

SWAMI DESIKAN'S PANNIRU NAAMAM



ANNOTATED COMMENTARY IN ENGLISH BY:
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॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

பண்ணிரு நாமம்

PANNIRU NAMAM

INTRODUCTION

The twelve Urdhva PuNDrams that a SrI VaishNavan wears on his body (upper torso) is an important ritual that qualifies him for performing Sandhya Vandhanam, AarAdhanam and all Vaidhika KarmAs. It is VaishNava lakshaNam.

The 12 NaamAs from Kesavan to DhAmOdharan are invoked as the SrI VaishNavan after SnAnam adorns the ThirumaNN KaapukaL and the 12 Moorthys are invoked to stay at the different locations of the upper torso for protection. The 12 Moorthys exist in our bodies in PuNDra roopam at their sTANams and protect us. This Prabhandham is to be recited as we apply the PuNDram at the different locations of the body for the invocation (aavAhanam) of the appropriate Moorthys.

There are number of Manthrams for adorning the Urdhva PuNDrams:

asthra manthram for purification of the hand used in touching the ThirumaNN katti, another manthram for prathishtai and yet another manthram for preparing the ThirumaNN paste with water as well as the AshtAksharam and Nrusimha BheejAksharam for consecration of the ThirumaNN paste.

One should be seated, while adorning the Urdhva PuNDrams. The index finger or Pavithram adorning finger has to be used for ThirumaNN Kaappu placement. The middle finger should never ever be used in placing the ThirumaNN. The Paadham has to be drawn first and the right extension and the left extension for that Paadham follow next. The two lines connected by the Paadham should have good amount of space in between to place the consecrated yellow SrI ChoorNam to have the aavAhanam of MahA Lakshmi with specified names for the different parts of the upper torso (starting with Sriyai Nama: for the forehead and ending with SarvAbIshta Phala PradhAyai Nama: for the little ThirumaNN on the upper forehead).

We start the application of the PuNDram in this sequence:

- (1) The Forehead
- (2) Center of stomach
- (3) Center of chest
- (4) Middle of the fore portion of the neck
- (5) Right side of the stomach





- (6) Right shoulder /bhujam
- (7) The right side of the fore portion of the neck
- (8) The left side of the stomach
- (9) The left shoulder
- (10) The left side of the fore portion of the neck
- (11) Lower back/lumbar region
- (12) and the center of the backside of the neck

The Moorthys invoked to reside in the above positions in sequence are:

- (1) Kesavan
- (2) NaarAyaNan
- (3) Maadhavan
- (4) Govindhan
- (5) VishNu
- (6) Madhusoodhanan
- (7) Thirvikraman
- (8) Vaamanan
- (9) Sridharan
- (10) HrisheekEsan
- (11) PadhmanAbhan and
- (12) DhAmOdharan.

The color of these 12 Moorthys, their favorite weapons and their locations has been described by Swamy Desikan in this Prabhandham named Panniru ThirunAmam.

These PunDRams are recognized as the sacred Paadhams of Lord VaradarAjan in this Prabhandham by Swamy Desikan. Hence this Prabhandham like Thirucchinna Maalai, Mey Viratha Maanmiyam, Aruttha Panchakam is associated with Lord VaradarAjan.





SLOKAS ----COMMENTARY

There are two Taniyans for this Prabhandham.

TANIYAN 1:

பன்னிரு நாமந் திருவத்தியூர்ப் பரன் பாதமென்று
நன்னிற நாமம் படைதிக்கி யாவையும் நாமறியத்
தென்னந் தமிழ்த்தொடைச் சீரார் கலித்துறை யோதியீந்தான்
மின்னுறு நூலமர் வேங்கட நாதனந் தேசிகனே.

*Panniru Naamam ThiruvathiUrp paran paadham yenRu
nanniRa nAmam padai dhikku yAvayum nAmaRiya
tennan-tamizh thodai seerAr kalitthuRai Odhi yeenthAn
minn uRu nool amar VenkatanAtham namm DesikanE*

MEANING:

Sri Vedantha Desikan with the radiant sacred thread, an avathAram of ThiruvEnkatamudayaAn's Temple bell, recognized the 12 Urdhva PuNDrams as the sacred feet of Lord VaradarAjan of Hastigiri and described for our anushtAnam the individual names of the Lord's Moorthams (PuNDra DEvathais) associated with each of these PuNDrams, their color, locations and the weapons adorned by each of them. These 12 paasurams along with the Phala Sruthi Paasuram are set in the celebrated KattaLai KalitthuRai metre of Tamil poetry for our enjoyment and benefit.





TANIYAN 2

கார்கொண்ட மேனியன் பாதாம் புயத்தைக் கருத்திருத்தி
ஏர்கொண்ட கீர்த்தி யிராமா னுசன் தன் னிணையடிசேர்
சீர்கொண்ட தூப்புல் திருவேங்க டாரியன் சீர்மொழியை
ஆர்கொண்டு போற்றினும் அம்மால் பதத்தையடைவிக்குமே.

*Kaar-koNDa mEniyan PaadhAmbhutthaik-karutthu irutthi
yEr koNDa keertthi IrAmAnusan tann iNayadi sEr
seer koNDa ThUppul Thiruvengkadaariyan seermozhiyai
Aar koNDu poRRinum ammAl Paadhatthai adaivikkumE*

(MEANING):

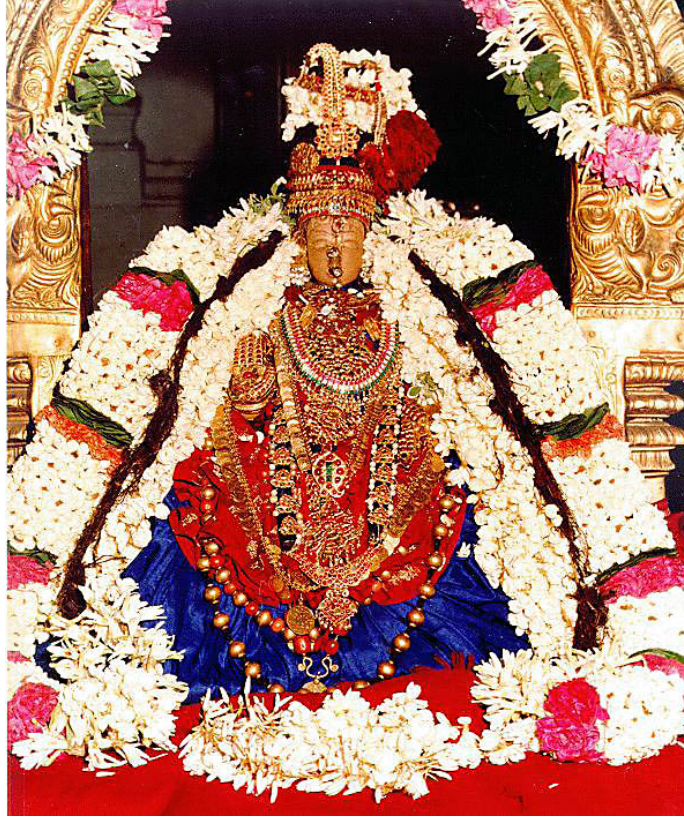
The SrI Sookthi of Panniru ThirunAmam has been composed by the VedAnthAchAryan of ThUppul, while he placed firmly in his heart, the lotus feet of the Lord of Hasthigiri with the hue of dark rain-bearing cloud and meditated on Them. That AcAryan of ThUppul is associated forever with the sacred feet of ParamAchAryan, RaamAnujA of undiminished fame. Whoever recites these paasurams of Panniru ThirunAmam will land easily at the holy feet of Lord VaradarAjan.





ऊर्ध्वपुण्ड्रध्यानश्लोकाः

UrdhvapuNDradhyaanashlokaaH



ललाटे सततम् देव्या श्रिया सह विराजितम् ।

चतुश्चक्रम् नमस्यामि केशवम् कनकप्रभम् ॥

lalaaTe satatam devyaa shriyaa saha viraajitam
catushcakram namasyaami keshavam kanakaprabham

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KESAVAN: THE PuNDRA ROOPA MOORTHY FOR THE FOREHEAD

கேசவனாய்நின்று கீழைத் திசையிலும் நெற்றியிலும்

தேசுடையாழிகள் நான்குடன் செம்பசும்பொன் மலைபோல்

வாசிமிகுத்தெனை மங்காமற் காக்கும் மறையதனால்

ஆசைமிகுத்த அயன் மகவேதியிலற்புதனே.

*KesavanAi ninRu keezhai tisayilum neRRiyilum
tEsudai aazhikaL naankudan sempasumponn malai pOl
vaasi mihutthu yenai mangAmal kAkkum maRayathanAl
aasai mihuttha maha vEdhiyil aRbhuthanE*

MEANING:

Through Veda PramANam, Brahma was convinced that Lord VaradarAjan is the Supreme Being. In the Yaaga kuNtam of Brahma (on top of Hasthigiri), the mysterious Lord appeared with the ThirunAmam of Kesavan. That Kesava Moorthy with the hue of a golden mountain, having four radiant chakrams as weapons and facing the Eastern direction will stand firmly on my forehead and protect me without fail.

The Sanskrit Manthram used while adorning the ThirumaNN on the forehead is: "Chathus-chakram namasyAmi Kesavam Kanaka Prabham". "tEsudai Aazhi Naanku" is the equivalent of Chathus-chakram here. The hue of the Kesava Moorthy is Kanaka Prabhai (semm pasum ponn malai pOl).

Devathai: Kesavan,

Color: Golden;

Weapons: four discs;

Direction: East;

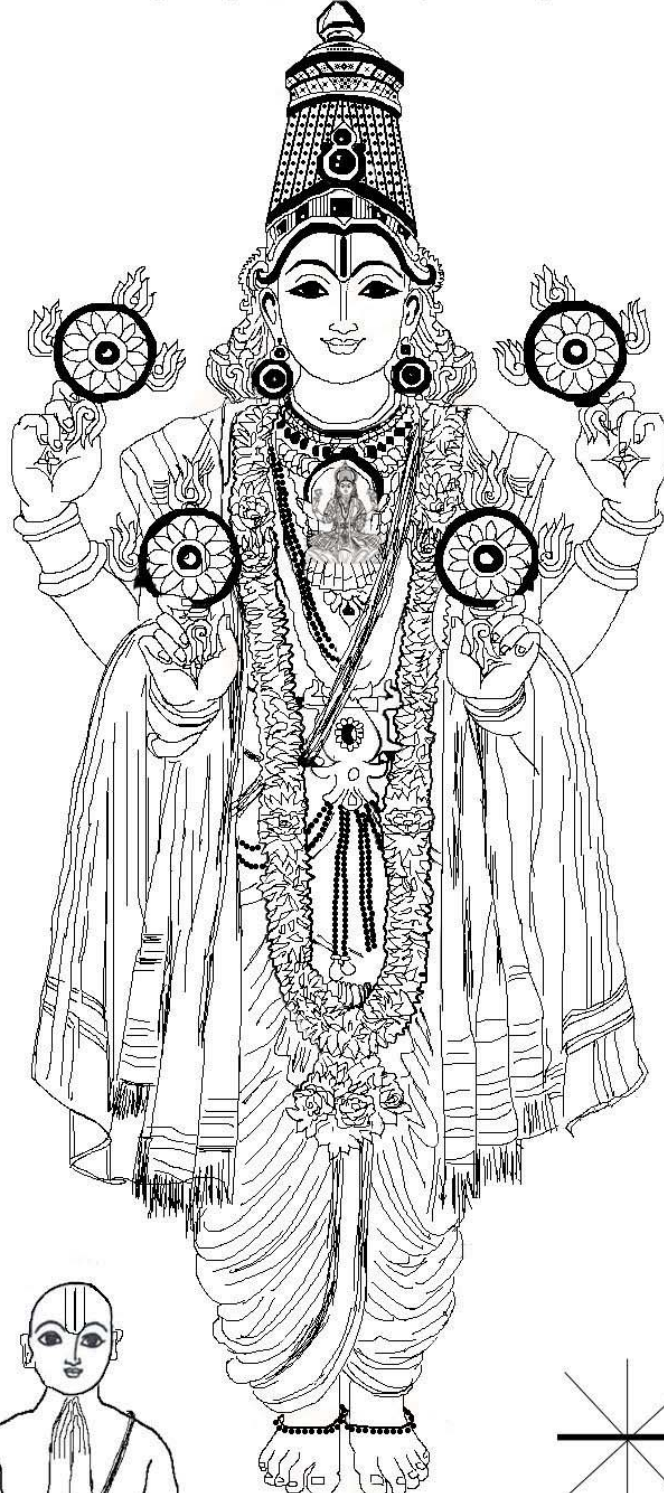
PuNDra sTANam: Forehead;

Manthram: Chathus-chakram namasyAmi Kesavam Kanakaprabham.

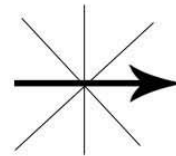




चतुश्चक्रम् नमस्यामि केशवम् कनकप्रभम्



rchitralekha



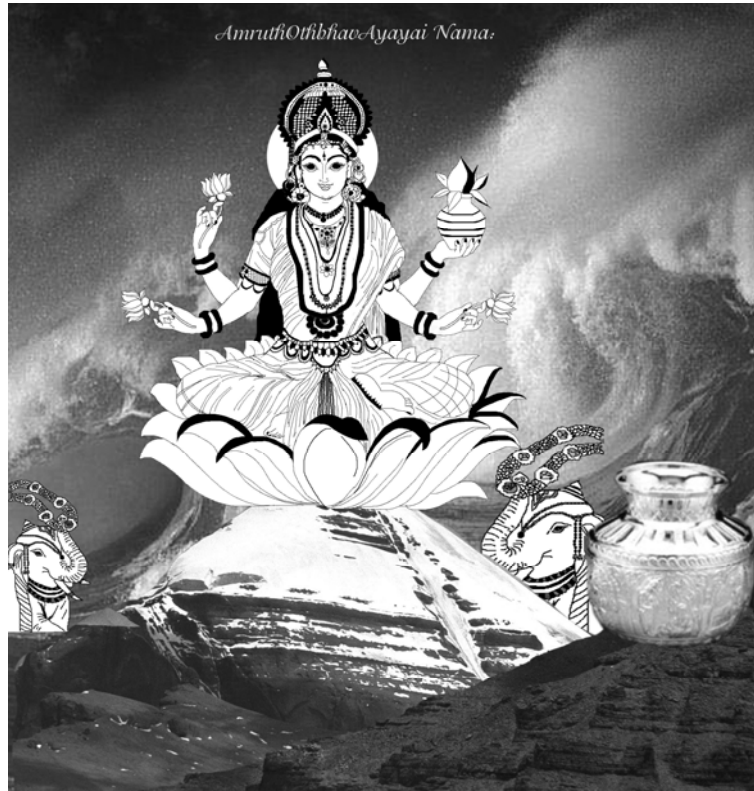
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ऊर्ध्वपुण्ड्रध्यानश्लोकाः

UrdhvapuNDradhyaanashlokaaH



अमृतोद्भवया देव्या समाश्लिष्टं अथोदरे ।

नारायणं घनश्यामं चतुश्शङ्खम् नमाम्यहम् ॥

amRitodbhavayaa devyaa samaashliShTaM athodare
naaraayaNaM ghanashyaamaM chatushshaNkham namaamyaham





NARAYANA MOORTHY: PROTECTING THE CENTER OVER STOMACH

நாரணனாய் நல்வலம்புரி நாலுமுகந்தெ டுத்தும்
ஊரணிமேகமெனவே உதரமும் மேற்குநின்றும்
ஆரணநூல் தந்தருளால் அடைகலங்கொண்டருளும்
வாரணவெற்பின் மழைமுகில்போல் நின்ற மாயவனே

*NaaraNanAi nall valampuri nAlum uhanthu edutthum
Oor aNi mEham yenavE udharamum mERkku ninRum
AaraNa nool tanthu aruLAI adaikkalam koNDaruLum
VaaraNa veRppin mazhai muhil pOl ninRa MaayavanE*

MEANING:

PeraruLALan is like the dark blue rain cloud standing on top of Hastigiri. This Maayavan takes on the form of NaarAyaNa Moorthy, holds four conches as His weapons and faces west. He adorns the sTAnam of the center of the stomach region and is like a beautiful traveling cloud. He propagates the Veda Saasthrams and through His limitless mercy has accepted adiyEn as the object to be protected.

Devathai: NaarAyaNan;

Hue: Sky Blue;

Weapon: four conches;

Direction facing: West;

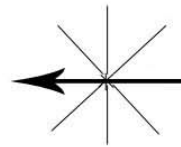
PuNDra sTAnam: middle portion of stomach.

Manthram: NaarAyaNam ghana-shyAmam chathus-sankham namAmyaham.





नारायणं घनश्यामं चतुश्शङ्खम् नमाम्यहम्



rchitralekha

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ऊर्ध्वपुण्ड्रध्यानश्लोकाः

UrdhvapuNDradhyaanashlokaaH



नित्यं कमलयाश्चिष्टं हृदये करुणाम्बुधिं ।

माधवं मणिभङ्गाभं चिन्तयामि चतुर्गदम् ॥

nityaM kamalayaashliShTaM hR^idaye karuNaambudhiM
maadhavaM maNibha~NgaabhaM chintayaami chaturgadham

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MADHAVAN: RAKSHAKAN AT THE CENTER OF THE CHEST REGION

மாதவநாமமும் வான்கதை நான்கும் மணிநிறமும்
 ஓதுமுறைப்படியேந்தி உரத்திலுமேலுமல்கிப்
 போதலர் மாதாடன் புந்தியி லன்பாற் புகுந்தளிக்கும்
 தூதனும் நாதனு மாய தொல் லத்தி கிரிச்சுடரே

*Maadhva nAmamum vaann gathai nAnkum maNi niRamum
 Odhum muRaippadi yEnthi uratthilum mElum alhip-
 pOdhalar Maathudan punthiyil anbAl puhunthu aLikkum
 ThUthanum NaaTanum aaya toll Atthigiric-chudarE*

MEANING:

Athtigiiri AruLALan is both the Swamy as well as the ambassador/messenger for the PaaNDavAs. This ancient jyOthi on top of Hasthigiri became Maadhava Moorthy adorning four powerful maces in the manner prescribed by the SaasthrAs. He has the hue of sapphire (Indhra Neelam). He stays at my chest region as well as in the upper (Urdhva disai) direction. He has entered with affection inside my mind with His lotus lady to protect me.

Devathai: Madhavan;

Hue: Indhraneelam;

Weapons: Four gadhais;

Direction: Urdhva;

PuNDra sTAnam: Chest.

Manthram: Maadhavam MaNibhangAbham chinthayAmi Chathurgadham





माधवं मणिभङ्गाभं चिन्तयामि चतुर्गदम्



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ऊर्ध्वपुण्ड्रध्यानश्लोकाः

UrdhvapuNDradhyaanashlokaaH



देव्या च चन्द्रशोभिन्या मम कण्ठे विराजितं ।

चन्द्रभासम् चतुश्शार्ङ्गं गोविन्दं अभिसंश्रये ॥

devyaa ca chandrashobhinyaa mama kaNThe viraajitaM
chandrabhaasam chatushshaar~Nga govindaM abhisaMshraye





GOVINDHAN: RAKSHAKAN AT THE FRONT CENTER OF THE NECK

கோவிந்த னென்றுங் குளிர்மதி யாகிக் கொடியவரை
ஏவுந் தனுக்க ஞடன் தெற்கிலுமுட் கழுத்து நின்று
மேவுந்திருவருளால் வினைதீர்த்தெனை யாண்டருளும்
பூவன் தொழுவத்தி மாமலை மேல் நின்ற புண்ணியனே.

*Govindhan yenRum kuLir mathi aahik-kodiyavarai
Evum dhanukkaLudan theRkkilum uLL kazhuthu ninRu
mEvum ThiruvuruLAI vinai theerthu yenai aaNDaruLum
Poovan thozha Atthi Maamalai mEl ninRa PuNNiyanE*

MEANING:

Lord VaradarAjan, the holiest of the holies, stands on top of Hasthigiri so that His son Brahma originating from the lotus in His navel can worship Him and derive immense pleasure. He is the embodiment of all PuNNiyams (PuNNiyan). He took on the form of Govindhan with the hue of the cool rays of Chandran and stays in the center of my neck facing the southern direction. He is armed with four bows for my protection. Out of His boundless mercy, He chases away all my sins and accepts me as His eternal servant.

Devathai: Govindhan;

Hue: Moon ray;

Weapon: Four Bows;

Direction: Southern;

PuNDra sTAnam: center of front neck region.

Manthram: Chandra-bhAsam chathus-sArngam Govindham aham aasrayE





चन्द्रभासम् चतुश्शार्ङ्ग गोविन्दं अभिसंश्रये



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ऊर्ध्वपुण्ड्रध्यानश्लोकाः

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विष्णुपत्न्याख्यया देव्या कुक्षौ दक्षिणपार्श्वगं ।

विष्णुं चतुर्हलं वन्दे पद्मकिञ्जल्कसन्निभं ॥

viShNupatnyaakhyayaa devyaa kukShau dakShiNapaarshvagaM

viShNuM chaturhalaM vande padmaki~njalkasannibhaM





VISHNU: RAKSHAKAN FROM THE RIGHT SIDE OF STOMACH REGION

விட்டு வல வயிற்றின் கண் வடக்கும் விடாது நின்று
மட்டவிழ் தாமரைத் தாது நிறங்கொண்ட மேனியனாய்த்
தொட்ட கலப்பைக ளீரிரண்டாலுந் துயரறுக்கும்
கட்டெழிற்சோலைக் கரிகிரி மேனின்ற கற்பகமே

*Vittu vala vayiRRin kaNN vadakkum vidAthu ninRu
mattavizh tAmarait-thAthu niRam koNDa mEniyanAit-
thotta kalappaihaL yeer-iraNDAlum thuyar aRukkum
kattu yezhil sOlaik-Karigiri mEl ninRa KaRpakamE*

MEANING:

The boon granting Kalpaka tree, Lord VaradarAjan is standing on top of the Hasthigiri surrounded by beautiful groves with lovely trees. This Lord has assumed the roopam of VishNu with golden hue similar to the makarandham dust of the lotus flower. He faces the northern direction and stays on the right side of the stomach region. He holds four ploughs (Kalappai) as His weapons to protect me and chase away my SamsAric sorrows.

Devathai: VishNu;

Hue: golden;

Weapons: four ploughs;

Direction: Northern;

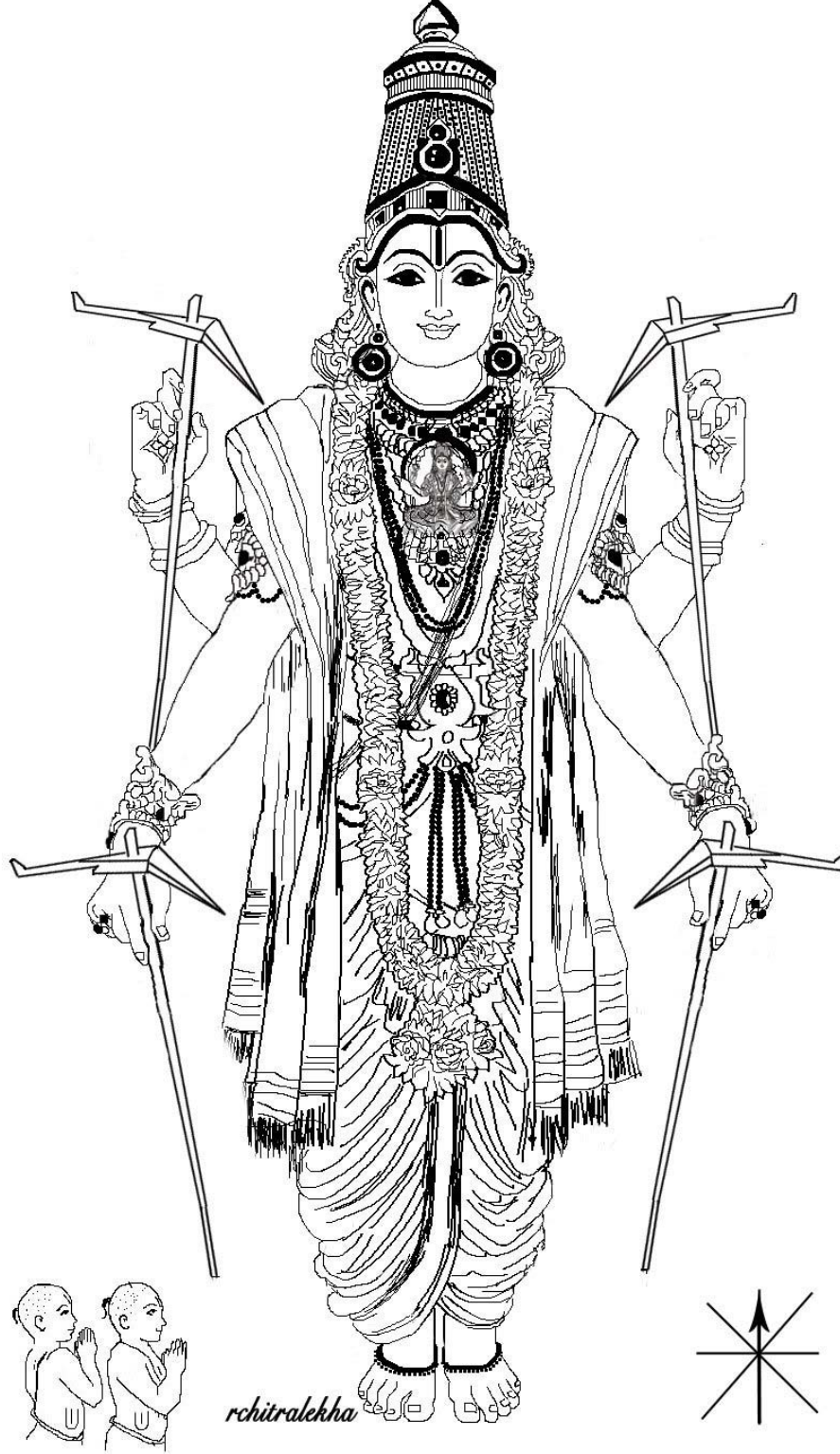
PuNDra sTAnam: Right side of stomach.

Manthram: VishNum Chathur-halam vandhE Padhma-kinjalka-sannibham





विष्णुं चतुर्हलं वन्दे पद्मकिञ्जल्कसन्निभं



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ऊर्ध्वपुण्ड्रध्यानश्लोकाः

UrdhvapuNDradhyaanashlokaaH



वैष्णवीसंज्ञया देव्या कलितं दक्षिणे भुजे ।

चतुर्मुसलं अजाभं संश्रये मधुसूदनं ॥

vaiSNavIsaMGYayaa devyaa kalitaM dakShiNe bhujē
chaturmusalaM abjaabhaM saMshraye madhusUdanaM





MADHUSOODHANAN: PROTECTION FROM RIGHT SHOULDER

மதுசூதனனென் வலப்புயந் தெங்கிழக் கென்றிவற்றில்
பதியாயிருந்து பொன்மாதுறை பங்கய வண்ணனுமாய்
முதுமாவினைகளறுக்கும் முயலங்களீரிரண்டால்
மதுவாரிளம் பொழில் வாரணவெற்பின் மழைமுகிலே.

*Madhusoodhanan yenn valab-bhuyam tenn-kizhakku yenRu ivaRRil
PathiyAi irunthu ponn mAthu uRai Pankaya vaNNanumAi
muthu maa vinaikaL aRukkum muyalankaL yeer iraNDAl
madhu aar iLam pozhil VaaraNa veRppin mazhai muhilE*

MEANING:

Lord VaradarAjan is standing on top of the Elephant hill surrounded by the young trees with honey-laden flowers. This Lord with the hue of the cloud during the rainy season has taken the form of Madhusoodhanan and stays on my right shoulder carrying four pestles as His weapons to protect me. This Lord with the hue of the red lotus faces South East and destroys all of my ancient and fierce karmAs.

Devathai: Madhusoodhanan;

Hue: Lotus;

Weapons: four pestles (Ulakkai);

Direction: South East;

PuNDra sTAnam: right shoulder.

Manthram: Chatur-musalam-abjAbham SamsrayE Madhusoodhanam.





चतुर्मुसलं अब्बाभं संश्रये मधुसूदनं



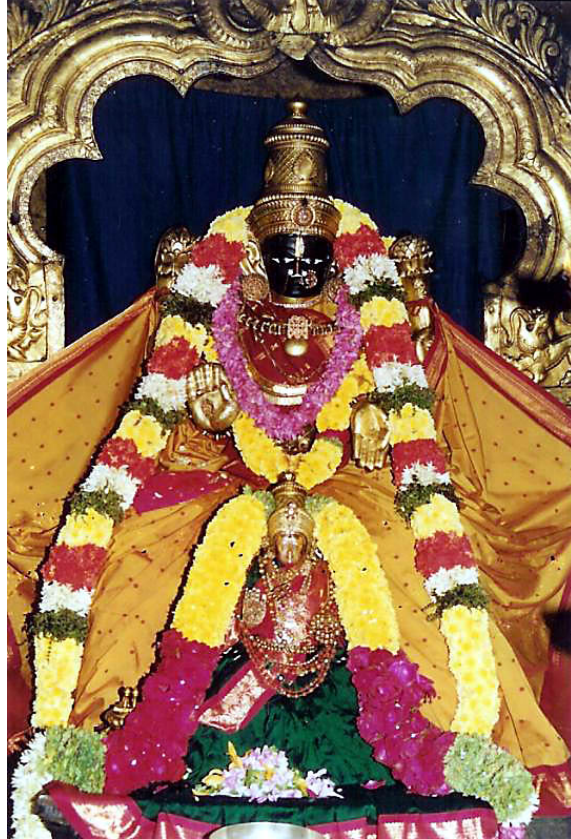
rchitralekha





ऊर्ध्वपुण्ड्रध्यानश्लोकाः

UrdhvapuNDradhyaanashlokaaH



कण्ठस्य दक्षिणे पार्श्वे वरारोहाधिपं प्रभुं ।

अग्निवर्णं चतुःखड्गम् भावयामि त्रिविक्रमम् ॥

kaNThasya dakShiNe paarshve varaarohaadhipaM prabhuM
agnivarNaM catuHkhaDgam bhaavayaami trivikramam

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THRIVIKRAMAN: THE RIGHT SIDE OF THE NECK

திருவிக்கிரமன் திகழ் தீநிறத்தன் தெளிவுடை வாள்
உருவிக்கரங்களி லீரிரண்டேந்தி வலக்கழுத்தும்
செருவிக்கிரமத் தரக்கர்திக்குஞ் சிறந்தானுமிறை
மருவிக் கரிகிரிமேல் வரந்தந்திடும் மன்னவனே.

*Thrivikraman thihazh Thee niRatthan theLivudai VaaL
uruvik-karangaLil yeeraraNDu yEnthi valak-kazhutthum
seru-vikkiramattu arakkar tikkum siRanthuALum iRai
maruvik-Karigiri mEl varam tanthidum MannavanE*

MEANING:

The Lord of Hasthi Giri, the boon-granting VaradarAjar takes the form of Thrivikraman with the hue of a radiant flame, adorns four swords in His four hands, faces North west (the direction of powerful RaakshasAs) and stays watchful while established in the left side of the neck.

Devathai: Thrivikraman;

Color: Agni varNam;

Weapons: four Swords;

Direction: South West;

PuNDra sTAnam: Right side of the Neck.

Manthram: Agni varNam chathu: khadkam BhAvayAmi Thrivikramam





अग्निवर्णं चतुःखड्गम् भावयामि त्रिविक्रमम्



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ऊर्ध्वपुण्ड्रध्यानश्लोकाः

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हरिवल्लभया देव्या वामकुक्षौ स्थितम् हरिम् ।

वामनं बालसूर्याभं चतुर्वज्रं विभावये ॥

harivallabhayaa devyaa vaamakukShau sthitam harim
vaamanaM baalasUryaabhaM chaturvajraM vibhaavaye





VAAMANAN: LEFT SIDE OF THE STOMACH

வாமன னென்றன் வாமோதரமும் வாயுவின் திசையும்

தாமமடைந்து தருண அருக்கனிறத்தனுமாய்ச்

சேமமரக்கலஞ் செம்பவி யீரிரண்டாற் றிகமும்

நாமங்கைமேவிய நான்முகன்வேதியில் நம்பரனே.

*Vaamanan yenRan vAmOdharamum Vaayuvin tisayum
thAm adainthu taruNa arukkan niRatthanumAi
sEma-marakkalam semm-pavi-yeer iraNDAl thihazhum
Naamangai mEvia Naanmukan vedhiyil namm ParanE*

(MEANING):

The Supreme One, who appeared in the agni kuntam of the Yaagam that Brahma Devan performed with His dear consort, Saraswathi, takes the form of Vaamanan, faces northwest direction and stays on the left side of my stomach. His hue is that of Baala Sooryan and uses four VajrAyudhams for protecting His BhakthAs and serves as the safe boat to ferry us across the dangerous ocean of SamsAram.

Devathai: Vaamanan;

Hue: the color of Sun at Dawn;

Weapons: Four Vajrams;

Direction: Northwest;

PuNDra sTAnam: Left side of stomach.

Manthram: Vaamanam Baala-SooryAbham chathur-vajram vibhAvayE





वामनं बालसूर्याभं चतुर्वज्रं विभावये



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ऊर्ध्वपुण्ड्रध्यानश्लोकाः

UrdhvapuNDradhyaanashlokaaH



वामबाहौ महाबाहुं शार्ङ्गिण्यः पतिमव्ययं ।

श्रीधरं पुण्डरीकाभं चतुःपट्टं समाश्रये ॥

vaamabaahau mahaabaahuM shaar~NgiNyaH patimavyayaM
shrIdharaM punDarIkaabhaM chatuHpaTTaM samaashraye



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SRIDHARAN: LEFT SHOULDER

சீரார் சிரீதரனாய்ச் சிவன்திக்குமிடப்புயமும்

ஏராரிடங்கொண்டு இலங்குவெண்டாமரை மேனியனாய்ப்

பாராய பட்டய மீரிரண் டாலும் பயமறுக்கும்

ஆராவமுது அத்திமாலைமேல் நின்றவச்சுதனே.

*SeerAr SrIdharanAi Sivan tikkum idappuyamum
yEr aar idam koNDu ilangu veNN tAmarai mEniyanAi
Paar aaya pattayam yeer iraNDAlum bhayam aRukkum
AarA amudhu Atthi Maamalai mEl ninRa AcchyuthanE*

MEANING:

The insatiable nectar, the Acchyuthan who never abandons His BhakthAs stands on top of Hasthi Giri and assumes the form of the celebrated SrIdharan to remove all of our fears (SamsAra Bheethi). He faces the north east direction (IsAnyam, the direction of Lord Sivan) holding four big swords (PattAyams). His color is that of white lotus and stays as the protector and fear remover on our left shoulders.

Devathai: Sridharan;

Hue: White Lotus;

Weapons: Four PattAkkatthi;

Direction: North East;

PuNDra sTAnam: Left Shoulder.

Mantram: Sreedharam PuNDareekAbham chathushpaDDa-samAsrayE



श्रीधरं पुन्डरीकाभं चतुःपट्टं समाश्रये



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ऊर्ध्वपुण्ड्रध्यानश्लोकाः

UrdhvapuNDradhyaanashlokaaH



देवदेविकया देव्या वामकण्ठे बिभासितं ।

चतुर्मुद्रं अभ्येमि ह्रुषीकेशं तटित्प्रभं ॥

devadevikayaa devyaa vaamakaNThe bibhaasitaM
chaturmudgaraM abhyemi hruSIkेशaM taTitprabhaM





HRUSHEEKESAN: THE LEFT SIDE OF THE NECK

என்னிருடிகேசனிறை கீழ் இடக்கழுத் தென்றிவற்றில்
நன்னிலைமின்னுருவாய் நாலு முற்கரங் கொண்டளிக்கும்
பொன்னகில் சேர்ந்தலைக்கும் புனல்வேகை வடகரையில்
தென்னனுகந்து தொழும் தேனவேதியர் தெய்வமொன்றே.

*yennirudikEsan iRai keezh-idakkazhutthu yenRu ivaRRil
nannilai minnuruvAi nAlu muRkkaram koNDu aLikkum
ponnahil sErnthu alaikkum punal vEhai vadakarayil
Tennan uhanthu thozhum tEna Vedhiyar dhaivam onRE*

MEANING:

PeraruLALan is the Only God for the great VaidhikAs of TenampAkkam located on the northern banks of Vegavathi River, who are worshipped in turn by the PaaNDyan King. That SrIgrAmam of TenampAkkam located on the banks of the river Vegavathi with jostling waves rushing gold and akil kattais has many Parama VaidhikAs with expertise in PaancharAthra Saasthram indispensable for Bhagavath AarAdhanam. That Parama Purushan on top of Hasthi Giri takes on the form of HrusheekEsan with the hue of the lightning and protects us with four hammers as His weapons. He faces the lower direction and occupies the left section of the neck to protect us.

The agrahAram of TenampAkkam is so very near Hasthi Giri that this Srigramam is considered as a street of Kaanchi. Parama VaidhikAs, who are experts in PaancharAthra Saasthram live in this auspicious SrIgrAmam. The kula dhaivam of the Parama VaidhikAs of TenampAkkam is Lord VaradarAjan. The Aasthika SikhAmaNi, the King of PaaNDya dEsam has the highest regard for the residents of TenampAkkam for their bhakthi to Lord VaradarAjan and has honored them significantly. There are stone carvings inside the Temple of VaradarAja attesting such honors by Pandyan King to the residents of TenAmpAkkam.

Devathai: HrusheekEsan;

Hue: Lightning;

Weapons: Four hammers;

Direction faced: lower;

PuNDra sTAnam: Left Side of the neck.

Manthram: ChathurmudhgaramabhyEmi HrusheekEsam TaDith-prabham





चतुर्मुद्रं अभ्येमि हृषीकेशं तटित्प्रभं



rchitralekha





ऊर्ध्वपुण्ड्रध्यानश्लोकाः

UrdhvapuNDradhyaanashlokaaH



कटिमध्यगया देव्या महालक्ष्म्या विराजितं ।

पञ्चायुधं पद्मनाभं प्रणमाम्यर्करोचिषम् ॥

kaTimadhyagayaa devyaa mahaalakShmyaa viraajitaM
pa~nchaayudhaM padmanaabhaM praNamaamyarkarochiSam

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PADHMANABHAN: LOWER BACK

எம் பற்பநாபனும் என்பின் மனம்பற்றி மன்னிநின்று
வெம்பொற் கதிரவனாயிரம் மேவிய மெய்யுருவாய்
அம்பொற்கரங்களில் ஐம்படைகொண் டஞ்சலென்றளிக்கும்
செம்பொற்றி ருமதிள்கூழ் சிந்துராசலச் சேவகனே.

*Yemm PaRpanAbhanum yenn pinn manam paRRi mannu ninRu
vemm porrk-kathiravan aayiram mEviya mey uruvAi
amm poRRk-karangaLil aimpadai koNDu anjal yenRu aLikkum
sempoRRt-ThirumathiL soozh SindhurAchala SevakanE*

MEANING:

The Lord of Hasthi Giri surrounded by the golden ramparts is a MahA Veeran and takes on the form of PadhmanAbhan to give abhaya pradhAnam to us. He locates Himself on the lower back region and manas. He has the hue and lustre of thousand Suns and in His beautiful hands and body carries the five weapons (Chakram, Sankham, Sword, Bow and Gathai).

Devathai: PadhmanAbhan;

Hue: Rising Sooryan (Pattu Poochi);

Weapons: Five;

sTANam: Manas;

PuNDra sTANam: Lower Back.

Manthram: PanchAyudham PadhmanAbham PraNamAmyarkka-rOchisham





पञ्चायुधं पद्मनाभं प्रणमाम्यकरोचिषम्



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ऊर्ध्वपुण्ड्रध्यानश्लोकाः

UrdhvapuNDradhyaanashlokaaH



काकुदे सुरसुन्दर्याः पतिमद्भुतरूपिणं ।

दामोदरं चतुःपाशं इन्द्रकोपनिभं भजे ॥

kaakude surasundaryaaH patimadbhutarUpiNaM
daamodaraM chatuHpaashaM indrakopanibhaM bhaje





DHAMODHARAN: BACK OF THE NECK

தாமோதரனென்றன் தாமங்கள் நாலுகரங்களிற் கொண்டு
ஆமோதரமென ஆகத்தினுட் புறம்பிற் கழுத்தும்
தாமோ ரிளங்க திரோனென என்னுள் ளிருளறுக்கும்
மாமோக மாற்றும் மதிளத்தியூரின் மரகதமே.

*DhAmOdharan yenRan dhAmangaL naalu karangaLil koNDu
aamO taram yena aahatthin utppuram piRRkkazhutthum
thAmOr iLam KathirOn yena yenn uLL aruL aRukkum
MaamOham mARRum mathiL AtthiyUrin MaragathamE*

MEANING:

The Lord who banishes the mighty nescience stands at Hasthigiri surrounded by mighty walls and is splendid like a Maragatha gem (Emerald) in lustre. He takes on the matchless form of DhAmOdharan and adorns four nooses (Paasams) as His weapon to remove our false and viparItha knowledge. He is seen inside and outside our bodies and is worshipped at the back side of the neck.

Devathai: DhAmOdharan;

Hue: Rising Sun;

Weapons: Four Paasams;

Location: Inside and outside the body;

PuNDra sTANam: back of the neck.

Mantram: daamodaraM chatuHpaashaM indrakopanibhaM bhaje





दामोदरं चतुःपाशं इन्द्रकोपनिभं भजे



rchitralkha

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ऊर्ध्वपुण्ड्रध्यानश्लोकाः

UrdhvapuNDradhyaanashlokaaH



सर्वेषामखिलाभीष्ट फलदाश्लिष्टविग्रहम् ।

वासुदेवामुपासेऽहम् पूर्णेन्द्वयुतसन्निभम् ॥

sarveShaamakhilaabhiShTa phaladaashliShTavigraham
vaasudevaamupaase.aham pUrNendvayutasannibham

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INSATIABLE DELIGHT FROM RECITAL OF PANNIRU THIRUNAMAM

கத்தித்திரியுங்கலை களைவெல்லுங் கருத்தில்வைத்துப்

பத்திக்குறுதுணை பன்னிருநாமம் பயில்பவர்க்கு

முத்திக்கு மூலமெனவே மொழிந்த இம்மூன்றுநான்கும்

தித்திக்குமெங்கள் திருவத்தியூரைச் சேர்பவர்க்கே.

*Katthith-thiriyum kalaihaLai vellum karutthil vaitthu
patthikku uRu thuNai Panniru Naamam payilbhavarkku
Mutthikku Moolam yenavE mozhintha immUnRu nAnkum
titthikkum yengaL Thiru-AtthiUrarai sErbhavarkkE*

MEANING:

Those BhaagavathAs engaged in the worship of the sacred feet of Lord VaradarAjan will revere these Paasurams of Panniru ThirunAmam. They will experience the growth of Bhagavath Bhakthi, perform SaraNAGathi as an upAyam for Moksham and will be blessed with Nithya KaimkaryAnugraham in Sri Vaikuntam. During their life on earth, those Prapanna BhaagavathAs will conquer in debate, the vainglorious loud mouths, which run around seeking debates through display of their imperfect knowledge. These PrapannAs will find the Panniru ThirunAma Prabhandham indispensable for their Moksham and will surrender at the sacred feet of PeraruLALan of Hasthigiri.

कवितार्किक सिंहाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

கவிதார்க்கிக ஸிம்ஹாய கல்யாண குணசாலினே
ஸ்ரீமதே வேங்கடேஸாய வேதாந்த குரவே நம:

*kavitaarkika siMhaaya kalyaaNa guNa shaaline.
shrImate ve~NkaTेशaya vedaanta gurave namaH.*

NaarAyaNa, NarAyaNa, NaarAyaNa

Daasan, Oppiliappan Koil VaradachAri Sadagopan





URDHVAPUNDRADHARANA VIDHI

The left palm (hand) has to be cleansed (sanctified) and the Sacred clay has to be wetted with the manthram that begins with “GandhadhvArAm”. Asthra Manthram is used to protect the paste to be formed and the Taaraka manthram is used to form the paste. Empowering (abhimanthraNam) is done with Moola manthram and Sri Nrusimha BhIjAksharam is written over the sacred clay paste. Suddha Jalam is used next to dilute the paste to the right consistency with SathadhAra manthram. That is followed by recitation of additional manthrams (VishNOrukam, PanchOpanishad manthram, Moola Manthram, 7 VaishNava Manthrams). DhvadasAkshara manthram is recited next. Now, one is ready to wear the Urdhva PuNDram on the top of the head with Taara Manthram. This is followed by placement of the Urdhva PuNDram on the different portions of the torso with the relevant manthrams. Even here, there are many variations. For adorning just six Urdhva PuNDrams, VishNu ShaDAkshara manthram is used, for 8 Urdhva PuNDrams, one uses the AshtAkshara manthram. Some purANAs state that one should use PraNavam for adorning on the forehead. Some connect it to the situation, where only one Urdhva PuNDram is worn. Every one is recommended to follow their own AchArya SampradhAyams and KulAchArams.

