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If one were to search the Globe for a community or sect or clan that for more than 20 centuries has done the same religious, social and cultural activities and is domiciled in the same place throughout the 2000 years (1/18)

One would not find such a community until one zeros in on the geographic coordinates 1.399686°N, 79.693622°E, the exact location of the ancient temple town of Chidambaram, Tamil Nadu, in South India.(2/18)

The Podu Dikshitaras are also known as Tillai Vaazh Antanar or 'the Brahmins of Tillai' were associated with the temple from its inception. This unique clan was originally three thousand in number and hence they were also known as Tillai Moovayiravar (3/18)

As per Sthala Puranas, traditions and Saivite belief, the presiding deity of Chidambaram Temple, Lord Nataraja, is one among the Tillai Brahmins. Lord Nataraja is their God of worship and Leader of their clan.(4/18)

Chidambaram Dikshitaras differ from other Brahmins in many respects. They are found only in Chidambaram town and form an endogamous clan. They do not have marriage alliances with any other Brahmin sects, marry only from their own community, and are thus a closed community. (5/18)

Their life, religion, education, training, culture and vocation revolve around the Chidambaram Nataraja Temple. From the time of birth, they are dedicated to the services of Nataraja and His Chidambaram Temple. (6/18)

The Pooja rituals and tenets found in the Chidambaram Temple are very special and are found nowhere else in the Hindu world. Chidambaram temple poojas are based on Vedic rituals in contrast to agamic rituals found in most other temples.(7/18)

The Podu Dikshitaras' ritual and pooja traditions have not changed for over two millennia. It is among the very few temples where one can witness Vedic traditions followed by sages and rishis of ancient days.(8/18)

Tamil is the mother tongue of Podu Dikshitaras. It is the language spoken in their homes and used by them in their administrative records in the temple and in their communications. There have always been Tamil scholars in every generation of Dikshitaras.(9/18)

Saint Umapati Sivam, a Tillai Vaazh Antanar of extraordinary merit has authored many Saiva Sastra works in Tamil and has sung the History of Chidambaram (Temple) in Sanskrit as original and has rendered it in Tamil, naming the Tamil work "Kovil Puranam".(10/18)

In Chidambaram, the collection of the first 7 Tirumurais were found and preserved. The 8th Tirumurai – Tiruvachakam and Tiru Kovaiyar were written here. The 9th Tirumurai consists of songs which are mostly in praise of Chidambaram Temple, Nataraja and Podu Dikshitaras (11/18)

The 10th Tirumurai is the earliest Tamil work which mentions Chidambaram, the Dancing Hall and Nataraja. The 11th Tirumurai clearly records that Chidambaram Temple is the temple of the Podu Dikshitaras (12/18)

The twelfth and final Tirumurai – Periya Puranam – was written by the chief minister of the Chola Kingdom, St. Sekkizhar at Chidambaram (13/18)

The Podu Dikshitaras have gone through many ordeals while protecting the essential practices of the temple and the deities at various times. After the decline of the Chola Empire, Chidambaram town and the temple suffered many invasions occupations. (14/18)

The Podu Dikshitaras were the body of persons who safely hid the murtis of the main deities and safeguarded the valuables and jewels, even at the cost of their lives. (15/18)

During the Anglo-French and other wars, Podu Dikshitaras took the Nataraja and other murtis away for safekeeping in various places and reestablished Nataraja worship at Chidambaram after nearly 37 years. (16/18)

It is ironical that the Podu Dikshitaras who survived tremendous tribulations & ordeals under tyrannical & totalitarian kings & regimes now face the threat of annihilation from the mala fide actions of a democratically elected and ostensibly secular government. –Vijayvaani (17/18)

Source: (18/18) <https://t.co/VG39x4qsrC>

A community that has done so much for Dharma and Tradition is looking to protect itself & its tradition by marrying their daughters early, I stand with them, against the Govt and the Constitution.

Both the Govt and the Constitution don't know more than the tradition!

(End)