



## Periyapuramam - A Text of Multidiscipline

\*Prof.S.Subbulakshmi

Director, School Of Music And Fine-Arts, Vels University ( Vistas ) , Chennai – 600 117

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\*Corresponding author: PROF.S.SUBBULAKSHMI, MA., MSc., B.Ed., M.Phil., Ph.D.

Director, School Of Music And Fine-Arts, Vels University ( Vistas ) , Chennai – 600 117

### Abstract

We can assure that there is no other similar work like Periyapurana so historical in Character, so accurate in Topography, so enlightening on the economic, cultural, religious and sociological life of the people lived in early centuries. There is no other work equal to this work in India or elsewhere. It is a revolutionary work in more than one sense. It is a National Literature speaking about many communities and different occupations of the people in a country. Periyapuramam which belong to 12th century describes the exquisiteness of Tamil language, Tamil culture, Tamil religion in detail. It has 4286 verses depicting the lives of 63 nayanmars who lived in Tamil Nadu. Periyapuramam explains many stanzas about panegyric of the flora and fauna, river and mountain, mansions and Mandirs, legends and lore, people and princess, deities and devotees of that zone in general. The Aurhor Sekkizhar seems to be a Multi-faceted personality touching many subjects like Agriculture Social Science, Medical science, Plant science, Geographical science, Music, Dance, Astronomy, Physics, Agama Sāstra, Politics, Defense studies, Literary Works, History, Architecture, Catering Technology, Poetic excellence and so on. As he was the Chief Minister of Chola Kingdom his multi skilled Talents and field works makes Periyapuramam one of the great National Epic.

**Keywords:** Agriculture, Social science, Medical science, Plant science Geographical science, Education, Music.

## INTRODUCTION

Periyapuramam speaks many stanzas about panegyric of the flora and fauna, river and mountain, mansions and Mandirs, legends and lore, people and princess, deities and devotees of that zone in general. It has 4286 verses depicting the lives of 63 nayanmars who lived in Tamil nadu. Periyapuramam which belong to 12th century describes the exquisiteness of Tamil language, Tamil culture and Tamil religion in detail. Service among the fellow Human is considered as something equal to the Service towards God. All nayanmars considered that service to human as representing service to god. They value their actions as their service to their religion as well as to the society. The Aurhor Sekkizhar seems to be a Multifaceted personality touching many subjects like Agriculture Social Science, Medical science, Plant science, Geographical science, Music, Dance, Astronomy, Physics, Agama Sāstra, Politics, Defense studies, Literary Works, History, Architecture, Catering Technology, Poetic excellence and so on.

**1) Social Science and Periyapuramam:** Service to the fellow men was one of the main mottos of Periyapuramam along with devotion.

1. Ilayankudi Marar has the great heart to serve food even in a very tough and laborious condition. Though he has nothing to eat and even hard for survival, he had served the devotees. Whenever a person visited him, whoever they may be Marar consider them as devotee and feed him (Ilayankudi marar puranam – 3). So Marar did absolute social service by serving food for those who are hungry.

2. Sekkizhar says that Gananather did social service by training the devotees towards social work like Sweeping and scrubbing the temples Lighting the temple with unlimited number of lamps, making copies of devotional texts and so on

( Gananadar puranam -5). In early days the temples were the main sources of shelters for public during flood and storm. Temples were maintained as a clean and healthy place by Gananather.

**3.** Among all the chronicles of servitors of Lord Dandiadigal stands out as a unique one. He was blind by birth. He wanted to increase the depth and width of the tank of Thiruvavur which is a social service which in turn going to help the people of Thiruvavur for water source ( Dandiadigal puranam – 5). Though he was blind he worked with great difficulty for the welfare of the people.

**4.** Appudiadigal set up Holy math, Water tanks, Charitable Endowments in the name of Thirunavukkarasar in Thingalur where Appudiadigal lived ( Appudiadigal puranam – 6). Service to the devotee is the motto of Appudi and followed it continuously.

**5.** Nandanar excavated a tank behind the temple of Sivaloganadar of Thirupunkur which was like a great depression. He had dug a spacious tank by Lord's grace which was a social service to the public for water (Periyapuram - 1058).

## 2) Medical science and Periyapuram:

**1. Herbal medicine:** Kannappar on seeing blood on the eyes of k̄alattinadar he rose up and went in search of herbs, he had seen hunters use to heal arrow wounds. His mental eyes surveyed the various herbaries in dense jungle, gathered the herbs and poured the herbal juice into the bleeding eyes. (Periyapuram – 820) This shows the medicinal knowledge of hunters.

**2. Medical Transplantation:** Today the medical world is curing many diseases by transplantation. Kidney, heart, Liver, bone, eye are transplanted through surgery. Here the transplantation is carried out by removing the diseased organ and keeping the new organ in the same place. Kannappar on seeing blood continued to stream as before after pouring the herbal juice, he remembered the saying “Flesh for flesh will cure an ill of flesh “(Periyapuram - 821) so he gouged out one of his eyes with the tip of an Arrow and applied it on the bleeding eye of the Lord. The oozing of blood stopped. Thus this remedy become transplantation of organs.

**3. Medicinal value of Saliva:** In Neelanakkar puranam to make the spider dislodge from the place Neelanakkar's wife blow it through her mouth because of love towards Lord. Neelanakkar discarded her for her by blowing there by spraying her spittle on the Lord. but in his dream God said “ Except for the spot on which with a dedicated heart , she blew with her mouth blisters caused by the spider have appropriated the rest of the body “ ( Periyapuram - 1845 ) Though this is appreciated as mother's love here is a medicinal value of saliva can be drawn. Only the place of blown treated with saliva was not affected, all the other places were shown blisters.

**4. Effect of Poison:** In Appudiadigal Puranam the elder son went to bring a plaintain leaf from the garden to serve food for Thirunavukkarasar and was bitten by a snake. The fiery poison progressively ascended and when in its seventh round it had reached the head, eyes, and his body became indistinct, he was about to faint. Here Sekkizhar express his knowledge about snake poison which will affect the head only on its seventh round of blood circulation. This shows his medical knowledge about heart and its blood circulation aspects. “Vari vidam muraiye eri thalaik konda Ezhaam vegam” (Appudiadigal puranam – 27 Here the “Ezhaam vegam” refers to seventh round of blood circulation.

## 3) Education and Periyapuram:

**1. School Education:** In Sirutthondar puranam Sirutthondar was sending his son Seeralan to the school. He sent Seeralan to school to learn the splendid Arts explicated by clear vocables. Sezhungalaigal payilath tham band Amara vandavarai palliyil irutthinar - (Periyapuram - 3681) In Thirunavukkarasar puranam Thirunavukkarasar in his early stage as Marulnikkiyar was initiated into the act of instruction which by enlightenment uncoil the coiled mind and buddhi. Malarvikkum kalai payila thodangu vitthar (Thirunavu, Pura, 20) Kalaiyin thirangalum mundai muraimai yal payindru - (Thirunavu, Pura, 21)

**2. Master of arts:** Thirunavukkarasar later with his mastery of Jain doctrines and easy valiancy in disputations he vanquished the Buddhists. Thus he elevated himself in splendor as the greatest Jain and flourished as an eminent Jain (Periya, 1305) He studied rare and great works of Jains. He applied himself heart and soul and thus became Supreme Exponent (Thirunavu, pura, 40)

**3. Initial ceremony of Archery:** In Kannappar puranam Father of Thinnan ( kannappar ) when Thinnan reached proper age he desired to train him well in Archery. After due consultation with the old and veteran bowmen he fixed an auspicious day for Thinnan's initial ceremony of Archery. Thinnan from the first day held the bow each day he practiced the Art of Archery and skilled himself. He became the great master of the bow.

**4) Plant Science and Periyapuram:** In Muruga nayanar puranam periyapuram speaks about many types of flowers and weaving of manifold garlands.

**1.Types of Flowers :** “ Kottu malarum Nila malarum kulir Neer malarum kolunkodiyin Thottu malarum Maamalarum Surudi malarum “- ( Periyapuram - 1024 ).

- i. Kottumalar : Flowers that grows on the trees and tree branches
- ii. Nila malar : Flowers that grows on the ground like on plants and shrubs .
- iii. Neer malar : Flowers that grows on the ponds and water bodies .
- iv. Thottu malar:Flowers that grows on Climbing Creepers .

- v. Maamalar : Flowers of multi- petalled like Lotus .
- vi. Surudhi malar : Flowers that blooms at very early hours

## 2. Weaving of Manifold Garlands:

- i. “Korkkum kovaigalum, Indai sukkum, Thaamamudan inakkum vaasa maalaigalum, Thandin kattum kannigalum, thaalir pinaikkum pinaiyalgalum, nundadiraikkum thodaiyalgalum, samaitthu nudangu noonmalar” - ( Periyapuranam - 1025). Muruga nayanar wove Armlets , Anklets , Fragrant Bouquets, Chaplets , Corsages , Garlands , Posies , Sprays ,Wreaths for Lord’s Adornment.
- ii. In Kannapa nayanar puranam in the Initial ceremony of Archery Kannapar wore beautiful garland of green leaves and many types of garlands along with Vetchi garland other chaplets befitting them ( Periyapuranam - 686 ) The huntresses wore beautiful garlands of Kadamba bloom in the festival of Anangu dance. ‘Mullai malai idaiye kurinji, Vetchigalai thodutthu anindar” - (Periyapuranam - 660) For hunting Thinnan was decorated with chaplets of shoots and decked with garlands of Kurinji and Jasmine flowers-( Periyapuranam - 706).
- iii. In Pugazh chola puranam the great armies wore garland of Vanji and the lofty flowers of kaanchi. - (Periapuranam - 3960).
- iv. In Kaliya nayanar puranam these teemed kurukkatthi rich in blooms, Punnais, kumkumtrees, Shanbaga trees perfumed in the Air. Chezhumalar Maadavi Punnai lilai Gnazhal thalai avilum kozhumugaiya Sanbagangal kulin serundi valar kaidai --( Periyapuranam - 4025 ).

## 3. Trees with speciality seen in Periyapuranam :

1. Aanayar puranam - Kondrai tree -( Periyapuranam -945)
2. Siruthondar puranam - Aathi tree -( Periyapuranam -3700)
3. Appudiagal puranam - Banana tree and leaf -( Periyapuranam -1806)
4. Thirumoolarpuranam - Peepul tree . -( Periyapuranam - 3588)
5. Sandesar puranam - Aathi tree-( Periyapuranam -1238)
6. Kalaritrarivar puranam - Vakula , Sarala t , Mango -( Periyapuranam - 3751)
7. Adhipathar puranam - Punnai tree . -( Periyapuranam - 3998)
8. KoChengut Chola puranam - Vennal maram-( Periyapuranam - 4198)
9. Kannappar puranam - Teak wood-( Periyapuranam -743)

## 5) Astronomical science and Periyapuranam :

1. In Ko - Chengat Chola Puranam the Astrolagers calculated the time of birth according to Astronomy for Ko chengut Chola. A Spider who had rendered a great service in its last birth incarnated as a son in the womb of the Queen of Chola kingdom. At the time of delivery the astrologers and Pandits said “ If this infant but be born a nazhigai of 24 minutes later it will be the protector of all the worlds” . Suitable action was taken as Ko chengut Chola born according to the time forecast by the Astrologer and became the king of all world.“ Oru naazhigai kazhitthu pirakkumel sippasunkuzhavi uzhaiyaar buvanam oru mundrum aalikkum enna “ - ( Periyapuranam - 4205)
2. In Thirunavukkarasar puranam Thirunavukkarasar warned Thirugnanasambandar about his visit to Madurai because of unruly Jains and also said that astrologically the planetsigns are not in favorable conditions. But Thirugnanasambandar composed “Kolaru padigam”and proceeded towards Madurai (kol is planet) this padigam speaks about 9 planets and 27 stars. “Aman kaiyar vanjanaikkor avadi illai urai seivdu unaduru Kol thaanam theeya “ - ( Thirugnana . Puranam - 616 )
3. In Thadutthatkonda puranam for the marriage of Sundarar the Astrologers calculated the best time for marriage ceremony. But Sundarar prepared himself for the wedding ceremony before the hour set by the Astrologers. Here kanidha nool pulavar I refer to Astrologer.“Kanidha nool pulavar sonna velai vandaniyum munner vidhi manakkolam” -( Thadutthatkonda . puranam - 160 )
4. In Kannapar puranam when Thinnan reached the proper age his father desired to train him in Archery. After due consultation with old and veteran bowmen he fixed an Auspicious day - ( Kannapar puranam - 677)
5. In Poosalar puranam Poosalar fixed the auspicious day and the hour for commencing the work of building the temple -( Poosalar puranam – 4176)

## 6) Political Science and Periyapuranam :

1. In the Divine City Chapter periyapuranam speaks about the rules that a king should follow. Mānilan kāvalanavān mannyir kaakungālai Thādanuk kidaiyuru thannāl than parisanathāl Unamigu pagaitthirathāl kalvanal uyir thammāl Aanabayam Aindhum theerttharangaapān allano ( Thirunagara sirappu - 36 ) The above explains Is not the ruler of a realm that guards its lives duty bound to rid his subjects of hindrance, breeding fear of fivefold, stemming from himself and his men in power, harmful hostility of foes, thieves and wild Animals and thus protect Drama.
2. Moorthy nayanar puranam explains the nature of the king. The country must have a king it brooks not delay. Though a country is blessed with land, people and the like without a strong shouldered king who knows well foreign endowed with a mighty army it cannot thrive. - ( Periyapuranam - 995)

3. Periyapuram continues that in ways manifold he protects all lives under his spreading parasol he makes them all so does the reign. The sovereign if you conceive of a world without Monarch verily it will be like a body bereft of its life. ( Periyapuram - 996 )

#### **7) Catering Technology and Periyapuram: Many Chronicles of Nayanmar in periyapuram speaks about varieties of food.**

1. In Siruthondar puranam Siruthondar served all devotees with pure and nectarean rice, varieties of fruits , sweets, curries of sextuples flavors , curdled curds, milk, toothsome pastries and ambrosial water . Thus his feast was compact of all above Thooya thirumudhu kani kannal arusuvai kani Nei paaya thayir paal Iniya panniya un neer amudham - (Periyapuram - 3673)
2. In Ilaiyankudi Marar puranam Marar would serve the devotees to the complete fulfillment of the desire of the devotee with food of four categories and six tastes. The four categories of foods are
  - i. Those are gulped
  - ii. Those which are chewed
  - iii. Those which are drunk
  - iv. Those which are licked by the tongue. The six Tastes are Sweet, Sour, Spicy, Saltish, Bitter and Astringent.
3. In Appudiadigal puranam Appudi prepared the holy feast for Thirunavukkarasar with pure unsullied dishes prepared rich in sextuple flavor on a banana leaf. - ( Periyapuram - 1205)
4. In Kalikambar puranam Kalikambar served the devotees hecitarian and flowless feast of rice, ghee, milk, boiled sweet, Fruits, sweeter than honey, lumps of sugar and the like.  
“Menmai vilangu Ponagamum, virumbu kari, Nei, thayir, theempaal thenin inia kani katti,thirundha amudhu – ( Periyapuram - 4014 )
5. In Munaiaduvar puranam the servitors were treated with flawless feasts of nectarian food dishes of curry with fragrant ghee, fruits and the like- (Periyapuram - 4092 )
6. In Kannapar puranam food prepared for the Ceremony of Archery explained by the Sekkizhar is commendable. The experts, cooks of the hunting clan cooked wild rice and other grains and also millets soft along with the hard grains of Bamboos. They were minced with tubers and meat. The food heap looked like a hill - (Periyapuram - 683)  
Some feasted on the powder of red millet and honey; some ate cooked flesh soaked in Honey. Some took wood apples mixed with Honey. Some gorged winged white ants well-cooked thus hunters organized various dishes - (Periyapuram - 684 ) After that limitless liquor of various types were served.

#### **8) Literary works and Periyapuram: Many Nayanmars in Periyapuram had contributed excellent literary works which cannot be compared to any.**

##### **Nayanmars - Literary works**

1. Thirugnanasambandar - Thevaram
2. Thirunavukkarasar - Thevaram
3. Sundarar - Thevaram
4. Karaikkal Ammaiyar - Arbudha Thiruvandhadi, Irattai mani Malai ,Mootha Thirupadigam
5. Seraman Perumal - Thiru kailaya Gnana Ula
6. Thiumoolar - Thirumandiram
7. Karinayanar - Karikkovai
8. Iyadigal Kadavarkon - Kshethra Venba

#### **9) Geographical Science and Periyapuram:**

1. **Human geography:** As a country in olden days it was composed of several villages principally. The village was a self-sufficient unit of a country. This self sufficiency of village in India was something unique compared to the other countries of the world. In Indian villages the community life structure were the Pulayar , the hunter , the fisher man ,the potter ,the weaver, the washer man , the barber cum physician and surgeon , the toddy tapper ,the oil monger , the grocer or merchant , the cowherd, the carpenter , the black smith, the former , the temple priest , the vedic Brahmin , the chieftain , and the king , Almost all the communities except carpenter and the black-smith rest of the communities were represented in Periyapuram. Another important feature was all of them were house holders. They were married men with wife and children. In periyapuram the nayanmars were of both sexes, ages, and range from tribal hunters to Emperors of vast area and domain.

##### **Nayanmars and their communities:**

1. Thiruneela kandar - potter.
2. Thirukkuriyppu nayanar - Washer man
3. Nesar - Weaver
4. Anayar , Moolar - Cowherd
5. Kaliyar - Oil Miller

6. Moorthiyar - Merchant
7. Enadhinadar - Toddy topper.
8. Adipatthar- Fisher man
9. Uruthirapasupathi - Vedic Brahmin
10. Moorkar- Gambler
11. Marar - Farmer
12. Kannappar - Hunter
13. Munaiaduvar - Mercenary soldier
14. Cheraman Perumal - Emperor
15. Nandanar - Pulayar
16. Thiruneelakanda yazhpanar - Pānar
17. Meipporul nayanar - King

### 3. Physical and Environmental Geography: In terms of Territory out of 63 Nayanmars

1. 32 belongs to - Chola Nadu the region ruled over by Chola
2. 8 belongs to - Nadu Nadu - middle of the country
3. 7 belongs to - Thondai Nadu - Madras and its surroundings
4. 4 hail from - Pāndi Nadu - Madurai
5. 2 hail from - kerala Nadu - Mountain country
6. One hail from - Kongu Nadu - Coimbatore
7. One hail from - konadu - Pudukottai
8. One hail from - Bellary – Andrapradesh

**10) Architecture and Periyapuram:** There were temple builders and Architects seen in periyapuram Some built visible Architectural marvels and some like Poosalar and Vāyilar built beautiful temple with Architecture in the inner plateaus of mind, heart and soul. Poosalar along with the required materials with his mind mentally he constructed and made the several tiers right from basement to the dome according to the prescribed cubit height, He laid foundation according to agama sastra. After finishing created architectural embellishment, ramparts all around, plastered and did all necessary structures. - ( Poosalar puranam -7) Ko Chengut Chola was born as per the predictions of Astrologers and became the king of Chola kingdom . He had constructed many temples. Ko Chengut Chola endowed with preeminence the ancestors of Anapayan of great munificence commended his ministers to build beautiful temples. - ( Periyapuram - 4210 )

**11) History and Periyapuram:** Dr. Rajamanikkam in his book "Research in Periyapuram" says it is a historic Literature. As Sekkizhar was the Chief Minister of Chola Kingdom he did many field works before writing periyapuram. The geographical, Topographical evidences and the pilgrimage journey of Appar, Sambandar and Sundarar visiting many temples in a perfect order prove his field work. All the 63 Nayanmars life, incidences were perfectly coincides with the Inscriptional References. Historical evidences are seen in Periyapuram are

1. **The Emperor Sibi:** In the Country of Chola the Emperor Sibi who save a dove chopped off and placed in the Pan of the Scale of his own flesh equaling the Dove's weight (Periyapuram - 4197)
2. **The King Anapayan :** Ko Chengut Chola endowed with preeminence, the ancestor of Anapayan of great munificence build beautiful temples. - (Periyapuram - 4210)
3. **King Manu Needhi :** King Manu is referred in Periyapuram as Master of Cavalry, Elephantry and the Art of leading Armed Chariot - (Periyapuram - 103 ) he mastered innumerable hoary Arts - (Periyapuram - 104 )
4. **Prince Manu :** As the tender calf leapt across and run over by the powerful wheel of the chariot of Prince Manu, The Manu the wielder of the righteous scepter and protector of lives in trading path of Darma laid his son on the street and drove the chariot over the chest of the prince - (Periyapuram - 128 )
5. The monarch of this divine city ( Thiruvarur) hails from the hallowed Solar race, Glorious Anapayan in his name , the descendent of Manu the jeweled King - (Periyapuram - 98 )

**12) Trade and Periyapuram :** Periyapuram provides evidence of Trade with West Asia. Where ever it speaks about ports ( Mylapore , Nagapatnam ) Trade was mentioned .

1. In Adhipatthar puranam as Adhipatthar was a fisher man and his life was with sea trade was mentioned. The sea with the waves of elephants and horse steeds germs and garments and other things brought to the banks through barkentines "Kadarkaraiyil vetru nadu galailirundu konarda Marakkalanga" "Kadal thanninum perithana thiraipol Kari pari thogai, mani, thugil sorivadhang kalathāl" (Periyapuram - 3994 ) (here kalam refers to ship, kari to elephant, pari to horse )

"Kadarkaraiyil vetru nadu galailirundu konarda Marakkalanga"



2. In Vāyilar puranam the port Mylapore was praised. “Kadarkaraiyil vetru nadu galailirundu konarda Marakkalanganal irakkiya yanai kaliru Kalanj chorinda karik karun kandru” (Periyapuranam - 4081)

The whole stretch of the beach of Mylapore near which lucid and resounding waves toss about Elephant calves which are brought in Ships. “Perungadal thanninum ulla mutthu mani mudaliyana nidhigalai thedi vaippadarkkuria pandaram Mylapore “ ( Periyapuranam - 4080) The great sea in search of treasury to store its wealth deeming the ships as such poured into Mylapore all its riches. So it has become port of treasury.

3. In Karaikalammai Puranam her husband Danathathan was a merchant, Periyapuranam says that he had visited many countries towards Trade. ( Karaikkal ammai puranam – 2)

### 13) Physics and Priyapuranam:

1. In the chronicle of Adhipatthar the city Nagapatnam was praised as Aadi Mandalam which was reflecting the whole world.( Aadi - mirror, mandalam – zone )“Needu tholpugazh nilam padhinettum \_\_\_\_\_ Aadi mandalam polvadam ani kilar Moodhur”.( Periyapuranam - 3915.)

The city Nagapatnam was rich and colorful and it has everything inside. So it was mentioned as Aadi mandalam through which it reflects the whole world. The theories of reflection with mirrors were explained.

2. In Muzhuneeru pusia Munivar charukkam the adornment of Ash was explained in mathematical structures. The Ash to be worn on the whole body or triple stripes ( three long lines ) or crescent shaped ( semi-circle ) or triangle or glow as a lamp (elongated circle) or circle (round shape) ( Periyapuranam – 4167).

3. Tuning of Musical Instruments: Perfect tuning of musical Instruments need physics knowledge ( laws of Vibrations ) In Aanayar puranam the flute prepared from the Bamboo was by perfect calculation of measurements. The holes on the flute were introduced with perfect space distance between each. The blowing of air into the flute also based on pure calculation. Depending upon the pressure of blow the sounds vary in pitch ( high or low). The pitch may vary depending upon the length of the flute. Thus the Music from the flute is purely Scientific and with mathematical calculations. In Thiruneelakanda Yazhpānar puranam tuning of Yazh was mentioned. The numbers of strings vary depending upon Yazh variety. Yazh Pānar tuned the strings of the Yazh which is ready to yield 4 folds of pan of Pālai among pans he chose one befitting. He played for hours by touching the strings again and again to produce absolute harmony. This is possible by scientific calculation of length and stiffness of the string according. (Periyapuranam - 4216) According to the laws of vibration if the length of the string increases the sound will decrease and if the length decrease the sound will increase, but if the stiffness of the string increases the sound will also increase.

**14) Defence studies and Periyapuranam :** There were many Kshatriyas, Emperors ,and kings seen as nayanmars in Periyapuranam. More over the Author Sekkizhar was the chief minister of Chola kindom So Periyapuranam shows many aspects of Defense like Trainers of War weapons, Army varieties, Direct and Indirect Wars in many chronicles of nayanmars.

1. Kutruvanayanar flourished in the pride of the four fold possessions such as victories on Tuskers, Racing steeds, beautiful Cars and Infantry scared the hostile king away ( Periyapuranam - 3931)

2. In Pugazh Cholar puranam Like hills fighting the hills the elephants fought ( Periyapuranam -3962 ) The heroes of dashing Cavalry was like hurricane ( Periyapuranam -3968 ) In the Battle field well strung bows, Maces, Mucundis ,Swords,Short Spears, Javalins, Long Spear, Fiery Tridents, Kappanams and Flashing darts opposed each other broke and fell down in pieces ( Periyapuranam -3967 )

3. In Nindraser Nedumaran Puranam the roaring sounds of war elephants, Horses and armed Warriors all sounds together and heard ( Periyapuranam -4073 )

4. In Moorthiyar puranam the Vadugas People girts with forests as fortress and endowed with a vast army to annex forcibly the Madurai city with elephants horses, Chariots and Infantry (Periyapuranam -978)

5. The nayanmar Munaiaduvar as a warrior hero he could vanquish the opposites in battle whoever they may be. (Munaiaduvar puranam -3)

6. In siruthondar puranam, siruthondar led an army for his king with hill like Tuskers of great trunks and won the War ( Periyapuranam -3665)

7. Prince son of Manu was multitalented like Mastry of Cavalry, Elephantry, and the Art of leading armed Chariots ( Periyapuranam -103 )

8. Enadhi nadar trained the king’s a man in triumphant fencing in which he was the sole accredited Master. ( Periyapuranam - 610) Many lads trained by himin skilled Warfare, Innumerable warriors also trained by him ( Periyapuranam - 619)

**15) Music and Periyapuranam:** Karaikkal Ammai one of the nayanmar was the first pan composer. She composed Mootha thiru padigam in the pan Indalam, and Nattapadai. In this padigam she speaks about Tamil names for the Sapthe swaras Sa, Ri, Ga, Ma, Pa, Da, Ni as Kural, Thuttham, Kaikilai, Uzhai, Ili, Vilari, Tharam. In the same padigam she gives detailed musical Instruments which were played for Dancing Nataraja’s performance. They are Sachhari, kokkarai, thakkai, thagunitham, Dhundubi, Thalam, Vinai, Flute, Damaru, Mondai and so no. Later the nayanmars

Thirugnanasambandar, Thirunavukkarasar and Sundarar composed many padigams in various pans. ( Karaikkal puranam – 63)

#### **Musical Instruments:**

1. Aanaya nayanar was an Expert in Flute. He played Mullaippan which mesmerizes the whole world. The animals, birds, reptiles, almost all creatures in the world deeply attracted by the sound of music from flute, forgot enmity stand aside with all. Periyapuram shows how to prepare flutes from bamboos and how to play it. It speaks about playing methods and musicality behind the Flute player Aanayar .(Aanayar puranam -24 )
2. In Thiruneelakanda Yazhpānar puranam Yazh pānar accompanied Thirugnanasambandar Periyapuram speaks about Yazh Structure, tuning and playing main pālai and pan derivatives. It speaks about YazhMuripan through which Pānar was not able to play the pan composed by Thirugnanasambandar. (Periyapuram – 4216)

#### **16) Dance and Periyapuram:**

The Dance of Nataraja was praised in many chapters.

1. Thanipperunkoothin- Thirukoota sirappu - 106
2. Thirunadam - Thirukoota sirappu - 107
3. Podhu nadam - Thillaivazh andanar . - charukam - 1
4. Maanadam - Karaikkal . puranam - 61
5. Anandaperunthanik koothu - Gnanasambandar . puranam - 160
6. Perunthirukkoothu - Gnanasambandar. puranam - 303
7. Thanikoothu , Perunkoothu -Gnanasambandar . puranam - 1139
8. Thaandavam puri .- Eyarkon . puranam – 90
9. Kanaga mandril Nadagam- Eyarkon . puranam - 113
10. Arbhudakkoothu - Thirumoolar puranam - 6
11. Perunkoothar - Kalaritrarivar puranam - 24
12. Perunkoothu - Kalaritrarivar puranam - 55

#### **Dance Forms:**

“Muzhvaraada moikuzhaliyar nadana Arangam “ - ( Eyarkon Pura. - 3 )

The rhythmic sounds of non-stopping drums were heard at the dancing stages of the villages.

##### **1. Kunalai koothu:**

1. “Kanangal ellam Kunalai ittaada “ - ( Karaikal . Pura. – 61 ). It speaks about the kunalai dance of Boothakanangal of Lord Shiva.
2. “ Kuvikai merkondu marayavar kunalai ittaada “ - (Gnanasam . pura. - 232). Here the Brahmins danced kunalai by folding their hands above their heads. They dance uproariously.
3. “Aarana mozhighal muzhangida aadinar kunalaigal Andanar “ (Vellanai .charuk -23). Here also explained that the Brahmins danced kunalai according to music and song.

##### **2. Thunangai koothu:** “Koddicchiyar thunangai aada “ - ( Kannappar . Pura - 38 )

In kannappar puranam in the Initial Ceremony of Archery the hunters danced vari dance and the huntresses danced Thunangai in ajoyful mood with Thondaga drum , bugles, Tudi drum along with Bamboo flutes. It resounded and filled all the direction of the hilly forests of Kurinji land.

#### **17) Agriculture and Periyapuram:**

Sulandrum Er pinnadhu Ulagam - ( Kural - 1031)According to this Kural after trying other jobs the world comes to the ploughing Agriculture which though very hard but is the best. It also says that plough men are the earth’s axle pin they are the main source of survival of the world. Uzhuvaar Ulagathircku Aani - (Kural - 1032 ) Out of 63 Nayanmars 13 belong to the community of Vellalar. The main occupation of all vellala is Agriculture. The 13 Nayanmars are Ilayankudi Marar, Manakanjarar, Arivatayar, Thirunavukkarasar, Eyarkon kalikamar ,Moorkkar , Saakkiyar ,Saththiyar, Vaayilar, Munaiaduvar, Serutthunaiyar and Kotpuliyaar. Ilayankudi Marar was a Rich Landlord. He withall his wealth gained through Agriculture by great toil did service to the world. He served all who came hungry by feeding them to the complete fulfillment of their desire. In Eyarkon Kalikamar puranam, Sekkizhar praises the village as “ the prosperous clans of husband men are ever blessed with increase the tillage “ (Periapuranam – 3157) A great vellala of integrity and rectitude called Kundaiyur Kizhaar flourished in that time manifold increase , he was firmly established. (Periapuranam – 3164).

#### **18) Agama Sastra and Periyapuram:**

Periyapuram speaks about yogis exercises of Agama sastra in many chronicles of nayanmars

1. Perumizhalai kurumber by the virtue of his quotidian chanting of the name of NambiAroorar, he became the Master of Siddhi.

Nālu karanangalum ----- kailai munnadaindār - ( Periyapuram – 1715). All the inner organs became one. Pure consciousness streamed through Suzhumunai by

cultivated Yoga, Pranava caused the opening of Brahmarantra. Through this his spirit coursed its way to the kailash even before Sundarar. Perumizhalai kurumber reached Kailash before Sundarar by this yogic exercise.

2. In Thirumoolar puranam Thirumoolar by yogic exercise transformed his life into the dead body of the shepherd to convince the cows to feel easy and better. The Saint of Thapas who decided to cause his life course into the corpse of the shepherd. He by the act of controlling the vital breath breathed his life into the dead body. Having thus infused his life into that body when he rose all cows were in great joy - ( Periyapuranam - 3576).

3. Uruthirapasupathi puranam says that Uruthirapasupathi rendered Rudhran in Yogic style with the cool water of the pond reaching up to his neck with joined palms held over his head and chanted Rudhran with intensity of Love. - (Uruthirapasupathi puranam - 6)

## CONCLUSION

We can corroborate that there is no other similar work like Periyapuranam so historical in Character, so accurate in Topography, so enlightening on the economic, cultural, religious and sociological life prevailing at the time of the several saints so singularly free from flights of imagination, fable and legends which usually mar the biographies of the saints in other works in India or elsewhere. It is a revolutionary work in more than one sense. It is a National Literature because it is establishing many communities of different fields lived in Indian villages. Periyapuranam confirms Sekkizhar's multifaceted personality in many subjects like Agriculture, Architecture. Astronomical science, Medical science, Plant Science, Geographical science, Political Science, Agama Sāstra, Social Science, Education, Dance, Music, History, Trade, Defense Studies and so on .

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