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PATALESWARAR TEMPLE AT THIRUPATHIRIPULYUR



ABSTRACT:-

Tourism is a highly diverse phenomenon. Today tourism is one of the world's fastest growing industries. Every country in the world views tourism as an important agent for the growth of national economy. Tourism is at present, India's third largest export industry after gems, jeweler and ready-made garments. A common interpretation of the term "tourism" is travel with a difference. Literally tourism means the process of pleasure movement from one place to another. It becomes part of human life in the modern world as everyone desires to enjoy life with refreshment and entrainment in a new environment. Tour depends upon the individual's taste and it occurs due to the curiosity of man. Tourism is a continuous age-old human activity and at present travelling has become so fast for it is age of automation. The satisfaction of the insatiable human curiosity is now only of the urges prompting individuals and groups to see and even to know what is on the other side.

KEY NOTES: refreshment and entrainment, satisfaction, growth of national economy.

INTRODUCTION

Tamil Nadu has multifarious tourist attractions religious centers spiritual retreats, beaches, hill stations, waterfalls, wildlife, art, cultural, architecture,

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crafts, heritage, monuments, etc., which enchant tourist. Tamil Nadu promotes zero-deterrent tourism without any compromise on socio-cultural tourism. The tourists are invariably aesthetic and mature, who appreciate the cultural heritage of the state. Though Tamil Nadu is the tourist destination for various kinds of tourism such as geographical, religious, etc., among them cultural tourism is very popular in Tamil Nadu. Tamil Nadu is now ranked third in attracting both domestic and foreign to make Tamil Nadu the most preferred destination in India. In this article, the scholar elaborately describes about the religious as well as pilgrimage tourist important of Pataleswara temple Thirupathiripulur.

Man has always been fascinated by travel from time immemorial and it is known as wanderlust. Primitive man travelled in search of livelihood. Since then throughout history man has been travelling for various purposes. Travelers and Voyagers have played an important role in the annals of history. Trade and commerce, besides Religion, were the strong motivators of travel during the ancient period. Travel in the past was not a thing of pleasure as it the case at present. Tourism today has become a global phenomenon, both in terms of its penetration into hitherto unknown parts of the world and in terms of it's the number of people participating in this sector, millions of people earn their livelihood from direct and indirect employment from the tourism Industry. A number of organization both at international and nation level have been set up to promote tourism. Tourism denotes the temporary, short-term movement of people to destinations outside the place where they normally live and work and their activities during their

stay at destinations.

CULTURAL TOURISM

Cultural tourism is the most demanding tourism today. Cultural tourism is the subset of tourism concerned with a country or regions culture especially its arts. With the general trend of new and ethical tourism, cultural tourism has appeared as a significant niche market, while cultural tourism is far from being considered a new phenomenon, what is new is the extent of cultural tourism consumption and the forms of cultural consumed. Rather than just being a peripheral or added attraction on a travel itinerary, culture is increasingly, becoming a major catalyst for the whole travel experience. A number of reasons have been given for the popularity of cultural tourism including destine for diversity and a curiosity about how people live in environments different from one's own. In fact cultural tourism is becoming increasingly associated with the ways of life of so-called 'exotic' and 'primitive' cultures, enticing individuals to visit before the maker of global mono culture engulfs these 'traditional' societies.

A number of temples are located in Cuddalore district. These temples testify to the rich culture and civilization of people. Religion and festival are religious in character and provide an opportunity for people to get together. "A country without history is like a man without memory". Thus, cultural tourism in Cuddalore district has a great potential to break the barriers of caste and creed and to motivate the linguist group and to communicate with one another as also in the promotion of inter-regional understanding.

The temple Art and Architecture constitute the greatest attraction to tourism in Tamil Nadu. There are several literary evidences regarding palaces, temple mansions and bazaars in cities in the pre-Pallava period. But none of these early monuments has survived. The mighty rulers of Tamil Nadu belonging to various times and dynasties like Pallava, Pandiya, Chola, and Vijayanagar kings, Nayaks and were all great builders. They established a very high spandrel of art and architecture.

HISTORY OF THE PATALESWARAR TEMPLE

The Pataleswarar temple dedicated to Lord Siva, is situated at Thirupathiripullyur in Cuddalore district of Tamilnadu. In ancient days the place was known under various names such as Kannivanam, Kannikappu, Kannivalampathi, Athimangar, Padirippulisai, Patna and Patalaputram, at present the place is popularly known as Cuddalore New Town. The temple is located almost at the centre of the town very near to the Thirupathiripullyur railway station on the Villupuram to Mayladudurai railway line.

The temple is notes for its inscriptions fine architecture and sculptures. The temple occupies a unique place in the History of Saivism in South India and is associated with the lives of Nayanmars of Devaram, Gnanasambandar, one of the Devaram hymnists has sung in praise of Lord of this temple. He has glorified the sacredness of this holy place and the existing temple with eleven verses.

Tirunaukkarasar (7th century C.E.,). One of the Devaram Trios, in his early days became a Jain and was known as Dharmasena. He was re-converted to Saivism by his sister Thilakavathi. The Jains could not tolerate his conversion Mahendra Varma I the Pallva monarch (615-630 C.E.). Under the influence of his Gana guru is said to have resorted to many acts of in human persecutions on Tirunavukkarasar. As a last at as resort, he was tied to a huge stone and was thrown into the Bay of Bengal.

By the grace of Lord Siva he reached the shore safely to a place very near to Thirupathiripullyur. This incident gave a permanent name to this place a Karaiyera Vittak kuppam and hence the main deity is also named after this miracle as Karaiyervitta Mudalvan. After reaching Thirupathiripullyur, he has sung ten padigams in praise of the lord of this temple as a taken of gratitude. He glorifies the spiritual excellence, the glory of Thirupathiripullyur, the sacredness of the deity and urges the people to worship the Lord in his hymns. This incident is also mentioned by Sekkilar in his Periyapuramam a work composed in the 12th century C.E. Thus, this temple was closely associated with the Nayanmars of Tamilnadu and this shows an evidence to fix the antiquity and historicity of the temple.

Hence before fixing the date of this temple, it is necessary to know the contemporary rulers of Devaram hymnists. According to Tiruttondapuramam, Appar was a contemporary of Pallava ruler Mahendra Varma I (615-630C.E.) Narasimhavaman I(630-668C.E.) and Pandya Maravarman Arikesari (640-670C.E.). The contemporary

rulers of Gnanasmbandar were Pallava Narasimhavarman I (630-668C.E.) and Pandya Maravarman Arikesari (640-670C.E.).

This shows that Appar and Gnana Sambandar were contemporaries. The meeting of Tiruppugalur between Appar and Sambandar further strengthen this view. The above mentioned references confirm that they lived during the first quarter of the 7th century C. E. They have visited and praised the temple of South India through their hymns and the Pataleswarar Shrine have been in existence even during the 7th century C.E.

In addition to the hymns composed in praise of the main deity of this temple by the Devaram hymnists the temple contains a number of inscriptions. The inscriptions of this temple are found on the South, North and West walls of the main shrine and some of them at the base of gopura of the third prakara. The inscriptions are totally twenty eight in number. Among them eighteen belong to the period of the Imperial Cholas. Three inscriptions state the later Pallava Chieftains four inscriptions refer to the Later Pandyas and one to Vera-Viruppanaudaiyar, a Vijayanagar ruler. The remaining two inscriptions have not yet been identified since they are in a mutilated condition.

The information brought out by the inscriptions would also help us to reconstruct the history of the temple to a certain extent. The History of the temple could be divided into five periods namely, The Imperial Cholas, The Later Pallava chieftains, The Later Pandyas, The Vijayanagar period and The Modern period.

However the earliest lithic record is dated in the 18th regnal year of one Madirai konda Parakesari Varman I, who may be identified with Parantaka I (907-955C.E.). It is quite possible that there must have been a structure of brick and mortar during the days of the Devaramhymnist and it is believed that the temple might have been changed into a stone structure during the time of Parantaka I.

The earliest lithic record registers a gift of arecanut garden to Tirukkadaijnalal Perumanadigal at Thirupathiripulliyur. The gift was placed under the production of Tirunattukkanap perumakkal. There is another record of the same king which registers gifts of money for food offerings to this main deity.

An inscription found on the south wall of the central shrine states that one Parakesari Varman made a gift of land as brahmadeyam to five brahmins. The record can safely be assigned to Uttama Chola (970C.E.-985 C.E.).

Rajaraja I(985-1016C.E.) best owed considerable attention to this temple and it is proved by two inscriptions. The earliest record of Rajaraja I dated in his 4th regnal year registers a gift of 96 sheep to the temple. This gift was entrusted to the perumakkal for a perpetual lamp, to the main deity by one Baradayan nakkam Panchavan brahmadirajan of Tiruvedimangalam. The record of this temple helps us to contend to frame the administration of the temple under the Cholas. The officers of the Chola were divided into two groups namely, Perundaram and Sirundaram. The name brahmedirajan may be identified with a perundavam officer under Rajaraja I. Another record of Rajaraja I refer to a gift of 48 sheep by one private individual to the main deity of the temple.

Rajendhra I (1012-1044C.E.) was as great as his illustrious father Rajaraja I. The Siva temple at Tiruppadirippuliyur had a series of endowments during his tenure and that of his successions. The temple contained to be an object of royal interest and is borne out by the evidence of an inscription of Rajaraja I. It is of great value as it shows the victories of the king. Such as the conquest of Kollipakkai, Mannaikkadakkam, Ilamandalam, Irattappadi Sakkarakottam, Maduramandalam, Oddavishyam, Dakkanalodu and Vangaladesa. The record is very much helpful to a certain extent to frame the political history of Tamil Nadu under the Imperial Cholas.

Rajaraja II (1052 A.D.-1063) the second son of Rajendra I crowned himself at the battle of Koppam is represented by two inscriptions of the temple. The former records a sale of land made to the temple by sabhaiyar and the latter record is highly damaged. It contains only his presets.

Another epigraph found in the same temple states that Rajamahendra, son of Rajendra II dated in his 3-rd regnal year of his reign refers to the defeat of Aharamalla Someswara I. The western Chalukya ruler at Mudakkaru. Further the record states that his war elephant frightened Ahavamalla Someswara I. On the bank of a river (Mudakkaru) and caused him to flee in a terrors. This may be held to indicate that the prince Rajamahendra had been present at the battle of Koppam (in 1052 C.E.) The record reveals the relationship between the Cholas and western Chalukyas.

Vira Rajiendra (1063A.D.-1069A.D.) made various grants and donations for the growth and upkeep of the temple. For instance one of the records of him found in the temple registers a gift of a perpetual lamp and some

kalam of Panddy for daity food offerings to the main deity of the temple.

Five more inscriptions found on the north and west walls of the temple are dated in the regnal years ranging from 3rd to 49th year of Kulottunga I (1070-1122 C.E.).

The first three records register various grants for daily, monthly and annual festivals of the deity. The latter two records refer to three literary works namely Kannivanapuram Ashtadesupuranam and Puliyurnadagam. It also records the gift of two ma of land a great saint called Parasamaya Kolari. It could be great saint called Parasamaya Kolari.

Two records of Vikrama Chola (1118-1135 A.D.) are found in this temple, of this the former records a gift of 15kasu and the latter registers a gift of 18kasu to burn perpetual lamps in the temple.

After the eclipse of the Chola empire the place Thirupathiripuliyur came under the rule of the later Pallava chieftains of the 13th century the temple received patronage from the chieftains. For instance a record of Kopperunjaga II (1243-1279 C.E.) records only his passat. Another record refers to a gift of cows to the God by his queen Pavanti (or) ttanachchiar.

The Pandyas of the second empire also paid much attention to the religious activities. They made endowments to the temple. There are two records of Vikramapandya III. The former record states that the icon of subramanya was installed and consecrated by him at the in the temple.

It also refers to an endowment of 60 panam for various offerings to Lord Subramanya. The second one dated in the 15th regnal year of his reign records the gift of certain lands by him to the Subramanya shrine of the temple.

The Land had been wrongfully taken possession of by the Brahmins. It relates to an exceedingly interesting and sensational inquiry and settlement of a land dispute. Then the dispute was brought to the notice of the Pandyan emperor and he deputed two of his high ranking officer, Pillai Pallavarayar and Pillai Alagiya Manaval, Perumal to investigate the case. The officers came to the spot and summoned all the local people including the land owners, the natters and the sthanattars of the temple. They assembled in the temple and a thorough inquiry was made. Though the temple is very popular in not only Hindu all types of tourist were visit the temple. Exactly Tourist Visit this temple.

The Study of its Architecture shows that this temple has attained its present form by a gradual development at the hands of the Pallava chieftains, Cholas the latter Pandyas and the Vijayanagar rulers. Farther it reveals that the center shrine and a separate Amman shrine were constructed during the early Chola period. The date of construction of the Rajagopura is also attributed to the early Chola period. The sub shrines of the second Prakara and the enclosure well came into existence during the days of Vikrama Pandya III.

The existing outer structure of the sanctum might have been renovated during the days of Vijayanagar rulers. The plinth of the adhistanam and pushpa podigai on the sanctum walls strengthens the above mentioned statement. The pillars in the various parts of the temple also show the stages of development from the early Chola period to the Vijayanagar period.

The sculptural and iconographic study reveals that the Cholas inherited a highly developed sculptural vigor from the Pallavas. The temple is a rich stone house of beautiful images of various Gods and Goddesses of varied sizes both in stone and metal belonging to different periods.

The administrative study of temple reveals that this temple is now under the control of the Hindu Religious and Charitable Endowment Board and it possesses movable and immovable properties. The Government of Tamil Nadu should take. Measures for the collection of land dues from the temple tenants and improve the income of the temple. Hence the temple has been attracted by the people of natives as well as the foreign tourist, which may be paved the way for the growth of local economy of the Cuddalore region.

PUJAS AND FESTIVALS

As temple is regarded as the religious and cultural centers, several religious and cultural functions are taking place in temple. Pujas and festivals are regular affairs of the temple and it occupies important places in the religious activities. Worship of Gods and Goddesses is done in three ways. Such as house hold worship temple and mass worship. The padaleswarar temple has the usual daily rituals as well as a host of colorful monthly and annual festival.

Pujas means floral ritualistic worship of God or a form of ceremonial worship with floral offerings to the deity in sanctified holy. Before going to describe the pujas it is necessary to mention about the agamas. The agamas have prescribed two kinds of pujas namely Anmartha puja, which is performed by individuals for their benefits and paramartha puja which is performed by the priests for the benefit of the world.

Usually in siva temple two agamas are followed they are karna agama and kamika agama is more popular and it followed in the temple. The pujas offered in the temple are nitya puja or daily worship, the Naymitha puja or worship on auspicious days and the kamiya puja or worship by individuals in fulfillment of vows taken by them. Thus the daily rituals are strictly adhered to as prescribed by the Karma agama.

Some of the Chola and Pandya epigraphy of this temple mention the encouragement given by the rulers for the proper performance of the puja and festivals. The rulers donated money and lands to meet the expenses of the pujas of the temple. For instance an inscription of Rajaraja I. Mentions his donation to meet the expenses of the Pujas of the temple.

There are inscriptional evidence suggest that Nitya Puja worship were being conducted in this temple during the medieval days. For instance, an epigraphy of Vira Rajendra refers to a gift of 50 kalam of paddy for various offerings to the main deity. An inscription issued by the later pandya king Vira Pandya also mentions a gift of Land for daily food offerings to the main deity of the temple.

At present, the Nitya Pujas are performed six times a day. By virtue of their number, the pujas are known as shatkala puja. They are as follows; Thiruvanantha, Ushatkala, kalasanthi, Uchitkalam, Sayarakshi and Ardhajam, of these Nity Pujas. Thruvanatha and Ardhajama are being performed in this main temple itself. Unlike the other major temple. Because the bad chamber (palliarai) is situated in the main temple. It the unig feature of this temple. The nitya puja are offered with the music of thrill Nadaswaram and tolling of bells. The nodular sings the humans especially connected with the temple before the deities.

SPECIAL PUJAS:

In addiytion to Nitya Pujas special pujas special pujas are performed on festival day. Usually most of the special pujas are conducted at the time of sayaratsai to same specific Gods. For instance a record of Vikrampaniya III registers an endowment of 60panam for various offerings to God subramanya on specified occasions.

Festival

Besides the daily pujas monthly and annual festival are also celebrated in the temple in a grand manner the chapter throws light on the way in which the festival were conducted during the medieval days. These from the month of chithirai.

Tamil New Year Day Festival

This Tamil new year day festival is celebrated on the first days of the Tamil month chithirai (April- May) It is beloved that Lord. Brahma commenced his creative activities on this day. In the evening of the day special abisekha is being offered top the Lord. The almanac (panchaga sravanam) for the ensuing yer is read by the chief priest of the temple.

Appar Swamigal festival

A festival is being celebrated in the month of chithirai to commemorate the miracle of Appar which was happened in Thiruppadirippuliyar. The festival helps us to recollect some important event that took place in the life history of the saint.

On the first day special abisekhas are being offered to the main deity and the idol of Appar. On the third day Lord chandrasekar on the Rishaps vahand (bull) and Appar on a sitars palanquin are taken to (Karaiyeravitta Kuppan) a village very near to Thirupathiripuliyur, where the morale happened in the medieval day. By following the traditional customs the idol is thrown in to the sea and taken back from the sea.

The same day evening idol of Appar receives spherical diparathana in the karpaga Vinayaga temple at karaiyer avittakuppam. The idol is taken in procession around the main streets of the same village. Finally it is taken back to the temple at Thirupathiripuliyur. On the 10th day evening in the (Ardhajama Puja) a special puja is being

performed to saint Appar. The puja denotes the attainment of supreme knowledge by the saint.

Bramotsavam Festival

The second important annual festival Bramotsavam falling in the month of Vaikasi (May-June) is being celebrated for twelve days. The festival starts from hoisting ceremony on the last day. The idol of panchmurthis is taken on a procession daily both in the morning and evening as per schedule on the ninth day of the festival.

Anithirumajanam

The other important festival Anithimanjanam (June-July) falls in the third month of Tamil year. On this occasion special abisekha and aradhana are offered to Lord Nataraja. The deity is decorated at the Alangaramandapa of this temple and taken in procession around the main streets of the town.

Adi Pooram

In the pooram star day in honour of Goddess periyannayagi the Adi Pooram festival is celebrated in the Month of Adi. The common belief is that Goddess appeared on the earth and blessed the human on this day. It is celebrated for today.

Navarathiri

Navarathiri is one of the important festivals of the temple. This festival is celebrated in memory of the Goddess periyannayagi killing mahishasura and freeing the Devas from the persecutions of that Asura. Being a colorful festival dances and music performance and religious discourses are arranged in the temple for nine days. The festival ends with vijayadasami.

Skandasasti

In honor of Lord shanmuga the skandasastri festival is celebrated in the month of Aippasi (September-October) for 7 days. The festival of surasambara is held on the 6th day. It is believed that on the day the Lord shanmuga destroyed the Asura called surapadama and his followers. The festival ends with the divine marriage between Lord shanmuga and Devasana at the kalyanamandapa of this temple.

Karthigai

The month of karthigai (November-December) is very important as it is elsewhere, for the abisekham of the main deity with the 108 conches (sangu) on every Monday of the said Tamil month. Devotes cluster in the temple to have a glimpse of the abisekham on that particular day.

Thiruvathirai

The thiruvathirai festival is celebrated in honor of Lord Nataraja special puja are offered to Lord Nataraja and the saint Manikkavasakar and the recitation of Thiruvembavai is held in the morning on the same day.

Thai Poosam

The next important festival is thai poosam observed on the star day of puja in the month of thai (January-February). The significance of this festival is that the people from almost all the surrounding areas would throng to the place and offer their prayers. On the occasion all the processional deities are taken out and abisekham are also being performed. Thus this festival is considered to be one of great significance.

Panguni Uttiram

The one day panguni Uttiram festival is celebrated on the full moon day in the month of panguni. On the occasion abisekha is offered to the Hain deity. The devasthanam conducts all puja and festivals in a modest way in accordance with the tradition and cultural.

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