



## A STUDY OF THE CHIEF CHARACTERISTICS OF VALIKANDAPURAM THIRUVALEESWARAR TEMPLE

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### **Abstract**

*The temple in the south played an important role in the development of the socio-economic condition of the country. . The temples were the real cultural institutions which helped in integrating the people into a well-knit society with hopes and aspirations. Valikandapuram Sri Thiruvaleeswarar Temple is a place for Art, Architecture and Culture. This temple covers by its attractive surrounding areas. Temples in all countries and at all times have exercised a great influence on the minds of the people. Under the roof of the temple art and architecture and newer methods of enriching society both mentally and spiritually were discussed. It dispelled ignorance and lit up the torch of learning. The temple in the south played an important role in the development of the socio-economic condition of the country.*

**Key words: Temple, Society, History of Thiruvaleeswarar, Temple architecture, Temple culture.**

### **Introduction**

“A, as its first of letters, every speech maintains;  
The “Primal Deity” is first through all the world’s domains.”

- **Thiruvalluvar**

As Thiruvalluvar says that the benefits of education is to surrender to the supreme power, temples are the holy places where devotees surrendering God. India is a land of shrines and more so in the south. There is not even a single village or town bereft of temples. The temple is a link between Man and God, between earthly life and the divine life, between the actual and the ideal.

So this dissertation tries to do research about temples especially “Thiruvaleeswarar Temple” Studying particular temple leads to in-depth research. Valikandapuram is the seat of the famous temple dedicated to Sri Valeeswarar . Sri Sri Valeeswarar temple is located at Valikanadapuram in Perambalur District. The temple played a vital role on the culture and society. It is the salient message of this research. Temple and society are related to each other. The concentration of this thesis is study of cultural growth through temples.

### **The History of Thirualiswarar**

Thirualiswarar is joined in the name of vaali who worshipped Lord Siva , Vaali always used to worship lord siva and for that Lord Siva provided with him all the power. Since Vaali worshipped Valiswarar there, this place is known as Thruvaliswarar Valikanadapuram, Saint Sanda in his Thruppugal has registered that as Valikanadapuram since Arunagri Nathar called it. Rajagopuram of the temple is called as Sayashara Gopuram and figures of Vedamoorthy are not formed, but there are a store Gopurakalasangal add beauty to the temple Rajagopuram, it’s highly praised by the monument researcher Elavalur Raguraman that the worship of Sivagopuram of this temple is much result oriented, in front of the Rajagopuram on the left corner, there situate a beautiful and artful Natarajar Mandapam, kudhirai mnadapam, this was built in 1514BC during the period of King Krishna dhevanayar, in this mandapam situate of lord Natarajar’s picture has been formed and dancing girls and their dancing modes were sculptured in the inner walls of the first floor, opposite to Rajagopuram Lord Vinayaka as Balaganapathi is sitting in the small store mandapam, he is looking at Thirualiswarar ,Uma maheswarar and me worshipped him by singing the song of Rettipattiswamy poem . There are no words to say that at the entrance of the Thirukoil, the beauty of the two queens with their dress, their ornaments, such as bangles, hair dress, face etc., and the sculpture beated by the architect in the largest portion and in this position of temple, its figured by man with a least mentality and when any one sees it, it will create anger to everyone. It was told by Raguramar that those sculpture are looking like Aagayanayagi and inviting those coming to the temple by cleaning them, in the foundation of the temple stores, there are several sculptures behind the entrance of Thirukkoil, there are two elephants sculpture bearing the temple and facing and worshipping Thirualiswarar , thalavirutchi is mango tree and it was very old and cannot be seen , a new thalavirutchi was installed, there cannot be seen big temple compound walls and prahara mandapams.

### **Facts about the Sri Valikandapuram Tiruvaliswarar Temple**

Lord Siva is creator of earth, and he is a protector and destructor of the same and he is going all the needs of people at any time, there are several temples at south India with a view to do hard job. There will not be peace of mind where we find the



temples and worship the God and rounding of the praharams. Now we will see the famous temple Sri Valikandapuram Sri Valiswarar Temple and its familiarity: Lord Siva is the God who gives always peace of mind.

Valikandapuram is the place located about 275 km from Chennai in between Trichy to ulundurpettai highways, we can reach from Veppur and from there with in 33km Sri Valikanadapuram is situated. Sri valikanadapuram is famous historical place in Prambalur district and a commercial place for Chola kings from Sanga period and their place of worship of God, Sri valikandapuram is also known as Keralanthagapuram in 1013 BC in the name of king is Rajaraja Cholan conquering name Keralanthan. This place is also known as Pramapuri, since Lord Brammah worshipped lord siva by creating him near river bank situate here.

### Parts of the Temple

1. The Sanctum Sanctorum
2. The Roof (Vimanam)
3. The Halls (Artha Mandapas)
4. The Shrine of Sri Sandikeaswarar
5. The Big Hall (Maha Mandapam)
6. Thirumaaligai Paththi
7. The Shrine of Somaskandhar
8. The Shrine of Sri Aarumuga Swamy
9. The Shrine of Gajalakshmi
10. The Shrine of Amman
11. The Roof of the Shrine of Amman
12. The Front Hall (Muga Mandapam)
13. The Towers
14. The Shrine of the Vinayaga who Dug the Pond
15. The Shrine of Murugan
16. Pancha Lingam
17. The Hall of Nandhi (Nandhi Mandapam)
18. The Holy Pillar (Kodi Maram)
19. Place of Sacrifice (Pali Peedam)
20. The Tower
21. The Tree of the temple (Sthala Vruksham)
22. The Ponds (Theertham)
23. Ganapathy Theertham
24. Agni Theertham
25. The Shrine of Vinayagar
26. Panja Lingams

- **The Sanctum Sanctorum** :Lord Siva is in the shape of Lingam. The lingam is a Swayambhu. It means that they fix some wax in the centre of the lingam and cover it with the copper shield.
- **The Roof** :The roof of the sanctum sanctorum is with 3 stages. It ends with a square shape. One could find the end as lotus shaped. Plenty of beautiful statues and paintings are there on the roof. There are statues of ox in all the sides of the roof and there is a Kalasam on the top which is of 3 feet height.
- **The Halls (Artha Mandapas)** :This hall is just opposite to the sanctum sanctorum. There is no statue in this hall. The statue of Dhuvabalagar is seen here at the entrance of the hall.
- **The Shrine of Sri Sandikeaswarar** :This shrine is inside of the northern Praharam, just opposite to the statue of the Arthanaareeshwarar. This shrine is with its own roof and there is a small Kalasam on the top of the roof.
- **The Big Hall (Maha Mandapam)** :This hall is opposite to the Artha Mandapam. There are Nandhi and the place of sacrifice in a small size. There are four pillars in this hall. The pillars have the beautiful statues of the deities. At the entrance of the hall, in the southern side of the hall lord Vinayaga and in the northern side lord Murugan, are there.
- **Thirumaaligai Paththi** :Thirumaaligai Paththi means the small temples around the praharam.
- **The Shrine of Somaskandhar** :There is a small room in the western Thirumaaligai. In this place lord Siva and Parvathi are there and lord Murugan is sitting on the lap of goddess Parvathi and this idol is known as Somaskandhar.



- **The Shrine of Sri Aarumuga Swamy** :Next to the shrine of Somaskandhar one can find the shrine of Aarumuga swamy. Lord Murugan is with his six heads. Valli is in the right side of Murugan and Deivanai is in the left side. Aarumuga swamy is with his twelve hands and protecting the devotees.
- **The Shrine of Gajalakshmi** :Gajalakshmi is in the sitting posture. She keeps a Kajam in the upper right hand and blesses devotees by the lower hand. In the upper left hand she keeps a lotus and blesses by the lower left hand also. There are two elephants worshipping the deity on either side.
- **The Shrine of Amman** :The shrine of Amman is in the north praharam. The deity is in a standing posture with four hands. This shrine is big in size. It has three mandapams, 1. The sanctum sanctorum, 2. Artha mandapam and 3. Maha mandapam.

At the entrance of the Maha mandapam, the deity of the Amman is painted on the top. Dhvarapalagars are standing on either side of the entrance.

- **The Roof of the Shrine of Amman** :The sanctum is built in square shape. The roof of it ends in a square shape. It has two stages. There is a Kalasam on the top. The statue of ox on all the four corners of the roof is there. Dancing girls statues are also there on the roof.
- **The Front Hall (Muga Mandapam)** :This hall is opposite to the Maha mandapam. This hall is completely made of pillars. There are eight pillars in two rows on the right and the left side. In total there are sixteen pillars.
- **The Towers** :The tower is just opposite to the Muga mandapam. It has three stages with five Kalasam. There are plenty of paintings in this tower.
- **The Shrine of the Vinayaga who Dug the Pond**  
This shrine has three Mandapas,
  1. The sanctum sanctorum,
  2. Artha Mandapam and
  3. Maha Mandapam.

These Mandapas are of marble stones. On the top of the roof the statue of mice is seen. Lord Vinayaga statue is also seen in the four sides of the roof.

- **The Shrine of Murugan** :At the northern corner of the outer praharam is the shrine of Lord Murugan. He is with his Peacock as vehicle and with his wives Valli and Deivanai on either side, standing. These deities are facing the east side.
- **Pancha Lingam** :Pancha lingam is also at the northern corner of the outer praharam. There is a big lingam with small lingams on the four sides of it. The big lingam is facing the north side.
- **The Hall of Nandhi (Nandhi Mandapam)** : This is just opposite to the towers with a statue of a Nandhi with 4.8m length and 2.1m height. It is just because of this huge Nandhi, lord Shiva asked Nandhi to keep away to give Dharshan to Nandhanaar.
- **The Holy Pillar (Kodi Maram)**:The holy pillar is next to the Nandhi Mandapam. The hoisting of the flag is an important event here. The pillar signifies that everything on the earth is equal irrespective of its colour and creed. It also means to uplift all. The painting of the Rishabam in a white cloth with some Dharbhai leaves is hoisted. This signifies a lot. The pillar is Lord Siva, the coir of the pillar is the Goddess, the flag is the soul and the leaves of Dharbhai are the worldly affinity.
- **Place of Sacrifice (Pali Peedam)** :This place is just behind the holy pillar. The place is known for sacrificing something alive. One has to sacrifice his ego and ignorance here. One can get the blessings of the god and goddess by sacrificing their ego.

## Conclusion

Hindu temples served as Centre's of important social and economic functions in ancient India. Thousands of temples with lofty towers dot the skyline of the southernmost state of **Tamilnadu** in India. Unless there is a background of social and cultural unity to this diversity of castes and creeds and even of political parties in the nation, a structural disintegration may confront our society. Sri Valiswarar temple is also famous part of important one in Tamil history. This research shows the historical background of Valikandapuram and valiswarar temple. It represents Tamilnadu to know the unknown facts from Tamilnadu history. Now we will see the famous temple Sri Valikandapuram Sri Valiswarar Temple and its familiarity: Lord Siva is the God who gives always peace of mind. There is no doubt that we can say proudly that the present society is the golden period to the temple like the golden period of later Cholas. Let Lord Shiva bless everyone those who have love and affection with another human being, animals, birds, creatures and plants for their survival.



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