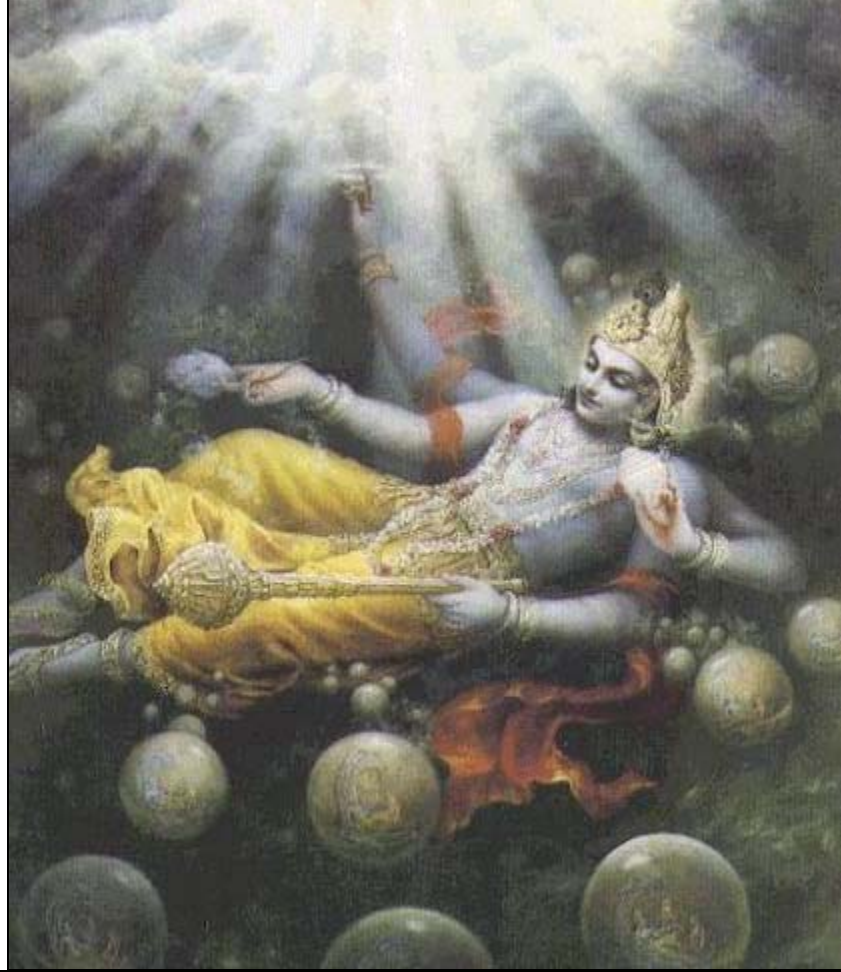


Guide to

108 *DIVYA DESAMS*



Tamarapu Sampath Kumaran



About the Author

Mr T Sampath Kumaran is a freelance writer. He regularly contributes articles on Management, Business, Ancient Temples and Temple Architecture to many leading Dailies and Magazines.

His articles for the young is very popular in “The Young World section” of THE HINDU.

He was associated in the production of two Documentary films on Nava Tirupathi Temples, and Tirukkurungudi Temple in the Tirunelveli District of Tamilnadu.

His book on “The Path of Ramanuja” and the e-book in CD format on “275 Siva sthalams” have been well received in the religious circles.





Preface:

Tirth Yatras or pilgrimages have been an integral part of Hinduism. Pilgrimages are considered quite important by the ritualistic followers of Sanathana dharma. There are a few centers of sacredness, which are held at high esteem by the ardent devotees who dream to travel and worship God in these holy places. All these holy sites have some mythological significance attached to them. When people go to a temple, they say they go for Darsan – of the image of the presiding deity. The pinnacle act of Hindu worship is to stand in the presence of the deity and to look upon the image so as to see and be seen by the deity and to gain the blessings.

There are thousands of pilgrimage sites – Kshetrams - renowned for their divine images. And it is for the Darsan of these divine images as well the pilgrimage places themselves - which are believed to be the natural places where Gods have dwelled, - the pilgrimage is made. Of these, 108 Kshetrams – Divya Desams – are considered holy by the Sri Vaishnavas.

This book is compiled as a reference guide to the visiting pilgrims, and the information is compiled from several authentic sources, and scriptures of SriVedantha Desikar and Manavala Mahamuni. I express my grateful thanks to the H R & C E Department of Tamilnadu and the Archaeological Survey of India, Southern Circle who have permitted to interact with officials at various Divya Desams in the compilation of the text. Several learned scholars and priests at these shetrams have been kind enough to give supportive information.

References from the works of Kandadai Sri Tiruvenkatacharya, Kandadai Sri Krishnamacharya, Sri Periavachan Pillai, Sri Ramanuja Dasa, Sri K R R Sastry, Sri P B

Annagaracharya, and from the books of Mr Hardy Friedhelm (Viraha Bhakti), Mr J S M Hooper (Hymns of Alwars). Sri Krishna Premi Maharaj (Vaishnava Samhita), Sri A Govindacharya (Divine Wisdom of the Dravidian Saints), Sri Melkot Rangacharya (Ramanuja and Vaishnavism), Sri RaghavaChaitanya Das (The Divine Name), Sri S Krishnaswami Iyengar (Early history of Vaishnavism in South India) Sri V K S N Raghavan (The Tiruppavai), have been sought to ensure authentic presentation and I sincerely express my gratitude to these scholars.

References to the Pasuram numbers are quoted as in the Naalaayira Divya Prabhandam text of Mayilai Madhavadaasan.

Many devotees, who had in their possession pictures of the presiding deities in these Divya Desams, were kind enough to lend the same for publication. Since several authors have translated the original text, a certain degree of coincidence is likely to occur in my presentation with regard to the choice of words and phrases, which is not intentional.

Dasan,

Tamarapu Sampath Kumaran



Om Namo Narayanaya

[An Introduction to Divya Desams](#)

The shrines where the divine saints Azhwars, said to be the Amsams of Sriman Narayanan, have sung - Mangalaasaasanam - are called Divya Desams. There are 108

Divya Desams, and of these 105 are located in India and 1 in Nepal, the remaining two - Parama padam and Thiruppaarkadal - are in the celestial world.

The presiding deities in these Divya Desams are found in various Thirukkolams (postures)

Kidantha Thirukkolam (Sleeping posture) in 27 Divyadesams

Veetrirundha Thirukkolam (Sitting posture) in 21 Divyadesams

Nindra Thirukkolam (Standing posture) in 60 Divyadesams

This book, as a guide, provides the basic information of the location, details of the presiding deity, the Sthala purana, the pasurams sung by Azhwars, historical details, and important festivals being conducted in each of these Divya Desams.

In the past, kings and local rulers have patronized by donating funds and jewellery, for the upkeep, maintenance, and conduct of Utsavams in these temples. It is regrettable; presently some of these temples are being neglected and in many cases the funds being squandered. Many temples are in need of financial support even to conduct the daily rituals and they depend heavily on the support from philanthropists, visiting pilgrims and bhaktas.

Fortunately, members of several Vaishnava and religious groups are undertaking supportive steps, by choosing a temple of their choice, organise the conduct of Nitya pooja for a day as well participate in the rituals.

Your kainkaryam in this direction, in any form, is welcome.

Tamarapu Sampath Kumaran

AZHWARES AND NAALAYIRA DIVYA PRABHANDAM

Nityasuris or Divyasuris are those who reside permanently with the Lord in His Heavenly abode. They have incarnated as Azhwars -Vasihnavite Saints - to propagate Bhakthi Marga, devotion to Lord Vishnu.

The Twelve Azhwars are:



POIGAI AZHWAR Period 7th Century AD (Kanchipuram)

Other Names: Saro yogi, Kaasara yogi, Poigai piran, Padma muni,
Kavinyaporeyer
Year/Month: Sidharthi / Aippisi
Birth Star: Tiruvonam
Amsam : Panchajanya (Conch)



BHOOTHATH AZHWAR Period 7th Century AD (Mahabalipuram)

Year/Month: Sidharthi / Aippisi
Birth Star: Avittam
Amsam: Kaumodakee (Mace)



PEI AZHWAR Period 7th Century AD (Mylapore)

Other Names:... Kairava Muni, Mahadaahvayaae
Year/Month: Sidharthi / Aippasi
Birth Star: Sadayam
Amsam: Nandhagam (Sword)

Poigai Azhwar, Bhoothath Azhwar and Pei Azhwar are collectively called as **Mudhal Azhwars**.



TIRUMAZHISAI AZHWAR 7th Century AD (Thirumazhisai)

Other Names: Bhakthi Sarar, Magisaarapuriswarar, Mazhisai piraan
Year/ Month: Sidharthi / Thai
Birth Star: Maham
Amsam: Sudarsanam (Discus)



TIRUMANGAI AZHWAR 8th Century AD (Thiru Kurayalur)

Other Names: Kaliyan, Aalinaadan, Naalu Kavi perumal,
Parakaalan, Mangaiyarkone
Year/ Month: Nala/ Karthigai
Birth Star: Krithigai
Amsam: Sarnga (Bow)



TONDARADIPODI AZHWAR 8th Century AD
(Thirumandangudi)

Other Names: Vipra Narayanar, Thiru Mandangudiyaar,
Bhakthangirirenu, Palliunartthiya Piraan
Year/Month: Prabhava/Margazhi
Birth Star: Kettai
Amsam: Vanamaalai (garland)



TIRUPPAN AZHWAR 8th Century AD (Uraiyur)

Other Names: Paanar, Muni vaahanar, Yogi vaahanar, Kaveeswarar
Year/Month: Dhurmathi/Karthigai
Birth Star: Rohini
Amsam: Srivatsam



KULASEKHARA AZHWAR 8th Century AD
(Thirvanjikkolam)

Other Names: Kollikkaavalan, Koodal Naayagan, Koyikone,
Villavar Kone, Cheyralar Kone
Year/Month: Prabhava/Maasi
Birth Star: Punar Poosam
Amsam: Kaustubham (Gem Necklace)



PERIYAAZHWAR 9th Century AD (Sri Villiputhur)

Other Names: Vishnu Chittar, Patta Naadan, Bhattar Piraan,
Sri Villiputthooraar, Sriranganaatha Svasoorar
Year/Month: Krodhana/Aani
Birth Star: Swathi
Amsam: Garuda (Chariot/Vehicle)



SRI ANDAAL 9th Century AD (Sri Villiputhur)

Other Names: Soodi Kodutha Naachiyaar, Kodai, Kodai Piraatti
Year/Month: Nala/Aadi
Birth Star: Pooram
Amsam: Bhoodevi



NAMMAAZHWAR 9th Century AD
Azhwar Thirunagari (Kurugoor)

Other Names: Sadagopan, Paraankusan, Sadaari, Maaran,
Vakulaaa Baranan, Kurugaiyar Kone
Year/Month: Pramaadhi/Vaikasi
Birth Star: Visakham
Amsam: Viswaksenar (Commander of Army)



MADHURAKAVI AZHWAR 9th Century AD
Thirukollur

Other Names: Inkaviyaar, Azhwaarukku Adiyaan
Year/Month: Eeswara / Chittirai
Birth Star: Chittirai
Amsam: Vainathey (Garuda)

Divya Desams are temples where Azhwars worshipped Lord Vishnu, as the presiding deity. Their divine hymns are popularly known as Nalayira Divya Prabantham. The Divya Prabandham is in the form of adoration of the deities of 108 temples (Divya Desams). The verses in simple Tamil explain what the Vedas, Upanishads and Vyasa's Brahmasutras say.

It was the scholar-saint Nathamuni who, in the 10th century, retrieved and compiled this bhakti treasure, which is the pride of Tamil classical literature. The Sri Vaishnava guru parampara (inheritance order of the preceptors) is held to commence from Lord Sri Narayana himself, and to centre, rightly so, around Sri Nathamuni and his grandson Sri Yamunacharya.

The Naalaayira Divya Prabhandam is classified as under:

Mudal Aayiram or First Thousand contains 947 songs. It includes:

Periyaazhwar Thirumozhi (473 songs) of Periazhwar, including Thiru Pallaandu.

Tiruppaavai by Andal (30 songs)

Naachiyaar Thirumozhi by Andal (143 Songs)

Perumaal Thirumozhi by Kulasekhara Azhwar (105 songs)

Thiruchanda Virutham by Tirumazhisai Azhwar (120 songs)

Tirumaalai by Thondaradi Podiazhwar (45 songs)

Tiruppalli Ezuchi by Thondaradi Podiazhwar (10 songs)

Amalaanathi Piraan by Thirupaanazhwar (10 songs)

Kanninum Siru Thaambu by Madhurakavi Azhwar (11 songs)

Periya Thirumozhi or Greater Hymns contains 1134 songs, all sung by Thirumangai Azhwar. It is divided into Periya Thirumozhi (1084 songs), Thiru Kurun Thaandagam (20 songs) and Thiru Nedun Thaandagam (30 songs).

ThiruvaaMozi or Divine Hymns were sung by Nammazhwar and faithfully written down by his disciple Madhurakavi Azhwar. It contains 1102 songs.

Iyerpaa is the last division in the Divya Prabandam and contains the following:

Mudal Thiruvandaadhi by Poigai Azhwar (100 songs)

Irandaam Thiruvandaadhi by Bhootath Azhwar (100 songs)

Moondraam Thiruvandaadhi by Pey Azhwar (100 songs)

Naanmugan Thiruvandaadhi by Thirumazhisai Azhwar (96 songs)

Thiru Virutham by Nammazhwar (100 songs)

Thiru Vaasiriyam by Nammazhwar (7 songs)

Periya Thiru Andaathi by Nammazhwar (87 songs)

Thiruvezukootrirkkai by ThirumangaiAzhwar (1 song)

Siriya Thirumadal by ThirumangaiAzhwar (40 songs)

Periya Thirumadal by ThirumangaiAzhwar (78 songs)

The last piece in the collection is Ramanuja Nootranthaathi (108 songs) of Amudhanar, and it was added to the text compiled by Naathamuni.

Vaishnava Agamas:

The Agamas are texts derived from various concepts in the Vedas dealing with worship. The Agamas describe in detail the various forms of God, the methods of temple worship, home worship, fire sacrifices offerings and other related ideas. The Sri Vaishnava Sampradaya accepts two Agamas only as authoritative and non-conflicting with Vedas. They are: Pancharatra Agama & Vaikhanasa Agama. Of the two Pancharatra is the pradhana or main source of authority for the Sri Vaishnavas. Vaikhanasa Agama is highly utilized for temple worship only and is restricted to a certain group of Vedic priests.

Vishnu is the Supreme Lord in the Pancharatra Agamas. The Vaishnavas regard the Pancharatra Agamas to be the most authoritative. They believe that Lord Vishnu Himself revealed these Agamas.

The Asura Madhukaitaba seized the Vedas from Lord Brahma and hid himself into the sea. Lord Vishnu took the Matsyavathara fought with the Asura within the sea, killed him and got back the Vedas and restored them to Brahma. It took 5 days for the Lord for this purpose. Without the Vedas, the world became dark, not knowing how to worship the Lord. So Lord Vishnu divided Himself into two, one as Guru or teacher and the other as Sishya or disciple. The guru taught the disciple the methods of worshipping God for five nights. Hence the teaching was called Pancharatra or work of the five nights. They are all about the methods of worship.

Like the Pancharathra Samhitas, there is another kind of Samhitas called the Vaikhanasa Samhithas, prescribing the methods of worship in temples. They were taught to Sage Vikasana by MahaVishnu and through him to the Sage's descendants. There is not much of a difference between the two, except chanting of some different manthras during the worship..

Pancharatra is more universal and used extensively by the Sri Vaishnava Acharyas to propagate worship of Vishnu among the masses.

Worship protocol:

While in all of the Divya Desams in Tamilnadu (with the exception of Nilattingal Tundam, Kalvanoor, Tiruvattaaru and Tiruvanpatisaaram) the Vaishnava Agamic (Pancharatra or Vaikanasa) protocol of worship is followed, the Kerala Tantram is followed in the Divyadesams in Malainadu. Worship services at Badrinath follow a protocol established during the period of Adi Sankaracharya.

Perumal:

The Tamil word “*perumal*” is used by Vaishnava tradition to denote the Supreme Divinity as well as the idol – “*arca*” -- of the Divine. The two words which compose to make “*perumal*” are *perum*, which means ‘the great’ ‘the gigantic’ ‘the supreme’ and “*al*” which means ‘personality’. The corresponding Sanskrit word is ‘*purushottama*’. The sandals of Perumal are known as the *Sathaari*. The *Sathaari* is like a crown placed reverentially on the heads of devotees who receive it with humility

Two branches of Vaishnavas:

In Srivaishnava school itself; two branches of thought had emerged between the time of Sri Ramanuja and that of Sri Vedanta Desika whose contemporary was Pillai Lokacharya. They are called Vadakalai (Northern) and Tenkalai (Southern) though in reality there is no geographical polarization to justify their nomenclature.

Possibly, this is due to greater importance ascribed by the former to the Vedas, which were in Sanskrit, a language prevalent in the Northern part of India, while the latter stressed the importance of the Divya Prabandams of Alvars, which were in Tamil, the language prevalent in Southern part of India. This distinction has, in fact, no meaning

since both in temple worship and in the hearths and homes the two streams have been so integrated and observed by both the branches.

Swami Sri Vedanta Desika is generally regarded as representing the so-called 'Vadakalai' sect. But, since he has produced monumental works in both the 'Northern Sanskrit' and the 'Southern Tamil', he and his followers could more appropriately be called 'Ubhaya Kalai' (both Kalais) rather than mere 'Vadakalai'.

As long as Ramanuja was alive, Sri Vaisnavas attached equal importance to both the Sanskrit and Tamil sides of their tradition. They stayed together as one group following the beliefs and practices of the Acharyas and the Azhwars. After Ramanuja however, certain teachers tended to emphasise the Sanskrit Vedas, while others emphasised the Tamil *Divya Prabandhanas*. The move towards the Tamil *Divya Prabandhams* was natural because Tamil was the mother tongue of the people, but the consequences of this division between the Sanskrit and Tamil sides of the tradition, led to differences of philosophical interpretation. This in turn eventually led to a split among the Sri Vaisnavas into two groups, the so-called Northerners, the Vadakalai, and the so-called southerners, the Tenkalai.

In theory the Vadakalai places greater stress on the Sanskrit side of the tradition, whereas the Tenkalai give more emphasis to the Tamil side. In actual practice however, the Vadakalai and Tenkalai connect themselves to Ramanuja through descendent lines running through different theologians. The Vadakalai connect them through Vedanta Desika, where as the Tenkalai connect them through Pillailokacarya.

[List of Divya Kshetrams](#)

For the convenience of the Devotees, these Divya kshetrams are tabled into the following groups, identifying the nearest towns with the basic facilities of Boarding/Lodging and Transport.

1. [Chola Naattu Tirupathigal](#)
2. [Nadu Naattu Tirupathigal](#)

3. Thondai Naattu Tirupathigal
4. Vada Naattu Tirupathigal
5. Malai Naattu Tirupathigal
6. Pandiya Naattu Tirupathigal

Chola Naattu Tirupathigal (40)
Travel Base: Tiruchi

1. KOYIL - Thiruvarangam (Srirangam)

2. Tirukkozhi (Urayur)

3. Tirukarambanur (Uttamar Koil)

4. Tiruvellarai

5. Tiruvanbil

6. Tirupper nagar (Koviladi Appakkudathan)

Travel Base: Thanjavur, Kumbakonam, Mayiladudurai

7. Tirukkandiyur

8. Tirukkoodaloor (Aaduthurai Perumal Koyil)

9. Kapisthalam – (Krishnaranya Kshetram)

10. Tiruppullambhootangudi

11. Tiru Aadanoor

12. Tiru Kudandai (Kumbakonam - Bhaskara Kshetram)

13. Thiruvinnagar (Uppiliappan Koyil - Markandeya Kshetram)

14. Tirunaraiyur (Naachiyaar Koyil)

15. Tirucherai (Pancha Sara Kshetram)

16. Tirukkannamangai (Krishna Mangala Kshetram)

17. Tiru Kannapuram

18. Tirukannankudi (Krishnaaranya Kshetram)

19. Tiru Naagai (Nagappattinam)

20. Tanjai Maamanikkoyil

21. Tirunandipura Vinnagaram (Dakshina Jagannatham)

22. Tiruvelliyankudi

23. Tiruvazhundur

24. Tiruchirupuliyur
25. Talaichchanga Naanmadiyam (Talaisangaadu)
26. Tiru Indhallur
Travel Base: Mayiladudurai, Chidambaram
27. Tirunangur (Tirukavallampadi)
28. Tirukazhicheerama Vinnagaram (Sirkazhi)
29. Tiru Arimeya Vinnagaram
30. Tiruvanpurushottamam
31. Tirusemponsei Koyil
32. Tiru Manimaada koyil
33. Tiru Vaikuntha Vinnagaram
34. Tiruvaali and Tirunagari
35. Tiru Devanaar Togai
36. Tiruttetriambalam
37. Tirumanikkoodam
38. Tiruvellakkulam
39. Tiruppaartanpalli
40. Tiruchitrakootam (Chidambaram)
Nadu Naattu Tirupathigal (2) Travel Base: Cuddalore
41. Tiruvahindrapuram
42. Tirukkovilur
Thondai Naattu Tirupathigal (22)
Travel Base: Kanchipuram
43. Tirukachechi – (Hasthigiri)
44. Ashtabhujakaram
45. Tiruttankaa - Tooppul
46. Tiruvellukai
47. Tiruneeragam
48. Tirupaadakam
49. Tirunilaathingal Tundam
50. Tiru Ooragam

51. Tiruvegka
52. Tirukkarakam
53. Tirukaarvanam
54. Tirukkalvanoor
55. Tiruppavalavannam
56. Parameswara Vinnagaram
57. Tiruputkuzhi
Travel Base: Chennai
58. Tirunindravur
59. Tiruvallur (Thiru Evvullur)
60. Tiruvallikkeni
61. Tiruneermalai
62. Tiruvidandai
63. Tirukadalmalai(Mahabalipuram)
64. Tirukkadigai (Sholangipuram)
Vada Naattu Tirupathigal (11) - Andhra Pradesh / UP / Gujarat / Nepal
65. Tiruayoddhi (Ayodhya - U.P.)
66. Tiru Naimisaranyam (U.P.)
67. Tiruppirudi (Nanda Prayag – U.P)
68. Tirukkandam (Deva Prayag – U.P)
69. Tiruvadariyasramam (Badrinath – U.P)
70. Tiruchalagramam (Salagramam- Nepal)
71. Tiruvadamadurai – (Mathura U.P.)
72. Tiruvaipadi (Gokulam - U.P.)
73. Tiru Dwarakai (Dwaraka - Gujarat)
74. Singavelkunram (Ahobilam - A.P.)
75. Tiruvenkatam (Tirumala/Tirupathi - A.P.)
Malai Naattu Tirupathigal (13)
Travel Base: Trivandrum, Kanyakumari
76. Tirunaavaya (Tirunaavai)
77. Tiruvithuvakodu

78. Tirukkakkarai (Tirukatkarai)
79. Tirumoozhikkalam
80. Tiruvallavazh (Thiruvalla)
81. Tirukodittanam
82. Tiruchengannur
83. Thiruppuliyur (Kuttanadu)
84. Thiruvaaranvilai (Aaramula)
85. Tiruvanvandur (Tiruvanvandoor)
86. Tiruvananthapuram
87. Tiruvattaaru
88. Thiruvanparisaram
Pandiya Naattu Tirupathigal (18)
Travel Base: Tirunelveli
89. Tirukkurungudi
90. Tiruchireevaramangai (Vanamamalai)
91. Tiru Vaikuntam (Srivaikuntam)
92. Tiruvaragunamangai (Nattham)
93. Tiruppulinkudi
94. Thirutholaivillimangalam (Irattai Tirupathi)
95. Tirukkulandai (Perunkulam)
96. Tirukkolor
97. Tirupperai
98. Tirukkurugur (Azhwar Tirunagari)
99. Tiruvilliputtur (Srivilliputhur)
Travel Base: Madurai
100. Tirutthangal
101. Tirukoodal
102. Tirumaaliruncholai
103. Tirumogur
104. Tirukkottiyur
105. Tirupullani

106. Tirumayam
Vinnulagam (Celestial) (2)
107. Tiruppaarkadal (Sheerasagaram)
108. Tiru Paramapadham (Vaikuntam)

The presiding deities in the reclining posture in some of the Divya Desams

"Ashtaavidha Sayana Divya Desam" are being addressed as under:

Vadapathra sayanam - Srivilliputtur

Veera Sayanam - Tiru Evvallur (Tiruvallur)

Thala sayanam - Tirukudalmallai (Mahabalipuram)

Uthaana Sayanam - Tirukudandai (kumbakonam)

Dharbha Sayanam - Tirupullani

Bhujanga Sayanam - Srirangam

Bhoga Sayanam - Tiruchitra koodam (Chidambaram)

Manikka Sayanam - Tiruneermalai

Besides the Divya Desams, there are also [Abhimana Desams](#) and [Purana Desams](#), which are held as sacred shrines for the Srivaishnavites.

Abhimana Desams:

<i>Presiding Deity</i>	<i>Shetram</i>
1. Sri Lakshmi Narasimhar	Singaperumal Koil (Near Chennai) Chennai – Chengelpet Highway
2. Sri Adhikesava Perumal	Sri Perumbuthur (Near Chennai) Chennai – Kanchipuram Highway
3. Sri Kamakostam	Kancheepuram Near Chennai

4. Sri Vaikuntavasa Perumal	Chennai - Koyambedu
5. Sri Jagannathan	Tirumazhisai (Near Chennai) Chennai – Tiruvallur Road
6. Sri Karunakaran	Madhurantakam Chennai – Tindivanam Road
7. Sri Prasanna Venkatesan	Thanthondri Malai Near Trichy
8. Sri Soundararaja Perumal	Perumpuliyur Near Kumbakonam
9. Sri Ranganathar	Tirumandangudi Near Kumbakonam
10. Sri Chakravarthi Tirumagan	Vaduvur Near Tanjavur
11. Sri Prasanna Venkatachopathy Perumal	Gunaseelam Near Trichy
12. Sri Narasimhar	Namakkal Trichy – Salem Highway
13. Sri Kolavamanar	Sikkal Near Nagapattinam
14. Sri Ranganathar	Adhirangam Near Vedaranyam
15. Veerananarayan Perumal	Kattu Mannargudi Near Chidambaram
16. Tilla Vilaaham	Near Pattukkotai
17. Sri Pandurangan	Tennangur Near Vandavashi
18. Kallavan	Pachai Vannan Kancheepuram
19. Sri Paanaga Narasimhar	Mangalagiri Near Vijayawada (AP)
20. Sri Ranganathar	Srirangapattinam Bangalore – Mysore Road
21. Sri Ranganathar	Sivasamuthiram Near Mysore (Karnataka)
22. Sri Nambi Narayanan	Tondanur (Melkot) Near Mysore (Karnataka)
23. Kunjaala Narasimhar	T Narasipur Near Mysore (Karnataka)
24. Sri Bala Krishnan	Udipi Near Mangalore (Karnataka)
25. Sri Guruvayurppan	Guruvayur Near Trichur (Kerala)
26. Sri Gangadharar	Gaya (Bihar)
27. Sri Vishnu	Prayag Haridwar (UP)

28. Pandu Kesavan	Haridwar (UP)
29. Sri Srinivasar	Kodikkarai Near Vedaranyam

Purana Desams:

1. Sri Vasudevar	Raja Mannargudi Near Tanjavur
2. Sri Bhuvarahan	Sri Mushnam Near Chidambaram
3. Sri Sethumadhavan	Sethu Karai Near Ramanathapuram
4. Sri Rama	Dhanuskoti (Now lost in the Ocean)
5. Sri Janardhana Perumal	Varkala Near Trivandrum (Kerala)
6. Sri Narayanan	Tirunarayanapuram (Melkot) Near Mysore
7. Sri Rama	Bhadrachalam Near Hyderabad (AP)
8. Sri Varaha Narasimhar	Simhachalam Near Vizag
9. Sri Jagannathar	Puri Near Bhvaneswar (Orissa)
10. Sri Paramapurushan	Pushkar Near Ajmir (Rajasthan)
11. Sri Pandurangan	Pandareepuram Near Kurduwadi (Maharastra)
12. Sri Krishna	Ujjain (MP)
13. Sri Kesavan	Kasi (Benaras) UP

14. Sri Vishnu	Prayag (Near Allahabad) UP
15. Sri paramapurushan	Jyoshi Mutt Near Haridwar
16. Sri Maya Bharadan	Haridwar
17. Sri Krishna	Kurushetram (Near Ambala)



KOYIL (Tiruvarangam/Srirangam)

Srirangam, the premier Vaishnava temple in South India is the first and foremost among the 108 Divya desams. All the Azhwars have sung in praise of the deity enshrined in this temple. In the Vaishnava parlance, the term "Koyil" signifies the Srirangam temple only. Located near Tiruchirappalli, on an island formed by the rivers Cauveri and Kolledam, stands the massive temple of Srirangam.

It has a main shrine for Lord Ranganatha, also called Nam Perumal, in a reclining posture on Adishesha. The Thayar is Ranganayaki with a shrine in the fourth prakaram. The Theertham is Chandra pushkarini and the Vimanam Pranavaakriti Vimanam. There are also shrines for Rama, Krishna, Nachiyar, Chakratalvar, Garuda, Hanuman, and Andal. In Srirangam there is the Dasavathara temple, the only one of its kind enshrining all the ten incarnations of Lord Vishnu.

According to the Sriranga Mahathmyam the glittering Sriranga Vimana sprang as a result of the tapas of Brahma in the depths of the Milky Ocean. It was borne by the celestial bird Garuda. Adisesha had spread his hood over it.

Brahma found Lord Vishnu resting on Adisesha, and was informed that He had come as Swayamvyakta - on his own as an idol. He would also appear likewise in seven other places on earth -- Srimushnam, Venkatadri, Saligram, Naimisaranya, Thotadri, Pushkar and Badri. Ranga Vimana is the first and the earliest of all these. Brahma carried the Vimana to Satyaloka and installed it on the banks of the river, Viraja. He appointed the Sun God to perform the daily worship. Responding to the prayers of the King of Ayodhya of Iswaku race (Surya Vamsam) Brahma permitted him to take the Vimanam to Ayodhya.

Thus, the Vimanam came to Ayodhya. After Ikshvaku, his descendants continued the service of worshipping the Lord. . Rama, himself an avatara of the Lord in the Ishwaku race, worshipped Ranganatha and thereafter Lord Ranganatha came to be known as "Periya Perumal". On his triumphant return from Sri Lanka and during his coronation, Rama gave the Vimana as a gift to Sri Vibheeshana for worship.

When Vibheeshana set out for Sri Lanka, He got down on the Kaveri banks to perform his mid-day prayers. He placed the Ranga Vimana at a place known as "Sesha Peetam" (Srirangam) near the Chandrapuskarani. Later when he tried to lift the Vimana, it would not move as it got stuck. When Vibheeshana was overcome with grief, the Lord appeared before him and consoled him saying that He had already decided to make this place His abode and Vibheeshana could come and worship him daily. It is said that even today Vibheeshana worships the Lord daily at midnight.

All the Azhwars except Madhura kavi Azhwar have composed pasurams in praise of the Lord in this kshetram. Vedanta Desika composed Paduka Sahasram (1008 slokas) in different metres.

Azhwar Mangalaasaasanam:

Periyaazhwar – 183, 189, 212, 245, 402-432

Aandal – 607-616

Kulasekhara Azhwar – 647-676, 728

Tirumazhisai Azhwar – 772, 800-806, 844, 870, 2384, 2411, 2417, 2441

Tondaradipodi Azhwar – 872-926

Tiruppan Azhwar – 927-936

Tirumangai Azhwar – 1019, 1213, 1378-1427, 1506, 1571, 1664, 1829, 1978, 2029, 2038, 2043, 2044, 2050, 2062, 2063, 2065, 2069, 2070, 2073-76, 2673 (71), 2674 (118)

Poygai Azhwar – 2087

Bhootathaazhwar – 2209, 2227, 2251, 2269

Peyazhwar – 2342, 2343

Nammaazhwar – 2505, 3348-3358 (pasuram numbers as found in Naalaayira Divya prabhandam)

It is significant that Ramanuja completely overhauled the administrative system in this temple and saw to it that great care was exercised in the matter of control of the temple affairs.

The physical body of Ramanuja, who lived for nearly 120 years, is still being preserved in a sitting posture in the sannidhi dedicated to him on the southwest corner on the fifth prakaram of the temple. Shrines for all the Azhwars and Acharyas are also found within the temple precincts.

Arayar Sevai one of the ancient arts of rendering and expressing Naalaayira Divya prabhandam, in a dance form originated at this kshetram under the auspices of Nadamuni. Arayar Sevai is also performed at Srivalliputtur, Azhwar Tirunagari, Tirukkurungudi, and Melkot.

This temple is enormous in size and is the largest temple complex with 156 acres in extent, surrounded by seven concentric walls (the outermost wall having a perimeter of over 3 kilometers) and 21 gopurams. It has seven Prakarams or Tiru Veedhis running around the sanctum. The total length of these seven walls is 32,592 feet, approximately around 9 Kms. There are magnificent towers in all Prakaras and the latest addition is the 236 feet high thirteen tiered Rajagopuram built at the southern rampart by the late 44th Jeeyar of Sri Ahobila Mutt.

Pilgrims from all over India visit this shrine, and there are festivals all through the year. Vaikunta Ekadasi during Margazhi and the Tirukalyana festival during Panguni attracts very large crowd.



TIRUKKOZHI (URAIYUR)

This Divya kshetram is situated in Uraiur, around 3 Kms from Trichy, and is easily accessible by road.

Uraiur was the ancient Chola Capital, and is the birthplace of Tiruppaan Azwar.

The presiding Deity is Azhagiya Manavaalan in the standing posture carrying Sanku and Chakra in His hands. Komalavalli Thayar is also in the same sanctum in the seated posture carrying a lotus on Her hands. The Theertham is Kalyaana Theertham and the Vimanam Kalyaana Vimanam. According to the legend a valiant rooster is believed to have warded off an elephant with it's beak and gained the name Tirukkozhi – Mookkeeswaram.

The Sthala puranam says that King Nandha Chola who was ruling the Chola Dynasty with Uraiur as his capital was an ardent devotee of Lord Ranganatha at Srirangam. He prayed to Lord Ranganatha to be blessed with a child. Once while hunting the King found a child on a lotus in a pond. He brought the child home and named her Komalavalli – the one that has come out of lotus. As she grew up she admired the beauty of Lord Ranganatha whenever she visited the Srirangam temple, and was expressing her desire to marry the Lord. One day the Lord appeared in the dream of the king and told him that the child is none but Mahalakshmi and asked the king to send Komalavalli to Srirangam to be married to Him. The king was delighted to find that his daughter is Mahalakshmi and Lord Ranganatha is going to be his son-in-law. Accordingly the king arranged for the marriage and Komalavalli, dressed as the bride, vanished as she entered the sanctum of Lord Rangantha. The king built a temple at Uraiur commemorating the marriage of Komalavalli and Ranganatha.

Kalyana Uthsavam is being celebrated on Panguni Pooram (March-April) when the Utsava Vigraham of Lord Ranganatha is brought to Tirukkozhi from the Srirangam temple. There is no Utsava Vigraham in this temple.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – Pasuram 1762

Kulasekhara Azhwar – Pasurm 667 (Pasuram numbers as found in Naalaayira Divya Prabhandam)

The temple has exquisitely carved sculptures and ornamented pillars and large mandapams.

There is a separate sannadhi for Tiruppaan Azhwar on the northern side of the temple tank



TIRUKKARAMBANUR – (Uttamar Koyil)

This Divya kshetram is located closer to Srirangam - 2 Kms and 7 Kms from Trichy, connected by road, as well by Uthamar Koil or Pichandar Koil Railway station.

This is a unique temple wherein shrines dedicated to Vishnu and His consort Lakshmi, Brahma and Saraswathi, Shiva and Parvathi – called Vadivudaiamman - are located. This temple is also known as Bhikshatanar koyil. It is believed that Tirumangai Azhwar lived here and supervised the renovation of Srirangam Ranganathar temple.

The presiding deity is Purushottaman and Thayar Poornavalli also called Poorva Devi. The Theertham is Karamba Theertham and the Vimanam Udyoga Vimanam.

The legend has it that the fifth head of Brahma which was pulled out by Shiva stuck to his palms, and only after receiving alms from Mahalakshmi it came out. Another legend has it that Vishnu took the form of a kadamba tree to which Brahma offered worship, offering water from his Kamandalam. It is also believed that Kadamba Muni offered worship to Lord Vishnu on the banks of the Kadamba theertham created by Brahma.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar - 1399 (Pasuram number as found in Naalaayira Divya Prabhandam)

Historical inscriptions pertaining to Chola and Pandya periods are found in this temple.

The annual Brahmotsavam for Purushottaman perumal is being conducted during the Tamil month Chittirai (April), and that of Siva during Vaikashi (May).

The Utsava Vigraha of Lord Ranganathar of Srirangam temple is brought to Kadamba Theertham during the Maasi festival.



TIRUVELLARAI

This Divya kshetram is located at a distance of 27 Kms from Trichy enroute to Turaiyur by road.

The presence of white rock hillocks close by, gives the name to this place as Swetagiri. This temple is also called Aadi Vellarai, as it is believed that this temple pre-dated Srirangam temple.

The presiding deity is Pundareekakshan in a standing posture with His consorts Shenpakavalli and Pankajavalli. There is also a separate shrine for Thayar. The Theertam is Divya Pushkarani and the Vimanam, Vimalakriti Vimanam.

Legend has it that Garudan and Markandeyan offered worship to the Lord.

Azhwar Mangalaasaasanam:

Periyaazhwar – 71, 192-201

Tirumangai Azhwar – 1368-77, 1851, 2673 (70), 2774 (117) (Pasuram numbers as found in Naalaayira Divya Prabhandham)

The main shrine has two entrances referred to as Uttarayana vaayil, mainly used from the Tamil month of Thai (January) to Aadi (July) and then on Dakshinayana vaayil. In

addition the temple has one more entrance referred to as “Naazhi Kettan Vaayil”, where it is believed that Mahalakshmi intercepted and questioned Lord Vishnu upon His returning home late, after His sojourn.

This is a vast temple and there are shrines for Sri Devi, Bhu Devi, Surya, Chandra and Adishesha in the sanctum. There are seven theerthams within the temple complex and it is believed that Ramanujacharya has lived here for some time. Manavalamamuni and Desikar have sung of this great shrine. Historical evidence, on the unfinished Raja gopuram located on the northern entrance, shows the contributions made by Hoyasala kings to this temple.



TIRUVANBIL

This Divya kshetram is located closer to Lalgudi from Trichy.

This Shetram is also called Tirumaalayanthurai, Mandookapuri and Bhramhapuri.

The presiding deity is Vadivazagiya Nambi in a reclining posture and the Thayar is Azagiyavalli. The Theertham is Mandookapushkarini and the Vimanam Taraka Vimanam. The Utsavar is called Sundararajan.

Legend has it that Brahma and Valmiki worshipped Lord Vishnu at this shetram. There is also another story that Mandooka Muni in his state of intense penance in underwater, failed to pay respects to sage Durvasa, who cursed Mandook Muni to take the form of a toad. Upon worshipping Lord Vishnu at this Shetram Manduka Muni was relieved of his curse and hence the temple tank is called Manduka Pushkarini.

Azhwar Mangalaasaasanam:

Tirumazhisai Azhwar – 2417 (Pasuram number as found in Naalaayira Divya Prabhandam)

The temple complex covers an area of about one acre and has a Rajagopuram, built by Chola kings. There are inscriptions that the Chola chief used to worship at this temple by placing his sword in front of the sanctum prior to his venturing out in battles.



TIRUPPER NAGAR (Koviladi Appakkudathaana)

This Divya kshetram is located closer to Trichy and about 10 kms from Lalgudi, by road. This place is also called Indragiri, Palaasavanam. This kshetram together with Srirangapatnam in Karnataka, Srirangam, Kumbakonam and Mayiladuthurai along the course of river Kaveri are called Pancharanga kshetrans.

This temple is situated on a small hillock, named Indragiri, and is easily accessible. The presiding deity is Appakkudathaana in a reclining posture holding a pot in one hand and the Thayar Indra Devi, also called Kamalavalli. The Theertham is Indra theertham and the Vimanam Indra Vimanam.

Legend has it that Lord Vishnu blessed Markandeya rishi and Uparisaravasar at this shetram. According to the sthala purna, the Pandyan king Uparisaravasar while hunting a rogue elephant by mistake killed a Brahmin performing tapas on the banks of the river. Repenting for his act, the king renounced his throne and wandered around, finally reaching Tirupper Nagar. One day Lord Siva appeared before the king and asked him to worship Lord Vishnu at this shetram to get rid of the Brahmahati dosham. There upon the king built a temple for Lord Vishnu and each day after worship offered food together with appam, and payasam, to the Brahmins who came to his house. One day Lord Vishnu came to the king's house disguised as a poor Brahmin and informed that he is tired and hungry and needed food. The king requested the Brahmin to wait till the other Brahmins also assembled. But He conveyed to the king that He is too hungry and cannot wait. There upon, the king agreed to serve Him food. But to the surprise of the king the

Brahmin ate all the food, and wanted some more. The king requested Him to take rest and went in to cook some more. At that time Markandeya rishi, who was informed by Siva to seek refuge in Lord Vishnu for longevity of life, was directed to the King's place to worship Lord Vishnu taking rest as an old Brahmin. Accordingly the rishi went to the king's house where he saw the old Brahmin lying on the couch holding an appa kudam in one hand. Markandeya approached the Brahmin and bowed 100 times. Lord Vishnu regaining His original form lifted his hand from the appa kudam and blessed Markandeya with longevity of life. He also blessed the king to get rid of the dosham.

We find the moolavar in the reclining posture in the temple holding appakudam and blessing Markandeya. Since Markandeya got his longevity of life the tank in this shetram is called Mruthyu vinasini Theertham. Appam is offered in this temple to the Lord, every night.

Azwhar Mangalaasaasanam:

Periyaazhwar – 173-205

Tirumangai Azhwar – 1428-37, 1851, 1857, 2048, 2050, 2059, 2060, 2070, 2673 (70), 2674 (118)

Tirumazhisai Azhwar – 2417

Nammaazhwar –3744-54 (pasuram numbers as in Naalaayira Divya Prabhandam)

It is believed that Nammaazwar attained moksham at this place and his last compositions were about this place and the Lord.

Inscriptions of service to this temple by Chola and Vijayanagara dynasties are found in the temple. Vaikunta Ekadasi and the annual Brahmotsavam during the Tamil month Panguni are being celebrated with “Aaru kaala poojai” being performed daily.



TIRUKKANDIYUR

This Divya kshetram is located around 2 Kms from Tiruvaiyaru. This place is also considered to be one of the Saptastanams of the Panchanadiswarar temples at Tiruvaiyaru. The moolavar is Hara saapa vimochana perumal also known as Brigunathar, in a standing posture. Thayar is Kamalavalli. The Utsavar is known as Kamalanathar. The Theertham is Kapalamoksha puskarani, and the Vimanam is Kamalaakrithi Vimanam. There is a separate sanctum for Thayar. There are also shrines for Narasimhar, Garudar and Andal

As in Tirukkarambanur the legend is that the fifth head of Brahma plucked out by Siva got stuck to his palms and it got unstuck only after Lord Vishnu and Mahalakshmi offered alms into the stuck head, and hence the moolavar is called Hara Sapa Vimochana Perumal.

Azhwar Managalaasaasanam:

Tirumangai Azhwar – 2050 (pasuram number as in Naalaayira Divya Prabhandam)

Across the temple is Tirukkandiyur Veeratta Sivasthalam where there are shrines for Brahma and Saraswati. The annual brahmotsavam is being celebrated in the Tamil month of Panguni.



TIRUKKODALLOOR (Aaduthuraipperumaal koil)

This Divya kshetram is located at a distance of 12 Kms from Tiruvaiyaru enroute to Kumbakonam, from Tanjavur by road.

The moolavar is called Vaiyamkaatha Perumaal or Jagatrakshakan in a standing posture. The Thayar is Padmasani also called Pushpavalli. The Theertham is Chakra Theertham and the Vimanam is Sutha satva Vimanam.

Legend goes that the Devas together with Nandaka Muni gathered at this kshetram to worship Lord Vishnu and hence gained the name Koodaloor – meaning meeting place.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1358–67 (pasuram numbers as in Naalaayira Divya prabhandam)

The original vigrahams in the temple were said to haven been washed away in the floods of kollidam river. Rani Mangammal recovered the idols, installed and renovated the temple.

Images of Rani Mangammal and her ministers are found carved on the pillars of the mandapam in the temple. The annual brahmotsavam is during the Tamil month of Vaikasi.



KAPISTHALAM

This Divya kshetram is located at about 3 Kms from Papanasam near Kumbakonam.

The moolavar is Gajendra Varadan also referred to as “Aatrangarai Kannan” is in a reclining posture and the Thayaar is Ramaamanivalli also called Potraamaraiyaal. The Theertham is Gajendra pushkarini and the Vimaanam is Gaganakruthi Vimaanam.

The legend is that while collecting lotus flowers for the Lord, Gajendra the king of elephants was caught by a crocodile. Lord Vishnu responded to the cry of Gajendra and saved him from the clutches of the crocodile

Vaali and Sugriva – the vaanara kings are believed to have worshipped at this shrine and hence the name Kapisthalam. This Divya desam is closely associated to Anjaneyar and Gajendran.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 2431 (pasuram number as in Naalaayira Divya Prabhandam)

Gajendra Moksham is enacted during the Tamil month Panguni. Vaikunta Ekadasi, Sri Rama Navami and Akshaya Thritiya are also celebrated in this temple on a grand scale.



TIRUPULLAMBOOTHANGUDI

This Divya kshetram is located 5 Kms from Swami Malai near Kumbakonam.

The moolavar Valvil Raman is in a reclining posture, called Bhujanga Sayanam and the Thayar Hemambujavalli - Potramaraiyal. The Theertham is Jatayu Theertham and the Vimanam Sobana Vimanam.

As per sthala puranam the temple is located at the spot where Lord Rama has rested after offering moksham to Jatayu. The idol of Sri Sita is not seen with the moolavar in the sanctum, as this temple represents the state where Ravana separated Lord Rama from Sri Sita. There is a separate shrine for Bhooma Devi. The Utsava vigraha has chaturbuja and Lord Rama gives darsan with sangu and chakram. Mandangudi, the birthplace of

Tondaradipodi Azhwar is about 2 Kms from this shetram. The Ahobila Mutt is administering this temple and there is a Brindavanam dedicated to the 19th Jeer Sri Maha desikan.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1348-57 (pasuram numbers as found in Naalaayira Divya prabhandam)

The annual Brahmotsavam is being celebrated during the Tamil month of Panguni.



TIRU AADANOOR

This Divya kshetram is located about 3 Kms by road from Swami Malai near Kumbakonam.

This place is also called Bhargava shetram.

The moolavar is Aandalakkumaiyan also called Aadanoorai Aandu Alakkum Aiyan in a reclining form. The Lord is seen with a Marakkal (measuring jar) as a pillow. On the left hand is an Olai (palm leaf) and Ezutthani (a writing implement). Figures of Tirumangai Azhwar and Kamadhenu are seen at the feet of the deity. The Thayar is Ranganaayaki. The Theertham is Surya Theertham and the Vimanam Pranava Vimanam. The sthala vriksham is Patali tree. There is a separate sanctum for Thayar.

Legend has it that Kamadhenu as well Agni the fire God worshipped Lord Vishnu at this shrine. The shetram is referred to as Aadi Rangeswaram in the Brahmaanda puraanam indicating that this shrine predates Srirangam temple.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 2674 (130) (pasuram number as in Naalaayira Divya Prabhandam)

Vaikunta Ekadasi is the major festival celebrated in this temple.



TIRU KUDANDAI (Kumbakonam)

This Divya kshetram Sarangapani Temple is located in Kumbakonam Town. This is one of the Pancharanga kshetrams. This is also called Bhaskara kshetram.

The presiding deity Aaravamudhan is in the reclining posture, called Udhana Sayanam, as it is believed that He got up at the request of Tirumazhisai Azhwar. Utsavar Sarangapani is depicted with the sarangam bow in His hand. The Thayar is Komalavalli. The Theertham is Hema pushkarini and the Vimanam Vaideeka Vimanam. This Vimanam is considered to be the offshoot of the Srirangam Pranava Vimanam. This temple is given the third place next to Srirangam and Tirupati.

The shrine is constructed in black granite stone in the form of a chariot with wheels drawn by horses and elephants. There are two entrances to the sanctum. One is kept open throughout Uttarayana period and the other during the Dakshinayana period.

The legend has it that Brighu maharshi entered Vaikuntam and not being welcomed by Lord Vishnu, out of arrogance kicked Him on His chest. Enraged by this Lakshmi left for the earth and settled down on the banks of Hemapushkarini. Brugu maharshi was reborn as Hema Rishi and offered penance. Lakshmi was reborn as his daughter in the lotus tank. Hema Rishi offered his daughter in marriage to Sarangapani.

There is a temple dedicated to Chakrapani with Ashtabhuja and He is considered to be the younger brother of Lord Aravamuda.

Azhwar Mangalaasaasanam:

Periyaazhwar – 173, 177, 188

Sri Andal – 628

Tirumazhisaiazhwar – 807 – 812, 2417

Tirumangai Azhwar: 949, 954, 991, 1078, 1202, 1205, 1394, 1526, 1538, 1570, 1606, 1732, 1759, 1853, 1949, 1975, 2010, 2037, 2045, 2068, 2070, 2080, 2672, 2673 (73), 2674 (114)

Bhootathaazhwar – 2251, 2278

Peyazhwar – 2311, 2343

Nammaazhwar – 3194-3204 (Pasuram Numbers as found in Naalaayira Divya prabhandam)

It is at this temple that Nadamuni was inspired to compile the works of Azhwars upon listening to the Tamil hymn “Aravamude” composed by Nammazhwar, and hence the name of Aravamuda Azhwan to the presiding deity.

Chola kings built the super structures of the huge gopuram – 140 feet high - that were completed by the Vijayanagara rulers. This temple has exquisite carvings and there are sculptures in the first tier of the gopuram, depicting the Bharata Natya karanas, as enunciated in the Natya Sastrams. The annual brahmotsavam is celebrated in the Tamil months of Thai and Chitirai, Vasanthotsavam in Vaigasi. There are colourful festive celebrations throughout the year such as Pavithrotsavam, Navarathri, Maasi Makham, and Dolotsavam in Margazhi. The grand float festival in the Hema Pushkarani is a must to be witnessed.



[TIRUVINNAGAR \(Uppiliappan Koil\)](#)

This Divya kshetram is located near Kumbakonam

The name Oppiliappan refers to the presiding deity who is considered comparable to none. Nammaazhwar refers to Him as Ponnappan, Maniappan, Muttappan, Ennappan, and Tiruvinnagarappan.

The moolavar Oppiliappan or Uppiliappan is in the standing posture resembling Venkatachalapathi of Tirupati. The Thayar is Bhumi Devi enshrined in the same sanctum. The Theertham is Ahoratra pushkarini and the Vimanam Vishnu Vimanam.

The legend has it that Bhudevi was reborn as the daughter of Markandeya Maharshi and one day Lord Vishnu disguised in the form of an old man sought her hand in marriage. To ward off the marriage the Maharshi informed the old man that his daughter is not well versed in house hold duties and she will even forget to season salt in the food she prepares. The old man revealed Himself and took Bhudevi as his wife. As per the wishes of the Lord the prasadam is prepared without salt and offered to the presiding deity till date. Thus the deity is also called Uppiliappan. (Uppillatha appan). It is believed that those who take salt or salted food inside the temple will go to hell. During the festival Perumal is always accompanied with Thayar when He is taken in procession outside the temple.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1448-77, 1855, 2080, 2673 (72), 2674 (113)

Peyaaazhwar – 2342, 2343

Nammaazhwar – 3249-59 (Pasuram numbers as found in the Naalaayira Divya Prabhandam)

The annual Brahmotsavam is being celebrated during the months of Panguni and Puratassi. The Vasanthotsavam is being celebrated in Vaigasi and Tirukalyana Utsavam in Aippisi.

Sravana nakshatram, in each month, is an important day in this temple



TIRUNARAIYUR (Nachiyaar Koyil)

This Divya kshetram is located in Tirunaraiyur en-route to Tiruvarur from Kumbakonam. Since importance is given to Nachiyaar in this temple, it is called Nachiyaar Koyil.

The moolavar here is Tirunaraiyur Nambi also known as Vasudevar depicted in the Kalyana kolam with Vanchulavalli Thayar in the sanctum. The Theertham is Manimuktha pushkarini and the Vimanam Srinivasa Hema Vimanam.

Legend has it that Lakshmi was born as Vanchulavalli at the foot of a Vanchula tree to Medhavi Munivar. Vishnu is believed to have manifested himself in the Pancha Vyuha forms and married Vanchulavalli. In the sanctum one finds the sculptures of the deities – Sankarshana in the east, Pradyumna in the south, Anirudha in the west, Purushottaman in the north and Vasudeva in the center. There is no separate shrine for Thayar. There are shrines for Yoga Narasimhar, Ramar, Hanuman and Chakrapani.

There is a special shrine dedicated to Kal Garudan. Garudan is seen with nine serpents and is believed to have the powers to remove the Navagraha Dosham. The speciality of the Kal Garudan is that the mount is said to increase exponentially in size as it is carried out of the sanctum with the Utsava moorthi seated on, and decrease the same way while being brought back inside the temple. It is found only 4 people are needed to carry it initially and as it is carried out of the temple, 64 people are required to carry it thereon. During the festival Nachiyaar leads the procession on Hamsa Vahanam.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar –1078,1329, 1470, 1478-1577, 1611, 1659, 1852, 2067, 2068, 2673 (71), 2674 (73, 133) (Pasuram numbers as found in the Naalaayiram Divya Prabhandam)

The Margazhi brahmhotsavam is of great significance here.



TIRUCHERAI

This Divya kshetram is 15 kms South of Kumbakonam, and 4 kms north of Kodavasal.

The Moolavar is Saranathan in a standing posture and the Thayar is known as Saranayaki. The Theertham is Sarapushkarni and the Vimanam Saravimanam.

As per the legend it is believed that Markandeya and Kaveri Amman meditated upon Lord Vishnu. It is also believed that Brahma made a clay pot to rescue and preserve the Vedas during pralaya, but none of the pots made by Brahma would last. There upon he was directed by Lord Vishnu to proceed to Tiruchera (Saarakshetram) and make a pot out of the clay on the banks of Kaveri, and thus the Vedas were protected in a pot made out of tough mud at this place.

On Thai poosam day the Lord is taken in procession on a temple car with five Thayars – Sri Devi, Bhoo Devi, Neela Devi, Maha Lakshmi and Saranayaki, and it is believed that a bath in the Sara Pushkarini and worship of the presiding deity will ward off all sins. It is also believed that Anjaneya blesses the devotees from the west end of the pushkarini and Ganesh from the Northeastern side.

Azhwar Mangalaasaasanam

Thirumangaiazhwar – 1578 – 87, 1853, 2673 (72), 2674 (115) (Pasuram numbers as found in the Naalaayira divyaprabhandam).

This temple has two prakarams and 90' high Rajagopuram. There are shrines for Rajagopalaswami with His consorts Rukmaini and Satyabhama.



TIRUKKANMANGAI (Krishnamangala Kshetram)

This Divya kshetram is located 6 kms West of Thiruvarur.

The moolavar here is Bhakthavatsala Perumal in a standing Posture and the Thayar is Abhishekavalli. The Theertham is Darshana Pushkarini and the vimanam Utpala vimanam.

The legend is that Lakshmi worshipped Vishnu here and hence it is called Lakshmi Vanam. It is believed that by residing in this kshetram for a day would enable one to be liberated of the cycle of births and deaths.

A large beehive is located in the sanctum of Abhishekavalli Thayar and it is believed that the Rishies in the form of bees offer worship to the deity. Worship is also offered by devotees to the beehives. Tirukkannamangai Aandaan, a disciple of Naadamuni merged, in this shetram with the image of the presiding deity in the form of a light

Azhwar Mangalaasaasanam

Tirumangaiazhar 1638 – 47, 1848, 2008, 2673 (71), 2674 (116) (Pasuram numbers as found in the Naalaayira Divyaprabhandam).

There is a beautiful sculpture of Lord Vishnu mounted on Garuda.



[TIRUKANNAPURAM](#)

This Divya kshetram is located 6 Kms from Nannilam closer to Tiruvarur.

This place is one of the Pancha Krishnaranya Shetrams (Others are Tirukannankudi, Tirukanna Mangai, Tirukannan Kavithalam and Tirukovilur)

The presiding deity is Neelamegha perumal also called Sowriraja Perumal in a standing posture, and the Thayar Kannapura Nayaki. The Theertham is Nityapushkarini and the Vimanam Uthbalavadaka Vimanam.

Legend has it that Uparisravas, a Fishermen King, performed the aswamedha sacrifice and begot a daughter named Padmini, whom he offered in marriage to Lord Vishnu at this shrine. It is believed that Neelamegha perumal vanquished a demon called Veekatakshan with his disc and hence the presiding deity is found with the prayoga chakram. It is also believed that the Lord in the sanctum miraculously showed a growth of hair in order to protect the words of a devout priest Rangabhatar and hence attained the name Sowrirajan.

Tirumangai Azhwar is believed to have been initiated at this temple. There is a shrine to Tirumangai Azhwar closer to the temple, and also a temple for Ramanujar.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1648, 1747, 2067, 2078, 2673 (72), 2674 (90, 133)

Periyaazhwar – 71

Sri Aandal – 535

Kulasekhara Azhwar – 719-729

Nammazhwar – 3656-3666 (Pasuram numbers as found in the Naalaayira Divyaprabhandam).

The Brahmotsavam is being celebrated in the month of Vaikasi and the Mahotsavam in the month of Maasi, when the Utsava vigraham of Sowrirajan mounted on Garuda is taken on procession, to the seashore where the fishermen join the celebrations. Pongal is being offered to the deity during the nightly worship, as it is believed that the Lord has accepted Pongal offered by one devotee Muniyadaraiyaar from outside the temple gate, at midnight, since the temple gate was closed.



TIRUKKANNANKUDI

This Divya kshetram is located near Nagapattinam, and is one of the five Krishnaranya shetrams.

The moolavar is Lokanathan or Shyamalameni perumal in a standing posture. The Thayar is Aravindavalli. The Utsava moorthi is called Damodara Narayanan depicted with his

left hand placed on His hip, and the Uthasava Thayar is called Lokanayaki. The Theertham is Sravana Pushkarini and the Vimanam is Utpala Vimanam.

The sthala puranam is that Brigu Maharshi, Gowtama rishi and Brahma worshipped Lord Vishnu at this shetram. It is also believed that Vashistar created an image of Krishna out of butter and meditated upon it. When Krishna appeared in front of Vashistar a group of rishis engaged in meditation under the Magizha tree reached Krishna along with Vashistar in devotion, as the “Paasa Kayiru”. Hence the name Tirukkannankudi. There is still the Magizha tree behind the sanctum, which is called “kaayaamagizh” – the flower of the tree that would not dry, or wither. Tirumangai Azhwar is believed to have stolen a golden Buddha image from a vihara at Naagapattinam for the purpose of building some portions of Srirangam temple and hid it at this temple. The sravana pushkarini is supposed to have eight sources of water from sacred rivers.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1748-57 (Pasuram numbers as found in the Naalaayira Divyaprabhandam).

The annual festival is in the Tamil month of Chittirai. On Maasi Makham the Utsavar is taken to the seashore on a grand procession.



TIRUNAAGAI (Nagapattinam)

This Divya kshetram is a beautiful temple located in Nagapattinam Town.

The presiding deity is Neelamegha perumal in a standing posture. There are also shrines for Govindaraja Perumal in sitting posture and Ranganathar in reclining posture. The Thayar is Soundaryavalli. The theertham is Sarapushkarini and the Vimanam Soundarya Vimanam. In this temple there is a rare image of Ashtabhuja Narasimhar with one hand blessing Prahlada with Abhaya hasta and the rest destroying Hiranyakasipu.

Sthala purana says that this temple has come into existence when the Lord gave darshan to Dhruva. In the Brahmaanda purana it is said that the local Princess due to a curse had a third breast, and she was informed that it would disappear upon her sighting her groom to be. The princess sighted Nagaraja offering prayers to Lord Vishnu at this place and was relieved of her curse. Lord Vishnu appeared before them in three different postures, - standing, sitting and reclining - as seen in the temple blessed them and celebrated their marriage. The sthala vriksham in this temple is a mango tree.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1758-1767 (pasuram number as found in Naalaayira Divya prabhandam)

The annual Brahmotsavam is celebrated during the month of Panguni. Vaikunta Ekadasi and Tiru Aadi pooram are the other festivals of importance.



TANJAI MAAMANIKKOYIL

This is actually a cluster of three temples, considered to be one Divya shetram, and are located 200 meters apart in the outskirts of Thanjavur

Tirumangaiazhwar, Bhootattazhwar and Nammazhwar, have sung of this temple. Nammazhwar refers to Manikkunram, while Bhootattazhwar refers to Thanjai. Tirumangaiazhwar refers to Thanjai Maamanaikkoyil, and Manikunram.

The first of the three temples is the Maamanikkoyil. The presiding deity is Neelamegapperumaal in a sitting posture, and his consort Senkamalavalli. The Theertham is Kannikapushkarini and the Vimanam is Sowndarya Vimanam. Parasara is said to have worshipped here. Also here are shrines to Lakshmi Narasimhar and Lakshmi Hayagrivar. There is also a beautiful image of Nartana Krishnar in this temple.

The second temple is Manikkunram. Manikkunrapperrumaal is enshrined here in a seated posture. His consort is Ambujavalli. The Theertham here is Srirama Theertham and the Vimanam Manikkoota Vimanam. Markandeya is believed to have worshipped here.

The third is Thanjaiyalinagar, enshrining Narasimhar seated and the Thayar is Thanjai Nayaki. The Theertham here is Surya Pushkarini, and the Vimanam Veda Sundara Vimanam. Markandeyar is believed to have worshipped here. The Utsavar in all of these temples is known as Narayanan.

Legend has it that Vishnu took the Narasimha Avataram to vanquish a demon, in the form of an elephant, called Tanjakan. Upon his request, Vishnu took abode in this stalam, which came to be known as Thanjavur.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 953, 1090, 1576

Bhoothathazhwar – 2251

Nammazhwar – 3139 (pasuram number as found in Naalaayira Divya prabhandam)

The Thanjavur palace administers these temples



TIRUNANDIPURA VINNAGARAM (Dhakshina Jagannatham)

This Divya kshetram is located in Nandipura Vinnagaram, close to Korukkai near Kumbakonam. This place is also called Dakshina Jagannatham.

The moolavar is Jagannathan or Vinnagaraperumal in a seated posture, and the Thayar is Shenbagavalli. The Theertham is Nanditheertha pushkarini and the Vimanam Mandaara Vimanam.

According to the sthala purana Nandi performed penance at this place to seek atonement for the fault of insulting the Dwarapalakas at Vaikuntam, and had the Darsan of Lord Vishnu. Tirumangai Azhwar calls it as “Nandi panisaida naga”. It is also believed that the moolavar was originally facing east and turned to west to see Sibi Chakravarthi sacrificing his life to save the life of a pigeon.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1438-47 (pasuram number as found in Naalaayira Divya prabhandam)



TIRUVELLIYANKUDI

This Divya kshetram is located 20 Kms from Kumbakonam enroute to Aaduthurai. This place is also called Bhargavapuram.

The moolavar Kolavilli Raman is in a reclining posture, called Bhujanga sayanam and the Thayar is Maragathavalli. The theertham is Sukra, Brahma, Parasurama and Indra Theertham and the Vimanam is Pushkala Varthaga Vimanam. The sthala vriksham is Kadhalai (Vazhai).

As Lord Sukran (Venus) performed penance at this shetram it is called Velliankudi. It is believed that Sukran, Brahma, Indra, Parasara, Markandeyan, Mayan and Bhoomi Devi have worshipped Lord Vishnu at this place. It is considered that visiting this shetram is equivalent to visiting all of the 108 Divya shetrams.

Legend also has it that Mayan meditated to Lord Vishnu and the Lord appeared with the conch and discus. He then requested the Lord to appear in the form of Rama. Thereon the Lord handed over His discus and conch to Garuda and took the form of Rama with the bow and arrow. Thus this place obtained the name Kolavilli Raman and one finds the vigraha of Garuda with discus and conch.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1338-47 (pasuram number as found in Naalaayira Divya prabhandam)



TIRUVAZHUNDUR

This Divya kshetram also known as Aamaruviyappan temple is located close to Mayiladuthurai, on the Kumbakonam road. This is one of the five sacred shrines dedicated to Krishna.

The moolavar is Devadirajan also called Aamaruviappan in a standing posture. The Thayar is Senkamalavalli, and the Theertham is Darshana Pushkarini and the Vimanam Garuda Vimanam.

Legend has it that Brahma caused the herds of cattle being grazed by Krishna disappear, upon which Krishna created another herd. Finding this Brahma apologized to Krishna and requested Him to take abode at Tiruvazhandur. It is also believed that Kaveri, Garuda, Agastya, Dharma and the King Uparisravas worshiped Vishnu. In the sanctum Pahlada is to the right of the moolavar and Garudan to His left. Kaveri is portrayed as worshipping the Lord.

This is the birthplace of Kamban, the author of Ramanaya in Tamil. The idols of Kamban and his wife are installed inside the temple. The chariot of the King by name Oordavaradan was stuck in the ground, at this kshetram and as such this place gained the name Terazhundur.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1588-1627, 1854, 2066-2077, 2673 (72), 2674 (123) (pasuram numbers as found in Naalaayira Divya prabhandam)

The annual festival is being celebrated during the month of Vaikasi. The Kamban festival is celebrated in the month of Panguni



TIRUCHIRUPULIYUR

This Divya kshetram is located closer to Mayiladuthurai on the way to Tiruvarur.

The moolavar is Salasayana perumal in the reclining posture and the Thayar is Thirumamagal Nachiyaar. The Utsavars are Kripasamudra perumal and Dayanayaki. The Theertham is Manasapushkarini or Ananthasaras and the Vimanam Nandhavarthanam Vimanam. The Moolavar image is the smallest of the images of Vishnu in a reclining posture. An interesting legend is that Tirumangai Azhwar was grieved to find the small size of the image and the Lord pacified him that he can find an imposing image in the sanctum of Tirukkannamangai.

The sthala purana says that once there was a fierce battle between Aadishesha and Garuda and Aadishesha took shelter at Lord Vishnu on the shore of the temple tank at this kshetram, upon which the Lord took Aadishesha as His seat or aasanam. It is believed that worshipping at this kshetram dispels blemishes of sarpa dosham.

There is an interesting story that Vyagrapadar, who obtained a boon from Siva to possess the legs, hands and eyes of a tiger, worshipped Lord Vishnu at this shetram and hence it gained the name Sirupuliyur. The idol of Vyagrapadar is found at the feet of the perumal.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1628-37 (pasuram numbers as found in Naalaayira Divya prabhandam)

The annual Brahmotsavam is being celebrated during the Tamil month of Vaikasi. The Manavaala Maamuni festival is conducted during Aippasi and Ananthaazhwar festival on suklapaksha ekadasi during the month of Maasi.



TALAICHCHANGA NAANMADIYAM (Talaisangadu)

This Divya kshetram is located in Talaichchangaadu village close to Aakkur near Sirkazhi, between Chidambaram and Mayiladuthurai.

The moolavar Naanmadiyapperumaal is in a standing posture and the Thayar is Talaichanga Nachiyar. The Theertham is Chandra pushkarini and the Vimanam Chandra Vimanam.

The legend is that Lord Vishnu was blessed with a conch – Talai Changu – upon worshipping Siva. A priceless conch adorns the image of the Lord in this shetram. It is also believed that Chandran, the moon God worshipped Lord Vishnu, and hence the pushkarini is called Chandra pushkarini. There is a very beautiful idol of Andal in this temple.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1736, 2674 (132) (pasuram numbers as found in Naalaayira Divya prabhandam)



TIRU INDHALLUR

This Divya kshetram is in Mayiladuthurai. The temple is one of the Pancharangams.

The moolavar here is Parimala Ranganathar also known as Maruviniya Maindan. It is an imposing 12 feet long image made of green stone in a reclining posture. The Thayar is Parimala Ranganayaki also called Pundareekavalli. The Theertham is Indupushkarini and the Vimanam Vedachakra Vimanam.

The legend has it that the demons Madhu and Kaitaba stole the Vedas and disappeared into the sea. Lord Vishnu in the form of Matsya Avatara restored the Vedas as well their fragrance. Hence the name Sugandharanyam and Parimala Ranganathar.

Legend also has that Chandra who was afflicted by a curse was cured of the same by worshipping the Lord at this kshetram.

There is an interesting story that river Cauvery is given in this shetram the status of Ganga. At Srirangam, She is being taken by the Lord as bed, as mother in Tirucheraï and above His head at this shetram, just as Ganga occupies the head of Siva. Cauvery and Ganga can be seen near the head and foot of the Lord in the sanctum.

While Srirangam is known as Aadhi Arangam, Tirukundanthai as Madhya Arangam, this Shetram is known as Andhiya Arangam. There are sannadhis for Santhana Gopalan, Yoga Narasimhar, Ramar, Anjaneyar, Surya and Chandran.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1328-1337, 2674 (126) (pasuram numbers as found in Naalaayira Divya prabhandam)

The Dwajasthamba mantapam and the Garuda mantapam have exquisitely carved pillars and images of Dasa avatarams. Worship to Santhana Gopalan in this temple will bless the couple to beget children.



TIRUNANGUR (Tirukkavalampadi)

This Divya kshetram is located at a distance of 10 Kms from Sirkhazi. This shrine is also known as Keezhchattanathapuram and Kannan Koyil.

The moolavar is Gopalakrishnan with His consorts Rukmini and Satyabhama portrayed in a standing posture, and holding a cow with a rope in his left hand. Thayar is Senkamala Naachiyaar also called Madavaral Mangai. There is no separate sanctum for Thayar. The Utsavar is called Rajagopalan. The Theertham is Tadamarppoikai and the Vimanam Swayambu Vimanam.

The sthala puranam is that Krishna went in search of the Parijatha flowers to please the desire of Satyabhama. After a long search He meditated on Siva, who revealed to Him

that the lake filled with Parijatha flowers are at this Shetram. With the presence of Rukmini and Satyabhama with the Lord at this shrine this is considered to be equivalent to Dwaraka.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1298-1307 (pasuram numbers as found in Naalaayira Divya prabhandam)

Located here is Tirukkuraiyalur the birthplace of Tiirumangai Azhwar. This kshetram is considered to be one of the 11 Divya desams associated with Tirumangai Azhwar. – (The others are Tiruvanpurushottaman, Arimeya Vinnagaram, Tiru Chemponsei koyil, Manimaadakkoyil, Vaikunta Vinnagaram, Tirudevanaar Togai, Tiruttetriambalam, Manikkottam, Tiruvellakkulam and Parthanpalli) After the new moon night during the Tamil month of Thai, utsava moorthis mounted on Garuda are being brought from all the 11 Divya desams to Tirunangur temple to give darsan to Tirumangai Azhwar seated on Hamsa vahanam. All the pasurams of Tirumangai azhwar dedicated to each of these 11 shetrams are recited. The Ekadasa Garuda sevai is one of the important festivals in this kshetram.



[TIRUKAZHICHEERAMA VINNAGARAM \(Sirkazhi\)](#)

This Divya kshetram is located in Sirkazhi town. The moolavar is Trivikraman seen measuring the three worlds – Ulagalanda perumal. The Thayar is Lokanayaki. The Theertham is sangu chakra pushkarini and the Vimanam is Pushkalavartha Vimanam.

The legend is that Lord Vishnu blessed Romesa Muni with a vision of Trivikrama with his left foot raised in the gesture of dominating the three worlds.

It is believed that Tirumangai Azhwar was conferred the title Nalukavai perumal on his winning the religious debate with Tirugnana Sambandar and obtaining a vel as prize.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1178-1187 (pasuram number as found in Naalaayira Divya prabhandam)



TIRU ARIMEYA VINNAGARAM

This Divya kshetram is located in Tirunangur 8 Kms east of Sirkazhi. This is one of the 11 Divya Desams of Tirumangai Azhwar.

The moolavar is Kudamaadukoothan in a seated posture and the Thayar Amritaghatavalli is housed in a separate sanctum. The Theertham is Amrita Theertham and the Vimanam Uchasruga Vimanam.

Legend has it that Lord Vishnu blessed Utanga Muni with the vision of Krishna at this shrine. It is also believed that Siva performed the Ekadasa Rudra Aswamedha yagnam to rid himself of the blemish of Brahmahati, and Lord Vishnu appeared before him with Sri Devi, Bhu Devi and Nila Devi at the end of the sacrifice. Upon the request of Siva Lord Vishnu took up 11 abodes here in Tiruanangur area – 11 Divya shetrams of Tirumangai Azhwar held in worship by Rudra.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1238-1247 (pasuram numbers as found in Naalaayira Divya prabhandam).

The Tirumangai Azhwar Mangalaasaasanam Utsavam in the Tamil month of Thai attracts large crowd of devotees.



TIRUVANPURUSHOTTAMAM

This Divya kshetram is located in Tirunangur 8 Kms from Sirkazhi.

The moolavar is Purushothaman in standing posture. The Thayar is Purushottama Nayaki enshrined in a separate sanctum. The Theertham is Tirupparkadal Theertham and the Vimanam Sanjeevivigraha Vimanam. The legend is that Upamanyu, son of Vyagrapada, as an infant was crying out of hunger and was fed with milk by Purushottama Nayaki. This temple is also one of the 11 Divya Desams of Tirumangai Azhwar.

Azhwar Mangalaasaasanam:

Thirumangai Azhwar - 1258-67 (pasuram numbers as found in Naalaayira Divya prabhandam).

The Tirumangai Azhwar Mangalaasaasanam utsavam in the Tamil month of Thai is a spectacular event.



TIRU SEMPONSEI KOYIL

This Divya kshetram is located in Tirunangur 8 Kms from Sirkazhi. This is one of the 11 Divya shetrams of Tirumangai Azhwar.

The moolavar is Perarulaalan in a standing posture, and the Thayar is Alli Maamalar Nachiyaar. The Theertham is Hema Pushkarini and the Vimanam Kanaka Vimanam.

As per the sthala purana it is said that Lord Rama on his return after vanquishing Ravana stayed at the hermitage of Dridanetramuni. As per the muni's advice Lord Rama made a cow of gold and donated it to a poor devotee. The devotee used the gold for the construction of the temple in this shetram, hence the name Sempon (pure gold) sei kovil.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1268-1277 (pasuram numbers as found in Naalaayira Divya prabhandam).

The Tirumangai Azhwar Mangalaasaasanam Uthsavam in the month of Thai is an important festival.



TIRU MANIMAADA KOYIL

This Divya kshetram is located in Tirunangur 8 Kms from Sirkazhi. This is one of the 11 Divya desams sung by Tirumangai Azhwar.

The moolavar is Narayanan also called Nandaivilakku Nara Narayanan, in a seated posture and the Thayar Pundareekavalli Thayar. The Theertham is Indra Pushkarini and the Vimanam Pranava Vimanam. The idol of Tirukkoshtiyur Nambi is installed in this temple.

The legend has it that Indra worshipped Lord Vishnu at this Shetram. It is also believed that Lord Badrinarayanar came down to bless Matanga Muni. Here again it is believed that Lord Vishnu appeared to Siva when he performed Ekadasa Rudra Aswamedha Yagnam. There are shrines for Tirumangai Azhwar and Tirukoshtiyur Nambi.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1218-27, 1850, 2674 (132) (pasuram numbers as found in Naalaayira Divya prabhandam).

Tirumangai Azhwar Mangalaasaasana Utsavam during the Tamil month of Thai is important.



TIRU VAIKUNTA VINNAGARAM

This Divya kshetram is located in Tirunangur 8 Kms from Sirkazhi. This is one of the 11 Divya desams sung by Tirumangai Azhwar. The moolavar here is Vaikuntanatha Perumaal in a seated posture. The Thayar is Vaikuntavalli. The Theertham is Lakshmi Pushkarini and the Vimanam Ananathasatyavarthaga Vimanam. This shetram is believed to be on par with Vaikuntam.

Legend has it that Uttanka Muni worshipped Lord Vishnu at this shetram. Lord Vishnu appeared before Siva when he performed Ekadasa Rudra Ashwamedha Yagam.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1228-37 (Pasuram numbers as found in Naalaayira Divya Prabhandam)

Tirumangai Azhwar Mangalaasaasanam Utsavam during the Tamil month of Thai is important.



TIRUVAALI and TIRUNAGARI

These two Divya kshetrams can be reached by road from Sirkazhi. Tiruvaali, at a distance of 10 Kms is the place where Tirumangai Azhwar's wife Kumudavalli was raised. Tirunagari 5 Kms from Tiruvaali enroute to Poomphuhar is the birthplace of Tirumangai Azhwar.

The moolavar at Tiruvaali is Lakshmi Narasimhar in a seated posture and the Thayar is Amrita Ghatavalli. The moolavar at Tirunagari is Vayalali Manavalan in a seated posture and the Thayar is Amritavalli. Two of the Narasimhar images worshipped by Tirumangai Azhwar located in this temple. The Theertham is Ilaakshani pushkarini and the Vimanam Ashtakshara Vimanam. These temples also form part of 11 Divya desams of Tirumangai Azhwar.

Legend has it that Tirumangai Azhwar was a dacoit king and once he tried to rob the jewels of Perumal and Thayar, who were in Kalyana kolam. When he touched Perumal he was transformed and initiated into the religious way, and from then on he started composing and singing verses in praise of the Lord. His pasurams constitute a sizeable portion of the Naalaaraiya Divya Prabhandam. Tirumangai Azhwar's transformation is enacted during the Vedupari Utsavam in this temple.

Tirunagari temple built on an elevation is also called the Pancha Narasimha shetram.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1078, 1188 -1217, 1329, 1519, 1733, 1735, 1850, 2014, 2027,
2063, 2673 (71), 2674 (115)

Kulasekhara Azhwar - 725 (pasuram numbers as found in Naalaayira Divya prabhandam)

Tirumangai Azhwar's Mangalaasaasana Utsavam is celebrated in a grand scale.



TIRU DEVANAAR TOGAI

This Divya kshetram is located 6 Kms from Sirkazhi This is one of the 11 Tirumangai Azhwar divya desams.

The moolavar here is Deivanayakan, also called Madhava Perumaal in a standing posture flanked by Sri Devi and Bhoodevi. The Theertham is Sobhanapushkarini and the Vimanam Sobhana Vimanam.

The legend has it that a congregation of Devas assembled at this shrine and worshipped Lord Vishnu. Hence it is called Devanaar togai. It is also believed that Vashistar Muni worshiped the Lord at this shetram.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1248-57. (pasuram numbers as found in Naalaayira Divya prabhandam)

Tirumangai Azhwar Mangalaasaasana Utsavam in the Tamil month of Thai is a spectacular event, and Ekadasa Garuda Sevai attracts a large number of pilgrims.



TIRUTTETRIAMBALAM

This Divya kshetram is located closer to Tirunangur and 8 Kms by road from Sirkazhi. This is one of the 11 Tirumangai Azhwar Divya desams.

The moolavar is Senkanmaal also known as Pallikondan in a reclining posture and the Thayar is Senkamalavalli enshrined in a separate shrine. The Theertham is Surya pushkarini and the Vimanam Veda Vimanam.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1278-87 (pasuram numbers as found in Naalaayira Divya prabhandam).

The Tirumangai Azhwar Mangalaasaasana Utsavam is the important festival.



TIRUMANIKOODAM

This Divya kshetram is located closer to Tirunangur, 8 Kms from Sirkazhi. This is also one of the 11 Tirumangai Azhwar Divya shetrams.

The moolavar is Varadaraja Perumal also known as Manikooda Nayakan in a standing posture. Thayar is Tirumaamagal Nachiyar (Sri devi) with Bhoodevi in the same sanctum. The Theertham is Chandrapushkarini and the Vimanam Kanaga Vimanam.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1288-97 (pasuram numbers as found in Naalaayaira Divya prabhandam).

Tirumangai Azhwar Mangalaasaasana Utsavam during the Tamil month of Thai is an important festival.



TIRUVELLAKKULAM

This Divya kshetram is located 11 Kms by road from Sirkazhi, and one of the 11 Divya desams associated with Tirumangai Azhwar.

The moolavar is Srinivasan also known as Annan Perumal in a standing posture. The Thayar is Alarmelmangai. The Theertham is Tiruvellakkulam and the Vimanam Tatvatyodaka Vimanam. There are shrines for Nammazhwar, Manavala Maamuni and Kumudavalli wife of Tirumangai Azhwar.

The legend has it that Swetan the son of King Dundumaaran was saved, by the presiding deity, from the clutches of death upon meditating Mruthyunjaya mantram under a vilvamaram on the banks of the pushkarini.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1308-17 (pasuram numbers as found in Naalaayira Divya prabhandam).

Tirumangai Azhwar Mangalaasaasana Utasavam is the important festival.



TIRUPAARTANPALLI

This Divya desam is located at a distance of 10 Kms from Sirkazhi and is one of the 11 Tirunangur Divya desams associated with Tirumangai Azhwar.

The moolavar is Taamaraiyaal Kelvan also called Parthasarathy in a standing posture and the Thayar Tamarainayaki. The Theertham is Sanga Saras and the Vimanam Narayana Vimanam. There is an Utsava moorthi of Ramar called Kolavalli Raman with Sankhu, Chakra, bow and arrow.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1318-27 (pasuram number as found in Naalaayira Divya prabhandam). Tirumangai Azhwar Mangalaasaasana Utsavam is the important festival



TIRUCHITRAKODAM (Chidambaram)

This Divya kshetram is the shrine to Govindaraja perumal located in Sri Nataraja temple, in Chidambaram. The vast Nataraja temple complex is referred to as Kovil by the saivites, as the Srirangam temple by the Vaishnavites.

The moolavar is Govindaraja perumal in a reclining posture and the Thayar Pundarikavalli Thayar. The Theertham is Pundarika pushkarini and the Vimanam Satvika Vimanam.

According to the sthala purana Nataraja and his consort Thillai Amman pleased the Lord, at the request of Patanjali (an incarnation of Adishesha) and Vyagrapadar (the sage with tiger claws), with Ananda Thandava Nritya when they came to worship Him with Thillai Moovayiravar (3000 devotees). Hence the name Thillai nagar. All the Gods and devas are believed to have assembled here to witness the cosmic dance.

It is believed that Bharatha has established the Bharata Natya sashtra at this shetram. Chidambara rahasyam is kept in the sanctum of Nataraja sannadhi.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1158-1177, 2674 (124)

Kulasekhara Azhwar – 741-751 (pasuram numbers as found in Naalaayira Divya prabhandam)

Kattumannar kovil, the avathara sthalam of Nathamunigal is close to this place.



TIRUVAHINDRAPURAM

This Divya kshetram is located 5 Kms closer to Cuddalore town.

The moolavar is Devanathan in a standing posture and the Thayar is Hemambujavalli also known as Vaikuntanayaki. The Utsavar is called Moovaragiya Oruvan – a manifestation of Brahma, Vishnu and Siva. The Theertham is Seshatheertham created by Adishesha and Vajra Theertham by Garuda. The Vimanam is Suddhasatva Vimanam.

The Aushadagiri hillock adjacent to the temple has the shrine for Hayagriva – the embodiment of knowledge and learning. Vedantha Desikar is believed to have worshipped Garuda and obtained the image of Hayagriva, which is installed in this temple.

The legend has it that Adishesha the serpent mount of Lord Vishnu created this shrine. The place where Vedantha Desikar lived is preserved as “Desikan Tiru Maaligai”.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1148-57 (pasuram numbers as found in Naalaayira Divya prabhandam)

The annual Brahmotsavam is celebrated in the Tamil month Chittirai. Maasi Makham and the birth of Desikar during Purattasi are celebrated in a grand scale.



TIRUKKOVILUR

This Divya kshetram is located closer to Tiruvannamalai. This is one of the panchakrishna shetrams. The others are Tirukkannankudi, Kapisthalam, Tiru Kannapuram and Tiru Kannmangai.

The moolavar is an imposing image of Ulagalanda Perumal or Trivikramar with His foot raised. The Thayar is Poonkoval Nachiyar. The Theertham is Krishna Theertham and the Vimanam Sreekara Vimanam.

The legend has it that Mrikandu Maharshi worshipped Vishnu at this shetram as Trivikrama. It is also believed that the Mudal Azhwars – Poigai, Bootham and Peyazhwar – took shelter in the hermitage of Mrikandu Munivar on a stormy night. They felt the presence of one more person and found the Lord with Lakshmi and composed their first three Tiruvandadis in praise of Him.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar _ 1078, 1138-47, 1569, 1641, 2057, 2058, 2068, 2673 (69), 2674 (122)

Poigai Azhwar – 2158, 2167

Bhootath Azhwar – 2251 (pasuram numbers as found in Naalaayira Divya prabhandam)

The annual festival is being celebrated during the Tamil month Panguni. Manavala Mamuni Utsavam is held in Aaippisi. Rajendra deva Chola rebuilt this temple with granite stones during the 11th century.



TIRUKKACHCHI (Hastigiri)

This Divya kshetram is located in Vishnu Kanchi – Kancheepuram. This is one of the celebrated Vaishnava Divya Desams. The first prakaram of the temple is on the Hastigiri hill. In Vishnu Kanchi there are other shrines Ashtabhuyakaram, Tiruttanka, Tiruvelukkai, and Tiruvegkaa. In Shiva Kanchi there are Tiru Oorakam, Tiru Neeragam, Tiruppaatakam, Nilaattingal Tundam, Tirukkaragam, Tirukkaarvaanam, Tirukkalvanur, Tiruppavalavannam and Parameswara Vinnagarm shrines.

The moolavar is Varadaraja Perumal also known as Devarajan in a standing posture. Perundevi Thayar is housed in a separate temple within the complex. The Theertham is Vegavathi Theertham and the Vimanam Punyakoti Vimanam.

The legend has it that Brahma worshipped Lord Vishnu in this shetram in Krita yuga, Gajendra in Treta yuga, Bruhaspathi in Dwapara yuga and Adisesha in Kali yuga. It is also believed that Airavatam, Indra's elephant, in the form of a hill bears the image of Lord Vishnu. The original image of Varadaraja perumal (Attigiri Varadan) made from Attimaram (fig), is kept inside the pushkarini in the temple and brought out once in 40 years for worship for 10 days.

Azhwar mangalaasaasanam:

Tirumangai Azhwar – 1541, 2050, 2060, 2066

Bhootathazhwar – 2276, 2277

Peyazhwar – 2307 (pasuram numbers as found in Naalaayira Divya prabhandam)

The annual Brahmotsavam is celebrated in the Tamil month of Vaikasi, and the Garuda Sevai and Rathotsavam draws thousands of pilgrims. Adhyayana Utsavam is celebrated during Margazhi.

This temple has rich collection of architecture in several mandapams and particular mention is to be made of the stone chains in the hundred-pillar mandapam. This temple occupies an area of 20 acres with several mandapams and was patronized by the Chola and Vijayanagara kings.



ASHTABHUJAKARAM

This Divya kshetram is located in the temple town of Kanchipuram

The moolavar is Aadikesava perumal also called Gajendravaradan in a standing posture, with eight hands holding eight weapons and hence the name Ashtabhujakaram. The Thayar is Alarmelmangai. The Theertham is Gajendra pushkarini and the Vimanam Gaganakriti Vimanam.

The legend has it that upon the request of Brahma Lord Vishnu with His eight different weapons warded off the intruders of the yagna. It is also associated with Gajendra Moksham, and Peyaazhwar was blessed with a vision of Gajendra Moksham at this shrine. Even today it is seen, Siva guarding the yagna sala in the form of Sarabesan.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1118-27, 2674 (128)

Peyaazhwar – 2380 (pasuram numbers as found in Naalaayira Divya prabhandam).

Gajendra moksham festival is being celebrated in the Tamil month of Aadi.



TIRUTTANKAA – (Tooppul)

This Divya kshetram is located in the temple town of Kanchipuram.

The moolvar is Deepaprakasar also known as Vilakkoli perumaal in the standing posture. Thayar is Maragathavalli, and Theertham Saraswathi Theertham and the Vimanam Sreekara Vimanam.

The legend is that the demons in an attempt to disturb the yagna conducted by Brahma darkened the world. Responding to Brahma's prayers Lord Vishnu is said to have manifested Himself as bright light to enable the yagna to be continued unimpeded. Hence the deity is called Deepaprakasar.

This is the avatara sthala of Swamin Vedantha Desikar and there is a shrine of Desikar with Lakshmi Hayagrivar.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1849, 2065 (pasuram numbers as found in Naalaayira Divya prabhandam).

Vaikunta Ekadasi is celebrated in this kshetram.



TIRUVELUKKAI

This Divya kshetram is located in the temple town of Kanchipuram.

The moolavar is Azhagiyasingar – Narasimhar, also called Mukunda nayakar in a standing posture. The Thayar is Amruthavalli also called Velukkaivalli, and the Theertham Kanaka Saras and the Vimanam Kanaka Vimanam.

It is believed that Lord Narasimha at the Hastishaila caves in the Attigiri sanctum hill, manifested himself yet again as Narasimhar and chased away the demons from the vicinity and stayed at this shetram as Yoga Narasimhar. Since the Lord stayed at this place at His pleasure (Vel means desire), this place is called Velukkai.

Azhwar mangalaasaasanam:

Tirumangai Azhwar – 2674 (127)

Peyaazhwar – 2307, 2315, 2343 (pasuram numbers as found in Naalaayira Divya prabhandam)

The annual festival is being celebrated in the Tamil month of Margazhi.



TIRU NEERAGAM

This Divya kshetram is represented by a small shrine in the northern prakaram of Ulagalantha Perumal temple in the temple town of Kanchipuram.

The moolavar is Jagadeeswarar. Though there is no moolavar vigraham and it is not known of the exact location of the old temple and the moolavar vigraham, there is an Utasava vigraham. The Thayar is Nilamangaivalli. The Theertham is Akroora Theertham and the Vimanam Jagadeeswara Vimanam.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 2059 (pasuram number as found in Naalaayira Divya prabhandam).



TIRUPPAADAKAM

This Divya kshetram is located in the temple town of Kanchipuram.

The moolavar is Pandava Dhootaperumaal, an imposing 28 feet image, in a seated form. Thayars Rukmani and Satyabhama are also enshrined. The Theertham is Mathsya Theertham and the Vimanam Bathra Vimanam.

As per the sthala purana Vaisampayana was narrating Bhagavatham to Janamejayan, and was referring to Lord Krishna's visit to Hasthinapuram as Pandava's Dhoota (Ambassador). Desiring to have the Vishwaroopa darsana they performed Ashwamedhayagam at Kanchi. On completion of the yagam the Lord gave darshan as Pandava Dhoota. There are shrines for Ramanuja and Manavaala Maamuni.

Azhwar Mangalaasaasanam:

Tirumazhisaiazhwar – 814, 815

Tirumangai Azhwar – 1541, 2674 (427)

Bhootathazhwar – 2275

Peyazhwar – 2311 (pasuram numbers as found in Naalaayira Divya prabhandam)



TIRUNILAATTINGAL TUNDAM

This Divya kshetram is a small shrine within the inner prakaram of Sri Ekambareswarar temple in Kanchipuram.

The moolavar is Nilaattingal Tundattan also called Chandra chooda Perumal in a standing posture. The Thayar is Nilaattingal Tundattaayar. The Theertham is Chandra pushkarini and the Vimanam Purushasookta Vimanam.

According to the sthala purana, Shiva tested Parvathi's commitment in performing Tapas by setting fire to the mango tree under which she was seated. Parvathi prayed to her brother Lord Vishnu, who caused waves of nectar to cool down the scorching rays. Lord Vishnu as Vamana continues to stay at this shetram at the request of Parvati. It is also believed that at the request of Lord Vishnu the moon adorning Shiva alleviated the discomfort of heat that emanated during the churning of the milky ocean. Hence the name, Nilaa-tingal tundattan.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 2059 (pasuram number as found in the Naalaayira Divya prabhandam)



TIRU OORAGAM

This Divya kshetram is in the temple town of Kanchipuram. It is also called Ulagalanda perumal koyil.

The moolavar is Trivikrama called Ulagalanda perumal and the Thayar Amudhavalli Nachiyar. The Theertham is Naga Theertham and the Vimanam Sarasreekara Vimanam.

According to the sthala purana Bali chakravarthy could not have the darsan of the Lord during Trivikrama Avatharam, as he was under Lord's foot. According to the request of King Bali Lord Vishnu appeared as Trivikrama at this shetram. The presiding deity is 35 feet high and 24 feet wide. It is also believed that Lord Vishnu is said to have manifested Himself as Adishesha in a small shrine at Oorakam.

Azhwar Mangalaasaasanam:

Tirumazhisaiazhwar – 814, 815

Tirumangai Azhwar – 2059, 2064, 2673 (70), 2674 (128) (pasuram numbers as found in Naalaayira Divya prabhandam)



TIRUVEGKA

This Divya kshetram is located in the temple town of Kanchipuram, closer to Varadaraja perumal temple.

The presiding deity is Yatotkaari perumal, also known as Sonnavannam Seida perumal in a reclining posture. (It is an unique posture, of the head to the devotees' right unlike in other shetrams). The Thayar is Komalavalli Thayar and Saraswathi is also seen in the sanctum. The Theertham is Poikai pushkarini and the Vimanam Veda saara Vimanam.

According to the sthala purana the Devas surrendered to the Lord when Vegavathi (Saraswathi river) was forced by Asuras to flood and destroy the yagna of Brahma. Responding to their prayers the Lord lay in the way forming a dam and helped Brahma to complete the yagna. Hence this place gained the name Vegavati anai, which in due course changed to Vegka.

Legend has it that Poikai Azhwar was discovered on a lotus flower in the Poikai pushkarini. It is also believed that Kanikannan, a disciple of Tirumazhisai azhwar was banished from the kingdom by the then ruler of the place. When Tirumazhisai azhwar also accompanied his disciple the Lord joined them. Later when the king revoked the order, at the request of Tirumazhisai azhwar the Lord returned to His original shrine. Hence the Lord is called Sonnavannam seidha perumal as He acted as per the request of the Azhwar.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1854, 2059, 2064, 2065, 2673 (70), 2674 (127)

Tirumazhisai azhwar – 814, 815, 2417

Poigaiazhwar – 2158

Peyaazhwar – 2307, 2343, 2345, 2357

Nammaazhwar – 2503 (pasuram numbers as found in Naalaayira Divya prabhandam)

Reference to this shrine is found in the Tamil sangam works such as Tolkappiam and Silappadikaaram. Vaikunta Ekadasi and Poikaiazhwar's birthday is celebrated during Aippisi.



TIRUKKARAKAM

This Divya kshetram is in the prakaram of Ulagalanda perumal temple in Kanchipuram.

The Utsava murthy is Karunakara Perumal. The Thayar is Padmamani Thayar. Details of the original temple, sthala vriksham and pushkarini are not available, excepting from the pasuram of Tirumangai Azhwar, where in it is mentioned that the moolavar is in a standing posture. The Theertham is Akraya Theertham and the Vimanam Vamana Vimanam.

Azhwar mangalaasaasanam:

Tirumangai Azhwar – 2059 (pasuram number as found in Naalaayira Divya prabhandam)

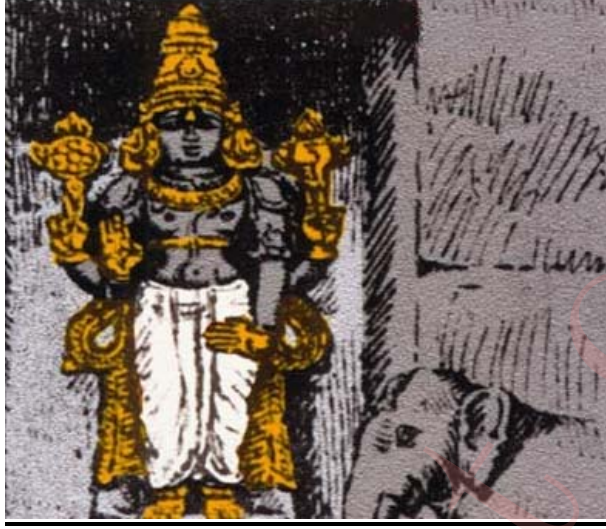


TIRUKAARVANAM

The Divya kshetram is located in the prakaram of Ulagalanda perumal temple in Kanchipuram. Details regarding the original temple, sthala vriksham and pushkarani are not available excepting from the pasuram of Tirumangai Azhwar. It is found that the moolavar is Kalvar in a standing posture and the Thayar Kamalavalli also called Taamaraiyaal. The Theertham is Gowrithadakam and the Vimanam Pushkala Vimanam. The Utsava murthi is found at this kshetram.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 2059 (pasuram number as found in Naalaayira Divya prabhandam)



TIRUKKALVANOOR

This Divya kshetram is located within the Kamakshi Amman temple in Kanchipuram

The moolavar is Aadi Varaha perumal in standing posture and the Thayar Anjilaivalli Nachiyar. The Theertham is Nitya pushkarini and the Vimanam Vamana Vimanam.

The legend has it that Parvati standing on one foot meditated upon Siva under a mango tree to be united with him in marriage. She sought the blessings of her brother Lord Vishnu and her prayers were answered. There is another story that Parvati sighted Lord Vishnu overhearing the conversation between her and Lakshmi, upon which she addressed Him as Kalvan.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 2059 (pasuram number as found in Naalaayira Divya prabhandam)



TIRUPPAVALAVANNAM

This Divya kshetram is located in the temple town of Kanchipuram. There are two shrines of Pachai Vanna perumal and Pavala Vanna perumal, and both these shrines are considered as one Divya kshetram.

The moolavar Pavalavannan is in a standing posture and Pachaivannan in a seated posture on Adisehsa, also called Paramapada Nathan. The Thayar is Pavalavalli and the Theertham Chakratheertham and the Vimanam Pravaala Vimanam.

The legend has it that Brigu Maharshi worshipped at this shrine and had pratyasha sevai.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 2060 (pasuram number as found in Naalaayira Divya prabhandam)

Vaikunta Ekadasi and Pavithrothsavam in the Tamil month of Panguni are important festivals.



PARAMESWARA VINNAGARAM

This Divya kshetram is located in the temple town of Kanchipuram. This is called Vaikunta Natha perumal temple.

The moolavar is Vaikunta Nathan and the Thayar Vaikuntavalli. The Theertham is Iyramada Theertham and the Vimanam Mukunda Vimanam.

The legend has it that the Dwarapalakas of vaikuntam were reborn as Pallava and Villava and they performed Ashwamedha yagna at this shrine and the Lord gave them darsan as Paramapada Nathan. The Vimanam in this temple has three tiers. In the first tier the Lord gives darsan in the sitting posture, in the middle tier as Ranganatha in the reclining posture, with Sri Devi and Bhoodevi, and in the top tier He is in the standing posture.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1128-37 (pasuram numbers as found in Naalaayira Divya prabhandam)



TIRUPPUTKUZHI

This Divya kshetram is located 11 Kms from Kancheepuram on the Katpadi road.

The moolavar is Vijayaraghava perumal in a seated posture and the Tayar is Maragathavalli in a separate sanctum. The Theertham is Jatayu Theertham and the Vimanam Vijayakoti Vimanam.

The legend has it that Rama estranged from Sita performed the last rites to Jatayu, who succumbed to the wounds inflicted by Ravana, by offering tarpana at this place and hence the name Tiru pul kuzhi. The moolavar is found having Jatayu on his lap and interestingly Sri Devi and Bhodevi are found in the interchanged position in the sanctum.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1115, 2674 (117) (pasuram numbers as found in Naalaayira Divya prabhandam)

On New moon day there is congregation of pilgrims at the jatayu Teertham to perform rites to their departed souls. In this temple barren women receive the prasadam of roasted lentils soaked in water. While taken home, it is believed, that if the lentils sprout they will beget children.



TIRUNINDRAVUR

This Divya kshetram is located 25 Kms from Chennai on Chennai Tiruvalloor railroad.

The moolavar is Bhakthavatsala perumal in a standing posture and the Thayar Sudhavalli Tayar also called Ennaipetra Tayar. The Theertham is Varuna pushkarini and the Vimanam Uthbala Vimanam. There is a shrine to Rama on the banks of Varuna pushkarini tank.

The legend has it that Varuna – Samudraraja – worshipped Lord Vishu at this shetram. It is also believed that the Lord visiting this shetram followed by Lakshmi, made it His home and hence the name Triu Ninravoor.

It is said that Tirumangai Azhwar after worshipping at this shrine left without singing a pasuram. The Lord followed him to Mamallapuram where he sang the pasuram referring to this kshetram.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1089, 1642 (pasuram numbers as found in Naalaayira Divya prabhandam). Brahmotsavam and Pavitrotsavam are conducted in this temple.



TIRU EVVULLUR (Tiruvallur)

This Divya kshetram is located at Tuiruvallur on Chennai Arkonam railroad.

The moolavar is Veeraraghava perumal in a reclining posture with His right hand blessing the devotees, and the Thayar Kanakavalli Thayar enshrined in a separate sanctum. The Theertham is Hritabhanasini pushkarini and the Vimanam Vijayakoti Vimanam.

The legend has it that Lord Vishnu revealed the Vedas to Brahma at this kshetram. It is also believed that the Lord in the guise of an old man requested Salihotra Munivar for food and later posing the question for shelter at which place –Evvul (hence the name Tiru Evvullur). Upon being pointed to his hut by the Munivar the Lord took shelter covering Him with the bark of trees found nearby. The next morning the Munivar realized that the guest was none other than the Lord and prayed to Him to stay at this shetram and bless him. Thus the moolavar is decorated with a bark like vastram.

The temple is under the administration of the Ahobila Mutt and there are shrines for Aandal, Nammaazhwar, Ramanujar and Vedantha desikar. There is a separate shrine for Lakshmi Narasimhar. The presiding deity is supposed to cure all diseases and is called Vaidya Veeraraghavan

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1058-67, 2674 (116)

Tirumazhisaiazhwar – 2417 (pasuram numbers as found in Naalaayira Divaya prabhandam).

New moon day is considered to be auspicious to worship at this kshetram.



TIRUVALLIKENI

This Divya kshetram is located in the city of Chennai in Tiruvallikkeni. The moolavar is Parthasarathy also called Venkatakrisnanan in a standing posture and the Thayar is Vedhavalli Thayar. The Theertham is Kairavinisaras also called Allikkeni. The Vimanam is Anantha Vimanam.

The alli flowers in the temple tank lend the name Allikkeni. In the main sanctum besides the moolavar there are also vigrahas of Rukmini, Balarama, Satyaki, Anirudha and Pradhyumna. This particular shetram is the only one, which depicts the images of the family of Lord Krishna in the sanctum. The Utsava vigraha of Parthasarathy bears scars supposed to be from the arrows of Bheeshma, while he acted as the charioteer to Arjuna, in the Mahabharata war. There are separate shrines for Ranganatha, Vedavalli, Narasimhar, Varadarajar and Andal.

As per sthala purana Tiruvengadamudayan promised Sumathirajan to give darsan as Parthasarathy and had the vigraha installed by Atreya maharshi at this shrine.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1068-77

Peyaaazhwar – 2297

Tirumazhisaiazhwar – 2416 (pasuram numbers as found in Naalaayira Divya prabhandam).

Vaikunta Ekadasi and the Brahmotsavam during the Tamil month Chittirai draw a very large crowd of pilgrims.



TIRUNEERMALAI

This Divya kshetram is located in the outskirts of Chennai near Pallavaram.

This kshetram has three shrines for Ranganatha, Trivikrama and Narasimha on the top of a small hillock and a shrine for Lord Rama at the base.

The moolavar in the temple at the base is called Neervannan in a standing posture. Since the shrine together with the hill was surrounded by water during the visit of Tirumangai Azhwar, it gained the name Tiruneermalai. The Thayar is Animamalarmangai. The Theertham is Manikarnika Thatakam and the Vimanam Toyagiri Vimanam.

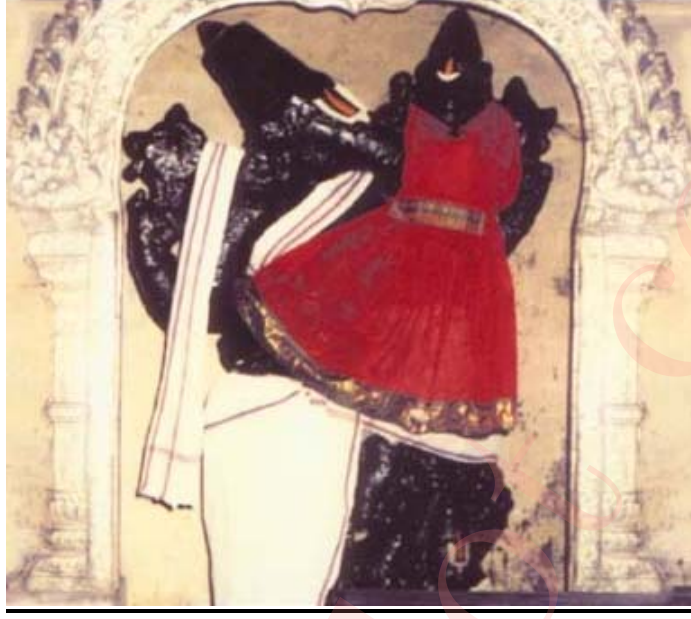
It is believed that Valmiki worshipped the three forms of Vishnu on the top of the hill and while worshipping at the base temple he found Ranganatha and Ranganayaki giving darsan to him as Rama and Sita. Adishesha, Sanku and Chakra appeared as Lakshmana, Bharatha and sathrugna and Garuda as Hanuman.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1078-87, 1115, 1521, 1554, 1660, 1765, 1848, 2069, 2763 (73), 2674 (130)

Bhoothatahazhwar – 2227 (pasuram numbers as found in Naalaayiram Divya prabhandam).

Panguni Utthiram is an important festival.



TIRUVIDANDAI

This Divya kshetram is located 40 Kms from Chennai on the road to Mahabalipuram. This place is also called Sripuri and Varahapuri.

The moolavar is Lakshmi Varaha perumal also called Nitya Kalyana perumal in a standing posture. The Thayar is Komalavalli Nachiyar in a separate sanctum. The Theertham is Kalyana Theertham and the Vimanam Kalyana Vimanam.

The legend has it that the sage Gavala Maharshi had 360 daughters and offered all of them to the Lord. The Lord accepted them and made them into one maiden and kept her on His lap. The Lord married one maiden a day and married all the 360 daughters of the Maharshi in a year and gained the name Nitya kalyana perumal. Since the Lord has His consort to His left side the shetram is also called Edavendai.

Markandeya and Mahabali have worshipped at this kshetram.

Azhwar mangalaasaasanam:

Tirumangai Azhwar – 1021, 1108 -1117, 2673 (73), 2674 (119) (pasuram numbers as found in Naalaayira Divya prabhandam).

The Brahmotsavam is in the Tamil month of Chittirai and Garuda sevai is held in the Tamil months of Aani, Aadi, Thai and Masi.



TIRUKADALMALLAI (Maha Balipuram)

This Divya kshetram is located in the village of Mahabalipuram. The moolavar is Stalasayana perumal in a reclining posture and the Thayar Nilamangai Thayar. The Theertham is Pundarika puskarini and the Vimanam Gaganakriti Vimanam.

According to the sthala purana Pundareeka Maharshi desirous of worshipping Lord Vishnu with lotus flowers, proceeded eastward and was trying to drain the waters of the ocean to make his way. The Lord came in the guise of an old man and asked for some food. The Maharishi went to fetch him some food, and when he returned he found Lord Vishnu adorning Himself with the flowers and giving darsan as Ananthasayanam. Hence this place gained the name Sthalasayanam.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1088-1107, 1195, 1551, 2050, 2060, 2673 (73), 2674 (120)

Bhoothatazhwar – 2251 (pasuram numbers as found in Naalaayira Divya prabhandam).

Maasi Makham festival is an important event.



TIRUKKADIGAI (Sholingapuram)

This Divya desam is located on Chennai Katpadi railroad closer to Arkonam. Can also be reached by road from Tiruttani. Sholingapuram gained its name as a Chola king found a lingam at this place.

There are three shrines one at the foot of the hill, another on a small hillock, and one on a steep hill. The moolavar in the base temple is Bhakthavatsala perumal and the Thayar Amritavalli. The theertham is Amritha Theertham and the Vimanam Simhagoshtakriti Vimanam.

It is believed that worship at this shetram for one “kadigai” – 24 minutes – gives salvation. The legend has it that Vishwamitra is supposed to have obtained the title Brahmarishi when he worshipped Lord Narasimha at this shetram for one kadigai.

The temple on the hillock has a shrine for Yoga Anjaneya with four arms holding sanku and chakra. On the Hill temple is Yoga Narasimhar in a seated posture and there is a separate shrine for Thayar.

Azhwar mangalaasaasanam:

Tirumangai Azhwar – 1731, 1736, 2673 (73)

Peyazhwar – 2342 (pasuram numbers as found in Naalaayira Divya prabhandam).

Pilgrims flock to this temple during the Tamil month of Karthigai, and in particular to get themselves warded off the effect of evil spirits.



AYODHYA (Tiruayodhi)

This Divya kshetram is 5 Kms from Faizlabhad Railway station on the Mughalsarai Lucknow route in Uttar Pradesh.

Tiru Ayodhi is the first among the seven Mukthi kshetrams. The moolavar is Lord Rama also called Chakravarthi Tirumagan in a seated posture. The Thayar is Sita and the Theertham is Sarayu Nadhi and the Vimanam Pushkala Vimanam.

The legend has it that Lord Vishnu took out Ayodhya, part of Vaikuntam and presented it to Manu the eldest son of Brahma, who brought it to Bhooloka and placed it on the banks of Sarayu River. The original temples, on which Azhwars have composed Divya prabhandam, were destroyed by invaders, and now there are shrines for Ranganathar and Rama in the Ammaji Temple on the banks of the river Sarayu.

Azhwar Mangalaasaasanam:

Periyazhwar – 312, 314, 316, 321, 325, 399

Kulasekharaazhwar – 724, 725, 741, 748

Thondaradipodiazhwar – 920

Tirumangai Azhwar – 1875

Nammaazhar – 3381 (pasuram numbers as found in Naalaayira Divya prabhandam)



TIRU NAIMISARANYAM

This Divya kshetram is located 60 Kms from Lucknow between Sitapur and Khairatabad.

The moolavar is Devarajan also called Sri Hari and the Thayar Sri Harilakshmi. The Theertham is Chakra Theertham and the Vimanam Sri Hari Vimanam.

As per the sthala purana Vishnu is considered to be the Aranya swaroopi – the forest of Naimisaranyam. The entire forest is believed to have been the abode of 60000 sages. The varaha purana says that Lord Vishnu threw His chakra and the entire army of Danavas, the demon king was destroyed at this place in one “nimisha”, hence the name Naimisharanya. Rama is supposed to have taken bath in the Hatyaharaana Theertham here, to purify himself of the sin of having killed Ravana. The main temple here is of Lalitha Devi, and there is a large congregation of pilgrims on New moon days.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 998-1007 (pasuram numbers as found in Naalaayira Divya prabhandam)



TIRUPPIRUDI (Joshimath / Nanda Prayag)

This Divya kshetram is in the Himalayas at 6200 feet height, enroute to Badrinath from Rishikesh.

There is a shrine at Joshimath, for Lord Narasimhar and Vasudeva built by Adi Sankara. The moolavar is Paramapurushan and the Thayar Parimalavalli. The Theertham is Indra Theertham and the Vimanam Govardhana Vimanam. Tirumangai Azhwar refers to Vishnu at this shrine as Rama, Krishna and Paraman reclining on the thousand-headed serpent.

The shrine at Nandaprayag has the idol of Gopala.

During the winter months the Utsava vigraha of Badrinarayana is brought to this temple and worshipped in the sanctum.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 958-967 (pasuram numbers as found in Naalaayira Divya prabhandam)

Adi Sankara established his first mutt at a place 15 Kms from here and also authored Sri Sankara Bhasyam at this place.



DEVAPRAYAG (Tirukkandam)

This Divya kshetram is located at a height of 1700 feet on the Himalayas at a distance of 70 Kms from Rishikesh on the way to Badrinath, where the Rivers Alakananda and Bhagirathi merge to form Ganga.

The moolavar is Neelameghaperumal and the Thayar Pundareegavalli Thayar. The Theertham is Mangala Theertham and the Vimanam Mangala Vimanam. This temple is also called Raghunathji temple, and the Lord enshrined in this temple is considered to be the same as in Mathura, Salagramam, Dwaraka, Ayodhya and Sri Vaikuntam. There are also shrines for Hanuman, Badrinath, Kaala Bhairava and Shiva. Brahma and Dasaratha are believed to have worshipped at this shrine.

Azhwar Mangalaasaasanam:

Periyaazhwar –391-401 (pasuram numbers as found in Naalaayira Divya prabhandam).

This shrine is said to have been built by Adi Sankara.



BADRINATH (Tiruvadariyaashramam)

This Divya kshetram is located at a height of 10500 feet on the Himalayan Mountains, and can be reached by road from Haridwar. One passes through Pancha Prayags en-route.

– Dev Prayag (Confluence of Bhagirathi and Alakananda)

Rudra Prayag (Confluence of Alakananda and Mandakini)

Karna Prayag (Confluence of Alakananda and Pindari River)

Nanda Prayag (Confluence of Alakananda and Nandakini)

Vishnu Prayag (Confluence of Vishnu Ganga and Dhauliganga)

The moolavar is Badrinarayanan, carved out of Salagramam by Viswakarma, installed under the Badari tree flanked by Kubera and Garudan. The Thayar is Aravindavalli and has a sanctum in the prakaram. The Theertham is Taptakundam and the Vimanam is Taptakanchana Vimanam

There are five shrines for Lord Vishnu called Pancha Badri. Vishal Badri (Badrnath Temple), Yogadhyana Badri (where the Lord is in a meditative posture), Bhavishya Badri (Badri of the future), Vridha Badri (the original shrine where Vishwakarma carved the idol), Adi Badri (Installed by Adi Sankaracharya)

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 968-87, 2673 (74)

Periyaazhwar – 399 (pasuram numbers as found in Naalaayira Divya prabhandam)

Hot water springs are found close to the temple. Pilgrims perform remembrance rites to the departed elders at Brahma Kapalam on the banks of Ganga. There are shrines for Lakshmi Narasimhar, Ramanujar and Vedantha Desikar.



SALAGRAMAM(Tiruchalagramam)

This Divya kshetram, called Mukthinath, is in the Himalayan range in Nepal. It is located around 200 Kms from Katmandu. One has to trek around 5 hours from Beni.

The moolavar in Mukthinath Temple is Sri Murthi and the Thayar Sri Devi. The Theertham is Chakra Theertham and the Vimanam Kanaka Vimanam.

Though there is no specific agreement about the exact location of the Divya shetram, it is believed that some claim Mukthinath is Salagramam and others the banks of Gandaki River enroute to Mukthinath from Katmandu. The Salagramam stones held in worship by Srivaishnavas are found in this part of Nepal. Periyazhwar refers to Krishna as “Salagramam Udaiya Nambi”.

Azhwar Mangalaasaasanam:

Periyazhwar – 206, 399

Tirumangai Azhwar – 988-97 (pasuram numbers as found in Naalaayira Divya prabhandam)

Indians do not need a visa but should carry an identity card – passport/Driving License/Ration card issued in India. The best season to visit is March-April.



MATHURA (Tiru Vadamadurai)

This Divya kshetram is in Mathura in Uttar Pradesh. This is one of the holiest pilgrim centers in India. Mathura is on the banks of the River Yamuna.

The legend has it that Sathrugna the brother of Lord Rama after vanquishing the demon king Lavanasura built this city of Mathura. The Govardhanagiri hill is close by and the famous Brindavan, where Krishna performed Raas Lila, is at 10 Kms away.

The main temple is Rangamandir. The moolavar is Govardhanesan also called Balakrishnan. The Thayar is Satyabhama Nachiyar. The Theertham is Yamuna Nadi and the Vimanam Govardhana Vimanam. There are more than thousand temples and 35 ghats in this shetram. The Govindadev temple and Sri Krishnaji temple, Githa Mandir are a must to visit.

Azhwar Mangalaasaasanam:

Periyaazhwar – 16, 277, 264-74, 341, 399, 430

Andaal – 478, 538, 539, 560, 569, 617, 624, 634, 637-46

Tondaradipodiaazhwar – 916

Tirumangai Azhwar – 1512, 1527, 1833, 2673 (74)

Nammaazhwar – 3439, 3499, 3559-66 (pasuram numbers as found in Naalaayira Divya prabhandam)

Sri Ramanuja sampradaya, Nimbarka Vaishnava sampradaya, Madhva sampradaya, Vallabha and Chaitanya traditions are being practiced in this kshetram.



TIRUVAIPADI (Gokulam)

This Divya kshetram is located around 12 kms from Mathura. Gokulam is associated with the childhood of Krishna.

The original temple as sung by Azhwars does not exist now. The temple presumably built later, on the banks of Yamuna River, has the moolavar Nava Mohana Krishna, with Yashoda and Balarama in the sanctum. The Thayar is Rukmini, Satyabhama. The Theertham is Yamuna Nadhi and the Vimanam Hemakooda Vimanam.

The legend has many stories of the childhood of Krishna at this place.

Azhwaar Mangalaasaasanam:

Periyaazhwar – 14, 16, 132, 145, 231, 235, 237, 239, 263, 281

Andaal – 474, 618, 630, 636, 638

Tirumangai Azhwar – 1021, 1392, 1435, 1993 - 95, 2673 (28) (pasuram numbers as found in Naallayira Divya prabhandam).

The pasuram of Sri Andaal, in Tiruppavai, refers to “Aaippadi”



DWARAKA (Tiru Dwarakai)

This Divya kshetram is located in the Kathiawar peninsula of Gujarat. Dwaraka is associated with the legends of Sri Krishna.

The moolavar is Dwarakadeesan also known as Kalyana Narayanan and the Thayar Kalyana Nachiyar, Rukmini. The Theertham is Gomathi Nadhi also called Samudra sangamam and the Vimanam Hemakoota Vimanam.

Legend has it that Krishna built this city with the aid of Viswakarma. The Dwarakadeesh temple built by Sambha the grand son of Krishna, has five-storied tower and pilgrims enter through the Swarga Dwara and exit through Moksha Dwara.

Pilgrims take dip in the sea called Sangamam, where the Gomati River merges the sea. Bet-Dwaraka is a small island, where Kuchela lived and also where Krishna is supposed to have killed the demon Sankhasura. There are shrines for Rukmini, Trivikrama, Devaki, Jambavati and Lakshmi Narayanan.

Azhwar Mangalaasaasanam:

Periaazhwar – 333, 398, 399, 415, 472

Andaal – 507, 541, 594, 625

Tondaradipodi azhwar – 916

Tirumangai Azhwar – 1504, 1524

Tirumazhisai azhwar – 2452

Nammaazhwar – 3144 (pasuram numbers as found in Naalaayira Divya prabhandam)

Archaeological excavations reveal the existence of the earlier city submerged in the sea.



AHOBILAM (Singavel Kunram)

This Divya kshetram is located near Arlagadda in Nandyal District of Andhra Pradesh. There are buses from Arlagadda to Ahobilam. The moolavar in the Main temple is Narasimhar also called Prahladavaradan, is in a seated form. The Thayar is Amritavalli. The Theertham is Indra Theertham and the Vimanam Guhai Vimanam.

The legend has it that Garuda desirous of seeing Lord Vishnu as Narasimha avatara, meditated Him and the Lord manifested Himself as nine forms of Narasimha. Besides the shrine for Lakshmi Narasimhar at the base temple, there are nine temples on the adjoining Nellimala hills, and almost all of them are to be trekked, and some of them arduous to reach. They are Varaha Narasimhar, Malola Narasimhar, Yogananda Narasimhar, Pavana Narasimhar, Karaancha Narasimhar, Chakra Vada Narasimhar, Bhargava Narasimhar, Jwala Narasimhar and Ahobila Narasimhar. There is a pillar near Jwala Narasimhar shrine from which Lord Narasimha is believed to have emanated and killed Hiranyakasipu. The Ahobhila Narasimhar temple has now a motorable road.

Mahalakshmi is believed to have reincarnated into the family of the tribal as Chenchu Lakshmi, and Married Narasimha who was hovering around the hills after killing Hiranyakasipu. The Nellimala hills are personified as Adishesha with his head at Tirumala, middle at Ahobilam and the tail at Srisailam.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1008-17 (pasuram numbers as found in Naalaayira Divya prabhandam).

The annual festival is during the Tamil month of Maasi. The local tribals celebrate the marriage of Chenchulakshmi and Narasimhar.



TIRUVENKATAM (Tirumala/Tirupati)

Located on the range of the Eastern Ghats, called the Seven Hills, Tirumala is a pilgrim center of great significance and is visited daily by thousands of pilgrims, throughout the year. It is an ancient temple and its glory has been sung by Azhwars.

Claimed to be the richest temple in India, this temple attracts pilgrims from all over the country and pilgrims stand in line for several hours to obtain the glimpse of the presiding deity for a few seconds. Tirupati town is in Andhrapradesh, and is around 200 Kms from Chennai. A well-maintained ghat road as well neatly laid steps to the hill can reach the Tirumala hill temple located at 15 Kms.

Tiruvenkatam Divyadesam constitutes three temples - the hill temple at Tirumala for Srinivasa, the Govindaraja temple at Tirupati and the temple at Tiruchanur, 3 Kms from Tirupati, for Goddess Padmavathi.

The moolavar in the hill temple is Srinivasa also called Venkateswara, Balaji, in a standing posture while the utsavar is Kalya Venkateswarar with Sri Devi and Bhoo Devi. There is no shrine for Thayar in the hill temple. The Tiruchanur temple enshrines Goddess Padmavathi with Utsava Vighraha of Srinivasa. The Govindaraja perumal, considered to be the brother of Srinivasa, is in a reclining posture in the temple at Tirupati and there is also a sannadhi for Pundarikavalli Thayar. The Theertham is Seshachala Theertham and the Vimanam Ananda Nilaya Vimanam.

According to the Varaha purana, Adi Varaha manifested Himself on the western bank of Swami Pushkarini, while Vishnu in the form of Venkateswara came to reside on the southern bank of the Pushkarini.

The legend has it that Rangadasa a staunch devotee of Vishnu after bathing in the swami Pushkarini found the lotus-eyed and blue-bodied Vishnu underneath a tree. The wonderful sight astounded Rangadasa and since Vishnu was exposed to sun, wind, and rain and was only protected by the extended wings of Garuda, he raised a rough wall of stones around the deity and started worshipping the Lord everyday with flowers. The Lord appreciated Rangadasa's devoted service and blessed that he would be reborn as an affluent ruler of a province and continue to serve the Lord.

Rangadasa was reborn as Tondaman, the son of the royal couple, Suvira and Nandini. One day on a hunting expedition on the Tirumala Hills, Tondaman with the help of a forester saw Lord Vishnu under a tree. In accordance with the directions given by Adi Varaha to a forester, Tondaman constructed a Gopuram and Prakaram and arranged for the regular worship of the Lord. Since the Lord was happy to see the temple being constructed the Vimanam is called Ananda Vimanam.

The stala purana also mentions that Kasyapa Maharishi once began a sacrifice on the banks of the river Ganges. Sage Narada who attended the sacrifice asked the Rishis why they were performing the sacrifice and who among the Trimurthis would be pleased by this sacrifice. Unable to respond to Narada's query the Rishis approached Sage Brigu to find the answer. With a view to reach a solution after directly ascertaining the reality, Sage Brigu first went to Satyaloka, the abode of Brahma. At Satyaloka he found Brahma attended upon by Saraswati, was reciting the four Vedas in praise of Lord Vishnu and did not take notice of Brigu offering obeisance. Concluding that Lord Branhma was unfit for worship, Brigu went to Kailasa the abode of Siva. He found Siva spending his time

pleasantly in the company of Parvathi without noticing the presence of Brigu. Enraged he left for Vaikuntam. At Vaikuntam Lord Vishnu was reposing on Adishesha with Mahalakshmi attending on Him. Finding that Sriman Narayana also did not notice him, the sage was infuriated and kicked the Lord on His chest, the place where Lakshmi normally dwells. At once the Lord hastened to apologise to the angry sage and pressed his feet to allay the pain caused to his leg. In doing so the Lord also removed the third eye in the foot of the sage, which gave the power to Brigu to defy the Devas. Pleased with the act of Lord Vishnu the sage decided that Lord Vishnu was the most supreme of the Trimurthis and conveyed this to the Rishis.

In the meantime, Sri Mahalakshmi left Vaikuntam being upset and angered by the action of her Lord in apologizing to Brighu who committed an offence. After the departure of Lakshmi, a forlorn Lord Vishnu also left Vaikuntam and took abode in an anthill under a tree beside the Pushkarini on the Venkata Hills. Taking pity on the Lord, Brahma and Siva decided to assume the forms of a cow and its calf to serve Him. The king of the Chola dynasty bought the cow and its calf and sent them daily along with the herd of cattle to the Venkata Hills for grazing. Discovering the Lord in the anthill, the cow provided its milk and thus fed the Lord regularly. Meanwhile to find the reason for the lack of milk from this cow, the cowherd one day followed the cow and hid himself behind a bush and was amazed to find the cow emptying her udder over the anthill. Incensed over the conduct of the cow he aimed a blow with an axe on the head of the cow. However the Lord rose from the anthill and while saving the cow received a cut on his chin. When the cowherd saw the Lord bleed at the blow of his axe he fell down and died of shock. The king coming to know of this incident was wondering how it all happened and came to the anthill to checkup personally. The Lord appeared before the king and cursed that he would turn an asura because of the fault of his servant. The king pleaded innocence and the Lord blessed him saying that the curse would end when the Lord was adorned with a crown. Thereafter, the Lord decided to stay in varaha shetra requesting Sri Varahaswami to grant Him a site to stay.

Later Akasaraja came to rule over Tondamandalam. Since he had no heirs, he performed a sacrifice. As part of the sacrifice while ploughing the field his plough turned up a lotus on the ground. On examining the lotus the king found a female child in it. He carried the child to the palace and named her Padmavathi. As she grew up, the King was officiated by Brahma that she be given in marriage to Venkateswara. Accordingly Akasaraja solemnised the marriage. Kubera lent money to the Lord to meet the marriage expense. The king presented a crown to the Lord, and even today the crown adorned by the deity is called Akasaraja kireetam. At the request of Akasaraja the Lord agreed to stay at this shetram, and ordained that a pilgrimage to His shrine would not be completed unless it is preceded by a bath in the Pushkarini followed by the darsan of Sri Varahaswami. The two huge lamps that are found glowing now in the sanctum are believed to have been lit by Brahma.

Azhwar Mangalaasaasanam:

Periyaazhwar – 56, 104, 180, 184, 207, 247, 463

Andaal – 504, 506, 535, 546, 577-586, 601, 604

Kulasekhara Azhwar – 677-87

Tirumazhisai Azhwar – 799, 811, 832, 2415, 2420,-29, 2471

Tiruppan Azhwar – 927, 929

Tirumangai Azhwar – 1018-57, 1275, 1312, 1371, 1388, 1404, 1518, 1572, 1640, 1660, 1811, 1836, 1849, 1946, 1978, 2001, 2038, 2059, 2060, 2067, 2673 (69), 2674 (6, 124)

Poygai Azhwar – 2107, 2118-21, 2149, 2157, 2158, 2163, 2180

Bhoothathazhwar – 2206, 2209, 2214, 2226, 2227, 2234, 2235, 2253, 2256

Peyaaazhwar – 2295, 2307, 2311, 2313, 2320, 2321, 2326, 2339, 2342-2344, 2349-54, 2356, 2370

Nammaazhwar – 2485, 2487, 2492, 2508, 2527, 2537, 2544, 2558, 2754, 2848, 2849, 2862, 2919-29, 2948, 2985, 3061, 3283-92, 3326-36, 3458, 3586, 3716, 3740 (Pasuram numbers as found in Naalaayira Divya prabhandam)

To worship the deity in this temple Sri Ramanuja climbed the hills on his knees for fear of desecrating the holy hills with his feet. Sri Ramanuja prescribed the elaborate rituals and the mode of worship in this temple, which are being followed even today.

There is festival every day, and several Kalyana Utsavams are being conducted each day. The annual Brahmotsavam is being conducted during the Tamil month Purattasi. The Utsavam is said to have been conducted by Brahma himself and hence gained the name Brahmotsavam. The Brahmotsavam for Thayar at Tiruchanur is being conducted during Karthigai.



TIRUNAVAYA (Tirunaavai)

This Divya kshetram is located on the banks of Bharathapuzha River near Shoranur in Kerala, and is a railway station on the Chennai-Calicut line.

The presiding deity is Naavaai Mukundan also called Narayanan. The Thayar is Malarmangai Nachiyar. The Theertham is Sengamala Saras and the Vimanam Veda Vimanam. The moolavar Vighram is portrayed from above the knee, as the rest is supposed to be concealed within the ground. There is a separate sannadhi for Thayar – only one of its kinds in Malainadu shetrams.

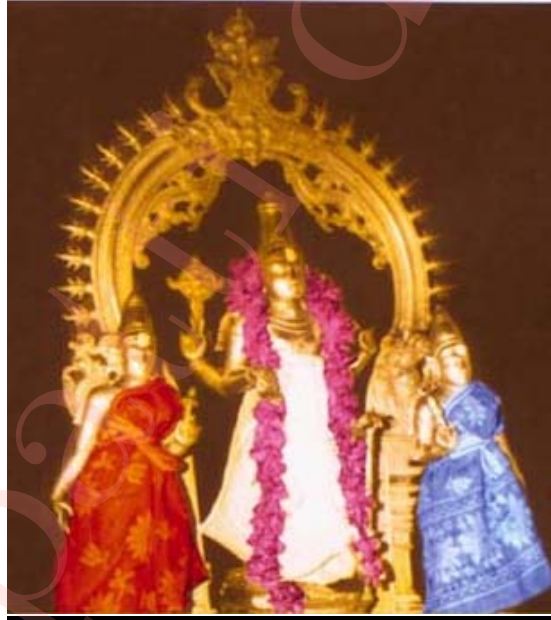
The legend has it that nine yogis offered worship at this shetram and attained salvation. It is believed that both Lakshmi and Gajendra worshipped Lord Vishnu with lotus flowers. As the flowers started depleting Gajendra prayed to Lord who took Lakshmi by His side and accepted the flowers offered by Gajendra.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1520, 1856

Nammaazhwar –3634-44 (pasuram numbers as found in Naalaayira Divya prabhandam).

This shetram is considered as holy as Kasi and "shraddhas" are being performed on the banks of the Bharatapuzha River.



TIRUVITHUVAKODU

This Divya kshetram is located at Tirumithakode, 15 Kms from Shoranur in Kerala. The moolavar is Uyyavanda perumal also called Abhayapradan. The Thayar is Padmasani Nachiyar. The Theertham is Chakra Theertham and the Vimanam Thathvakanchana Vimanam.

As per sthala purana in response to the prayers of Ambarisha, the Lord took the four forms – Vyuhavataram - as Pradyumna, Aniruddha, Sankharsana, and Para Vasudeva. Pandavas are supposed to have worshipped these images.

Azhwar Mangalaasaasanam:

Kulasekhara Azhwar – 688-97 (pasuram numbers as found in Naalaayira Divya prabhandam).

This temple is popularly called as Anjumoorthis kovil as it has four images of Lord Vishnu as well as a shrine for Siva.



TIRUKAKKARAI (Tirukkatkarai)

This Divya kshetram is located 14 Kms from Irinjalakuda on Trichur Ernakulam railroad in Kerala. The moolavar is Katkaraiyappan also called Vamana. The Thayar is Perunchelvanayaki. The Thertham is kapila Theertham and the Vimanam Pushkala Vimanam.

Legend has it that Mahabali symbolically offered land to Lord Vishnu with the water from Kapila Theertham at this shetram.

There is an interesting story that plantains in an orchid got destroyed regularly. The owner prayed to Lord Vamana and offered a plantain tree made of gold. From then on the trees grew and gave plenty of fruits. This variety of plantain is called Nendram Vazha.

Azhwar Mangalaasaasanam:

Nammaazhwar – 3612-3622 (pasuram numbers as found in Naalaayira Divya prabhandam).

Onam festival is celebrated in this temple, on a grand scale.



TIRUMOOZHIKKALAM

This Divya kshetram is 5 Kms from Angamali railway station in Kerala. The moolavar is Tirumuzhikalathan also called Srisukthinatha perumal. The Thayar is Madhuraveni Nachiyar. The Theertham is Perunkulam and the Vimanam Soundarya Vimanam.

Legend has it that Hareetha Muni son of Viswamitra worshipped the Lord at this kshetram and the Lord revealed His form and composed SriSuktham, Anustana Prakarana and Samhita and hence this place gained the name Tirumoozhikalam.

Azhwar Mangalaasaasanam:

Nammaazhwar – 3623-33

Tirumangai Azhwar – 1553, 2061, 2674 (129) (pasuram numbers as found in Naalaayira Divya prabhandam)



TIRUVALLAVAZH (Tiruvalla)

This Divya kshetram is at Tiruvalla town near Kottayam in Kerala. The moolavar is Kolappiran also called Sri Vallabhan in standing posture. The Thayar is Selvathirukozhundu Nachiyar. The Theertham is Kandakarna Theertham and the Vimanam Chathurangakola Vimanam. There is a shrine for Viswaksenar.

According to the sthala purana Shankara Mangalathammai used to observe Ekadasi vratham and feed one Brahmachari on the Dwadasi day. Tolakarana, a demon was creating hurdles to her vratham. Responding to her prayers the Lord killed the demon and came for the feast in the form of a Brahmachari, and later gave darsan to her with Lakshmi adorning His chest and gained the name Tiruvazhmarban. The place Tiruvalla originates from the presiding deity Vallabha.

Azhwar Mangalaasaasanam:

Nammaazhwar – 3205-15

Tirumangai Azhwar – 1808 –17, 2674 (118) (pasuram numbers as found in Naalaayira Divya prabhandam)



TIRUKKODITTAANAM

This Divya kshetram is 3 Kms from Chengannancheri near Kottayam in Kerala. The moolavar is Athputha Narayana and the Thayar Karpagavalli. The Theertham is Bhoomi Theertham and the Vimanam Punyakoti Vimanam.

Legend has it that Sahadeva of the Pandavas built this temple. King Rukmangatha of Surya vamsa undertook Ekadasi vratham here and gifted away all his punya to the Devas to enable them to reach Devaloka. There are also shrines for Krishna and Narasimhar.

Azhwar Mangalaasaasanam:

Nammaazhwar – 3502-3512 (pasuram numbers as found in Naalaayira Divya prabhandam)

There is an interesting story of the temple servant being cursed by the presiding deity to turn into a stone, as he delayed the opening of the temple doors thereby making the devotees to wait to have the darsan of the Lord. The statue of the servant can be seen in front of the temple.



TIRUCHENGANNUR

This Divya kshetram is in Chengannur near Kottayam in Kerala. The moolavar is Imayavarappan in a standing posture, and the Thayar Sengamalavalli. The Theertham is Chitraaru and the Vimanam Jagajyothi Vimanam. The legend has it that Yudhistira worshipped the Lord at this kshetram to seek pardon for uttering a lie and deceiving Drona during the Mahabaratha war.

Azhwar Mangalaasaasanam:

Nammaazhwar – 3480-90 (pasuram numbers as found in Naalaayira Divya prabhandam).

It is believed that Yudhistira built this temple and it is also called Dharmaputra prathista temple.



TIRUPPULIYUR (Kuttanaadu)

This Divya kshetram is located 5 Kms from Chengannur in Kerala. The moolavar is Mayappiraan in a standing posture and the Thayar Porkodi Nachiyar. The Theertham is Pragna Saras and the Vimanam Purushothama Vimanam.

The legend has it that Saptarishis worshipped the Lord proclaiming that He is the Paradevata and the Lord took the name Mayapiran at this shetram. This temple is believed to have been built by Bheemasena of the Pandavas.

Azwar Mangalaasaasanam:

Nammaazhwar – 3535-45

Tirumangai Azhwar – 2673 (71) (pasuram numbers as found in Naalaayira Divya prabhandam).

Since this temple is associated with Bhima there is a peculiar offering of food prepared of 400 measures of rice, to the presiding deity in this kshetram.



TIRUVAARANVILAI (Aranmula)

This Divya kshetram is located on the banks of the River Pampa, 9 Kms from Chengannur near Kottayam in Kerala. The moolavar is Parthasarathy also called Tirukkuralappan. The Thayar Padmasini. The Theertham is Pampa and the Vimanam Vamana Vimanam.

This kshetram is believed to have been built by Arjuna of the Pandavas. It is also believed that Lord Vishnu revealed to Brahma the knowledge of creation at this shetram.

Azhwar Mangalaasaasanam:

Nammaazhwar – 3436-46 (pasuram numbers as found in Naalaayira Divya prabhandam)



TIRUVAMUNDUR (Tiruvanvandur)

This Divya kshetram is located at 5 Kms from Chengannur near Kottayam in Kerala. The moolavar is Paambanaiyappan (Pampa nadi appan as the River Pampa encircles the temple) also called Kamalanathan. The Thayar is Kamalavalli Nachiyar. The Theertham is Pambai and the Vimanam is Vedhaalaya Vimanam.

According to the sthala purana Narada was relieved of the curse of Brahma, by praying to the Lord and obtained the boon to teach henceforth only “Tatvagnana” to the mankind. Narada also composed Narada purana formulating the various ways of worshipping the Lord. Nakula of the Pandavas is believed to have constructed this temple.

Azhwar Mangalaaswaasanam:

Nammaazhwar – 3227-37 (pasuram numbers as found in Naalaayira Divya prabhandam)



TIRUVANANTHAPURAM

This Divya kshetram is in Trivandrum, capital city of Kerala. The moolavar is Anantha padmanabhan in a reclining posture, and the Thayar is Sri Hari Lakshmi. The Theertham is Matsya Theertham and the Vimanam Hemakooda Vimanam.

According to the sthala purana Divakara Muni was enraged to find the Saligramam being worshipped by him, was swallowed by a two-year-old toddler. While the Muni chased the toddler he ran to a tree and hid himself behind. To the surprise the Muni found Lord Vishnu emanate from the tree in the Viswaroopa. At the request of the Muni the Lord took the huge form of the size of Tridanda so has to give darsan from three entrances.

The moolavar in this temple is the largest sayana perumal and one has to view from three entrances of the garbha griha to have complete darsan. It is believed that the Tirumeni of the moolavar is made of Nava ratnams, covered with black meyugu. There are shrines for Yoga Narasimha, Krishna, Lakshmi Hayagriva and Hanuman.

Azhwar Mangalaasaasanam:

Nammaazhwar – 3678-88 (pasuram numbers as found in Naalaayira Divya prabhandam).

The Travancore Maharaja family patronizes the temple. There are two annual festivals during the Tamil months of Panguni and Aippasi.



TIRUVATTAARU

This Divya kshetram is located near Kanyakumari on the way to Trivandrum. The moolavar is Adikesava perumal in a reclining posture and the Thayar is Maragathavalli. The Theertham is Vattar and the Vimanam Astanga Vimanam.

The sthala purana is that the Lord defeated the demon Adikesi. Kesi's wife prayed Ganga and Tamarabharani Rivers and created a deluge. Finding it has no effect on the Lord she surrendered to Him. Since the Rivers formed a circle (vattam) the shetram gained the name Tiruvattaru. The moolavar is viewed through three openings in the sanctum.

Azhwar Mangalaasaasanam:

Nammaazhwar – 3722-32 (pasuram numbers as found in Naalaayira Divya prabhandam)

Though there is similarity with that of the moolavar idol in Tiruvananthapuram, the Siva lingam is seen here at the feet of the Lord instead of at the head in Trivananathapuram. The presence of Brahma at the navel of the deity is absent in this temple.



TIRUVANPARISARAM

This Divya kshetram is located 4 Kms from Nagarkoil. The moolavar is Tirukuralappan also called Tiruvazhmarban. The Thayar is Kamalavalli Nachiyar and the Theertham Lakshmi Theertham and the Vimanam Indrakalyana Vimanam.

As per sthala purana Lakshmi was frightened to find the Ugra swaroopam of Lord Narayan as Narasimha. At the request of Prahlada the Lord attained his natural form and Lakshmi took her rightful place. Hence the Lord is called Tiruvazmarban and the place Tirupatisaram as the Lord resides here.

Azhwar Mangalaasaasanam:

Nammaazhwar – 3475 (pasuram number as found in Naalaayira Divya prabhandam)

Udayanangai and Kari, parents of Nammaazhwar worshipped at this kshetram, and were blessed with a son – Nammazhwar.



TIRUKKURUNGUDI

This Divya kshetram is located 10 Kms from Nanguneri via Erawadi in Tirunelveli District. The moolavar is Azhagiya Nambi also called Sundara Paripurnam, in a standing posture. The Thayar is Kurungudi Nachiyar. The Theertham is Tiruparkadal and the Vimanam Panjakhedaka Vimanam.

There are shrines for Kidantha Nambi, Irunda Nambi and for Malai Mel Nambi on the top of an adjoining hill.

The majestic moola vigrahas are carved of stone with application of natural colours and decorated with gold leaves as per agama sastras. There is a shrine for Shiva inside the temple. Legend has it that Lord Vishnu in the guise of a disciple obtained Srivaishnava initiation from Ramanuja and hence He is called Vaishnava Nambi. Vishnu is said to have taught Sudarsana Mantram to Shiva at this shrine. It is also believed that Vishnu in His Varaha Avatara shrunk His form and took abode in this shetram, and hence this place is called Kurunkudi.

Azhwar Mangalaasaasanam:

Periyazhwar – 71

Tirumaisaiazhwar – 813

Tirumangai Azhwar – 1005, 1399, 1470, 1788-1807, 2065, 2674 (114)

Nammazhwar – 2782, 2986, 3161-71 (pasuram numbers as found in Naalaayira Divya prabhandam)

Nammazhwar the foremost amongst the Vaishnavite saints is considered to be the incarnation of Lord Nambi. After worshipping Badri Narayana and Lord Ranganatha,

Tirumangai azhwar attained salvation at the feet of Lord Nambi. At one time 18 families of Arayars were performing the traditional art of chanting the name of the Lord in gestures, and on one occasion Lord Nambi himself witnessed the scene appearing as a Srivaishnavite. Pleased by the devotion the Lord gave salvation to all the members of the Arayar families and in recognition of their services a bell is installed inside the sanctum. The annual festival is celebrated during the Tamil month Panguni.

The temple has intricate carvings rich in different styles of the Pandyan and Nayak dynasties. Superb woodcarvings are also found in the tiers of the temple tower.



TIRUCHIREEVARAMANGAI (Vanamamalai)

This Divya kshetram is located in Nanguneri on the way to Nagarkoil from Tirunelveli. The moolavar is Totadrinathan in a seated posture with Sridevi and Bhoodevi atop the Vaikunta Vimanam. The Thayar is Srivaramangai Nachiyar. The Theertham is Indra Pushkarini and the Vimanam Nandavathana Vimanam.

The legend has it that Lord Vishnu blessed Brahma, Indra, Brigu Maharishi and Markandeya at this kshetram. Urvasi and Tilothama are said to have worshipped the Lord at this place and their images are found in the sanctum fanning the moolavar.

Azhwar Mangalaasaasanam:

Nammaazhwar – 3183-93 (pasuram numbers as found in Naalaayira Divya prabhandam).

The deity is given Thaila abhisekham daily and the oil, which is considered to have medicinal value, is stored in a well. The temple Satari has the image of Nammaazhwar

cast on it. The Vanamamalai Jeer administers the temple. The annual festival is during the Tamil month of Panguni and Chittirai.



TIRU VAIKUNTAM (Srivaikuntam)

This Divya kshetram is located on the banks of Tamaraparani, around 35 Kms from Tirunelveli. This is one of the Navatirupati temples. The moolavar is Vaikuntanathar also called Kallapiran, in a standing posture and the Thayar Vaikuntavalli. The Theertham is Brigu Theertham and the Vimanam Chandra Vimanam.

The legend has it that a local thief by name Kaladushaka used to donate half of the loot that he made to the deity in the temple. While the King caught him, Vaikuntanathar appeared before the king and expressed that he is also a culprit, and thus gained the name Kallapiran. Another sthala purana mentions that a demon Somakan took away the texts of knowledge from Brahma. Upon praying, Vaikuntanathar regained the texts to Brahma.

Azhwar Mangalaasaasanam:

Nammaazhwar – 3571, 3575 (pasuram numbers as in Naalaayira Divya prabhandam)

The structuring of the temple is so uniquely designed that on the 6th day of the Tamil month Chittirai and Aippisi the sun's rays focus directly into the sanctum. There are beautiful carvings in the mandapams. The annual Brahmotsavam is during the month of Chittirai.



TIRUVARAGUNAMANGAI (Nattham)

This Divya kshetram is part of Nava Tirupathi, and is around 3 Kms from Srivaikuntam. The presiding deity is Vijayaasana perumal in a seated posture and the Thayar Varagunavalli Thayar. The Theertham is Agni Theertham and the Vimanam Vijayakoti Vimanam. The legend has it that Vedavit performed tapas at this shetram invoking Lord Vishnu.

Azhwar Mangalaasaasanam:

Nammaazhwar –3571 (pasuram number as found in Naalaayira Divya prabhandam).

Sri Manavala Maamunigal has also sung about this shetram.



TIRUPPULINKUDI

This Divya kshetram is part of Nava Tirupathi and is located around 4 Kms from Srivaikuntam.

The moolavar is Kaaisinavendan in a reclining posture. The Thayar is Malarmagal Nachiyar. The Theertham is Varuna Theertham and the Vimanam Vedaasara Vimanam.

The legend has it that Indra was relieved of the Brahmahati dosham at this shetram. It is also believed that Yagna Sarma who turned a demon due to a curse regained his original form by praying to the Lord at this shetram.

Azhwar Mangalaasaasanam:

Nammaazhwar – 3473, 3568-78 (pasuram numbers as found in Naalaayira Divya prabhandam).

The presiding deity is a huge structure with the stalk of the lotus flower from the navel of the Lord to a flower on which Brthma is seated. The Lord's feet can be worshipped from a window by the side of the sanctum.



TIRUTTOLAIVILLI MANGALAM (Irattai Tirupathi)

This Divya kshetram is one of the Nava Tirupathi temples, and is located around 3 Kms from Srivaikuntam. These are two temples, close by and together make one Divya desam. The moolavar is Devapiran also called Aravindalochanan in a standing posture. The Thayar is Karuthadankanni Nachiyar. The Theertham is Varuna Theertham and the Vimanam Kumuda Vimanam.

The legend has it that a couple was cursed by Kubera to assume the forms of a measure (tulai) and a bow (Villu). When Athreya Suprapa Muni was performing a yaga at this shetram he found the scale and the bow in the yaga sala. When he touched them they transformed into man and woman and were relieved of the curse. Thus the shetram obtained the name Tulaivillimangalam. It is also believed that Ashwini worshipped Lord Vishnu at this shetram with red lotus flowers (Senthamarai kannan – Aravindalochanan).

Azhwar Mangalaasaasanam:

Nammaazhwar – 3271-81 (pasuram number as found in Naalaayira Divya prabhandam)



TIRUKKULANDAI (Perunkulam)

This Divya kshetram is one of the Nava Tirupathi temples, located 11 Kms from Srivaikuntam.

The moolavar is Srinivasar also called Mayakoothan in a standing posture and the Thayar Kulandaivalli Nachiyar. The Theertham is Perungulam and the Vimanam Anandanilaya Vimanam. The legend has it that Kamalavathi the daughter of Vedasaran meditated on the Lord intending to marry Him. Pleased with her prayers the Lord embraced and married her. Hence this place is called Balika Vanam. It is also said that the Lord danced at this shetram after slaying a demon Asmacharan in a Mayayuddham and hence the deity is called Mayakoothan.

Azhwar Mangalaasaasanam:

Nammaazhwar – 3561 (Pasuram number as found in Naalaayira Divya prabhandam)



TIRUKKOLUR

This Divya kshetram is one of the Nava Tirupathi temples, and is located 15 Kms from Srivaikuntam. The moolavar is Vaithama Nithi perumal in a reclining posture and the Thayar is Kumudavalli. The Theertham is Kubera Theertham and the Vimanam Srikara Vimanam.

The legend has it that Kubera once lost all the Nine Nidhis (Nine types of wealth) due to the curse of Parvathi. After praying to the Lord at this shetram he restored the wealth. The Lord accepted the prayers of the Nava Nidhis to be called Nikshepavitthan – Vytha Manidhi. It is also believed that Dharmaraja prayed to the Lord for the defeat of Adharmam and hence the Lord is also called Adharma Pishunam.

Azhwar Mangalaasaasanam:

Nammaazhwar – 3293-3390, 3473 (pasuram numbers as found in Naalaayira Divya prabhandam)



TIRUPPERAI

This Divya kshetram is one of the Nava Tirupathi temples and is located at 5 Kms from Azhwar Tirunagari on the way to Tiruchendur from Tirunelveli. The moolavar is Makara Nedunkuzhaikkadan in a seated posture with Sri Devi and Bhoo Devi. The Thayar is Kuzhaikkaduvalli Nachiyar and Tirupperai Nachiyar. The Theertham is Sukra pushkarini and the Vimanam Bhadra Vimanam.

The legend has it that as per the advice of Durvasa Muni, Bhoo Devi meditated at this shetram. While bathing in the Tamaraparani River she discovered two fish shaped earrings, which she offered to the Lord. Hence the name Makara Nedunkuzhaikkadan. It is also believed that Varuna has worshipped the Lord at this shetram to be absolved himself of a curse.

Azhwar mangalaasaasanam:

Nammaazhwar – 3359-69 (pasuram numbers as found in Naalaayira Divya prabhandam)



TIRUKKURUGUR (Azhwar Tirunagari)

This Divya kshetram is one of the important Divya desams of the Nava Tirupathi temples. It is located around 25 Kms from Srivaikuntam. The moolavar is Adinathar in a standing posture and the Thayar Aadinatha valli also called Kurukoorvalli. The Theertham is Brahma Thertham and the Vimanam Govinda Vimanam.

The legend has it that Indra was absolved of the curse by praying to the Lord at this kshetram. It is believed that Lakshmi meditated on Lord Vishnu when He was on a vow of celibacy, and responding to Her request accepted Her in marriage in the form of a garland of flowers (Magizha malar maalai). It is also believed that Lakshmi incarnated at this shetram as a tamarind tree, in which Nammaazhwar resided as a child and meditated on Lord Vishnu. Hence the name Azhwar Tirunagari.

Azhwar Mangalaasaasanam:

Nammaazhwar –3106-3116 (pasuram numbers as found in Naalaayira Divya prabhandam).

Arayar sevai, the rendering of the pasurams in the traditional dance style is being conducted in this temple.

During the Tamil month of Vaikasi a festival is being conducted wherein the Utsava moorthis of the Nava Tirupathi temples, mounted on Garuda Vahana are brought to this temple and give darsan to Nammaazhwar seated on Hamsa vahana. On this occasion the pasurams of each deity are being recited by the devotees.



TIRUVILLIPUTTUR (Srivilliputhur)

This Divya kshetram is close to Tenkasi on Tenkasi Virudhunagar road. This shetram is the birthplace of Periaazhwar and Sri Andal. The moolavar is Vatapatrasayee in a reclining posture. In Andal shrine Lord Rangamannar is with Andal and Garudaazhwar on either side. The Thayar is also called Kothai Nachiyar. The Theertham is Tirumukkulam and the Vimanam Samsana Vimanam. The standing posture of Garuda along with Lord Vishnu is unique in this temple.



The legend has it that Periaazhwar was serving the deity in this shetram by offering garlands from the garden he maintained. Once while plucking flowers in the garden he found a child on a flower in the garden and named her Andal and brought her up in the service of the Lord. One day Periaazhwar found Andal wearing the garland meant for the Lord. Discarding that garland he prepared fresh garland and offered them to the Lord. Periaazhwar was surprised to find the Lord refusing to accept the garland except the one used by Andal. Hence Andal is called Choodi Kudutha Nachiyar. As per the wishes of the Lord Periyazhwar gave Andal in marriage to Sri Ranganathar and Andal on entering the sanctum merged with the Lord.

It is believed that two hunters named Villi and Puthan built this town and hence this place gained the name Srivilliputhur. Andal's celebrated 30 verses in praise of the Lord, called Tiruppavai, are being rendered in all Vaishnavite temples during the early hours of each day in the Tamil month of Margazhi.

The temple has two major areas, considered as two temples. The northeastern segment is the Vatapatrasayee temple while the southwestern segment is Aandaal's temple. The Andal temple now stands on the place, which belonged to periyazhwar who had built his house there. As one enters the temple compound, one can see Sri periazhwar's Nandavanam on the left.

Azhwar Mangalaasaasanam:
Periyazhwar – 133

Andal – 549 (pasuram number as found in Naalaayira Divya prabhandam).

The Tiruppavai verses are inscribed on the gold plated Vimanam of Andal sannadhi.

This temple has among the tallest towers in Tamilnadu. The 12-tiered Rajagopuram rises to a height of 192 feet, with exquisite carvings, which has been adopted in the emblem of the Government of Tamilnadu.



TIRUTHANGAL

This Divya kshetram is located 3 Kms near Sivakasi, on Virudhunagar Tenkasi road. There are two temples one at the top of a small hillock and other on the way in a cave, and one at the base of the hill.

The moolavar in the hill temple is Ninra Narayanan in a standing posture and the Thayar Senkamala Thayar. The deity in the cave temple is Rangnathar also called Pallikonda perumal, and the Thayar in a standing posture is Senkamala Thayar. The Theertham is Papavinasa Theertham and the Vimanam Devachandra Vimanam. The moolavar in the Base temple is Tirukkolaperumal. Garudaazhwar is depicted with the Amruta kalasa and serpent.

The legend has it that Lord Ranganathar on His way from Srirangam to Srivilliputtur resided at this shetram. Hence the name Tiruthangal. It is also known that there was a conflict between Sri Devi, Bhoo Devi and Nila Devi as to who is superior. Sri Devi left Her abode and settled down at Tiruthangal where she is being worshipped as Arunakamala Mahadevi. On Her meditation, she was joined by the Lord, Bhoo Devi and Neela Devi.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1399, 2068, 2673 (71), 2674 (120)

Bhootathaazhwar – 2251 (pasuram numbers as found in Naalaayira Divya prabhandam).

The Brahmotsavam is during Vaikashi; Perumal is taken in procession to Srivilliputhur on Tiru Aadi pooram.



TIRUKKODAL

This Divya kshetram is in the city of Madurai. The moolavar is Koodalazhagar in a seated posture, and the Thayar is Madhuravalli in a separate sanctum. The Theertham is Hema Pushkarini and the Vimanam Ashtanga Vimanam. There are shrines for Lakshmi Narasimhar, Ramar, Krishnar and Andal. It is interesting to find Navagrahas enshrined in this temple, which is not common in Vaishnava temples.

According to the sthala purana at the behest of Lord Vishnu the clouds joined together to protect from the deluge of heavy rains. Hence the name Tirukoodal.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1762

Tirumazhisai Azhwar – 2420 (pasuram numbers as found in Naalaayira Divya prabhandam).

It is one of the few temples in the country built in tiers. One can climb up and take a closer look at the Ashtanga Vimanam, which enshrines Pallikonda Perumal in one of its

levels, and Surya Narayanan in a standing posture in the other. This aspect of a vimanam consisting of 3 tiers enshrining three different postures of Vishnu. in the sitting, standing and reclining postures is quite unique in the South Indian temple architecture. The shadow of the Vimanam never falls on the ground.



TIRUMAALIRUNCHOLAI (Azhagar Koyil)

This Divya kshetram is located in the suburbs of Madurai, and is around 15 Kms by road, at the foot of Vrishabadri Hills. The moolavar is Kallazhagar also called Sundararajan in a standing posture and the Thayar is Sundaravalli. The Theertham is Noopura Gangai and the Vimanam Somachanda Vimanam.

Legend has it that Yama; the lord of death once undertook a pilgrimage. While he was visiting all the holy shrines, he was attracted by the serenity and beauty of Azhagar Malai and meditated to Lord Vishnu to reside in the beautiful surroundings for the benefit of the people. Responding to Yama's request the Lord ordered Viswakarma, the architect of the celestials, to construct a temple for him there. The Lord took this place as his permanent abode with his consorts Sri Devi and Bhoo Devi. There is also an interesting story that the water that was used by Brahma to wash the feet of the Lord in the Trivikrama Avatara passed through the Silambu (ornament worn on the legs) and fell down at this shetram and hence the river that flows close by is called Silambaru. The river water is being used for Tirumanjanam to the deity.

Azhwar Mangalaasaasanam:

Periyaazhwar –71,258, 338-59, 453-62

Andaal – 534, 587-96

Tirumangai Azhwar – 1022, 1114, 1329,1573, 1634, 1760, 1765, 1818-37, 1855, 1969, 2020, 2034, 2673 (74), 2674 (125)

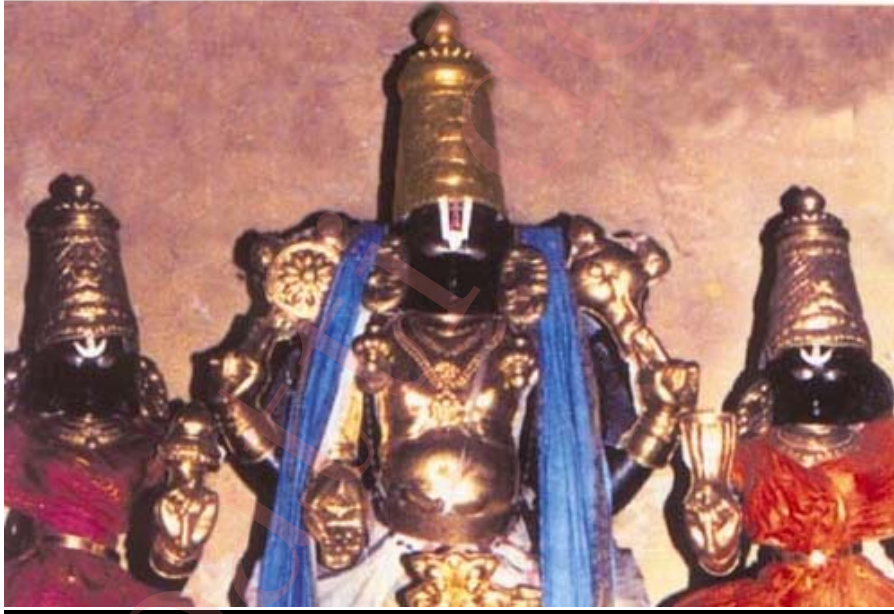
Bhootathazhwar – 2227, 2229, 2235

Nammaazhwar – 2886-2918, 3733-44, 3748

Peyaaazhwar – 2342 (pasuram numbers as found in Naalaayira Divya prabhandam)

18 steps lead to the main doors of the temple, and these steps are considered to be the manifestation of Karuppannaswami, the guardian deity at this temple.

Chittirai Tiruvizha is the important festival.



TIRUMOGUR

This Divya kshetram is located 10 Kms near Madurai. The moolavar is Kaalamega Perumal in a standing posture, and the Thayar Mohanavalli. The Theertham is Ksheerapti pushkarini and the Vimanam Ketaki Vimanam.

The legend has it that Vishnu in the Mohini avataram distributed the celestial nectar Amritam to the Devas, and hence this place is also called Mohanashetram. It is also believed that Pulastya Muni had the vision of the Lord at this shetram.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 2673 (74)

Nammaazhwar – 3667-77 (pasuram numbers as found in Naalaayira Divya prabhandam).

The temple has beautiful carvings and the idol of Chakratazhwar is one of the masterpieces. During the Brahmotsavam in Vaikasi Mohini avataram is being enacted.



TIRUKKOTTIYUR (Tirukoshtiyur)

This Divya kshetram is located between Karaikudi and Siva Gangai. The moolavar is Uragamellanayan also called Sowmya Narayana perumal in a reclining posture. The Thayar is Tirumaamagal Nachiyar. The Theertham is Deva Pushkarini and the Vimanam Astanga Vimanam.

The legend has it that the Devas came in as a congregation (goshti) to worship the Lord at this shetram to rid the Universe from the demon Hiranyakasipu. This temple is also considered as the Badri of the south.

Azhwar Mangalaasaasanam:

Periyaazhwar – 13-22, 173, 360-70

Tirumangai Azhwar – 1550, 1838-47, 1856, 2674 (125)

Bhootathazhwar – 2227, 2268

Peyaaazhwar – 2343

Tirumazhisaiazhwar – 2415 (pasuram number as found in Naalaayira Divya prabhandam)

This is the shrine where Sri Ramanuja gave the sacred Tirumanthiram to the mankind, from the top of the temple tower, to rid them from rebirth.

This temple is divided into four levels. The main deity Uragamellanayan is found in the reclining posture in response to the prayers of Kadamba Maharishi. There are shrines for Narasimha portraying “Nindra, Irunda, Kidanda, Nadanda and Kootradiya” kolams. The annual Floating festival during the Tamil month Maasi is an important festival at this shetram.



TIRUPULLANI

This Divya desam is close to Rameswaram, on the seashore. The moolavar is Kalyana Jagannathar also called Dharbasayana Rama and the Thayar is Kalyanavalli. The Theertham is Chakra Theertham and the Vimanam Kalyana Vimanam.

Legend has it that Lord Rama took rest on a bed of grass, awaiting Samudra Raja to make way for the construction of a bridge to retrieve Sita from Lanka. It is also believed that Lord Rama presented Himself under the Ashwaatha tree to Pulva Maharishi. Hence this place is called Pullaranya.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar –1768-87, 2674 (131) (pasuram numbers as found in Naalaayira Divya prabhandam)



TIRUMAYAM

This Divya kshetram is located between Karaikkudi and Pudukkotai.

The moolavar is Satyagirinathan in a standing posture. The Thayar is Uyyavanda Nachiyar. The Theertham is Kadambapushkarini and the Vimanam Satyagiri Vimanam. There is also a deity of Satyagirinathan in a reclining posture surrounded by Garuda, Markandeya and Brahma in a rockcut temple closeby. It is believed that Adishesha emitted poisonous fumes to frighten the Demons who tried to steal the image of the Lord at this shetram.

Azhwar Mangalaasaasanam:

Tirumangai Azhwar – 1206, 1524, 1660, 1760, 1852, 2016, 2050, 2674 (126) (pasuram numbers as found in Naalaayira Divya prabhandam)



TIRUPARKADAL (Ksheerasamudram)

This Divya kshetram is in the celestial world. The moolavar is Ksheerabdinathan, reclining on Adishesha. The Thayar is Kadalmagal Nachiyar. The Theertham is Tiruparkadal and the Vimanam Ashtanga Vimanam.

Azhwar Mangalaasaasanam:

Periyaazhwar – 250, 427, 439, 452, 471

Andaal – 475, 516, 551

Kulasekhara Azhwar – 665, 680

Tirumazhisaiazhwar – 768, 769, 774, 779, 780, 832, 843, 846, 861, 2384, 2417, 2456, 2460

Tondaradipodiazhwar – 889

Tirumangai Azhwar – 1003, 1006, 1019, 1341, 1347, 1398, 1618, 1744, 1828, 2060, 2066

Poygaiazhwar – 2106

Bhoothathazhwar – 2184, 2209

Peyazhwar – 2292, 2312, 2313, 2342

Nammaazhwar – 2835, 2844, 2963, 3454, 3465, 3740 (pasuram numbers as found in Naalaayira Divya prabhandam)



PARAMAPADAM (Vaikuntam)

This Divya kshetram is in the celestial world. The moolavar is Paramapada Nathan and the Thayar Periya Piraattiyar. The Theertham is Viraja Nadhi and the Vimanam is Ananthanga Vimanam.

Azhwar Mangalaasasanam:

Periyaazhwar – 190, 277, 399, 472

Andaal – 482

Tirumazhisai Azhwar – 796, 2476

Tiruppaan Azhwar – 927

Tirumangai Azhwar – 2042

Poygaiaazhwar – 2149, 2158

Peyaaazwar – 2342

Nammaazhwar – 2867, 3000, 3040, 3431, 3465, 3585, 3627, 3740, 3747,
3755-3765 (pasuram numbers as found in Naalaayira Divya Prabhandam)



Sarvam Sri Krishnaarpanamastu

Sarve Jano Sukhino Bhavantu

Samasta Sanmanagalaani Santhu

