

Sri  
“Srimadhe Ramanujaya Namaha, Srimadhe Vara Vara Muniye Namaha”

**ThiruNangur Divya Desam:**

Myself, V.Loganathan and P.Srinivasan, my friend , one fine day planned to visit all the divya desams in and around thirunangur area, or I must say that our beloved Perumal has bestowed on us and called us to give his dharsan in all the said thirupathis.

In bakthi special, Kumudham's, a monthly magazine, on the heading “108 Thirupathis”, Ms. Priya kalyanaraman is writing all about every divya desam, in each issue, which was really, very useful for our trip.

The writings of Ms. Priya kalyanaraman, elaborates the history back up of every divya desam and all the details including the timings of temple opening, Bhattacharya's addresses and phone numbers.

Our special thanks goes to Ms. Priya Kalyanaraman and Kumudham's Bhakti special.

On 5<sup>th</sup> December 2004, Sunday, by evening we started our holy trip from koyambedu Mofussil bus terminus (CMBT) at 22:15 hrs by the bus 157PP to chidambaram, it had reached chidambaram by 03:00 hrs on 6<sup>th</sup> December 2004. It is about 200 Km from Chennai and the bus charge is Rs 66/=.

On arrival at chidambaram we pick up another bus to sirkazhi and arrived at this place within half-hour. The distance is 20 Km and the bus charge is Rs 6/. We got alighted at the new bus terminus instead of old bus terminus. It seems more mansions and hotels are available only at old bus terminus.

Immediately upon arrival to this place, as we are lucky we got a hotel/mansion at the bus stop itself. The name of the mansion is A.L.Mansion and he charges Rs 150/ for double room and Rs 100/ for single room and Rs 300/ for double A/c room. We opted for a non-A/c double room and the room was somewhat all right.

The room boy supplied hot water upon our request to take bath and charged Rs5/ per bucket. After our bath, immediately we came out of the hotel and availed our morning coffee at the near by vasantha bhavan hotel.

We approached an auto driver to take us to the divya desams. As the entire auto persons are aware of this divya desams, it was very easy for us to communicate with them. Upon seeing us wearing thiruman at our forehead, when we asked to go to temples, immediately they reciprocate: Are you interested in visiting all the Perumal temples? And answer was “yes”, and then he asked for RS 450/ for taking to all the 12-divya desams. We did not bargain, as it seems to be normal charge.

An auto driver named by palani who usually wait at the sirkazhi railway's station in the mornings for the arrival of train from tambaram and he picks normally the devotees who opt to go to the said thirupathis, if no one available at the railway station then he goes to the new bus stand. He knows all the temples

bhattachariyars addresses, so one can easily get the dharsans of all perumals. He had put the sangu and chakaram logos on the back side of the auto.

### **Thirunagari:**

First he took us to the thirunagari divya desam which is 8to 9 Km from sirkazhi. As we reached the temple very early at 06:00 hrs the temple is kept closed, but the watchman had already opened the main entrance. We were waiting at the temple up to 07:00 hrs as the Bhattachariyar Mr.Padmanabhan, who is staying at sirkazhi town had gone to Chennai last night and returned in the wee hours of that day only.

The temple is somewhat big having three prakarams. As the Perumal sung by Thirumangai mannan, vayali manavalan is at this thirupathi instead of thiruvali, this thirupathi is considered as divya desam along with thiruvali, hence it is called Thiruvali Thirunagari and it is about 5 Km from thiruvali.

The Moolavar is Vayalali Manavalan, vedarajan is in the sitting posture facing west along with sridevi and bhoodevi natchiyars. Ursavar is with sridevi and bhoodevi and nammazwhar is named as kalyana rangenathar as Perumal gave dharsan to Thirumangai during his vedupari, ie during the robbery at vedarajapuram, a near by hamlet in kalyana thirukolam This is the place where one gets immediate marriage when one offers 7 feet anganmal (flower garland) to kalyana Ranganatha and here only, Rangenathar is in sitting posture.

In this same temple there is separate Sannathi for Thirumangai mannan facing north along with kumudavalli natchiyar with a spear in his hand and it seems he obtained this spear as reward when he had a debate with a saivite zhana sambandar at sirkazhi temple. Also a small vighram named "chindanaikku Inian" is at near by as this is the one-mangai mannan worshipped During his live hood. This temple also called by the people as Azwhar koil in the name of mangai mannan.

Also at the backside of this Azwhar and rangenathar Sannathis there are Sannathis for two Narashimmar, hiranya Narashimmar and yoga Narashimmar. These two narashimmas are considered as two among the five (pancha) narashimma shetrams.

There are separate Sannathis for Andal and Thayar Amrudhavalli natchiyar on south and north of main sanctum sanctorum respectively. Also separate Sannathis for udayar and manavala mamunigal

This temple has three towers. Main tower has 7 tier and nine antennas and the other two is three tier five antennas. The second tower also called as kattai mandabam.

Both Thirumangai (42 pasurams) and kulasekara Azwhar (one Pasuram) did mangalasasanam. Also, manavala mamuni did Mangala Shasanam here.

We spend almost more than an hour in this temple. After the dharsan we went to thirukuraiyaloor.

### **Thirukuraiyaloor and Mangaimadam**

The auto driver then took us to the birthplace of Thirumangai mannan. The village is called as thirukuraiyaloor, which is about 5Km from thirunagari. No straight buses or any other conveyance available from thirunagari to this place. Only possibility is up to mangaimadam many buses plies between sirkazhi and poompuhar.

Though thirukuraiyaloor is the birthplace of Thirumangai, he spent most of the time in thirunagari only. The temple here is called as vugra Narashimmar, one among the pancha narashimmas. The temple is facing east. One can easily hear the tides noise from the near by seashore. The Ursavar vugra Narashimmar along with sridevi and bhoodevi can be seen at the karuvarai. On the south Thayar amrudhavalli has a separate Sannathi facing east and on north mangai Azwhar Sannathi is facing south can be worshipped. This temple is slightly elevated as near by canal floods occasionally.

This temple is looked after by the local yadavas. Bhattachariyar comes from thiruparthanpalli. Usually he comes after 9 AM in the morning only. During karthigai month, the month, mangai Azwhar born, grand celebration takes place and also during thai amavasai all the 12 temple divya desa perumals assemble at manimada koil at thirunagur. The first procession starts from thirunagari and reach to this birthplace and then only proceeds to manimada koil.

We spent about half-hour at this place as no Bhattachariyar available, only the near by yadavas caretaker shown us the Ursavar, so we cannot see the aarathi. Only our srinivasan lit the lamp and had dharsan. After that they asked our address and kotharam to perform archanna in our name when the bhattar comes back and promised to send the prasadam through post. It seems as no income to this temple, devotees who are interested can offer straight to the temple committee and also it seems Chennai based muralidhar swamigal has recently renovated this temple.

After this our auto driver who was patiently waiting called us and took us to thirukavalam badi. I will cover thirukavalam badi separately as it is divya desam, it means both mangai madam and thirukuraiyaloor are not divya desams

Mangai madam can be reached from sirkazhi by bus, which plies between poombuhar and sirkazhi. Many buses are available, but no facilities for staying. This mangai madam is the place where Azwhar offered anna prasadam for 1000 vaishna devotees daily as promised to kumudavalli natchiyar.

Here in the Sannathi veera Narashimmar along with sridevi and bhoodevi can be worshipped. Thayar has a separate Sannathi. Adjacent to the temple near the kosalai (cow shed) sila (stone) vighrahas found from the near by land is kept, but no nithya aradana for this vighrahas, these vighrahas resembles the one in the thirukuraiyaloor. Here there is a separate Sannathi for mangai Azwhar.

This village is seems very quite and the watchman was very kind to help us in showing all the places. The Bhattachariyar who performs archanna for thiruparthanpalli and thirukuraiyaloor is the one who does nithya arathanam to this perumal too. Now let us see the thirukavalam badi divya desam.

## **Thirukavalambadi**

After worshipping ugra Narashimmar at thirukuraiyaloor, our auto driver took us to this divya desam before proceeding to Mangai madam. This place is about 3 Km from thirukuraiyaloor and about 1 km from Mangai madam. This place can be reached from Mangai madam easily by auto or cycle rickshaw. Since this is a small hamlet, no lodging or boarding facilities available.

It seems Shri Muralidhar Swami gal, who is a Chennai based priest at premika bhavanam, 24, netaji nagar, jafferkhanpet, Chennai 83, had helped a lot in renovating and maintaining this temple. The maha samprokshanam also had been performed by the said swamigal on 30-nov-2000. Though this temple is tiny in construction, is very beautiful, resembles the thiruvithangur style dooms in the roof. The paintings carved in the roof and walls displays the wonderful childhood days of Krishna. The garden around temple fetches flowers for the lord daily. The tank, thada malar poigai (theertham) was very full due to recent rains. Thanks to the rain god (varuna Bhagavan).

Gopalakrishnan, (Rajakopalan) is the Moolavar along with bama and rukmani, facing east, posture standing, was really beautiful. One will hesitate to remove his/her own eyes from the thirumeni and continues to view. Really superb. In a separate Sannathi Thayar madavaral mangai bless the devotees. In this place rudran and vishvakshenar got prathyaksham. It is to be noted that vishvakshenar, the nithyasoori, is the son of kundalai and lord varuna. In Tamil kavalam means one palmful of foodstuff. If you offer anything, at this place, without any expectation as kuselar did during mahabharata era, god accepts it and yields for you. Hence the name kavalampadi. Also for this reason there is no madapalli here.

Our beloved Thirumangai azwar did mangalasasanam on this perumal, 10 pasurams. This perumal also takes part along with other 10 in the Thai amavasai festival.

Now the Bhattachariyar is coming from thirunangur daily and does the thiruvaradanam.

## **Thiruparthanpalli**

After visiting Mangai madam, as we felt hungry we asked the auto wala for the morning Tiffin. He took us to thiruvengadu as no good hotels or teashops available at Mangai madam. We took our morning breakfast at a small teashop at thiruvengadu, though the shop is small they served the breakfast courteously on banana leaves and tiffin also was not bad.

Finishing our breakfast, along the main wall road of thiruvengadu bhudan koil, we reached thiruparthanpalli through a local one-way path. This path was very very horrible as excavation took place to bury the drinking water pipelines.

Again thiruparthanpalli is a small village where we could see many farmers were ploughing their fields to sow the seeds for the winter crops. We could see many vandus (children) taking bath at this temple pond (Theertham).

This temple, it seems has been built in recent years only. No dwathasthambam could be seen. Here again rudran and varunan and parthan (arjuna) got pradhaksyam. This temple main gopuram is facing east and the perumal Moolavar tharmaraiyal kelvan along with periya piratti and bhoomi piratti facing east. The Ursavar parthasarathy is with bama and rukmani. In this temple we could also see kolavalli raman with two of his consorts which is very unusual and enquired and learnt that perumal gave dharsan to dasarada chakravarti in this form before getting avatar as ramar as requested by the said chakravarti. In a separate Sannathi thamarai nayaki and anuman are facing west. On the western side in a small room arjunan along with perumal and parthan are seen with sword in the hip.

The Bhattachariyar resides near by the temple only. It is learnt that at any time one can knock his door. But on our visit we were unlucky that another Bhattachariyar was there as the main Bhattachariyar was out of station on that day and the one who we visited was not as customary to agama sasthanam. Hence he did aarthi in a casual way and did not explain any specialty about this perumal.

At this Sthalam as lord Krishna quenched the thirsty of Arjuna, one who finds always thirsty can go to this place and get perumal anugraham to quench their thirsty too.

### **Thirumanikoodam**

After thiruparthanpalli, again through a rough local road, as a short cut our autowala took us to this thiruthalam. As it seems, varadharajan, the Moolavar of this divya desam has not bestowed on us, at that time we went, it was about 10:00 hrs, hence the Bhattacharya who already came and finished the nithya aradhanam.

Hence we went around the temple wall and saw the hare Rama Hare Krishna slogans written neatly on the walls. Actually this temple is very small in construction and found no dwadhasdambam. Also it is found in the midst of the tamarind farm. Very few thatched huts found near the temple.

This Perumal also known as manikooda nayagan, as he gave dharsan to chandra here to get ride of his sabam of waning as he failed to keep the vow of treating all his 27 natchathira wives equally and gave more affection to rohini alone. Since the rays from the chandra are like the rays from the Mani (pavalam), this Sthalam is called as thirumanikoodam and Perumal is known as Mani kooda nayagan.

Chandra got ride of sabam of waning and god here given him to wax in the next phase ie from new moon thiti chandra wax and from the full moon he again wanes. So those who had any problems can come here and get the blessings of varadhar.

This place is actually about half a kilometer from thirunangur. We can reach either mangai madam or through thirunangur. No bus and boarding and lodging facilities available here.

Later after visiting vanpurushothaman divya desam, we could find the Bhattacharya's house at the main entrance itself, and enquired to come to this temple, but he politely told that he already dressed to old clothes as he is on the way to a town and cannot come without taking bath and advised us to come in the evening. This really shows his purity in the kaingkaryam to Perumal.

This village is really a very small hamlet and actually no facilities could be seen here including the cable TV cables running across the roads. The culture I hope here is in pure form and not contaminated from the modern hustle and bustle city life.

The Moolavar here is varadharajar, standing posture, facing east. Mangai mannan did mangalasasanam (10 Pasurams).

Next we went to thirumani mada koil inside the thirunangur town.

### **Thirumani mada koil**

We have reached manimadakoil, which is in main thirunangur itself, at about 10:00hrs, at that time, the morning rituals were going on. The main tower was painted with yellow (gopi) paint, five tiers and seven antennas, a separate mada palli and Sannathi for the Thayar could be seen here. As the ritual was proceeding, we went around the inner prakaram and saw the black thulsi a lot inside the garden. By the time we return we were asked by the Bhattachariyar to wait for some time to complete his own rituals.

We were waiting patiently at the main karuvarai, enjoying the thirumeni with silence. Here the Perumal, Moolavar, known as Nanda villaku.

The Bhattachariyar is about 25 years old, and his father aged about 75, is serving at the lord's feet at thiruthettriambalam temple. Bhattachariyar explained the meaning of nanda: the flame never goes off, and continuously flames. The Perumal shows the pranava Ghana oli.

Since, as the villaku kept in a place is so called as madam in Tamil, the Perumal, who as a nanda villaku has been present in this madam (koil), this temple is called as Mani mada koil. Here the Ursavar is Narayanan also called as alatharkariyan: means one cannot measure.

It is learnt that god himself took as teacher and student form to learn about the pranavam. This temple's Bhattachariyar did the sangalpam in an orthodox manner, even though he is young in his age and proved the above statement. Here the Perumal is in sitting posture facing east. This temple is a big one, where all the 11-divya desa perumals assemble on Thai new moon day for the grand procession.

After worshipping, we came out and fell at the periya thiruvadi near the kodimaram (dwathasthambam) and proceeded to harimeya vinnagaram.

### **Harimeya Vinnagaram:**

After worshipping at manimada koil, we went to Harimeya vinnagaram, as “hari”, means, one who makes the sins to vanish, and whoever comes here, their sins vanishes, hence this place is called as Harimeya vinnagaram. This temple is very near by in the next street. A type of “koothu”, a dance is “kuda koothu” in which the hero stands still and bring out expression as a light kept inside a pot explain his Aadi moola Narayana thatuvam. The Perumal did it here and is hence called as kudamadu kootchar

When we entered inside the temple, the temple was very calm and silent. No one can be seen there. We tried all the sides and found one Bhattachariyar was preparing the tharbai pul. Immediately after seeing us, he welcomed us and took us to the karuvarai, where our perumal kudamadu koothar took the sitting posture. The Bhattachariyar explained the meni is thaila katchi meni. In most of the temples here at nangur was explained as thaila kappu meni, I could not understand the meaning, as I understood was, that since the month is margazhi, the solution, “thailam”, is applied on the thirumeni, as it is usually done in all the temples, but I do hope, it is not so. Some said it is sudai vadivam made of burnt clay and not stone, hence no Thirumanjanam to Moolavar, The learned pandits who go through this report may please be explained about this and may send emails to my eaddress as follows [vloganathan@yahoo.com](mailto:vloganathan@yahoo.com)

The uttasavar, gopalan is with four arms and the Thayar is amruthakadavalli can be seen here in a very calm nature, the temple is at pin drop silent, and took us nearer to the god. One can do meditation silently sitting at the temple. Also we learnt that on July 6<sup>th</sup> 1998, the temple had been renovated and undergone maha samprokshanam. A thanks goes to the muralidhar swami gal of Chennai. Then we proceeded to Thiruthettriambalam.

### **ThiruThettriambalam:**

Usually ambalam means the dais used for dancing, here too our perumal danced, I don't know the meaning of “thettri”, but this place is called as thettri ambalam. Here the perumal is in sayana thiru kolam. His eyes are closed, but said, he keeps his eyes wide all the times representing yoga naya dance.

Here the Moolavar is called as senkan mal rangan, also in thaila kapu thirumeni, in the kidanthan kolam. As I understood the eyes would have become red after continues dancing or guarding us without closing his eyes all the time. Any way as our beloved alwhar already sung in her thirupavai as “thingalum adithananum ezunthanpol, sengan sri sride emmel vizhiyavo” with the sengan, when he look at us our sins goes off.

Here as I already said the Bhattachariyar is the father of the young Bhattachariyar who performs his kaingkaryam at the manimada koil. Really he is very very orthodox it seems. He did the sankalpam and archanai in a very ritualistic way and the tone is very melody to hear when he spelled at chanting the mantras.

After that we went round the temple and left to van purushothaman,  
**Vanpurshothaman: semponseikovil**

Here in vanpurushothaman, a Bhattachariyar, Mr sampath, was performing the morning rituals when we went at that time he welcomed us with warm hearted and took the sankalpam also performed the archana in a highly ritualistic way, also his loud voice was echoing in all the corners of the temple.

He explained ,The term Purushothamam means the person who is best among Bhaktar, Muktar, Nitheyar and Purushar (ie) among Devotees, the person who had attained eternity, the soul of the human being always lives with the god.

After that he offered us theertham and sadari, and asked to go to visit mani kooda nayagan temple as the Bhattachariyar is in the near by house when we said we could not see the temple. But we could not go to that temple anyway. Further he asked to go to sempon sei koil if possible and gave a hint that the Bhattachariyar also a teacher in the local school he may not be available but his wife may open the temple otherwise he asked to wait at the vaiguntha vinnagaram where he will come in short span of time. We proceeded to sempon sei koil and requested the said Bhattachariyars wife, but she said politely once the temple closed cannot be reopen at any time, only at the appropriate times it could be opened, further she expressed her inability in this way of doing the kaikaryam, hence our auto wala took us straight to vaikunta vinnagaram. There at vaikunta vinnagaram when we are waiting for the said Bhattachariyar we were explained by the local man that ramar after ravana vadam came to nangur and made a cow in gold and donated a brahmin to wipe out his sapam. The said Brahmin after selling the cow built this temple, hence this temple is called as sempon sei kovil means the temple built with gold.

### **Vaikunta vinnagaram:**

We were waiting patiently at the temple outside, entrance facing the temple's pond. It is learned that the said pond is recently desilted through the government scheme and tank also filled with recent rain.

After a while the said Bhattachariyar came and did his usual kankaryams to perumal and called us. We went into the karuvarai where we could see the vaikunda Nathan and took the seva nicely and prasadam also offered to us. The entire outside boundary and the front side was full of nandiavattai flowers and semparudhi(hibiscus/rosasinunsas) flowers for the daily sevas.

The Bhattachariyar asked to go to annan koil first and then to thiruvai and finally to thiruthevanar thogai where he will come back before noon as he is the one who performs the kankaryam at the said divya desam

### **Thiruvellakullam / Annan koil**

After vaiguntha vinnagaram, we proceeded to annan koil straight, as the perumal here is considered elder brother to thirupathi vengatasalapathi , this place is called as annan koil , the place is also called as vella kulam as the pond



water is always white in color. This place is the birth place of kumudha valli nathiciyar. This place is also called as then thirupathi as the south side people who cannot go to thirupathi offers all the offerings here.

The temple was kept open at that time we went by 11:15 hrs, a lady came and asked to offer thulsi to the perumal, as she forced us affectionately, we have no option other than buying thinking we are offering to god and god came through lady and forcing us to do this kainkaryam.

The Bhattachariyar explained the history in very polite way and shown us the vighrams of perumal and the seva was very nice. After finishing this seva we went around the temple and fell at the kodimaram and came out. We sat a while at the main gates and proceeded to thiruvali.

### **Thiruvali**

After annan koil, the auto wala took us to thiruvali divya desam, where we reached at 11:45 no one was there and it seems it is remote village, no roads are in good shape, we were asked to wait at the inner parikaram which was kept open as the temple renovation was going on, the auto wala went in searching the Bhattachariyar who put up near by house and as he was missing he further went to dharma kartha house to fetch him, the autowala was really very kind in doing this kainkaryam, he came along with dharmakartha, and he opened the temple, we worshipped the narashimman and came out. As the time is nearing noon we went fast to thiruthevanar thogai.

### **Thiruthevanar thogai**

Thiruthevanar thogai divya desam is located in a calm village, the Bhattachariyar was on the way from nangur after he finished his daily routines and reached this divya desam also we just entered the maha dwaram at the same time, he opened the temple, we worshipped the perumal "deivanayagan" calmly. Also this place is renovated by the same muraiddhar swamikal recently as it was very badly in dilapidated stage just before one year. I do hope that we are very fortunate to see all the perumal except manikoodam and semponseikovil. We returned to our hotel for the midday meal and the auto wala was sent. After the meal we napped for a while, vacated our hotel and had evening coffee at the near by hotel vasantha bhavan and went to thadalan temple at the sirkazhi divya desam.

### **Thadalan / kazhi sirama vinnagaram**

Before going to thiri vikkaraman/ dhadalan temple we first went to sattanathar temple which is a famous saivite temple at sirkazhi town. Then we proceed to our divya desam and had a very nice seva and the Bhattachariyar also young in age and explained the rituals in a nice way. On the way to thadalan temple we met the auto driver who is the one who bargained in the morning and explained he always waits at the railways station and takes to these divya desams. We

conveyed our thanks to this autowala. Then we proceed to thiruchittrakoodam by catching the public transport.

### **Thiruchittrakoodam**

We readhed the famous temple chidambaram where our perumal is also took his shelter to witness the dance between parvathi and natarajan. This divya desam is inside the main temple of chidambaram natarajan. We had a nice dharsan of the said perumal and went around the temple and came out. The time was about 19:30 hrs. we went to a near by hotel, finished our night tiffin and proceed to bus stand. We board a bus to cuddalore and from there we board a bus to Chennai via beach road and arrived at 01:00 hrs next day.

This trip was very excellent and all the places we covered without any hassle and any inconvenience. I do hope our perumal called us and showered his best blessings on us to cover the same. I personally thank srinivasan for giving his company to see all the nangur divya desams.

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Subam