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INTRODUCTION

The twelve Urdhva PuNDrams that a SrI VaishNavan wears on his body (upper torso) is an important ritual that qualifies him for performing SandhyA Vandhanam, AarAdhanam and all Vaidhika KarmAs. It is VaishNava lakshaNam.

The 12 NaamAs from Kesavan to DhAmOdharan are invoked as the SrI VaishNavan after SnAnam adorns the ThirumaNN KaapukaL and the 12 Moorthys are invoked to stay at the different locations of the upper torso for protection. The 12 Moorthys exist in our bodies in PuNDra roopam at their sTAnams and protect us. This Prabhandham is to be recited as we apply the PuNDram at the different locations of the body for the invocation (aavAhanam) of the appropriate Moorthys.

There are number of Manthrams for adorning the Urdhva PuNDrams:

asthra manthram for purification of the hand used in touching the ThirumaNN katti, another manthram for prathishtai and yet another manthram for preparing the ThirumaNN paste with water as well as the AshtAksharam and Nrusimha BheejAksharam for consecration of the ThirumaNN paste.

One should be seated, while adorning the Urdhva PuNDrams. The index finger or Pavithram adorning finger has to be used for ThirumaNN Kaappu placement. The middle finger should never ever be used in placing the ThirumaNN. The Paadham has to be drawn first and the right extension and the left extension for that Paadham follow next. The two lines connected by the Paadham should have good amount of space in between to place the consecrated yellow SrI ChoorNam to have the aavAhanam of MahA Lakshmi with specified names for the different parts of the upper torso (starting with Sriyai Nama: for the forehead and ending with SarvAbIshta Phala PradhAyai Nama: for the little ThirumaNN on the upper forehead).

We start the application of the PuNDram in this sequence:

(1) The Forehead
(2) Center of stomach
(3) Center of chest
(4) Middle of the fore portion of the neck
(5) Right side of the stomach
(6) Right shoulder /bhujam
(7) The right side of the fore portion of the neck
(8) The left side of the stomach
(9) The left shoulder
(10) The left side of the fore portion of the neck
(11) Lower back/lumbar region
(12) and the center of the backside of the neck

The Moorthys invoked to reside in the above positions in sequence are:

(1) Kesavan
(2) NaarAyaNan
(3) Maadhavan
(4) Govindhan
(5) VishNu
(6) Madhusoodhanan
(7) Thirvikraman
(8) Vaamanan
(9) Sridharan
(10) HrisheekEsan
(11) PadhmanAbhan and
(12) DhAmOdharan.

The color of these 12 Moorthys, their favorite weapons and their locations has been described by Swamy Desikan in this Prabhandham named Panniru ThirunAmam.

These PunDRams are recognized as the sacred Paadhams of Lord VaradarAjan in this Prabhandham by Swamy Desikan. Hence this Prabhandham like Thirucchinna Maalai, Mey Viratha Maanmiyam, Aruttha Panchakam is associated with Lord VaradarAjan.
There are two Taniyans for this Prabhandham.

**TANIYAN 1:**

Panniru Naamam ThiruvathiUrp paran paadham yenRu
nanniRa nAmam padai dhikku yAvayum nAmaRiya
tennan-tamizh thodai seeAr kalitthuRai Odhi yeenthAn
minn uRu nool amar VenkatanAthan namm DesikanE

**MEANING:**

Sri VedAntha Desikan with the radiant sacred thread, an avathAram of ThiruvEnkatamudAn's Temple bell, recognized the 12 Urdhva PuNdrams as the sacred feet of Lord VaradarAjan of Hasthigiri and described for our anushtAnam the individual names of the Lord's Moorthams (PuNDra DEvaiS) associated with each of these PuNDrams, their color, locations and the weapons adorned by each of them. These 12 paasurams along with the Phala Sruthi Paasuram are set in the celebrated KattaLai KalitthuRai metre of Tamil poetry for our enjoyment and benefit.
TANIYAN 2

Kaar-koNDa mEniyan PaadhAmbhutthaik-karutthu irutthi
yEr koNDa keerthi IrAmAnusan tann iNayadi sEr
seer koNDa ThUppul Thiruvenkadaariyan seermozhiyai
Aar koNDu poRRinum ammAl Paadhatthai adaivikkumE

(MEANING):
The Sri Sookthi of Panniru ThirunAmam has been composed by the VedAnthAchAryan of ThUppul, while he placed firmly in his heart, the lotus feet of the Lord of Hasthigiri with the hue of dark rain-bearing cloud and meditated on Them. That AcAryan of ThUppul is associated forever with the sacred feet of ParamAchAryan, RaamAnujA of undiminished fame. Whoever recites these paasurams of Panniru ThirunAmam will land easily at the holy feet of Lord VaradarAjan.
उर्ध्वपुण्डृष्ठानश्लोकः

UrdhvapuNDradhyaanashlokaaH

लङ्कोते सततम् देव्या श्रीया सह विराजितम् ।
चतुर्थकम् नमस्यामि केशावम् कनकप्रभम् ॥

lalaaTe satatam devyaa shriyaa saha viraajitam
catushekram namasyaami keshavam kanakaprabham
Kesavan: The Pundra Roopa Moorthy for the Forehead

Meaning:
Through Veda PramANam, Brahma was convinced that Lord VaradarAjan is the Supreme Being. In the Yaaga kuNtam of Brahma (on top of Hasthigiri), the mysterious Lord appeared with the ThirunAmam of Kesavan. That Kesava Moorthy with the hue of a golden mountain, having four radiant chakrams as weapons and facing the Eastern direction will stand firmly on my forehead and protect me without fail.

The Sanskrit Manthram used while adorning the ThirumaNN on the forehead is: "Chathus-chakram namasyAmi Kesavam Kanaka Prabham". "tEsudai Aazhi Naanku" is the equivalent of Chathus-chakram here. The hue of the Kesava Moorthy is Kanaka Prabhai (semm pasum ponn malai pOl).

Devathai: Kesavan,
Color: Golden;
Weapons: four discs;
Direction: East;
PuNDra sTAnam: Forehead;
Manthram: Chathus-chakram namasyAmi Kesavam Kanakaprabham.
उर्ध्वपुण्डर्यान्याकोः

Urdhva puNḍrāṇyañāḥ

अमृतोज्जवल्या देव्या समाभिष्टं अघोदरे ।

नारायण घनत्यांम् चतुर्भाष्मू नमाम्यहम् ॥

amRitodbhayaa devyaa samaashliShTaM athodare
naaraayaNaM ghanashyaamaM chatushshaNkham namaamyaham
NARAYANA MOORTHY: PROTECTING THE CENTER OVER STOMACH

NaaraNanAi nall valampuri nAlum uhanthu edutthum
Oor aNi mEham yenavE udharamum mERkku ninRum
AaraNa nool tanthu aruLAI adaikkalam koNDaruLum
VaaraNa veRppin mazhai muhil pOl ninRa MaayavanE

MEANING:
PeraruLALan is like the dark blue rain cloud standing on top of Hasthigiri. This Maayavan takes on the form of NaarayaNa Moorthy, holds four conches as His weapons and faces west. He adorns the sTAnam of the center of the stomach region and is like a beautiful traveling cloud. He propagates the Veda Saasthrams and through His limitless mercy has accepted adiyEn as the object to be protected.

Devathai: NaarayaNa;
Hue: Sky Blue;
Weapon: four conches;
Direction facing: West;
PuNDra sTAnam: middle portion of stomach.
Manthram: NaarAyaNam ghana-shyAmam chathus-sankham namAmyaham.
उर्ध्वपुण्डर्यानश्लोकः

UrdhvapuNDradhyaanashlokaaH

नित्यं कमलयाश्शिः हृदये करुणाम्बुधीं
माधवं मणिभज्जायं चिन्तयामि चतुर्गदम॥

nityaM kamalayaashliShTaM hR^idaye karuNaambudhiM
maadhavaM maNibha~NgaabhaM chintayaami chatturgadam
MADHAVAN: RAKSHAKAN AT THE CENTER OF THE CHEST REGION

Maadhva nAmamum vaann gathai nAnkum maNi niRamus
Odhum muRaippadi yEnthi uratthilum mElum alhip-pOdhalar Maathudan punthiyil anbAl puhunthu aLikkum
ThUthanum NaaTanum aaya toll Atthigiric-chudarE

MEANING:
Athtigiri AruLALan is both the Swamy as well as the ambassador/messenger for the PaaNDavAs. This ancient jyOthi on top of Ha sthigiri became Maadhava Moorthy adorning four powerful maces in the manner prescribed by the SaasthrAs. He has the hue of sapphire (Indhra Neelam). He stays at my chest region as well as in the upper (Urdhva disai) direction. He has entered with affection inside my mind with His lotus lady to protect me.

Devathai: Madhavan;
Hue: Indhraneelam;
Weapons: Four gadhais;
Direction: Urdhva;
PuNDra sTAnam: Chest.

Manthram: Maadhavam MaNibhangAbham chinthayAmi Chathurgadham
उर्ध्वपुण्ड्रध्यानश्लोकः

UrdhvapuNDradhyaanashlokaaH

devyaa ca chandrashobhinyaa mama kaNThe viraajitaM
chandrabhaasam chatushshaar~Nga govindaM abhisaMshraye
GOVINDHAN: RAKSHAKAN AT THE FRONT CENTER OF THE NECK

Govindhan yenRum kuLir mathi aahik-kodiyavarai
Evum dhanukkaLudan theRkkilum uLL kazhuthu ninRu
mEvum ThiruvaruLAl vinaL theerthu yenai aaNDaruLum
Poovan thozha Atti Maamalai mEl ninRa PuNNiyanE

MEANING:
Lord VaradarAjan, the holiest of the holies, stands on top of Hastigiri so that His son Brahma originating from the lotus in His navel can worship Him and derive immense pleasure. He is the embodiment of all PuNNiyams (PuNNiyan). He took on the form of Govindhan with the hue of the cool rays of Chandran and stays in the center of my neck facing the southern direction. He is armed with four bows for my protection. Out of His boundless mercy, He chases away all my sins and accepts me as His eternal servant.

Devathai: Govindhan;
Hue: Moon ray;
Weapon: Four Bows;
Direction: Southern;
PuNDra sTAnam: center of front neck region.
Manthram: Chandra-bhAsam chathus-sArngam Govindham aham aasrayE
चन्द्रभासम् चतुर्भाजं गोविन्दं अमितं थरे

rchitrlebha
उद्धवपुण्डर्यानशोकः

Urdhva(p)uNDradhyaanashlokaaH

विष्णुपत्याल्य्या देव्या कुसौ दक्षिणपार्श्वं।
विष्णु चतुर्द्वन्तं बन्दे पद्मक्षिणलक्षिणम॥

viShNuPatnyaakhyaya devvaa kukuShau dakShiNapaarshvagaM
dviShNuM chaturhalaM vande padmaki~njalkasannibhaM
**VishNu: Rakshakan From the Right Side of Stomach Region**

Meaning:
The boon granting Kalpaka tree, Lord Varadarajan is standing on top of the Hasthigiri surrounded by beautiful groves with lovely trees. This Lord has assumed the roopam of VishNu with golden hue similar to the makarandham dust of the lotus flower. He faces the northern direction and stays on the right side of the stomach region. He holds four ploughs (Kalappai) as His weapons to protect me and chase away my SamsAric sorrows.

Devathai: VishNu;
Hue: golden;
Weapons: four ploughs;
Direction: Northern;
PuNDra sTAnam: Right side of stomach.
Manthram: VishNum Chathur-halam vandhE Padhma-kinjalka-sannibham
vidyum chaturtha vande panchakutsalam
उर्ध्वपुण्डळ्यानश्रोकः

UrdhvapuNDradhyaanashlokaaH

वैष्णवीसंज्ञ्य देव्या कलिं दक्षिणे भुजे ।
चतुर्मुखस्तं अबाभं संश्रयं मधुसूदनं ॥

vaiSNavaMGYaaya devyaa kalitaM dakhShiNe bhuje
chaturmusalaM abjaabhaM saMshraye madhusUdanaM
**MADHUSOODHANAN: PROTECTION FROM RIGHT SHOULDER**

Lord Varadarajan is standing on top of the Elephant hill surrounded by the young trees with honey-laden flowers. This Lord with the hue of the cloud during the rainy season has taken the form of Madhusoodhanan and stays on my right shoulder carrying four pestles as His weapons to protect me. This Lord with the hue of the red lotus faces South East and destroys all of my ancient and fierce karmAs.

**Devathai:** Madhusoodhanan;
**Hue:** Lotus;
**Weapons:** four pestles (Ulakkai);
**Direction:** South East;
**PuNDra sTAnam:** right shoulder.
**Manthram:** Chatur-musalam-abjAbham SamsrayE Madhusoodhanam.
उर्ध्वपुण्डर्यानश्रोकः

UrdhvapuNDradhyaanashlokaaH

कण्ठस्य दक्षिणे पार्श्वे वरारोहाद्धिपि प्रथु ।
अभिवर्णं चतुःख्रामू भाव्यामि त्रिविक्रमम्॥

kaNThasya dakShiNe paarshve varaarohaadhipaM prabhuM
taginvarNaM catuHkhaDgam bhaavayaami trivikramam
**THRVIKRAMAN: THE RIGHT SIDE OF THE NECK**

The Lord of Hasthi Giri, the boon-granting VaradarAjar takes the form of Thrivikraman with the hue of a radiant flame, adorns four swords in His four hands, faces North west (the direction of powerful RaakshasAs) and stays watchful while established in the left side of the neck.

**Devathai:** Thrivikraman;
**Color:** Agni varNam;
**Weapons:** four Swords;
**Direction:** South West;

**PuNDra sTAnam:** Right side of the Neck.

**Manthram:** Agni varNam chathu: khadkam BhAvayAmi Thrivikramam
अधिवर्ण चतुःक्रमः भावयामि त्रिविक्रमः
उर्ध्वपुण्डृध्यानश्लोकः

Urdhvaṇḍṝdhyaṇaṁ aslokaḥ

हरिवल्लभया देव्या वामकुक्षो स्थितम् हरिम्।
वामनं बालसूर्यं च चतुर्वंशं विभावये ॥

harivallabhaya devyaa vaamakukShau sthitam harim
vaamanaM baalasUryabhaM caturvajraM vibhaavye
VAAMANAN: LEFT SIDE OF THE STOMACH

Vaamanan yenRan vAmOdharamum Vaayuvin tisayum thAm adainthu taruNa arukkan niRatthanumAi sEma-marakkalam semm-pavi-yeer iraNDAI thiazhum Naamangai mEvia Naanmukan vedhiyil namm ParanE

(MEANING):
The Supreme One, who appeared in the agni kuntam of the Yaagam that Brahma Devan performed with His dear consort, Saraswathi, takes the form of Vaamanan, faces northwest direction and stays on the left side of my stomach. His hue is that of Baala Sooryan and uses four VajrAyudhams for protecting His BhakthAs and serves as the safe boat to ferry us across the dangerous ocean of SamsAram.

Devathai: Vaamanan;
Hue: the color of Sun at Dawn;
Weapons: Four Vajrams;
Direction: Northwest;
PuNDra sTAnam: Left side of stomach.
Manthram: Vaamanam Baala-SooryAbham chathur-vajram vibhAvayE
वामन वाल्मीकिर्म चतुर्वेंद्र दिनावधे
उर्ध्वपुण्डर्यानश्लोकः

UrdhvapuNDradhyaanashlokaA

वामबाहू महाबाहु शाश्किंच्यः पतिमत्वं ्
श्रीघरे पुन्धरीकारं चतुःपद्र समाधाये ॥

vaamabaahau mahaabaahuM shaar~NgInyaH patimavyayaM
shrIdharaM punDarIkaabhaM chatuHpaTTaM samaashraye
**SRI DHARAN: LEFT SHOULDER**

The insatiable nectar, the Acchyuthan who never abandons His BhakthAs stands on top of Hasthi Giri and assumes the form of the celebrated Sridharan to remove all of our fears (SamsAra Bheethi). He faces the north east direction (IsAnyam, the direction of Lord Sivan) holding four big swords (PattAyams). His color is that of white lotus and stays as the protector and fear remover on our left shoulders.

**Meaning:**
Devathai: Sridharan;
Hue: White Lotus;
Weapons: Four PattAkaththi;
Direction: North East;
PuNDra sTAnam: Left Shoulder.
Mantram: Sreedharam PuNDareekAbham chathushpaDDa-samAsrayE
उर्ध्वपुन्द्रध्यानश्रेणी:

UrdhvatapaNDradhyaanashlokaaH

devadevikayaa devyaa vaamakaNTthe bibhaasitaM
caturmudgaraM abhyemi hrusIkeshaM taTitprabhaM
**HrusheekEsan: The Left Side of the Neck**

PerarulALan is the Only God for the great VaidhiKAs of TenampAkkam located on the northern banks of Vegavathi River, who are worshipped in turn by the PaaNDyan King. That SrIgrAmam of TenampAkkam located on the banks of the river Vegavathi with jostling waves rushing gold and akil kattais has many Parama VaidhiKAs with expertise in PaancharAthra Saasthram indispensable for Bhagavath AarAdhanam. That Parama Purushan on top of Hasthi Giri takes on the form of HrusheekEsan with the hue of the lightning and protects us with four hammers as His weapons. He faces the lower direction and occupies the left section of the neck to protect us.

The agrahAram of TenampAkkam is so very near Hasthi Giri that this SrIgramam is considered as a street of Kaanchi. Parama VaidhiKAs, who are experts in PaancharAthra Saasthram live in this auspicious SrIgrAmam. The kula dhaivam of the Parama VaidhiKAs of TenampAkkam is Lord VaradarAjan. The Aasthika SikhAmaNi, the King of PaaNdya dEsam has the highest regard for the residents of TenampAkkam for their bhakthi to Lord VaradarAjan and has honored them significantly. There are stone carvings inside the Temple of VaradarAja attesting such honors by Pandyan King to the residents of TenAmpAkkam.

Devathai: HrusheekEsan;
Hue: Lightning;
Weapons: Four hammers;
Direction faced: lower;
PuNDrasTAnam: Left Side of the neck.
Manthram: ChathurmudhgaramabhyEmi HrusheekEsam TaDith-prabham
उर्ध्वपुण्डृष्ठानश्लोकः

UrdhvapuNDradhyaanashlokaaH

कटिमध्यगया देव्या महालक्ष्म्या विराजितं ।
पद्मायुं पदनामेव प्रणमाम्यकरोचिषम् ॥

kaTimadhyagayaa devyaa mahaalakShmyaa virajitaM
pa~nchaayudhaM padmanaabhaM praNamaamyarkarochiSam
**PADHMANABHAN: LOWER BACK**

The Lord of Hasthi Giri surrounded by the golden ramparts is a MahA Veeran and takes on the form of PadhmanAbhan to give abhaya pradhAnam to us. He locates Himself on the lower back region and manas. He has the hue and lustre of thousand Suns and in His beautiful hands and body carries the five weapons (Chakram, Sankham, Sword, Bow and Gathai).

Devathai: PadhmanAbhan;
Hue: Rising Sooryan (Pattu Poocchi);
Weapons: Five;
sTAnam: Manas;
PuNDra sTAnam: Lower Back.

MANTHROM: PanchAyudham PadhmanAbham PraNamAmyarkka-rOchisham
उर्ध्वपुण्ड्रयानाश्रोका:
UrdhvapuNDradhyaanashlokaaH

काकुदे सुरसुन्दर्यां पतिमदुत्रु परिपां।
दामोदरं चातुर्पाशं इन्द्रकोपनिमं भजे॥

kaakude surasundaryaaH patimadbhutarUpiNaM
daamodaraM chatuHpaashaM indrakopanibhaM bhaje
**DHAmOdharan: BACK OF THE NECK**

The Lord who banishes the mighty nescience stands at Hasthigiri surrounded by mighty walls and is splendid like a Maragatha gem (Emerald) in lustre. He takes on the matchless form of DhAmOdharan and adorns four nooses (Paasams) as His weapon to remove our false and viparItha knowledge. He is seen inside and outside our bodies and is worshipped at the back side of the neck.

**Devathai:** DhAmOdharan;

**Hue:** Rising Sun;

**Weapons:** Four Paasams;

**Location:** Inside and outside the body;

**PuNDra sTAnam:** back of the neck.

**Mantram:** daamodaraM chatuHpaashaM indrakopanibhaM bhaje
dramadra cha tata paya andrakopanam bhaje

rchitralekha
उर्ध्वपुण्डर्यानश्लोकः

UrdhvapuNDradhyaanashlokaaH

सर्वेष्णक्लिमाप्रभु फल्दशिष्ठविग्रहम् ।
वासुदेवामुपासे श्रीम पुर्णेन्द्रयुतसन्निहभम् ॥

sarveShaamakhilaabhiIVa phaladaashiIVaTavigraham
vaasudevaamupaase.aham pUrNendvayutasannibham
INSATIABLE DELIGHT FROM RECITAL OF PANNIRU TIRUNAMAM

Katthith-thiriyum kalaihaLai vellum karutthil vaitthu
patthikku uRu thuNai Panniru Naamam payilbhavarkku
Mutthikku Moolam yenavE mozhintha immUnRu nAnkum
titthikkum yengaL Thiru-AtthiUrarai sErbhavarkE

MEANING:
Those BhaagavathAs engaged in the worship of the sacred feet of Lord VaradarAjan will revere these Paasurams of Panniru ThirunAmaam. They will experience the growth of Bhagavath Bhakti, perform SaraNAgathi as an upAyam for Moksham and will be blessed with Nithya KaimkaryAnugraham in SrI Vaikuntam. During their life on earth, those Prapanna BhaagavathAs will conquer in debate, the vainglorious loud mouths, which run around seeking debates through display of their imperfect knowledge. These PrapannAs will find the Panniru ThirunAma Prabhandham in dispensable for their Moksham and will surrender at the sacred feet of PeraruLALan of Hastigiri.

NaarAyaNa, NarAyaNa, NaarAyaNa
Daasan, Oppiliappan Koil VaradachAri Sadagopan
The left palm (hand) has to be cleansed (sanctified) and the Sacred clay has to be wetted with the manthram that begins with “GandhadhvarAmm”. Asthra Manthram is used to protect the paste to be formed and the Taaraka manthram is used to form the paste. Empowering (abhimanthraNam) is done with Moola manthram and SrI Nrusimha BhijAksharam is written over the sacred clay paste. Suddha Jalam is used next to dilute the paste to the right consistency with SathadhAra manthram. That is followed by recitation of additional manthrams (VishNOornukam, PanchOpanishad manthram, Moola Manthram, 7 VaishNava Manthrams). DhvadasAkshara manthram is recited next. Now, one is ready to wear the Urdhva PuNDram on the top of the head with Taara Manthram. This is followed by placement of the Urdhva PuNDram on the different portions of the torso with the relevant manthrams. Even here, there are many variations. For adorning just six Urdhva PuNDrams, VishNu ShaDAkshara manthram is used, for 8 Urdhva PuNDrams, one uses the AshtAkshara manthram. Some purANAs state that one should use PraNavam for adorning on the forehead. Some connect it to the situation, where only one Urdhva PuNDram is worn. Every one is recommended to follow their own AchArya SampradhAyams and KulAchArams.