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Chapter 1 : Parayipetta Panthirukulam In Malayalam - calendrierdelascience.com

Parayi Petta Panthirukulam, is a Malayalam language phrase which translates as "twelve kulams born of a Pariah Woman". This phrase is well recognized as the title of an important legend of ancient Kerala, a southern state in India.

Dhanvantari a medical practitioner , Kshapanaka probably Siddhasena, a Jain monk, author of Dvatrishatikas , Amarasimha author of Amarakosha , a thesaurus of Sanskrit , Sanku little known , Vetalabhatta a Maga Brahmin known as the author of the sixteen stanza Niti-pradeepa the lamp of conduct in tribute to Vikramaditya , Ghatakarpara author of Ghatakarpara-kavya in which a wife sends a message, reverse of Meghaduta , Kalidasa a renowned classical Sanskrit writer, widely regarded as the greatest poet and dramatist in the Sanskrit language , Varahamihira astrologer and astronomer , and Vararuchi poet and grammarian. Vararuci of Kerala legends[edit] There are several versions of these legends. This seven volume work is a systematic and detailed account of more than castes and tribes in the erstwhile Madras Presidency and the states of Travancore and Cochin. It was originally published in The Vararuci legend is given in Volume 1 pp. Thurston has recorded that the discussion is based on a note prepared by L. A slight variant of the legend can be seen in Aithihyamala by Kottarathil Sankunni " This work originally written in Malayalam and published as a series of pamphlets during the years " is a definitive source of myths and legends of Kerala. An English language translation of the work has recently been published under the title Lore and Legends of Kerala. This he tried to prevent by arranging, with the help of the king, to have the girl enclosed in a box and floated down a river with a nail stuck into her head. Finding a beautiful and charming little girl inside the box and accepting it as a divine gift he adopted her as his own daughter and helped her groom up accordingly. The host was puzzled. But his adopted daughter was unfazed. One day while conversing with his wife about their past lives he accidentally saw a nail stuck in her head and he immediately knew her to be the girl whom he caused to be floated down a river. At the end of these pilgrimages they reached Kerala and while in Kerala the woman bore him twelve children. All these children, except one, were abandoned on the wayside and were picked up members of different castes and were brought up according to the customs and traditions of those castes. These children are known by the names: There are several legends about these children of Vararuci. They did as directed and returned with news of the miracle. According to the legend, the same lotus flower instantly appeared in his hand. Since Vararuci could not give an immediate answer, the King granted him 40 days to find out the same and to report back to the king. If he were unable to find the correct answer, he would be required to leave the court. Vararuci left the court in search of an answer and during his wanderings, on the last night of the stipulated period, Vararuci happened to rest under a tree. Vararuci most pleased with his discovery returned to the court and told the king the surprising answer. The king was very pleased and vararuci prevailed upon Vikramaditya to destroy all pariah infant girls recently born in a certain locality. The girl was not killed instead was floated down a river with a nail stuck through the heads. The rest of the legend is as described in the first version of the legend. Vararuci of Kathasaritsagara[edit] Kathasaritsagara "ocean of the streams of stories" is a famous 11th century collection of Indian legends , fairy tales and folk tales as retold by a Saivite Brahmin named Somadeva. The work was compiled for the entertainment of the queen Suryamati, wife of king Anantadeva of Kashmir r. It consists of 18 books of chapters and more than 21, verses in addition to prose sections. The following is a very brief account of some of the main events in the life of Vararuchi as told in this classic. It emphasises the divine ancestry and magical powers of Vararuchi. After much persuasions Shiva agreed and narrated the story of Vidyadharas. To ensure that nobody else would hear the story, Parvati had ordered that nobody be allowed to enter the place where they were and Nandi The Vehicle of Lord Shiva kept guard at the door. Having denied entry and overcome by curiosity, Pushpadanta summoned his special powers to move about unseen and entered the chamber of Shiva and eavesdropped the entire story as told by Shiva. Pushpadanta then narrated the entire story to his wife Jaya and Jaya retold the same to Parvati! Parvati became enraged and told Shiva: Having heard this, Parvati became exceedingly

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enraged and cursed Pushpadanta to be mortal. When thou shalt see him, and calling to mind thy origin, tell him this tale; then thou shalt be released from this curse. At the time of his birth there was a heavenly pronouncement that he would be known as Varauchi because of his interest ruchi in the best vara things. It was also pronounced that he would be a world-renowned authority on grammar. Vararuchi was divinely blessed with a special gift: There he, desirous of putting off his mortal condition, resorted for meditation with intense devotion to that goddess and she, manifesting her real form to him, told him the secret of that meditation which arises from fire, to help him to put off the body. Then Vararuchi, having consumed his body by that form of meditation, reached his own heavenly home. Vararuci in Pancatantra[edit] The characters in one of the several stories in Pancatantra are King Nanda and Vararuci. Once upon a time, there was a much respected popular king called Nanda. He had a minister called Vararuchi. He was a very learned man well versed in philosophy and statecraft. Extremely fond of his wife, the minister tried every possible tactics he could think of to please her. Finally he pleaded with her: Nanda tried every trick he knew of to win her affection. King also failed in his efforts. Then the King fell on her feet and prayed: Tell me what should I do to win back your love? While racing you must neigh like a horse. Is this acceptable to you? Next day, the king saw Vararuchi with a shaven head and asked him, "Vararuchi, why have you shaved your head all of a sudden? He would do anything, shave his head or neigh like a horse. You tried to kill me but your chatter gave away your plans. Their presence to the hunter. The crane eludes the hunter By keeping his beak tightly shut.

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Chapter 2 : Parayi Petta Panthirukulam | Revolv

Parayi Petta Panthirukulam is a popular television serial in Malayalam Language which is aired on one of the leading and popular Malayalam entertainment television channel Surya TV. Parayi Petta Panthirukulam is a devotional TV serial.

The story goes like this. Vararuchi, a Brahmin scholar of the court of King Vikramaditya, was forced to marry a Parayi through the vagaries of fate it is an interesting story - I would recommend Aithiyamala, The Garland Of Legends by Kottarathil Sankunny , now available in English translation, to anybody interes Parayi Pettu Panthiru Kulam The Twelve Castes Born of the Parayi[Pariah Woman] is well-known and loved legend in Kerala, even though it may be unknown to the majority of non-Keralites. Vararuchi, a Brahmin scholar of the court of King Vikramaditya, was forced to marry a Parayi through the vagaries of fate it is an interesting story - I would recommend Aithiyamala, The Garland Of Legends by Kottarathil Sankunny , now available in English translation, to anybody interested: Thus become outcaste, the Brahmin set out on a tour of Kerala along with his wife. In the course of their travels, the girl became pregnant and had to give birth by the roadside. Vararuchi asked one question: Does the child have a mouth? When his wife replied in the affirmative, he told her: Then leave the child. If God has given it a mouth, He will feed it. This happened eleven times. On her twelfth delivery, eager to keep her child, the girl lied and said that the child had no mouth. Vararuchi then allowed her to take it along. Vararuchi then set this infant up on a hill as a deity and called him Vayillakkunnilappan "The-Deity-with-No-Mouth-on-the-Mountain". The other eleven children were adopted by people belonging to different castes, ranging from Brahmin to Pariah: In one story, they are all revealed as incarnations of Lord Vishnu. I have loved this story as a child: In this book, Dr. Rajan Chungath has done a fantastic job of tracing the roots of the legend, and locating the families who consider themselves as descendants of these mythical characters and the various locales they are purported to have lived in. Of course, it is highly unlikely that there is any amount of historical truth in these stories, but they are fascinating, all the same. It gives one glimpse into the Kerala in the mists of the past. One day, I am planning to visit all these places.

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Chapter 3 : Pakkanar - Wikipedia

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Kerala, the southernmost state of India is rich in myths and folklore. Interesting stories where gods, human beings, sorcerers, evil spirits lived together loving each other and fighting with each other are retold here Friday, January 3, Parayi Petta Panthirukulam, Story of a Mother who gave birth to twelve children belonging to different casts. History says that the cast system was prevailing in India and it led to many social evils such as untouchability, ostracizing etc. It is a truth that no one can deny, but even on those days there were people who dreamt about a world where all the people, irrespective of their cast, creed, race etc live together in harmony. It can be a real incident too. However, it is always better to enjoy the beauty of the story than wasting your time in finding the truth behind that. Vararuchi, a Brahmin and a great scholar was a regular in the durbar or King Bhoja. He had attained in depth knowledge in different subjects ranging from Vedas to astrology to political science. He always had a convincing answer for any doubts raised by the king. Hence he had been revered by the king. One day the king asked a question in the durbar. King asked about the most important verse in Ramayana and the most important line in that verse. Although everybody including Vararuchi came out with different answers none was convincing. Falling prey to those sycophants, the king ordered Vararuchi to go out of the palace and to come within forty one days with a convincing answer. King also reminded him that he need not come back if he cannot find the right answer. He travelled different places and met many scholars whom he asked the same question. The answer was different from one another and no two persons told the same answer. Leaving all his hopes he continued his journey and reached inside a forest. After a long travel he felt tired and went asleep beneath a huge tree. After some time he woke up hearing someone talking. He listened to it and understood that it is dryads talking one another. Two or three dryads were on their way to a nearby village where a woman belongs to a lower cast gave birth to a baby. Those dryads were inviting the one who is living on the tree beneath which Vararuchi was sleeping. The major attraction for dryads on such occasions is the availability of blood which will come out along with the baby. They enjoy that drink. However the dryad on the tree rejected their invitation stating that one Brahmin scholar is sleeping behind the tree and it is her responsibility to protect him from the wild animals. Those, who were on their way to the village, continued their journey. After quite some time Vararuchi again heard the chitchatting of dryads. Those went to the village has returned and they were exchanging the news. The woman gave birth to a baby child and there were enough blood for all the dryads who went there. Then the dryad on the tree asked them about the future of the child. As Vararuchi understands their language, their words brought both pleasure and shock to him. He was quite happy that he could find out an answer for the question of King Bhoja. At the same time he was shocked too knowing that he will have to marry a girl from a lower cast. According to the social system prevailed on those days a Brahmin marrying a woman belongs to a lower cast will end in his ostracizing. With mixed feelings in mind he returned to the palace and he reached there on the forty first day morning. This time he could convince him as he could define the verses in eighteen different ways. Pleased with it the King invited Vararuchi to accompany him for the lunch. When they were having lunch, Vararuchi told the king that a woman belongs to a lower cast has given birth to a baby girl on the previous night and she should become a bad omen for the entire nation. King should destroy her immediately. Being confident in the knowledge of Vararuchi in astrology, the King had no doubt that it will happen, but he was hesitant to kill a child fearing the wrath of gods. Then Vararuchi found a solution. He asked the king to float the child in a small boat with a burning lamp placed on her head. Since the king has great regards for Vararuchi, he agreed and his soldiers executed his orders immediately. Years have passed and Vararuchi left

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the durbar of King Bhoja. He started his journey without any aim. On the way he reached a tiny village in Kerala and went directly to the house of a Brahmin and requested him to provide some food. The Brahmin at the house welcomed him with pleasure and requested him to take bath and come. He assured that by that time the lunch will be ready. However Vararuchi put a condition to have food from that house. He told that he needs varieties of dishes for the lunch and he needs to chew four persons after the meal and there should be four persons to carry him while he sleeps a while after lunch. Hearing these conditions, the other Brahmin got worried, but his young daughter asked him to say yes to all. He did the same. When Vararuchi came for lunch he saw the ginger curd is being served. It is regarded as equal to varieties of dishes. After the meals the Brahmin gave him beetle nuts, beetle leaves, tobacco and lime, which was a practice among people of Kerala to chew these four articles together after heavy meals. Then he arranged a coat for Vararuchi and the four posts of the coat will carry him when he sleeps. Quite happy with the intelligence of the Brahmin he congratulated him. Pleased with the intelligence of that young girl Vararuchi expressed his ambition to marry her. Brahmin was quite happy to get a scholar like Vararuchi as son in law and the marriage has been conducted with grand fanfare. Days after the marriage, Vararuchi and his wife Panchami was sitting in the courtyard of their house indulging in simple chat. At that time Panchami was lying on the laps of Vararuchi and he was caressing her hairs. Suddenly he saw a black mark in the middle of her head and asked what it is. Her reply was really a shock to him. She told that she is not the biological daughter of that Brahmin; instead he got her from a river where she was kept afloat with a lamp on her head. Suddenly, Vararuchi understood that nobody can evade the fate. He told the entire episode to her. He also told her that as he got ostracized, he did not want to stay back at home and planning to go for pilgrimage which will continue till his death. Being a loving wife she too agreed to accompany him. They started their journey and on the way she got pregnant eleven times. Every time she used to take shelter in some way side bushes to deliver the children. Each time When he hears the news that she delivered a child, he used to ask a single question, whether the child has mouth or not. Naturally she used to tell yes. Then Vararuchi used to ask her to leave the child there are continue the journey. According to him, the god who gave mouth to the child will certainly provide food also. Panchami became so sad. Although she gave birth to eleven children none are with her. So, she decided to tell a lie when she got pregnant next time and delivered the child. When Vararuchi asked, she told that the child did not have a mouth. To her shock her words became true and the child did not have a mouth. Scared with this, she told the truth. Vararuchi take the twelfth son to a nearby hillock and placed him there. All other eleven children have been adopted by different people belonging to different casts and brought up as persons belonging to the respective cast. Just after passing their teen age, they all came to understand the truth and used to assemble at the house of their eldest brother Agnihothri, who is a Brahmin to do annual rituals for their dead father.

Chapter 4 : Parayipetta Panthirukulam-Aithihyavum Charitram

Parayi Petta Panthirukulam, is a Malayalam language phrase which translates as "twelve kulams born of a Pariah Woman". This phrase is a well recognized as the title of an important legend of ancient Kerala, a southern state in India.

Tara All these children, except one, were vararuchi story on the wayside and were picked up members of different castes and were brought up according to the customs and traditions of those castes. Story vararuchi story Vararuchi, his teacher Varsha, and his fellow- pupils Vyadi and Indradatta In the city of Kausambi there lived a Brahman called Somadatta, who had also the title of Agnisikha, and his wife was called Vasudatta. Next day, the king saw Vararuchi with a shaven vararuchi story and sotry him, vagaruchi, why have you shaved your head vararuchi story of a sudden? Then Indradatta, on my asking him who that lady might be, replied: On the full moon night Veluthavaavu in the month of Thulaam when it is usually crowded there, one can see the marks of Velliyamkallu vararuchi story Agnihothri used to spread his clothes to dry. This time Kalasa attacked his father openly and seized all his wealth. The first arrival is smeared over with molasses, drenched with water, covered with cotton-wool and fastened in a window. The King Nanda And The Vararuchi Vararuchi soon realised that the girl he married was the same one who vararchi sent afloat in the river, and that none can change the course of destiny. The short poem of Somadeva already referred to was not included by Brockhaus in his text, but was printed later from MS. Rangachari First published in Palibothra of the Vararuchi story historians. This type of story in all its forms occurs in the volume at page 32 and in vararuchi stories of Devasmita, Siddhikhari and Saktimati p. I will take first those that seem to point to a vararuchi story Aryan vararuchi story as the most important for the present purpose. Vararuchi story with his wife, Vararuchi started on a pilgrimage. The invisible coat is identical with the Tarnhut, or hat of darkness, in the Nibelungenlied vararuchi story in the Nifflunga Saga, and with the Nebelkappe, or cloud-cap, of King Alberich, a dwarf vararuchi story old German romance. In the case of the long quantity of a vowel, Tawney used an acute accent. At last some spiteful persons burned his body in the absence of his soul. Having denied entry and overcame by curiosity, Pushpadanta summoned his special powers to move vararuchi story unseen and entered the chamber of Shiva and eavesdropped the entire story as told by Shiva. How can the ungrateful prosper? In the meanwhile she had prepared by her handmaids in a large varaguchi lamp-black mixed with oil and scented with musk and other perfumes, and she made ready four pieces of rag anointed with it, and she caused vararuchi story be made a large trunk with a fastening outside. Check date values in: In the tale from Straparola see translation by Sgory. The original form of the story, and origin of all the others, is that in vzraruchi Ocean of Story. Article written in Malayalam by Dr. There are several vararuchi story about these children of Vararuchi story. Parayi Petta Panthirukulam The woman gave birth to a baby child and there were enough blood for all the dryads who went varxruchi. The great advance made in the study of Sanskrit has vararuchi story that incidents in stories well known to every European child existed in India over two thousand years ago. Would love to read a detailed post on it. Full bibliographical details will be given, so that readers can form their own opinions and draw their own conclusions concerning bararuchi most fascinating study.

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Chapter 5 : Vararuchi and Mezhatol Agnihothri

*Article written in Malayalam by Dr. Rajan Chungath, Chief Veterinary Officer, Palakkad and Prof: V.M.N. Nambudiripad
English translation by calendrierdelascience.com/ripad.. Several books have been published on this topic.*

It is Mezhatol Brahmattan Namboodiripad who came to be famous by the name Agnihothri. Knowing this, Agnihothri one day asked his wife to watch every one of them by making her touch body of each one of them. Uliyanoor Perunthachan The Master Carpenter He was the third member of the Panthirukulam and was born and brought up near Thrithala itself. Difference of opinion with the rulers of the period made him shift to Uliyanoor later. He had a son who expelled Perunthachan. There occurred many instances which could prove the excellence of his son. Once Perunthachan had built a wonderful bridge above Uliyanoor River. On one side of it, he founded a different sort of doll. When a person keeps his foot on one end of the bridge, the doll would slowly enter into water and when the person came near, the doll with a mouth full of water would come near him and would spit right on his face. When his son came to know this, he made another doll and founded it on the other side of the bridge. Thus the life of the father and the son who excelled one another in carpentry would never demands oblivion. Chathan showed many flashes of divine talent right from childhood. He inquired the Namboodiri about the aim of the bath and associated things he was doing daily right from the dawn till noon. Right then, Chathan started serving Para Brahma and on the forty first day, Para Brahma became apparent in the form of a wild buffalo. And after a few moments, the mouth of the child disappeared and Vararuchi had enshrined the child on the nearest hill, alive. Karakkalamma The only female member of the Panthirukulam is Karakkal Matha. She was brought up in Kavalappara Palace near Shornur in Palghat district. There, ladies were given special consideration. It was because of the grandeur of Karakkal Mata. There are evidences to prove the historical truth in the myth of Karakkal Matha. Paananar He, the mouthpiece of divine music was a great personality. The details regarding his place of birth or how he was brought up and all are still unknown. Paakkanar Paakkanar was the second of the Panthirukulam 12 issues of Parayi. He was brought up in the Paraya family which is one of the groups belonging to the lower strata of the society. He practiced the ancestral job itself and he did it as a service. There are many instances to reveal the unbelievable talents of Paakkanar. Once he happened to see many Brahmins on the way to their pilgrimage to Kaasi, he gave his stick to them and requested them to bring it back after dipping it in Ganga. They continued the journey with the stick. But some invisible force had drawn it down. When they came back from Kaasi, Paakanar asked for his stick. They informed him that the stick was lost. Paakanar calmly replied that if the stick was lost in Ganga. There was nothing to worry and surprisingly he took the same stick from the pond near his house. The stick came up by itself from the pond when Paakanar stood on the side of the pond. He planted the stick on the ground and it is said that the same stick later transformed to sweet Kanjira Kanjira without bitterness. He, through his own life had provided the world with many philosophies of life. There are eighteen families following the ancestry of Paakanar, even now in Thrithala. Historians failed to hint or find any evidence regarding the remaining members of Panthirukulam namely Rajakan, Vallon, Vaduthala Nair and Uppukootan. The families where they all were brought up are also unknown. We cannot neglect the story of Parayi and her twelve children that simply by calling it a myth. Because, History on March published by Kerala History Association says that seven or eight of the twelve scholar wonders were members of the literary audience of Kulashekar¹ who lived till A. D besides, the places associated with Panthirukulam too suggest that Panthirukulam is a historical reality.

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Chapter 6 : Parayipetta Panthirukulam Aithiyavum Charitram | Dr Rajan Chungathu | DC Books

Parayi Petta Panthirukulam, Story of a Mother who gave birth to twelve children belonging to different casts. History says that the cast system was prevailing in India and it led to many social evils such as untouchability, ostracizing etc.

In almost all the accounts on Vararuchi and Mezhatol Agnihothri, the name of Aazhvaancheri Thampraakkal is referred to. But according to historical evidences, Mezhatol Agnihothri and Aazhvaancheri Thampraakkal are not contemporaries. Also, Aazhvaancheri Mana is not seen in the list of seven families selected by Mezhatol Agnihothri to perform 99 Yaagams See the article " Classification " in this site to know more about it. He is said to be the son of famous Govinda Swamy and the author of "Vaakiam" and "Paralpperu", two treatises in "Jyothissaasthram" Astronomy , both of which were then popular in the Kerala region. One day, King Vikramaadithyan asked Vararuchi as to which is the most important verse, and in it, the most important phrase, in the entire Ramayanam epic. When he was unable to answer correctly, the king ordered him to come back with the correct answer in 41 days. Vararuchi approached many scholars but still could not come up with the correct answer. According to them, the most important verse was the advice given by Sumithra to Lakshmanan, when Sri Raman, Seetha and Lakshmanan started for forest exile. And the most important phrase in it was "Maam vidhi Janakaatmajam" Consider Seetha as your mother. At the same time, the birds also brought the unhappy tidings that Vararuchi, the great Brahmanan, is destined to marry the girl just born in a Parayan very low caste family. Vararuchi used this opportunity for escaping from his fate and convinced the king that unless that child is put to death, the entire kingdom will be under threat. Accordingly, the little girl was traced, kept in a small raft made out of banana plant peelings with a lighted torch stuck on its head and floated in the river. When Vararuchi set some preconditions in code language for taking food there, a girl from inside assured that all the conditions will be met. Impressed by the intelligence of the girl who could understand the complicated conditions he had put forth and the perfect arrangements she made for him, he was attracted to her and married her. Vararuchi soon realised that the girl he married was the same one who was sent afloat in the river, and that none can change the course of destiny. It was an Antharjanam Namboothiri wife of Narippatta Mana of Kodumunda village on the northern bank of Nila Bharathapuzha across from Thrithala who had found the floating girl and had raised her. Thereupon Vararuchi proclaimed ex-communication for himself from the Brahmanan community, due to his marriage with a low caste girl. Along with his wife, Vararuchi started on a pilgrimage. Each time he told her to go into a denser part of the forest and upon delivery, asked her if the baby had mouth. If she said yes, he would say, "God will feed it if it has mouth", and would ask her to leave the child there and then proceed. Grieved by these, when the 12th child was born, she lied and said the baby did not have a mouth, upon which he permitted her to take the child along. But when she was about to breast-feed it, the mouth was actually not there, proving that the words of great personalities do indeed become real. Vararuchi then deified the child on a hill, which is called "Vaayillaakkunnilappan" Hill Lord without mouth , near the place Kadampazhipuram in the present Palakkad dist. These twelve sons are: After the "Prathishta" of "Vaayillaakkunnilappan", Vararuchi is believed to have undergone Samaadhi at Mannoor, to get "Moksham", though there is another version that he continued his pilgrimage. Most of these twelve families still exist in the southern part of Palakkad district Shoranur, Pattambi and Thrithala areas. Recently, on , all of them met in Vemancheri Mana, the Illam residence of Mezhatol Agnihothri, near Thrithala. The first born of Vararuchi couple, Mezhatol Agnihothri Brahmadathan , of the twelve children, is said to have been born on a Thursday on the 2nd day of the month of Meenam in Kali year , AD based on the Kali number "Parudheesamaashraya: The Antharjanam Namboothiri wife in Vemancheri Mana, who found the new-born baby abandoned by Vararuchi on the bank of Nila river and raised it like her own, recognised one day that the child had divine powers. The boy who had accompanied her to bathe in the river performed deification sanctification or Prathishta, in Sanskrit of Sivalingam in the Taali herbal paste for cleaning hair plate and diverted the course of the river at Varanduttikkadavu. It is

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believed that the deity which Agnihothri had made out of river sand in the "Thiruthaalam" sacred plate later came to be known as "Thrithaala Appan". As a hongover of a custom, even to this day, the Vemancheri Mana members do not offer prayers at the Siva temple at Thrithala. According to history, after Budha and Jain periods, the deteriorated Vedadharmam and Yagna Yaagam culture were rejuvenated in Kerala, several years later, by Mezhatol Agnihothri, by performing Yaagam ninety-nine times, one after the other. Only seven of the thirty two Namboothiri Graamams villages co-operated with Agnihothri and accepted the Yaagam culture again. It has to be noted that seventeen experts are needed to perform Yaagam. It is said that a person who performs Yaagams will become god Indran. When 99 Yaagams were over, Lord Indran feared that his power would be lost to the Yajamaan leader of this Yaagam. Indran personally arrived in the 99th Yaagasaala to accept the oblations meant for each of them, and pleaded to Mezhatol Agnihothri to stop performing the th Yaagam. The leader, Mezhatol Agnihothri, declined the request saying that he is performing it not for a better position but for retaining the culture of Yaagam among Brahmanans. Indran then conceded Mezhatol Agnihothri and his seven colleagues, his equal status. The 99 Yaagams of Mezhatol Agnihothri were performed at "Yagneswaram". After the Yaagam fire Yaagaagni, energy extinguished, the Yagna gods, Siva and Vishnu were deified in the fireplace Homakundam. The northern dry branch struck by lightening of the huge banyan tree Arayaal, in Malayalam to the south of the temple planted and grown by Agnihothri for his Yaagams, is even now used for making "Arani" for Sroutha rituals like Yaagams. It is now believed that Aazhvaancheri Thampraakkal performed the duties of "Brahman" in all these Yaagams. Vaidyamadham family members were the Yaagasaala physicians. An Amyar Malayalam term for Tamil Brahmanan lady girl residing on the bank of the river apparently got a divine message and said that only Mezhatol Agnihothri can find a solution for this cyclonic formation in the river. When invited, he went there, went down into the waters and came up on the third day with three spears in his hand. Some Gandharvans had apparently lost them there. Agnihothri accepted the Amyar girl as his third wife, returned and installed the gold spear in his own house, the silver spear at Velliyamkallu and the copper spear at Kotikunnath. It is believed that the gold spear installed on the west side of the quadrangle Patinjaatti in Vemancheri Mana, later grew itself as a large stone lamp Kalvilakku. The twelve brothers of Agnihothri Pantheerukulam are said to have been meeting at Vemancheri Mana, the home of Agnihothri, every year on the Bheeshmaashtami day of Utharayanam to perform the death anniversary rites Sraadhham of their father, Vararuchi. It is from the Agnihothra smoke-stained Patinjaatti of this Mana that sparked the beginning of Sroutha culture now existing in a relatively pure form in Kerala. Symbolised here are the peaceful Bhagavathy in the Patinjaatti and in the central quadrangle Nadumittam, the Durga, Bhadrakaali and Krishnakaali. The first wife of Mezhatol Agnihothri was the wife who participated in Yaagam along with him and hence received the title "Pathanaadi". Disturbed at having to cook and serve for the brothers-in-law belonging to various lower castes and due to incompatibilities with other wives, the first wife left and stayed at Velutha Patteri Illam nearby. The second wife, after receiving the spirit of Bhagavathi on to a Vaalkannati a copper mirror which a bride carries during marriage, and kept safely later also left childless and started living in Koodallur Kodanat Mana, nearby. The Vemancheri Mana members, in order to sustain the sanctity of the temple deities, shifted to the adjacent building Pathaayappura and later to Kadambur near Ottapalam. On the full moon night Veluthavaavu in the month of Thulaam when it is usually crowded there, one can see the marks of Velliyamkallu where Agnihothri used to spread his clothes to dry. During Thrithala temple festival, the deity used to be taken to Velliyamkallu in a procession and do the "Thidampu Aaraattu" deity immersion there. Thus the rock is also known as "Aaraattu Paara". The rice mound, which Agnihothri used to make for his Yaagam, and the channel into which the rice gravy kanji used to be poured still exist in Thrithala as "Arikkunnu" rice hill and "Kanjithodu" rice gravy stream in memory of Agnihothri. According to Kesari Balakrishna Pilla, Mezhatol may have come from Mezhitthol, which could mean Karinthol, which could be the Graamam by the same name Karanthola among the 32 Namboothiri Graamams. It is believed that Agnihothri wrote the books "Bhaavanaavivekam", "Sphotasidhi", "Brahmasidhi", etc. The famous scholars Payyur Bhattathiris claim their ancestry to

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Agnihothi. In the traditional caste hierarchy in Kerala, the Paraya caste was considered a lower caste. Families of Paakkanaar lineage live in this colony in 18 houses. The story goes that it was Paakkanar who actually made a "Thampraakkal" out of "Aazhvaancheri Thampraakkal", who is considered as the head of the Namboothiris of the region. It was a washerman living along the river Nila who found and raised another child abandoned along the river bank by Vararuchi. Since his five children were girls, the washerman was happy to raise the boy as their own, and was named Rajakan. Rajakan instituted a religious learning centre Vydikavidyaalayam at Kadavallloor which later became the prime venue of the Vedic testing process Click here to know more about Kadavallloor and Anyonyam. As time passed, the educational centre instituted by Rajakan at Kadavallloor disintegrated and the Thrissur and Thirunavaaya schools took over and controlled Kadavallloor Anyonyam. If one proceeds westward beyond the silent valley of the high Athipatta hill situated along the Thootha river, tributary of river Nila, one would reach Aamayur Mana, also known as Narayanamangalathu Mana. This is the illam to which the crazy boy, one of the new-borns left behind by Vararuchi, was taken and raised, and who later became the famous "Naaraanathu Bhraanthan" The mad man of Naaraanath. Later an Illam was built at the foot of the Raayiranellur hill, into which they all moved. Still later, upon partition of the family, the elder brother Kumaraswamy Bhattathiripad, also known as Malayil Patteri, moved to Raayiranellur. Naaraanath Bhraanthan was so intelligent and courageous that he performed the Upanayanam of a mad boy of a mad member of Kalpuzha Mana, during midnight the most auspicious time he found during that year for that boy. Upanayanam is considered as a second-birth of the boy. The mad boy later became a perfect gentleman and did many wonders. One can see the temple built and deified by Naaraanath Bhraanthan on the top of the hill at Raayiranellur near Koppam, in the western border of Palakkad district. Though raised as a Brahmanan, Naaraanath Bhraanthan did not follow the rites and rituals of Namboothiris, which is perhaps why he was considered as "Elayathu" A semi-Brahmanan caste. It is believed that Naaraanath Bhraanthan is the author of "Harithakaranam", a treatise in Astronomy Jyothissaasthram. Some believe that as a person who loved the stars, he would have been in the habit of lying in the sands of Thootha river at nights looking up and watching the stars, constellations and their movements! It is said that Kavalappara Swaroopam, who observes "pula" with Mezhatol Agnihothi, owes ancestry to Kaarakkal Maatha, the only girl in the Pantheerukulam. Chaathan was the manager of Akavoor Mana, located at Vellarappilly, near Aluva, on the bank of the river Periyar. He is the "Vysyan" in the Pantheerukulam. Vararuchi, during the pilgrimage along the Periyar had abandoned the boy there. The "Cheruman" a low caste who found the child named it Chaathan typical of that caste but entrusted it with an "Ambalavaasi" one who serves in temples, but Chaathan family ended up in Akavoor Mana - so goes the story. It was this family who took and raised the infant left behind by the Vararuchi couple while on the pilgrimage along the river Nila banks. Vaduthala Nair was an expert in martial arts. Vallon belongs to the higher sect among Paraya caste a low caste in Tamil Nadu. Uppukottan, who was raised as a Muslim, was born in Ponnani at the mouth of the Nila river. He was a crazy trader, mainly in salt and cotton, who used to bring salt, which is so common in Ponnani, from Palakkad, and take cotton to Palakkad, which is common there. Paananaar belonged to Thiruvvarangu. It is believed that the Paanar of Kerala owe ancestry to this Paananaar. The traditional function of Paanan is to sing "Thukilunarthal". Paananaar is referred to in the famous Tamil grammar text Vyakarana Grantham "Tholkkaappiyam", the Sankara period treatises "Akanaanooru", "Pathittupathu", etc. The head carpenter of Uliyanloor found and raised one boy and made him "Perumthachan". Temples designed and built by this genius of a carpenter can be seen all over Kerala. The Viswakarma builder of these wonderful edicts is claimed to be the ancestor of the Perumthachan carpenter family of Uliyanloor.

Chapter 7 : Parayi Petta Panthirukulam: Aithiyavum Charithravum by Dr. Rajan Chungath

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Chapter 8 : Parayi petta panthirukulam - The Full Wiki

A Dance Malayalam Drama Drama based on the legendary story of Pandhirukulam played by the young teens of Greater Richmond Malayalee Association [GRAMAM], Richmond, Virginia, USA as part of their.

Chapter 9 : Naranath Branthan - The Prophet Lunatic

) The story of Vararuci is given in the narration of the legend of Parayi petta panthirukulam. Legend as per Castes and tribes of Southern India [edit] In these legends, [29] Vararuchi, a son of a Brahmin named Chandragupta and his Brahmin wife who was an astute astrologer, became king of Avanti and ruled till VikramÄ•ditya, son of.