
shrIairAvateshvarAShTottaraShatanAmavAliH

ಶ್ರೀಐರಾವತೇಶ್ವರಾಷ್ಟ್ರೇತ್ತರಶತನಾಮವಾಲಿಃ

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ಶ್ರೀಐರಾವತೇಶ್ವರಾಷ್ಟೋತ್ತರಶತನಾಮವಾಲಿಃ



- ಓಂ ಶ್ರೀಗಣೇಶಾಯ ನಮಃ .
ಓಂ ಗೌರೀಪ್ರಾಣವಲ್ಲಭಾಯ ನಮಃ .
ಓಂ ದೇವೈ ಕಥಿತಚರಿತಾಯ ನಮಃ .
ಓಂ ಹಾಲಾಹಲಗೃಹೀತಾಯ ನಮಃ .
ಓಂ ಲೋಕಶಂಕರಾಯ ನಮಃ .
ಓಂ ಕಾವೇರೀತೀರವಾಸಿನೇ ನಮಃ .
ಓಂ ಬ್ರಹ್ಮಣಾ ಸುಪೂಜಿತಾಯ ನಮಃ .
ಓಂ ಬ್ರಹ್ಮಣೋ ವರದಾಯಿನೇ ನಮಃ .
ಓಂ ಬ್ರಹ್ಮಕುಂಡಪುರಸ್ಥಿತಾಯ ನಮಃ .
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ಓಂ ದಿಶಾಂ ಪತಯೇ ನಮಃ .
ಓಂ ಸೃಷ್ಟಿಸ್ಥಿತಿವಿನಾಶಾನಾಂ ಕರ್ತೇ ನಮಃ .
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ಓಂ ಸಾಂಬಾಯ ನಮಃ .
ಓಂ ಗುರವೇ ನಮಃ .

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ಓಂ ಪುಷ್ಪವನೇಶಾಯ ನಮಃ .
ಓಂ ಶ್ರೀಅಲಂಕಾರವಲ್ಲೀಸಮೇತ ಶ್ರೀಐರಾವತೇಶ್ವರಾಯ ನಮಃ . 108

From Sri Niyama Kshetra Mahatmyam

Sri Nemam – Nemam

nemam or shrI nemam is located on the southern side of the Cauvery belt in thirukaatupaLLi, Tanjore district, Tamil Nadu. Conforming to the traditions of Tamil Nadu's township pattern, a Shiva temple by name airAvateshwara, facing the east and a Vaishnav temple, facing the west is found in this place. Pleased with the staunch devotion, stupendous rituals and persistent meditation of the people, the Lord voluntarily desired to go over to this holy place and shower His grace; and living there gives a sense of

pride and happiness; His grace is carefully protected by the kshetra.

kAshI and rAmeshvaram are considered to be important kshetra-s in Bharat. People however claim that the aura in, and the importance of, this kshetra are much higher than those two.

One could feel innately in this place, the divine grace of the Lord spread all over India.

The kshetra enjoys the following powers:

- Proximity to the river Cauvery;
- brahmateertha, sudhA kUpam (well), baaNa kUpam and similar teerthas' capacity to purify the soul;
- The demised person's holy ash when buried, becomes a Linga to attain the realization of Shiva;
- The Lord clears the sins and sorrow of the devotee who utters His names and/or the pancAkShara mantra and purifies his body, intellect and the soul;
- The Lord's consort shrI alankAravalli, makes everyone realize that she occupies a special place in their hearts as a mother, relative and lovable divine power to attain enlightenment by the personification of Her kindness.
- She, the alankaari, manifests as the mother at every moment as alankAravalli, that Her divine grace is all-pervasive and omnipresent across the kshetra.

Recognized by the purAnAs as one among the few important kshetras, its history can be found in brahmOttara kANDA of brahmANDapurANa.

shrI airAvatham iyer – kumAra swaminAtha
iyer compiled its history from palm leaves and
protected it in handwritten grantha lipi. His
grandson, and owner of mAtangi publications, Shri
S Shridharan, has now taken the responsibility
of publishing this book.

Around shrI nemam, there are plenty of
shivasthalAs which worship airAvateeswara
as their presiding deity, some of which
are: aayirathaLi, arikulakesareeshwaram,
nirupakesareeshwaram, chandramalliishwaram,
attupaLLi, etc. The Cauvery floods, the fight
amongst the rulers closer to the place and the
invasion of Malik Kafur had damaged thousands of
temples, reducing this area from a mammoth town
to a tiny village. With the Lord's grace,
it would get back its original size and glory.
The purANAs would vouchsafe the fact that
this kshetra existed in brAhma kalpa before
the present svetavarAhakalpa. During the
krutayuga, at the time when tirupArkadal
(milk ocean) was churned to get the amrutA, a
portion of this amrutA got spilled over in this
place out of which a pArijAta tree sprouted to
become a pArijAta vanA for the Lord to reside
there; and the place to be called as pArijAta
vanam, brahmapuri, indirapuri, puShpavanam,
airAvateshwaram and nemam. Elders would say
that as the people were living with lot of
self-restraint and discipline, the place came
to be called as nemam. History would also state
that these elders were able to reach the abode of

the Lord for the reason that Shri ala NkAravalli voluntarily guided them to achieve the feat of bliss and enlightenment.

When a devotee of shrI alankAravalli raised his left hand to deliver his blessings to a Chozha king, the king got angry that an inappropriate protocol was observed; the devotee explained to the king that the right hand which worships the Lord had immense illumination and keerthi (fame, glory) which a human cannot bear.

The grace of shrI alankAravalli is matchless that both children and the Heavens would celebrate it with joy and happiness. Closer to nemam, there is a place called Pazhamaarneri.

A resident by name mahAdeva dikShitar was a pundit and intellectual but was not very popular. He was praying to shrI alankAravalli to bless him with a child. On Her command, he went to Madurai to worship Goddess meenAkshi. At that time, Madurai was ruled by a famous king thirumalai nAyakan. He had a minister by name neelkantha dikShitar who did not honour the visitor. On learning that mahAdeva was sent by shrI alankAravalli, he rushed to pay his respects to mahAdeva and extended him a warm hospitality. This story was informed to us by Shri Mahaperiyavaa and it is mentioned in deivathin kural, volume 4.

There is yet another story on shrI alankAravalli. You will find two deities with the same name here. Several thousand years back, either because of floods in cauvery

or Malik Kafur's atrocities, the idol of
shrI alankArvalli got buried in the sands.

The villagers searched for it most meticulously
but failed; heartbroken, they made an identical
idol and started worshipping it. It so happened
the original idol that got buried surfaced
itself one fine day, that the villagers raised
another kOShTa and installed the deity there.
It seemed to be yet another inscrutable and
divine play of Hers to demonstrate that both of
Them were one and the same.

The crematorium in nemam is located near
brahmateertham. Instead of dissolving the ash
of the dead, it is buried near this teertham.

The purAnA-s seek to explain that this act is
much sacred and holier than dissolving the ash
in Ganga.

Devotees would have the darshan of the Lord
airAvateshwara from outside the temple with the
illumination gained from the glittering lamp
in the sannidhi. In order not to obstruct the
darshan, nandikeshvar sits in a deep pit. During
the times of hot summer when the river bed gets
dried up, it has been noticed that if you fill up
this pit with the water sinking nandikeshvar,
you do get rains to your surprise and awe.

Inasmuch the Lord can be worshipped from outside,
there is a small dvaara on the wall of the
sanctum sanctorum through which you can happily
have the darshan of shrI alankAravalli.

On the southern side of the temple, Lord
dakShinAmoorthy grants siddhi to those who

have been initiated into different mantras.

Then, you will find Lord Vishnu in His divine posture. The amudha koopam is located on the southern side; the brahma teertham and the baNa teertham are located outside the temple. Since the practice of conducting rituals near these teerthas are not in vogue, they have become pathetically dilapidated. Whence the way of living of our people changes to seeking His blessings, these teerthas, would naturally get back their purity and sanctity.

There are seven kshetras around tiruvaiyaru called saptasthAna kshetras. Including nemam, the other six are: thirukAttupaLLi, thiruchennampooNDi, thirukaanoor, vAnavarAngudi, thiruchadaivaLandai and chendalai.

With their deep insights and experience our elders have proved that when we worship the Lord with love, unflinching faith and care, He manifests himself as our Father, Mother, Friend and Teacher (guru) as well to enhance the value of our life.

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