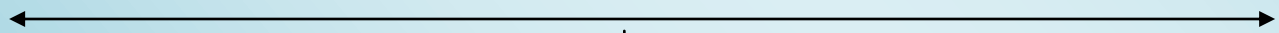


North Asian International Research Journal Consortium

*North Asian International Research Journal of
Social Science & Humanities*

Chief Editor

Dr Rama Singh



Publisher

Dr. Bilal Ahmad Malik

Associate Editor

Dr. Nagendra Mani Trapathi



Honorary

Dr. Ashak Hussain Malik

NAIRJC JOURNAL PUBLICATION

North Asian
International
Research Journal Consortium



Welcome to NAIRJC

ISSN NO: 2454 - 9827

North Asian International Research Journal Social Science and Humanities is a research journal, published monthly in English, Hindi, Urdu all research papers submitted to the journal will be double-blind peer reviewed referred by members of the editorial board. Readers will include investigator in Universities, Research Institutes Government and Industry with research interest in the general subjects

Editorial Board

J.Anil Kumar Head Geography University of Thirvanathpuram	Sanjuket Das Head Economics Samplpur University	Adgaonkar Ganesh Dept. of Commerce B.S.A.U, Aruganbad
Kiran Mishra Dept. of English,Ranchi University, Jharkhand	Somanath Reddy Dept. of Social Work, Gulbarga University.	Rajpal Choudhary Dept. Govt. Engg. College Bikaner Rajasthan
R.D. Sharma Head Commerce & Management Jammu University	R.P. Pandday Head Education Dr. C.V.Raman University	Moinuddin Khan Dept. of Botany SinghaniyaUniversity Rajasthan.
Manish Mishra Dept. of Engg, United College Ald.UPTU Lucknow	K.M Bhandarkar Praful Patel College of Education, Gondia	Ravi Kumar Pandey Director, H.I.M.T, Allahabad
Tihar Pandit Dept. of Environmental Science, University of Kashmir.	Simnani Dept. of Political Science, Govt. Degree College Pulwama, University of Kashmir.	Ashok D. Wagh Head PG. Dept. of Accountancy, B.N.N.College, Bhiwandi, Thane, Maharashtra.
Neelam Yaday Head Exam. Mat.K..M .Patel College Thakurli (E), Thane, Maharashtra	Nisar Hussain Dept. of Medicine A.I. Medical College (U.P) Kanpur University	M.C.P. Singh Head Information Technology Dr C.V. Rama University
Ashak Hussain Head Pol-Science G.B, PG College Ald. Kanpur University	Khagendra Nath Sethi Head Dept. of History Sambalpur University.	Rama Singh Dept. of Political Science A.K.D College, Ald.University of Allahabad

Address: - Dr. Ashak Hussain Malik House No. 221 Gangoo, Pulwama, Jammu and Kashmir, India - 192301, Cell: 09086405302, 09906662570, Ph. No: 01933-212815, Email: nairjc5@gmail.com , nairjc@nairjc.com , info@nairjc.com Website: www.nairjc.com

SRIRANGAM -VAISHNAVA PILGRIMAGE CENTRE

M. JEEVA*

*PhD, Research Scholar, Dept of Historical Study Mother Teresa Women's University Kodaikanal 624101

INTRODUCTION

The Sri Rangam Temple lies on an island origin by the Two Rivers, the name of Cauvery and Kollidam 6 kilometre's north position at. Tirucirapalli, and head quarters of the District. Sriangam Ranganatha, Sprang from the ocean as a result of the prolonged and intense penance of Bramha, who appointed Surya to attend to the daily Puja of the good. Iksvaka in the family of Surya, brought the Vimana from Brahmaloaka to Ayodhya and was worshipping it . Rama gave it as a gift to Vibhisana, who had come from Lanka to attend his Pattabhiseka ceremony. Bearing the Srianga Vimana on his head Vibhisana came to the bank of Cauvery. The Durmavarma Chola king of the region, Consoled him. The god told him that he would prefer to story on the bank of the sacred Cauvery and sake of Vibhisena they would lie down facing south. Dharmavarma Chola built a temple with Prakaras and walls and organized worship, but king of Chola Dharmavarma is not aviating to history.

According to the Koil Olugu, the chronicle of the Sri Rangam Temple, Ahananuru to which this ode belongs, is one of the Sangam works, assigned to the first 3 or 4 centuries of the christen era. It is likely that Arangam here refer to Srirangam, The Silappadikaram, a late Sangam works, refers to the god of Srirangam, reposing with Laksmi in his breast on the couch of the thousand hooded serpent. This occurs along with the reference to the god of the Vengatam hills. The post three Vaishnavaism saint (Alvars) Poigai Alvar, Bhutam Alvar, and Pei Alvar, who are as sighed to the Sangam period, refer to Vishnu, enshrined in Srirangam.

The later Vaishnava saints (Alvers), assigned to the period from the 5th to 8th century A.D. make many useful evidence to the Temple. All the Prabandas are noted for their Intense devotion. Tiramalisai Alvar. The eight sacred Tirthas or pools surrounding the Srirangam temple in the eight directions in which worshippers bathe before offering worship.

The eight sacred Tirthas or pools surrounding the Srirangam temple in the eight directions in which worshippers bathe before offering worship. Nammalvar to Tiruvarangam surrounded by mighty Prakara Nalls adorned with flags. Kulasekhara Alver, who resided for a long time in Srirangam, The pillar at the gateway of the

sanctum of the Temple and the Arcakas who offered worship with flower at the feet of Ranganatha, which is the name of a distinct branch of the Arcakas of the Srirangam Temple with duties in the sanctum is mentioned in one of the Verse of Periyalvar.

The women's saint Andal, is said to have love and married the god of Sriranga she is daughter of Periyalvar. Alagiyamanavalan vipranarayana or Tondaradippodi Alvar was a supplier of flowers and garlands of the Srirangam Temple. This Temple in Tirumalai the lying posture of the sanctum image and the chest, shoulders, the eyes the lips and the crown of periya perumal. The Tirupallieucci, his other work, is devoted to the walking up of Ranganatha early morning . In his ten beautiful verses, called the Amalanadipiran, The Pitambara, the navel, the gold belt, the bejeweled chest, the neck, the coral mouth and the eyes of the God.

According to the available literary evidences the nucleus of the temple seems to have been in existence in the period of Tamil Sangam . The earliest Inscriptions in the Temple belong to the Cholas of the 10th century. Rajamahendra Chola (1060-1063.A.D), a son of Rajaraja II, he said to have build the second Prakara wall, and the enclosure so formed is called Rajamehendran Tiruvithi, During this period the early Vaishnava Acharyas viz Nathamuni, Oyyakondar, Manakkul Nambi and Alavandar were guide active in Srirangam.

They were not only propagating the Vaisnava faith but were active in controlling the affairs of the Srirangam Temple. They great scholar Ramanuja, the founder of Visistadvaita, made Srirangam his head quarters and he reorganized the administration of the temple He was forced to flee Srirangam to the mysore country of the Hoysala by a persecuting chola, called the Krimikanta Chola, who is generally, Identified with Kulutunga I (1070-1120) Pandya king Jatavarman sundra pandya I was a great benefactor of the Srirangam Temple. He covered the Temple with gold and made numerous costly gifts. The Srirangam Temple was occupied by the Muslims and used as a footers camp. A series of Inscriptions in the Srirangam temple belonging to the emperors of the Sangam dynasty or their generals and governors fell as of their munificent grants of cows, garden's villages, and vast sums of money in gold. These donation's put the temple once more on its feet and festivals come to be celebrated as of old. Some festivals are even now called the Viruppam Tirunal and Bhupati – Udaiyar Tirumal in memory of these Vijayanagar princes who helped the Temple to celebrate them.

The Vimana was reconstructed and gilded, a fresh image of Guruda was installed, the Dhrajastambha was covered with 102 gold plates. Many damaged shrines like those of Anjaneyar and Nammalvar were repaired and gate ways and Gopuras were re constructed, The image of Tiruppan Alvar was newly installed. The Temple

owned, according to the Uttamanambi Vamsaprabhavam. 292 village about 1490. Several new Matapas were repealed, new services were Instituted and foundations were perhaps laid for the monumental outermost Gopuras, called the Rajapopuras, which were never finished. The Srirangam Temple has nearly 400 Inscriptions, both stone and copper plate. The most of the stone Inscriptions are found on the walls of the Temple. So inscription and copper plates grant records his gift of land for the conduct of a Charity at Srirangam. In this Temple so many dynasty rulers obey the administration and organization but the Muslim raids upset everything. The early Vijayaragar ruler not only restored the Temple and by setting up local men of their Choice like the Uttamanambis who were not Acaryas but their disciples as wardens. The Chola and the Pandaya kings Interfered only to protect the Temple and not to regulate its affairs or administer it.

PUJAS AND FESTIVALS;-

Ranganthar Temple Festivals in literature References the mention of a Panguni festival. Aham ode was that the celebration on the Panguni Uthiram day highlights the Adibramohmotsava celebrated in the month of the Panguni or Meena. Tondaradi Podi Alvar refers to his service of supplying garlands of Tulasi or basil and flowers to the god. He was the author of the Tiruppallielucci, the song of 11 verse of waking up the god early in the morning. In verse 8 he refers to the paraphernalia of the cow, the vessels, the mirror etc. associated with this ceremony of Subrahmanya, the Koil Olugu, while describing the duties of the Temple servants of the Kovanavrar or Brahmana group makes to the daily and special pujas on festival days. The recitation of the Tiruppallielucci and the festivals in the months of Aippasi and Panguni, when the god was listening to the hymn called Tettarundiral beneath the Punnai tree. It is on record that several private person's Instituted festivals to be celebrated on the days of their noted stars. A description of the Pujas and festivals, as they are now conducted is given in the last line.

RELIGIOUS CENTRE OF VAISNAVISM

Srirangam is placed first list of 108 Vaisnava shrines. It was spearhead of the Vaisnava movement in South India until the split occurred in the post Ramanujam period, into the Tenkalai and the Vadakalai, in the 13th century, when the latter withdrew to Kanchipuram. Among the Alvars Tondaradippodi, Kulesekhara and Tiruppan stayed in Srirangam. Among their works Tirumalai, Tirupallielucci, and Amalanadi Piran are exclusively devoted to Ranganatha. All the other Alvars except Madurakavi, make numerous references to the shrine. After resurrecting the Diyyaprabandhas from oblivion, the first Acarya, Nathamuni, is stated to have settled down in Srirangam for the task propagating those works. He was followed by Uyyakondar and Manakkal

Nambi; Ramanuja. Came to Srirangam from kunchipuram and made his head quarters. He held his discourses and wrote out his treatises there and at the same time regulated the affairs, of the temple. He was followed by Bhattar, This is placed in the 13th century. From Name Pillai and Varadacharya the Tenkalai and Vadakalai hagiologies trace two different successions.

In the Ani month there is the Thirumanjana; festival; and to cleanse that of food, in the Adi month the large petticoat festival is observed; for the holy thread in Avani there is the Pavithrotsavam; for the swing blemishes, there is the swing festival in Aipasi; in Karthigai we see the betel aricanut festival and for costume blemishes the Kaisika Ekadesi festival is performed; in Karthigai , to remove the Agni blemish the Deepauchavam is up. To remove the blemishes of reading the Vedas and Divyaprabhandam, and for Patchyadosham, they celebrate the large petticoat festival. To have all the other kinds of left over blemishes cleansed , the torch festival comes up in Masi month , and in the Panguni month to purify, the processional spots, the grand Brahmotsavam helps out.

During the procession , the 10 saints will proceed first and this shows the control of 10 winds and 10 nadhis' resulting in the product of water and food that feed the Pranasakthi (power of life)

During the Suriyaprabha, God appears before us like the sun to remove our inward darkness. The two partitions in the head denote the blemishes of rage and the tusks, lust and hate. Man must control the image of three abominable things ego, attachment and Maya (Mirage, the unreal). After the elephant ride the lord rests in the four-pillared Mandapam in front of the Renganatha.

Some 800 years ago during the days of Kooranarayanajiyar the floating festival was conducted, as usual, in the floods of the Coleroon (north Cauvery) and on one such grand occasion a wizard caused the float to be swept away by the waves.

As this is done in the place of the horse festival of the 8th day, we could see the silver horse by the side of the Lord in the float. That God Renganatha had discarded his steed and preferred to float indicate that the matured yogi's body is very light and can float.

REFERENCES

- 1.Silappadikaram can to XI. Ll.35-51.
- 2.Tiruccandaviruttam 150.
- 3.Tiruvimoli 3-2-7.
- 4.Perumal Tirumoli,2,3-1.
- 5.Ibid-10.
- 6.Periya Tirumoli 1-8-4.
7. Their genealogy and activities are described in the Uttaman-ambl-vamsa-prabhavam.
- 8.The second Ten of Kulasekhara Alvar's Perumal Tirumoli.
- 9.50of 1937 means inscription No.50 of the Annual Report on south Indian Epigraphy for the year 1937.
- 10.SII South Indian Inscriptions.Vol- P.375
- 11.Ei Epigraphia India.Vol-VII P.210
- 12.C.P.Copper plate.
- 13.K.O.Koil olugu.

Publish Research Article

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Book Review for publication.

Address:- Dr. Ashak Hussain Malik House No-221, Gangoo Pulwama - 192301

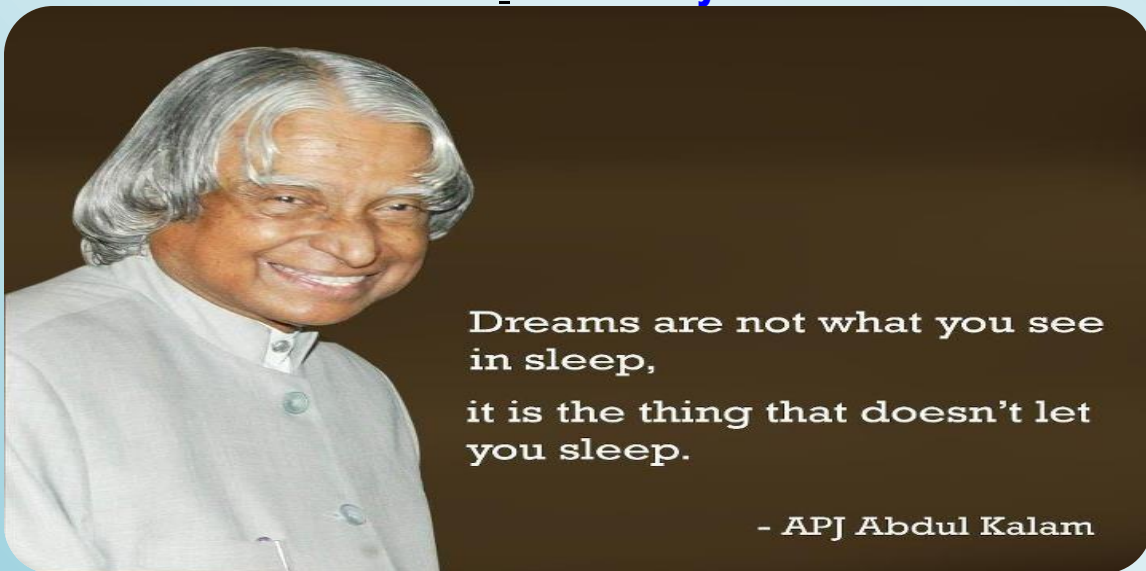
Jammu & Kashmir, India

Cell: 09086405302, 09906662570,

Ph No: 01933212815

Email: nairjc5@gmail.com, nairjc@nairjc.com, info@nairjc.com

Website: www.nairjc.com



Dreams are not what you see
in sleep,
it is the thing that doesn't let
you sleep.

- APJ Abdul Kalam