

تیرومولار

(Thirumoolar)

' تیرومولار

<http://www.hatha-raja-yoga.com/yoga-sources-and-resources/holy-geography/>

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Tirumandhiram | نتایج علی الإنترنت | cyclopaedia.net

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... Tirumandhiram (Tamil:திருமந்திரம்) is a Tamil poetic work written in the 5th century CE by Tirumular and is the tenth ... Tirumandhiram - تیرومولار

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تیرومولار

باشگاه اندیشه ، رقص شیوا

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اشعار زیر از تیرو کوتو دارشانا (مشاهده رقص Tirukuttu Darshana) که فصل نهم کتاب تیرو مانترام (Tirumantram) اثر تیرومولار (Tirumular) است این مضمون مجمل را با ...

متن - Sid [PDF]

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... را به تصویر کشیدند که موضوعات بنیادین آن توسط تیرومولار ... 10 . 5 . 6. the Cauvery River. 7. Nayanars (Nayanmar). 8. Tirumular. 9. Appar Lorenzen, D., "Śaivism", p. 10.

Thirumoolar and his fellow friend Agastyar are perhaps the most famous immortals. They are great saints and are well known in India. They have maintained their bodies for millions of

years. You can trace their existence through many Indian scriptures, one of which is titled Thirumantarum. Some of the greatest human literature was written by these immortals. Just reading about these beings is a powerful experience. They also worship Babaji.

Churchill, Pola (2007-11-14). Eternal Breath : A Biography of Leonard Orr Founder of Rebirthing Breathwork (Kindle Locations 4873-4877). Trafford. Kindle Edition.

Tirumular

From Wikipedia, the free encyclopedia

Tirumular (Tamil: **திருமுலர்**, also spelt **Thirumoolar** etc., originally known as Cuntaranātar) was a Tamil Shaivite mystic and writer, considered one of the sixty-three Nayanars and one of the 18 Siddhars. His main work, the *Tirumantiram* (also sometimes written *Tirumanthiram*, *Tirumandhiram*, etc.), which consists of over 3000 verses, forms a part of the key text of the Tamil Shaiva Siddhanta, the *Tirumurai*.



Tirumular.



Tirumurai



The twelve volumes of Tamil Śaiva hymns of the sixty-three Nayanars

Parts	Name	Author
1,2,3	Tirukadaikkappu	Sambandar
4,5,6	Tevaram	Tirunavukkarasar
7	Tirupaatu	Sundarar
8	Tiruvacakam & Tirukkovaiyar	Manikkavacakar
9	Tiruvisaippa & Tiruppallaandu	Various
10	Tirumandhiram	Tirumular
11	Various	
12	Periya Puranam	Sekkizhar

Paadal Petra Sthalam

Paadal Petra Sthalam

Raja Raja Chola I

Nambiyandar Nambi

Contents

- 1 Life
- 2 Chronology
- 3 See also
- 4 References
- 5 External links

Life

Legend has it that Tirumūlar was a travelling Shaiva saint and scholar from Kailash who used his yogic powers to transmigrate into the body of a southern cowherd, Mūlan. He would wake up from a state of intense meditation once a year and compose one verse until he completed the Thirumandiram.

The Nayanar is said to have been one of the eight students of Tirunandi Devar. Tirumūlar, desiring to see Agastya Rishi in the Pothigai Hills, left Kailasa and journeyed southwards. On his way, he visited many Saivite shrines. When he came to Tiruvavaduthurai, he took a bath in the Kaveri River then went to the Temple. Upon leaving the Temple and walking along the banks of the Kaveri, he noticed a herd of cows crying because their herder had died. Wanting to pacify the grief-stricken cows, the Nayanar entered the body of the cowherd after safely depositing his own body in the trunk of a tree.

Mūlan, the cowherd, was a resident of Sattanur and drove the cows back into the village in the evening. Mūlan's wife was expecting the return of her husband but when she approached him, he would not allow her to touch him, but said: ‘Oh lady, I am not your husband. Adore Lord Siva and attain Liberation.’ He left and went away to a nearby Math.

The cowherd's wife complained to the village elders about her husband's conduct. They examined him and after they came to the conclusion that he was a great Yogi who had attained spiritual eminence, instructed the lady to have no further contact with him. The next day, Tirumular followed the cows, but could not find his body in the trunk of the tree, where he had left it. It was the Lord's Leela. Lord Siva wanted Tirumular Nayanar to write a book in Tamil on Saiva Philosophy, containing the essence of all Siva Agamas. Tirumular understood the Lord's wish and returned to Tiruvavaduthurai.

There he worshipped the Lord and sat under a Peepul tree in deep meditation. He was in Samadhi for three thousand years. But, every year, he would come out of samadhi and compose a stanza: thus, in three thousand years he wrote three thousand stanzas, and the stanzas were compiled into a book named Tirumandiram. Once he had finished, he returned to Kailasa.

Chronology

The dates of Tirumūlar's life are controversial, and because his work makes reference to so many currents of religious thought, the dates that different scholars assign are often appealed to for anchoring the relative chronology of other religious literature in Tamil and Sanskrit. Verse 74 of the *Tirumantiram* makes the claim that Tirumūlar lived for 7 *yuga* before composing the *Tirumantiram*.^[1]

Some are therefore inclined to place his composition well before the Common Era. The scholar and lexicographer S. Vaiyapuripillai, however, suggested that he probably belonged to the beginning of the eighth-century AD, pointing out that Tirumūlar could not very well be placed earlier given that he appears to refer to the *Tevaram* hymns of Sambandar, Appar and Sundarar, that he used 'very late words' and that he made mention of the weekdays.^[2]

Others wish to push the date still later: Dominic Goodall, for instance, appears to suggest, on the grounds of religious notions that appear in the work with Sanskrit labels for which a certain historical development can be traced in other datable works, that the *Tirumantiram* cannot be placed before the eleventh or twelfth century AD.^[3] Yet another view, alluded to for instance by Vaiyapuripillai (*ibid.*), is that the text may contain an ancient core, but with "a good number of interpolated stanzas" of later date. Whatever the case, allusions to works and ideas in the *Tirumantiram* cannot, at least for the moment, be used as useful indicators of their chronology.

Relevance to Well-Being One of the Pranayama methods specified by Tirumular was used to conduct a research on nerve growth factor stimulation among Yoga breathing practitioners. This study showed that NGF level is elevated in people who performed a single session 20 minute Yoga Breathing involving Om chanting and Thirumoolar Pranayama, when compared to Control group. ^[4]

See also

- Agastyar
- Bogar
- Thirumandhiram
- Abithana Chintamani
- Patanjali

References

- [^] *Tirumantiram A Tamil scriptural Classic. By Tirumular. Tamil Text with English Translation and Notes*, B. Natarajan. Madras, Sri Ramakrishna Math, 1991, p.12.
- [^] *Vaiyapuripillai's History of Tamil Language and Literature (From the Beginning to 1000 A.D.)*, Madras, New Century Book House, 1988 (after the first edition of 1956), particularly footnote 1 on p.78.
- [^] See pp.xxix-xxx in a Preface (entitled *Explanatory remarks about the Śaiva Siddhānta and its treatment in modern secondary literature*) to *The Parākhyantra. A Scripture of the Śaiva Siddhānta*, Dominic Goodall, Pondicherry, French Institute of Pondicherry and Ecole française d'Extrême-Orient, 2004.
- [^] Balasubramanian S, Mintzer JE, Wahlquist AE. (August 2014). "Induction of salivary nerve growth factor by Yogic breathing: a randomized controlled trial". *International Psychogeriatrics* **7**: 1–2. doi:10.1017/S1041610214001616 (http://dx.doi.org/10.1017%2FS1041610214001616). PMID 25101659 (https://www.ncbi.nlm.nih.gov/pubmed/25101659).

External links

- Thirumoolar's SivaYoga (http://www.sivayoga.com) — Thirumoolar's meditation techniques
- Thirumanthiram (http://www.shaivam.org/siddhanta/thm.html) — Tamil version of Thirumanthiram
- Tirumantiram (http://www.himalayanacademy.com/resources/books/tirumantiram/TableOfContents.html) — English version of Thirumanthiram
- [1] (http://www.thirumandiram.net/book-reviews.html) - The Tirumandiram in English and Tamil with verse by verse commentary, in 10 volumes, by T.N. Ganapathy et al. Sponsored by Babaji's Kriya Marshall Govindan

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Categories: Saivite religious figures | Nayanar saints

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