

|| OM NAMO NARAYANAYA ||



ஸ்ரீமதே ராமாநுஜாய நம: ஸ்ரீமத் வரவரமுநயே நம:



Srirangam Temple-Bhoologam Vaikuntam-Heaven on Earth ॐ 🙏 🙏

(Periyakovil-World's Biggest Temple-156 Acres),(108 Divya Desams)

(Sri Vaishnavism-Sri Ramanujacharya Sampradaya)

(Visistadvaitam-Tenkalai-4000 Divya Prabhandham)✅(12 Alvars)

(Sri Ranga Darshana Prapthirasthu !)

(May you & family be blessed with darshan of Lord Sri Ranganatha Swami)

1. Sri Ranganayaki Thayar, (Periya Piratti), (Sri Mahalakshmi Devi), Ranganachiar (Padi Thaanda Patthini) ॐ 🙏 🙏 (Sridevi, Bhudevi),
2. Sri Ranganatha Swamy, (Periya Perumal), (Sriman Narayanan), (Protector, Preservor) (Self-Manifested, Swayam Vyakta Kshetras)
3. Sri Namperumal (Utsavar Murthy) (Azhagiya Manavalan), (Our Perumal, Our God) ॐ 🙏 🙏 (Daily Nitya Utsavams),
4. Sri Chakrathalwar Sannidhi, (Sudarshanam Chakram), (Discus of Sri Mahavishnu),(Destroys Evil & Protects Good),
5. Sri Ramanuja Acharya Sannidhi, Srirangam, (Original Body), (Sri Vaishnavism-Visistadvaitam-Sri Vaikuntam Logam) 🙏 😊

"Srirangam Serthi Sevai"



6. "Sri Sita Ramar Lakshmanar Sannidhi", Sri Chandra Pushkarini Theertam
7. "Sri Kodandaramar Swamy Sannidhi"
(Bala Santhana Krishnar), (Anjaneyar Swamy),
8. "Sri Aandal Sannidhi"
9. "Sri Radha Bhama Rukmini Sametha Krishnar Swamy Sannidhi",
10. "Sri Dhanvantri Bhagwan Swami Sannidhi" (God of Ayurveda Medicine)
11. "Sri Tirupati Balaji Venkateswara swamy Sannidhi, Srirangam",
12. "Sri Bhojaramar Sannidhi", (God of Food & Water),
13. "Sri Venugopala Krishnar Swamy Sannidhi",
14. "Sri Garudalwar Sannidhi"
15. "Sri Anjaneyar Swamy Hanuman Sannidhi",
16. "Sri Krishnar Sannidhi",
17. " Sri Sita Ram Sannidhi",
18. "Sri Manavala Mamunigal Sannidhi", / Nammalwar Sannidhi,
19. "Sri Kambar Mandapam-Kamba Ramayanam",
20. "Aayirangal Mandapam-1000 Pillars-Sa Ri Ga Ma Pa Tha Ni Sa",
21. "Srirangam Annual Festivals: Serthi Sevai, Brahmotsavam, Jyesthabhisekham, Sri Vaikunta Ekadasi, Aani Thirumanjanam, Rathotsavam-Sun God, Chitra Pournami-Gajendra Moksham, Sri Satyanarayana Pooja, Vasantotsavam, Teppotsavam, Thai Ther, Holy Punnya Cauvery River-Mudavan Mulukku, Aadi Perukku Vizha, "Srirangam-Mukti Moksham Sthalam", Venus Shukran Bhagwan. "Surrounding 6 Divya Desams Temples in Trichy" "Srirangam Sri Ranganayaki Thayar Sri Ranganatha Swamy Temple" "Uraiyoor Sri Kamalavalli Nachiyar Azhagiya Manavala Perumal Koil" "Uthamar Koil Purushothaman Perumal Temple, Thirukarambanur "Thiruvellarai Pundarikashan Perumal Temple", "Thiru Anbil Vadivazhagiya Nambi Perumal Temple", "Koviladi Appakkudathan Perumal Temple (Thirupper Nagar), "Respect & Follow Hindu Vedic Rituals, Customs, Prayers, Mantras ॐ 🙏 🙏 "Sri Vaishnavism-Visistadvaitam-Sri Vaikuntam Logam" "Aum Namō Narayanaya" "Aum Namō Venkatesaya" "Aum Namō Bhagavathe Sri Vasudevaya" "Hari Om" ॐ 🙏 🙏 108 Divya Desams, 108 Abhimana Kshetrams, "Lokah Samastha Sukhino Bhavantu"-Peace, Health, Happiness 😊

Bhakti movement [[edit](#)]

Ranganathaswamy temple is the only one out of the 108 temples that was sung in praise by all the *Alvars* (Poet-saints of the Bhakti movement), having a total of 247 *pasurams* (divine hymns) against its name. *Acharyas* (*guru*) of all schools of thought – *Advaita*, *Vishishtadvaita* and *Dvaita* recognise the immense significance of the temple, regardless of their affiliations.

Naalayira Divya Prabandam is a collection of 4000 hymns sung by twelve *alvars* saints spread over 300 years (from the late 6th to 9th century CE) and collected by *Nathamuni* (910–990 CE).^[84] *Divya Desams* refer to 108 Vishnu temples that are mentioned in *Naalayira Divya Prabandham*. 105 of these are located in India, 1 in Nepal, while 2 are located outside of the Earthly realms. *Divya* in *Tamil* language indicates premium and *Desam* indicates place or temple. *Periyalvar* begins the *deodad* on Srirangam with two puranic stories according to which *Krishna* restored to life the son of his *guru* *Sandeepani* and the children of a brahmin.^[85] *Thondaradippodi Alvar* and *Thiruppan Alvar* have sung exclusively on Ranganatha. *Andal* attained Sri Ranganatha on completion of her *Thiruppaval* (a composition of 30 verses) in Srirangam. In total there are 247 hymns of the 4000 *Pasurams* dedicated to Ranganathar deity of this temple. Except *Madhurakavi Alvar*, all of the other eleven *Alvars* have created *Mangalasasanam* (praise) about the Ranganathar in Srirangam. Out of 247, 35 are by *Periyalvar*, 10 by *Andal*, 31 by *Kulasekara Alvar*, 14 by *Thirumalaisai Alvar*, 55 by *Thondaradippodi Alvar*, 10 by *Thiruppan Alvar*, 73 by *Thirumanga Alvar*, one by *Poigai Alvar*, 4 by *Bhoothathalvar*, two by *Peyalvar* and twelve by *Nammalvar*. *Kulasekara* (Cheraman II) gave up his kingdom to his son during 798 CE and started visiting temples and singing praises about them. He visited the temple, praised the presiding deity and his works are compiled in the *Naalayira Divya Prabandam*.^[86]

Kambar is a 12th-century Tamil poet who composed the *Kamba Ramayanam*, a work inspired from the epic, *Valmiki Ramayana*. He is believed to have come to the temple to get the approval of his work from scholars. The Jain scholar *Tirunarungundam* honoured the work and it resulted in *Tamil* and *Sanskrit* scholars approving the work.^[87] The open hall where he recited his verse lies close to the Ranganayaki shrine within the temple.



The temple was a center for music and dance learning, with many mandapam showing their sculptures.

Some of the religious works like *Sri Bhashyam* by *Ramanuja*, *Gadya Traya* (which is a compilation of three texts called the *Saranagati Gadyam*, *Sriranga Gadyam* and the *Vaikunta Gadyam*) by *Ramanuja*,^[88] *Sri Renga natha shtakam* by *Adi Shankaracharya*,^[88] *Renga raja Stavam* and *Guna ratna kosham* by *Sri Parasar bhaktar*,^[89] *Renga raja Sthothram* by *Kurathazhwar*, are some of the works that were exclusively composed in praise of the presiding deities Ranganatha and goddess Ranganayaki of Srirangam temple.

Arunachala Kavirayar an 18th-century poet composed the entire *Ramayana* as an *Opera* called as *Rama Natakam* in *Tamil* language and few *Manipravalam* songs. This opera was Based on *Kambar's* and *Valmiki's Ramayana* (which is in *Tamil* and *Sanskrit*), the opera describes the legend of King *Rama* of *Ayodhya*. This opera was composed in the same Mandapam where *Kambar* composed the *Ramavataram*.^{[90][91]} Even though

the priests permitted *Arunachala Kavi* to compose the *Rama Natakam* in *Srirangam* he wanted to seek permission from Ranganatha also. He composed the *keerthana* "En Patikondeeraiyaa Sri Ranganatha" (O Lord! why did you stop and sleep here?) in *Kedaragowla*, set to *Adi tala* on *spdt* to seek Ranganatha's permission. That night both the poet and the temple Priests had separate visions of Lord Ranganatha. The poet was granted the permission and was also asked to sing about the *Parivaara Devatas* and the priest was asked to accept *Arangetram* after such songs were sung by the poet.^[92]

Pilgrimage [[edit](#)]

Koil or *Kovil* or *koyil* in *Tamil* refers to the house of the Master, and thus it is associated with temples. *Srirangam* is the most prominent among such temples. For many *Vaishnavas* the term *Koyil* exclusively refers to this temple, indicating its extreme importance for them (for *Shaivas* and all other *Tamil* people the term *koyil* refers to the *Thillai Nataraja Golden Temple* (*Chidambaram Temple*). The presiding deity Ranganathar is praised in many names by his devotees, including *Nam Perumal* (our god in *Tamil*), *Azhagiya Manavaalan* (beautiful groom in *Tamil*). The deity is also known as *Kasturi Rangan*.^[86]

The temple is considered in the *Alvar* traditions as one of the eight *Sywayambu Kshetras* of *Vishnu*, where the presiding deity is believed to have manifested on its own. Seven other temples in the line are *Bhu Varaha Swamy temple*, *Tirumala Venkateswara Temple*, and *Vanamamalai Perumal Temple* in South India and *Shaligrama*, *Naimisaranya*, *Pushkar* and *Badrinath Temple* in North India.^[93]

Vaishnava scholarship [[edit](#)]

Many of the medieval *Sri Vaishnava* scholars like *Nathamuni*, *Ramanuja*, *Pillai Lokacharya*, *Vedanta Desika* and *Manavala Mamunigal* are associated with the temple.^[94] *Ramanuja* was a theologian, philosopher, and scriptural exegete. He is seen by *Sri vaishnavas* as the third and one of the most important teacher (*ācārya*) of their tradition (after *Nathamuni* and *Yamunacharya*), and by *Hindus* in general as the leading expounder of *Vishishtadvaita*, one of the classical interpretations of the dominant *Vedanta* school of *Hindu philosophy*. *Ramanuja* renounced his family life and went to *Srirangam* to occupy the pontificate – *Srirangam* became the stronghold of him and his disciples.^[95]



The purportedly mummified mortal remains of Ramanuja in Upadesa Mudra inside the temple.

The doctrine of *Vishishtadvaita* philosophy, *Sri Bhashyam* was written and later compiled by *Ramanuja* over a period of time in this temple town.^[96] During his stay in *Srirangam*, he is said to have written "Gadya Thrayam", which is recited in the temple during the ninth day (*Panguni Uttaram*) of the festival of *Adi brahmotsavam*. The temple is a centre for the *Vishishtadvaita* school where *Sanskrit Vedas* and *Tamil* works are preached and taught with great reverence. He attained divinity in *Srirangam*. The disciples of *Ramanuja* got his permission to install three metallic images, one each at *Siperumpudur*, *Melukote* and the third, at *Srirangam*.^[97] After *Ramanuja's* death, his body was mummified with campher paste and saffron and was enshrined in the present-day shrine in the temple.

He is found seated in the *Padmasana* (yogic sitting posture), depicting the *Gnyana-Mudrai* (symbol of knowledge) with his right palm, which is also known as "Thaanaana Thirumeni" (Selfsame body). It is often believed that *Ramanuja's* fingernails are still visible. "Kovil Ozhugu" is a codification of all temple practices, religious and administrative, shaped and institutionalised by *Sri Ramanuja* after receiving the due rights from *Sri Thiruvarangathamudanar*. A stone inscription to this effect is installed in the *Arya patal vasai* (main gate before the first precinct).^[98]



Sri Ramanuja Shrine at The Ranganathaswamy Temple in Srirangam

Pancharanga Kshetrams (also called *Pancharangams*, meaning the "five Rangams or Ranganathas") is a group of five sacred *Hindu* temples, dedicated to Ranganatha, a form of the god *Vishnu*, on the banks of the *Kaveri* River. The five *Pancharanga Kshetrams* in the order of their successive locations, on the banks of the *Kaveri* River are: the *Srirangapatnam* called the *Adi Ranga*, the first temple on the banks of the *Kaveri* River from the upstream side; the *Sri Ranganathaswamy Temple* at *Srirangam* known as *Adya Ranga* (the last temple), *Appalarangam* or *Kovliadi* at *Tirupernagar* in *Tamil Nadu*, *Parimala Ranganatha Perumal Temple* or *Mayuram* at *Indalur*, *Mayiladuthurai* and *Yatarangam* at *Sirkazhi*. The *Sarangapani temple* at *Kurmbakonam* is mentioned in place of *Vatarangam* in some references.^{[99][100]} *Srirangam* temple is also part of the 4 *Swayam-vyakta kshetrams* (4 places where Lord *Vishnu* self-manifested), along with *Kanchipuram*, *Tirupati* and *Melukote*.



The hall, located in front of Ranganayaki's shrine, where Kambar is believed to have recited his works on Kamba Ramayanam

Festivals and routine visits [[edit](#)]

The temple celebrates numerous festivals around the year including processions. These are called *utsavam* (celebrations).^[105]

Vaikunta Ekadashi [[edit](#)]



The Paramapada vaasal opens only during the 10 day festival of Vaikuntha Ekadasi

Pagal Pathu (10 day time) and *Ra Pathu* (10 night time)

festival is celebrated in the month of *Margazhi*

(December–January) for twenty days. The first ten

days are referred as *Pagal-Pathu* (10-day time festival) and the second half as *Ra Pathu* (10 day night-time festival). The first day of *Ra pathu* is *Vaikunta Ekadashi*.^[106] The eleventh day of each fortnight in *Hindu calendar* is called *ekadasi* and the holiest of all *ekadasis* as per

Vaishnavite tradition is the *Vaikuntha Ekadashi*. During the festival, through song and dance, this place is affirmed to be *Bhuloka Vaikuntam* (Heaven on Earth).^[6] *Araiyaar Sevai* is a divine colloquium of araiyaars, who recite and enact *Nalayara Divya Prabanda*, the 4000 verses of *Alvars*.^{[107][108]} *Araiyaars* are born to *Araiyaar* tradition most prevalent in Sri Vaishnava families in Srirangam, *Alwar Thirunagari* and *Srivilliputhur*.^[107] The tradition of *Araiyaar Sevai* was started by *Nathamuni* during the 10th century.^[108] It

is believed as per *Hindu mythology* that 33 crores of gods come down to witness the event.^{[109][110]} The processional deity is brought to the 1000-pillared hall on the morning of *Vaikunta Ekadashi* through the *Paramapada Vasal* (gate to paradise).^[111] Lakhs of pilgrims rush to enter it after the gate is opened and the deity passes through it as it is believed that one who enters here will reach *Vaikuntham* (the abode of

Vishnu) after death. The gate is open only during the ten days of *Ra Pathu* (10-day night-time festival). On the last day of the festival, the poet *Nammalvar* is said to be given salvation. The performance is enacted by priests and images in the temple depicts *Nammalvar* as reaching heaven and getting liberation from the cycle of life and death. At that point, a member from the crowd of devotees, who are witnessing this passion play, goes up to the centre stage and requests Vishnu to return *Nammalvar* to humanity, so that his words and form in the temple will continue to inspire and save the devotees. Following this performance of the salvation of *Nammalvar*, the cantors are taken in procession round the temple.^[112]

Jyestabishekam [[edit](#)]

Jyestabishekam (first of anointing) is an annual three day festival celebrated at the temple^[113] during the *Tamil month of aani* (June–July).^[114] On each day of the festival the deities are adorned with different *kavacham* or armours once the golden armour is ceremoniously removed. On the first day the deities are adorned with a diamond armour, on the second day a pearl armour, and on the third day a gold armour.^[113]

Brahmotsavam [[edit](#)]

Brahmotsavam (Prime festival) is held during the *Tamil month of Panguni* (March–April). The preliminaries like *ankurarpanam*, *rakshabandhanam*, *bheri thadanam*, *dhwajaroahanam* and the sacrificial offerings in the *yagasala* are gone through as usual. The processions go round the *Chitrai street* in the evenings. On the second day, the deity is taken to a garden inside the temple. The deity is taken in a palanquin through the river *Kaveri* to a village on the opposite shore namely *Jiyarpuram* on the third day.^[115] Then the idol is taken to the *Uraiyur Temple* to be united with Goddess *Kamalavalli* (another name of *Lakshmi*) for one night and then taken back to *Srirangam* to be present with *Ranganayaki* during the *Serthi Sevai* on the *Panguni Uthiram* day.

Serthi sevai [[edit](#)]

Serthi Sevai, meaning "divine union," is a significant ritual at Sri Ranganathaswamy Temple in Srirangam. It involves the combined dharshanam of the primary deity, Lord Ranganatha, with his consort, Goddess Ranganayaki, on the day of *Panguni Uthiram* (the *Uthiram* star appearing in the *Panguni* month), only once a year. This event, often held during *March* or *April*, features the grand union of the deities enthroned on the same throne together, allowing devotees to experience a unified darshan. Symbolising divine harmony and unity, *Serthi Sevai* amplifies spiritual merits through sacred hymns from the *Divya Prabandham* and elaborate rituals, embodying *Srirangam's* rich *Vaishnavite* heritage. It is believed that *Sri Ramanujacharya* composed "gadyatraya" (three sacred proses) on such an occasion of *serthi sevai* nearly 900 years ago, pleading with the deities for the liberation of himself, as well as the other believers of the *Sri vaishnava* movement.

Other Festivals [[edit](#)]

The annual temple chariot festival, called *Rathotsavam* is celebrated during the *Tamil month of thai* (January–February) and the processional deity, *utsavar* is taken round the temple in the temple car. *Chitra Poornima* is a festival based on the mythological incident of *Gajendra Moksha* (elephant crocodile). The elephant suffered in the jaws of crocodile and god rescued the elephant.

Vasanthotsavam is celebrated during the *Tamil month of vaikasi* (May–June) which according to inscriptions is celebrated from 1444 CE.

Temple Timings^[104]

Type of Darshan	Ranganthar Shrine	Ranganayaki Shrine
Viswaroopa seva	6:00-7:15	6:30-8:00
Pooja (closed for devotees)	7:15-9:00	8:00-8:45
Darshan	9:00-12:00	8:45-13:00
Pooja (closed for devotees)	12:00-13:15	13:00-15:00
Darshan	14:30-17:45	14:30-18:00
Pooja (closed for devotees)	17:45-18:45	18:00-18:45
Darshan	18:45-20:45	18:45-21:00

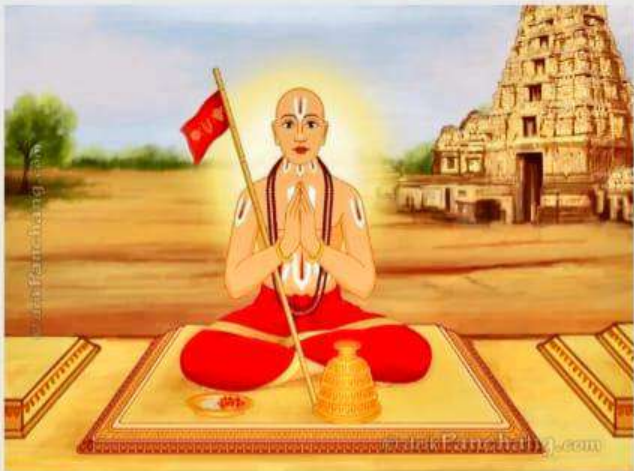
Devotees during Vaikunta Ekadasi



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Are You a
Srivaishnava ?
Read on, if yes

INTERNATIONAL
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Sri Vedantha Desikar



Sri Ramanujar



Sri Mahavaala Mamuni

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"SRI VAIKUNTHAM LOGAM"

(Divine Celestial Abode-Lakshmi Narayana)
Purify Your Soul & attain Spiritual liberation
(Mukti / Moksham) by observing fasting in
Vaikuntha Ekadasi & divine consciousness.



Vaikuntha Loka, Vishnuloka, Paramam padam, Nitya Vibhuti, Thirupparamapadham or Vaikuntha Sagara is the celestial abode (dwelling) of Vishnu who is the principal deity of the Universes and known to be Godhead, as revered by all of pre-Battle Of Kurukshetra and the supreme being in Vedic, Hinduism, and its Vaishnavism traditions.

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Vaikuntha: Our Eternal Home

Vaikuntha is a realm of eternity, knowledge, and bliss. By cultivating pure bhakti, we can return to this supreme abode of peace and love.

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