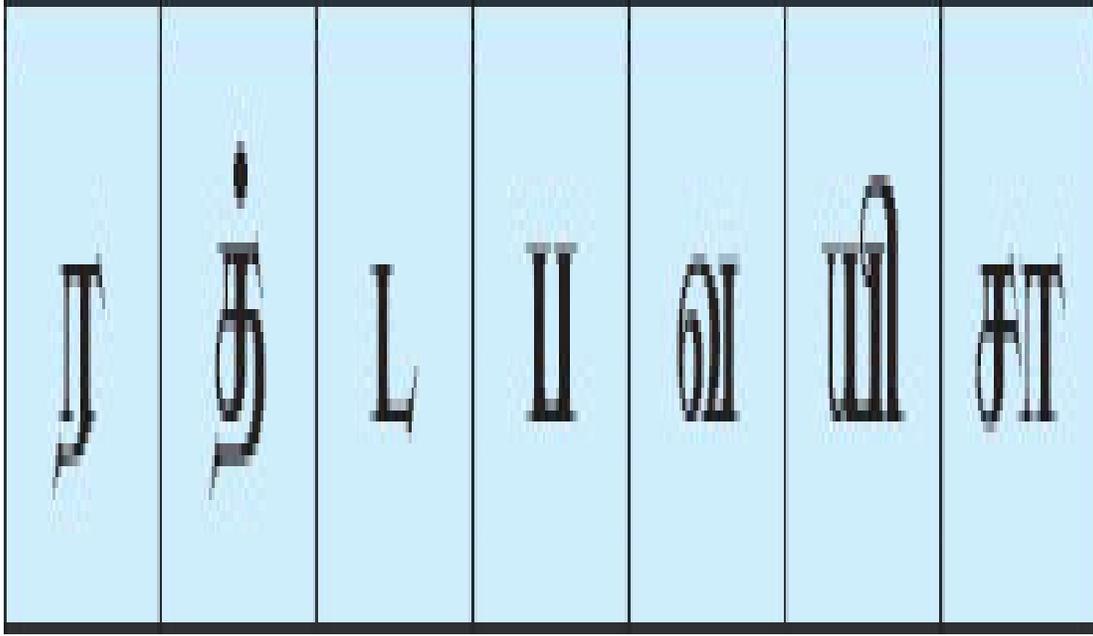
God's form is compassion. Mental purity and love are what God expects of us. He does not demand, "Give me this and that; pay homage to me daily and come for Darśan and worship; Fulfill the vow made to me." He does not desire such things. Stay in your place, offer your homage and prayers to your Ishta-devatā (god of your choice) with purity of mind, love and devotion: that will suffice. There is no doubt he will fulfill all our needs (and desires) and confer his grace.

God's act of grace, in the life of Kaliyamurthy by Ayyan Tiruvēnkatanātha Perumāḷ, is the true Witness of the god's power of compassion.



Kaliyamurthy lives in Sithamalli. If he inclined, he can worship Perumāḷ three times a day in person. But, that thought did not occur to him (in his mind)! His vocation is to manufacture doors, windows...for the residents. Though he worked in an honest and the best way he can, he had an unfulfilled need. Wedding of his favorite daughter faced obstacles. Though many prospective grooms came along, none of the leads came to fruition. Roiled by this worry, he came to know of Padmavathi Thāyār Samētha Tiruvēnkatanātha Perumāḷ!

Though he is a townner, he could not go in person for Perumāḷ worship and submit his supplication. To that extent, the burden of his job oppressed him. That being so, he sat in the Pūjā room and offered his prayer with tender heart, mind and soul to Sithamalli Tiruvēnkatanātha Perumāḷ seeking a good groom for his daughter and a wedding. He vowed to offer a gift of Marriage badge of gold (Thāli) to Thāyār.



Bound by devotion of Kaliyamurthy, Perumāl had the Divine Will to offer grace to him. Soon, a good groom came along and a grand wedding of her daughter took place. To keep his vow, he made a gift of Marriage badge to Thāyār.

Sithamalli Tiruvēnkatanātha Perumāl is the object of worship by SrīRāgavēndirar famous for munificence in the spirit of the Kaliyuga's Karpaka Virutsam (Wish-Tree),

Kāmadhēnu (Wish-fulfilling Cow of Plenty). There is no end to the power of mercy of Perumāḷ.

We are horripilated to learn of the miracle in the life of Chennai Sangitha, performed by Perumāḷ. With the backdrop of a prosperous family blessed with a loving husband, they did not have progeny for many years since marriage. Many specialist doctors could not help them. For Sangitha, every waking morning was the new dawn of pain and sorrow.

With such prevailing condition, Sangitha received an injunction that was the morning star (விடிவொள்ளி) to dissipate the darkness of sorrow. Sangitha's sister one day addressed her, "There was no welcome benefit seeing so many doctors. God is the Doctor of all doctors. We should go to Perumāḷ in our village and offer prayer."



Her elder sister's words offered solace. It dawned on her that Darśan of Perumāḷ and Thāyār would bless her with progeny. Immediately, Sangitha left Chennai for Sithamalli and arrived there on 18th December, 2013. She had Darśan of Perumāḷ and Thāyār, offered worship, bought a bell and tied it in the shrine of the Divine Couple.

Tiruvēnkatanātha Perumāḷ had the Divine Will to offer blessings and grace to the Sangitha couple who surrendered to him with faith and made the sound of the bell possible in the shrine. In Sangitha's life, his divine act (Līlai) is a miracle. Where the

doctors could not help, she became pregnant within a few months of her Darśan of Perumāḷ.



The day they tied the bell in the shrine was on 18th December, 2013. Exactly a year later 18th December, 2014, Sangitha delivered a beautiful baby boy with the first cry sounding like a bell. This is the power of mercy of Perumāḷ. What else could it be? The Sangitha couple were horripilated in narrating the gracious act of Perumāḷ to all the interlocutors.

Perumāḷ of gracious nature has performed many miracles in the lives of countless devotees in a few years of his manifestation as Padmavathi Thāyār Samēthar and made them involved in the temple devotional holy services. Perumāḷ continues to do so.

Tiruvēnkatanātha Perumāḷ, worshipped by Mantrālaya Mahāṇ, gave his blessings and grace over many generations. Why did he hide himself with Thāyār in the earth all these years? What are the reasons for this internment? Why did the need for self-manifestation take place?

Let us find out the reasons for these divine secrets.

The mind tingles.

Images: K.S. Satishkumar

SithamalliOnMyMind13



ஸ்ரீ திருவேங்கடநாதர் திருக்கோயில், சித்தமல்லி, மயிலாடுதுறை |
Aalayangal Arputhanga | 05/07/2017

<https://goo.gl/MCqy8E>



ஸ்ரீ திருவேங்கடநாதர் திருக்கோயில், சித்தமல்லி, மயிலாடுதுறை |
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Perumāl's Closeup. <https://goo.gl/MCqy8E>



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Sakthi Vikatan 01 Mar, 2016

சித்தமெல்லாம் சித்தமல்லி-13

Nivēthithā

The temples worshipped by the Mahāns and Mahaṛṣis are greater and more famous than the self-existent temples. Likewise, the Divine Mūrthams (images, idols...) have assumed limitless power of grace in them and dispense to their devotees and worshippers multiple good and auspicious deeds without delay.

Sithamalli Tiruvēnkatanātha Perumāḷ, worshipped by Mahān SrīRāgavēndīrar, has been offering, in the life of his devotees, countless acts of benevolent grace for the past three years.

Before that, uncared by anyone, the Divine Couple (Perumāḷ and Thāyār) remained in the backyard of Sundaranarayanan in silent meditation under the inclement weather conditions such as scorching sun and pouring rain.

What is the reason for it?

Perumāḷ was the object of worship by revered Mahān ŚrīRāgavēndirar. One ancestor of SN experienced multiple trials and tribulations one after another. The adverse events distressed and warped his mind. SN himself blamed Tiruvēnkatanātha Perumāḷ for the befalling, enveloping, repetitious and calamitous events, though he prayed and paid homage to him daily. In their grief over Perumāḷ's silence and failure to help, SN and his sister removed Perumāḷ and Thāyār from the Pūjā room and dumped the idols in their backyard. With passing time, the idols disappeared in the backyard overwhelmed by layers of mud piles.



SN, not realizing that the adverse events in his life were the fruits of his past-life Karma, put the blame on the shoulders of Perumāḷ in his ignorance: That invited a *namattu-c-cirippu* (= நமட்டுச்சிரிப்பு = suppressed derisive smile) on the lips of Perumāḷ, that we can witness even today.



Perumāḷ's hand-held conch resembles (appears to remind us of) the holy form of Vināyaka Perumāṇ. His shoulder sports Siva's trident. Such rare appearance of Perumāḷ is seen nowhere else. Though Perumāḷ was cast aside by their ignorance, he offers his grace to his devotees and is waiting to help others at the opportune time.

The sower must harvest. Sithamalli Perumāḷ in his Divine Cittaṁ (mind) used the neglectors to manifest him.

Sundaranarayanan was the reincarnation of the neglector (iconoclast) and atheist initially, became the theist later and still later the sponsor and the central figure in Perumāḷ's divine services. (This miracle of transformation of SN from an iconoclast to theist and temple builder is the Divine Will of Perumāḷ.) Padmā Māmi, the reincarnation of the SN's sibling and sister the co-conspirator, blessed by SrīRāgavēndirar put Sithamalli on the world map and Sithamalli Perumāḷ as the Divine Miracle Worker.



SN and his sister underwent many difficulties, trials and tribulations in the present birth (in the resolution of their past karma). The benignant Will of Perumāḷ helped manifest himself through SrīRāgavēndirar, who worshipped him. This manifestation is for removal of miseries of SN and his sibling sister and of the people of the world. SN and Padmā Māmi realized the truth (about Perumāḷ) dove headlong in the Divine Service of Perumāḷ. From that day onwards, their trials and tribulations gradually melted away like snow in the rays of the rising sun.

Sundaranarayanan involved (commanded by Bhagavan) in building a temple for the newly manifest Sithamalli Perumāḷ and Thāyār on their second coming received Mahān SrīRāgavēndirar's anugraham and Perumāḷ's grace in full measure. That was the reason why the temple rose fast and the daily services became a regular events. The main completed building features are the dome over the sanctum sanctorum, the hall of the sanctum, the hall behind the sanctum, and the portrayal, according to holy suggestions of SrīRāgavēndirar, of Krishna Lilas on the pillars along the Prākāram (Circumambulatory path).

The main hall, Rāgavēndirar Shrine, Anjanēya Shrine, Vināyaka Shrine built because of Perumāḷ's Conch resembling the shape of Vinayaka, and Muruga's Shrine built because of appearance of trident on Perumāḷ's shoulder are in the planning stages. Painting, electrical wiring of the premises... are waiting for completion.

Anjaneya Shrine in Sithamalli Perumāḷ Temple <https://goo.gl/MCqy8E>



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Our desire is completion of holy projects and Samprōkṣaṇa (Purificatory ceremony). Perumāḷ guiding Light, has taken us this far and SrīRāgavēndīrar will still abide by us and help complete the holy projects and services in short order. That is our hope and belief.

Tiruvēnkatanātha Perumāḷ is the great gem that manifested from inside the earth to remove the miseries of people in Kaliyuga and to bring peace and happiness in their lives. We have no doubt Perumāḷ will uphold the trust of SN. When SrīRāgavēndīrar talked to his devotee-medium (oracle) Padma about Sithamalli Perumāḷ, he said, “For Ketu, Kalahasti; for Mars, Vaithisvaran Koil. So, they say. Near Kālahas̥ṭhi, Tiruppathi of world fame shines. Likewise, here near Vaithisvaran Koil, Sithamalli shines and will be world-famous place reigned by Tiruvēnkatanātha Perumāḷ. These are his Words of grace, which never failed.

Temples that incorporate or are dedicated to one or all nine of the Navagraha are found in different parts of India, such as in [Tamil Nadu](#). Wikipedia

சூரியன் (Sun) - ஞாயிறு,கதிரவன்	• Surya Navagrahastalam -- Suryanar Kovil
சந்திரன் (Moon) - திங்கள்	• Chandra Navagrahastalam - - Kailasanthar Temple, Thingalur
செவ்வாய் (Mars) - நிலமகன், செவ்வாய்	• Angaarakan Navagrahastalam - - Vaitheeswaran Koil
புதன் (Mercury) - , கணக்கன், புலவன்,அறிவன்	• Budha Navagrahastalam - - Swetharanyeswarar Temple
குரு (Jupiter) - சீலன், பொன்னன்,வியாழன்	• Guru Navagrahastalam - - Apatsahayesvarar Temple, Alangudi
சுக்கிரன் (Venus) - சாங்கன், கங்கன்,வெள்ளி	• Sukra Navagrahastalam - - Agniswarar Temple, Kanjanur
சனி (Saturn) - காரி, முதுமகன்	• Shani Navagrahastalam -- Tirunallar Saniswaran Temple
ராகு (Raghu) - கருநாகன்	• Raahu Navagrahastalam -- Rahu Stalam
கேது (Kethu) -செந்நாகன்	• Ketu Navagrahastalam - - Nagannathaswamy Temple, Keezhaperumpallam

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Mahān's Words of Grace never fail.

Completed.

Images: K. Satishkumar