



Rare book - Dhevaiula on Ramanathaswami



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This classical work on Sri Ramanatha Swami of Rameswaram was composed by “Palapattadai Chokkanatha Pillai”. This work was discovered by Sri U.Ve. Saminatha Iyer after comparing multiple versions. He also wrote a commentary on this rare text.

With the blessings of Lord Ramanatha Swami, Mother Parvathavardhini & Lord Rama, here is an attempt to provide a reasonable translation of this work, in English. Any error can be ascribed to me.

24. Sivagangai Teertham:

தங்குமறை யான்றாளுந் தந்துவிசும் பின்மறையான்
செங்கையு நல்குசக்ர தீர்த்தமும்-பங்கயத்தோன்
மாலை முடியறுக்க வந்த பிரமகத்திக்
காலை யறுத்தசிவ கங்கையும்-வேலையெனப்

This Teertham helped to remove the “Brahma-hatya” dosha of Lord Bhramadeva

25. Shanku Teertham:

பொங்குநீர்க் குள்ளே புழுங்கினோன் வெம்மையொரு
சங்கநீர் தீர்த்தசங்க தீர்த்தமும்-பங்கொருவன்

From Sethu Puranam: VaRsaNabha Muni was performing Tapas and he was covered by an anthill. Lord Indra tried to disturb his Tapasya and down-poured rain into the anthill. Dharma Devatha in the form of buffalo gave protection to the Muni for 7 days. He left the place and felt distraught for not paying his Namaskar to the Devata. When he tried to fall from the mountain top, he was stopped by the Dharma-Devatha. Subsequently, he took bath in the Shanku Teertham that helped to cleanse him both physically and emotionally.

26. Muth-Teertham:

ஒப்பரிய வையத்தி லோடிவந்து முந்நீரைச்
செப்பமுற நீந்தியமுத் தீர்த்தமும்-இப்புவியின்

Another Muni, who was physically challenged, was travelling in a cart. While travelling in a forest, he heard the voice of his ancestors who were not served properly. With the help of his Tapobala, he invoked the auspicious rivers Ganga, Yamuna, and Phalgu (Gaya) in this Teertham. Then he performed the ancestral rites and helped them to liberate.

There is another meaning. Here the poet is comparing the person who struggles in the samsara-Sagara and can do with his karmas by taking a dip in this Teertham.

27. Koti Theertham:

மாமிக்காய் மாமன்போய் மாமனைக் கொன்றபழி
சேமித் திடாக்கோடி தீர்த்தமும்-காமத்தால்

This Teertham can wash off the accumulated karmas like the one incurred by Lord Krishna who had killed his uncle.

(To be continued)

Ref:

1. <https://www.tamildigitallibrary.in/book-detail.php?id=jZY9lup2kZl6TuXGIZQdjZhdkJYy#book1/>
2. தேவையுலா, மூலமும் தெளிவுரையும், முத்து இராமமூர்த்தி, சாரதா பதிப்பகம்





Kalanjiam Muneeswaran Temple

By
Green Rameswaram Team



Kalanjiam Muneeswaran Temple is located just opposite to the Papa Vinasakha Teertham. Right now the poojari is Shri.Arumuga Muneeswaran whose house is located after the railway track. Originally there is an old Kalanjiam building wherein the Grains will be stored. Purpose of this Kalanjiam building is that in the olden days, most of the pilgrimage will be by walking or through cart. For this purpose, on the main roads Ooranis have been established along with Kalanjiam by the kings. Not only the kings but also the pilgrims use to contribute to this Kalanjiam regularly.



Present Muneeswaran Kalanjiam

There are two other Kalanjiams in the surrounding areas, one is in Dhanushkodi, and the other is at Thirupullani, Ramanathapuram district. Of which Dhanushkodi Kalanjiam disappeared during the 1964 cyclone. Kalanjiam at Thirupullani is also in a dilapidated condition. In all these Kalanjiams and other Anna chathirams Mutharaiyar community has been employed for cooking. One Shri.Muneeswaran a sivapitchu belonging to Mutharaiyar community was employed here. He was great sadhu and was always chanting Siva namas. He passed away in the year 1895 and was laid to rest in the same area and subsequently his sister and her relatives started doing poojas to the Muneeswarasamy who was worshipped only in a light form. Those days Muneeswarasamy was very powerful and was answering everybody's prayer. The temple was built on 01-09-1896. Third generation is Shri.Arumuga Muneeswaran. He has completed MA Tamil and Sanskrit and is trained in Mantrik in an ashram in Kerala. Those who have got the blessings of the Muneeswarasamy have adopted Kalanjiam Muneeswaran as an ancestral god. Many communities such as Pillai, Servai, Mutharaiyars, Yadavas etc. adopted this Kalanjiam Muneeswaran as their ancestral god. Many other religious people also worship this god. Thus Kalanjiam Muneeswaraswamy crosses all boundaries of caste and religion.



Dilapidated structure

