

Vedaranyam Vedaranyeswarar Temple Art And Architecture – A Study

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Abstract

The Vadarnyam salt marshes covers a tract of 28,567 hectares. It is filled with occasional high waves or floods called 'Chitraparvam' and Visakavellam 'which occur in May or full moon in May and June respectively and store seawater at a depth of 2 feet in a large area. Thousands of ancient saiva temples have fallen to this day as a legacy of our past gray hair, thanks to the dedication and sacrifice of thousands of sivachariyas, dharmarakarata, paricarakas, oduvars, adhayayana brahmanas and temple musicians for thousands of years. It is our hard work to include our little ones in this historical sequence and to preserve this precious tradition so that our future generations can continue to enjoy and benefit from these powerful spiritual realms. The Vedaranyesvar Temple in Vedarnyam is one of the oldest. Its origins date back to the post-Sangam Age. It is a major center of worship at Saiva and sacred by the poets of Saiva Saint Appar, Gnanasambandar (seventh century A.D.) and Sundarar (eighth century A.D.) respectively. Nagapattinam is a city in the Indian state of Tamil Nadu and the administrative headquarters of the Reading Region. The village became the permanent center of the Medieval Cholas (ninth and twelfth century CE) and served as their important port of trade and sea voyage eastward. Many of the ancient savage sanctuaries boiled to this day as a ritual of the past, thanks to the devotion and remorse of thousands of Sivacharyas, Dharmakartas, Paricarakas, Oduvars, adhayayana brahmanas and artists in the sanctuary for a thousand years. It is our responsibility to make a small contribution to the advancement of this legacy and to the preservation of this precious heritage so

that our people in the future can continue to appreciate and benefit from the vital powers that they must fight.

Keywords: Cultural Systems, Epigraphically, Puajas, Puranas and Sangam Age.

Introduction

A Hindu is an adherent of the philosophies and scriptures of Hinduism, a set of religious, philosophical and cultural systems that originated in the Indian subcontinent. Man with the given tool has converted this world to his own advantage and left as a landmark to spark his own glory and as an entity to preserve the culture of the human society. One such creation, the landmark left by human beings in Tamilnadu is temple institution which played a vital role exposing the greatness of our culture, civilization, art and architecture juxtaposed with social conditions. It is not only the architect's hard work for congregation but it is the hub of the life of Tamils. Art historian A.J. Toyenbee says it as, 'The main source of a country's civilization is its Architecture. The Vadarnyam salt swamp covers a tract about 28,567 hectares. It filled by two periodical high tides or floods called 'Chitraparvam' and Visakavellam' occurring on or about the full moon in may and june respectively and retains the sea water to a depth of 2 feet over a considerable area. The water evaporates and salt is formed in large translucent blocks. The salt thus got is called Vedaranyam Spontaneous Salt. The salt is excellent, clean, heavy, well-knit together and very pure containing 99 % of sodic chloride. It was some decades ago transported to Nagapattinam depot by the Vedaranyam Canal, now gone out of use. India is a land of the Hindus who form the majority of the population and who subscribe to Hinduism. Indians have stood together in unity and co-operation though there might have been certain incidents because of the activities of the less educated and extremist elements.

Background of the Study

The temple of Vedaranyesvar at Vedaranyam is one of great antiquity. Its origin dates back to the post-Sangam Age. It is such a giant Saiva Centre of worship and sacred by the Saiva Saint poets Appar, Gnanasambandar (Seventh Century A.D.) and Sundarar (Eighth Century A.D) respectively. The temple occupies an area of 692 feet east west by 372 feet north-south. It faces the east and has two enclosures. The temple-complex consists of five big shrines and a under ones for the secondary deities. Entrance to

the temple can be had from the west and the east as well. The entrances are surmounted by five-tiered towers.

Objectives of the Study

1. To study the profile of the study area.
2. To know the importance of temples
3. To study the History of the temple of Vedaranyesvar at Vedaranyam and its art and architecture.
4. To discuss the administration and festivals of the temple.

Area of the study

The Vedaranyeswarar sanctuary is the shrine of the famous Lord Shiva, Vedaranyam in Tamil Nadu, India. According to Hindu mythology, the Vedas loved the god Shiva here, giving the name "Vedaranyam" to this arrogant society. As shown by another Hindu mythology, the seventh symbol of the god Vishnu, Rama, is acknowledged to have visited Vedaranyam to justify the errors brought about during the conflict with the Sri Lankan king Ravana, who became another notable Sita of Rama. It acknowledges that Ramar Padam near Vedaranyam has views of Rama.

Sources for this study

The main sources of this research are epigraphical evidence and modern literary works. Many inscriptions are found on the walls of the temple. They give details about gifts made in the temple for the planning of pujas and ceremonies. Most of the towns and villages where there are temples, have 'Sthalapuranam'. They applaud the local Lord and other features especially in a panegyric manner. The reliability of the plans as a source of history is very small. The administrative records of the temple are available at the office of the Chief Executive Officer of the temple. Indian archaeological research. Apart from the first and second sources, journals and articles are also sources of information about specific temples. Information Technology also provides a wide range of research papers available on websites. They give much information about temples and shrines. Literary sources provide unique environmental data especially in the reconstruction of the socio-economic conditions prevalent in the learning environment. Historians are skeptical of the historical significance of literary works, as they are tainted with the tendency to exaggerate the nature of the subject. In addition to proving the existence of these temples in the seventh century, they provide a description of the sanctuary and the god inscribed on it. Books of historical value, published by several erudite scholars after careful study of the sources of individual temples and collections, can be called second

sources. Some scholars have published comparative accounts of some or all of the temples involved.

Scope of the Study

Generally Siva Temple has an integrated course in science, art, astronomy, astrology, religion and mystery, and deals with the effects of weather such as temperature, pressure, wind speed and path, sunlight, water, outflow and other weather conditions, location, time, the power and place of man in nature. Each of these forces has a different effect on the building and its occupant. Vastushastra strives to achieve equality between people and their environment.

Limitation of the Study

1. The limitation of this study is the paucity of published data about the spread effects of the temple.
2. The literature connected with the temple mostly deals with the traditions, cultural, spiritual aspects and sentiments of the people.
3. Consequently they do not throw much light on the economic aspects of the people.
4. There are many traditions relating to the history of the temple. But there are not many authentic records to separate the fact from tradition.

Profile of the Study Area

Nagapattinam is a city in the Indian state of Tamil Nadu and a base camp in the Nagapattinam district. The town reached an undeniable level during the Medieval Cholas (ninth century CE) and became as important as its main port for business and maritime activities to the east. Chudamani Vihara at Nagapattinam developed by the Sivian ruler Sri Mara Vijayatngavarman of Sailendra culture with the help of Rajaraja Chola I was an important Buddhist design in those days. Nagapattinam was occupied by the Portuguese, and later, the Dutch occupied it as the capital of the Dutch Coromandel from 1660 to 1781. In November 1781, the city was conquered by the British East India Company. It served as the regional capital of Tanjore from 1799 to 1845 under the British Madras Presidency. It remains part of the Thanjavur area of Independent India. In 1991, a central command was issued for the newly formed Nagapattinam District. Map of the Nagapattinam District (Old and New).



History of the temple

The written history of the Vedaranyam is found in inscriptions in the Vedaranyeswarar Temple. These inscriptions were recorded by the Madras Epigraphical office during 1904. There are a total of 88 manuscripts composed from 415 of 1904 to 503 of 1904. 985–1014 CE), Rajendra Chola I (1012–1044 CE) and Kulothunga Chola I (1070–1120 CE) display various prizes in the sanctuary. Paranjothi Munivar, a thirteenth-century saint who coined the book *Thiruvilaiyadal Puranam*, was brought to Vedaranyam. The sculpture depicting back to Parantaka Chola refers to the dedication of the 90 sheep by a captive to the sanctuary to support the ever-present light. Vedaranyam continued to be part of the Chola Empire and the Chola region emerged as the focal point of Saivism during the reign of Kulothunga Chola I (1070-1120 CE). After the fall of the Cholas during the reign of Rajendra Chola II in the thirteenth century CE, the former territory of the Chola was acquired under military warfare between the Pandyas and the Hoysalas. Legal support continued in the sanctuary during the Nayaks period. The territory of Negapatam (present-day Nagapattinam) was occupied by French troops under the control of Lally (1702-66 CE) in 1759 CE

The Thanjavur area was added by the British after the French neglected to oppress the king of Tanjore. In modern times, the sanctuary is maintained and maintained by the Hindu Religious and Endowment Board of the Government of Tamil Nadu. The Vadaranyesvar shrine elevated to the upper stage consists of five sections, surrounded by peristyle on the sides, all surrounded by a high function divider. Grabhaghagriha is a 3.30-square-foot cella on its sides. The sidebars are clear and do not have devakoshtas of symbols. The columns outside the side divisions of the regular altar have a part of the oranemntaion

known as Padmabhanda. In addition, there are various fragments of the capital, for example, Kalasa the tadi and echinus for propagating the proposed profile, Kumbha another pot, level and bulbous with small mouth and padma (lotus) as cyma recta. The split-pilaster at both entrances to the ardhamamandapa of the basic sanctuary is in the original chola style. In the times of the cholas, the Vimana type was widely considered to be the dominant one.

Art and Architecture



9th and 10th century temples A.D. they are part of the central "middle style" between the latest Pallava Style and the Chola "most popular" architectural style. Ancient buildings are always impressive. The beautiful structure and details are a work of art. These structures have an order or pattern in it. It is not only the building techniques and materials used to make the Hindu Temple a magnificent structure. It is Vaastu, the ancient science, and the building technology used to build. It is believed that the Hindu temple, built according to Vaastu, the building itself can be worshiped.

Paintings

There are frescoes on the garbhagriha walls of the main shrine and part of the wall in peristyle south of Inner Prakara. The paintings on the walls of garbhagriha are: on the north wall from west to east Kalkar, kalasamharamurti, Brahma and his companions, Virabhadra and Vrshabarudar (rishabarudar); on the west wall

from south to north of Kodandarama, Vishnu and his companions, Gajasamharamurti, Alinganamurti; and on the south wall there is a dancing Siva, On the south wall of the closed balcony can be seen paintings in two rows from east to west sixty-three ^ Nayanmars'. These two lines of paintings depict a scene from the life of each Nayanmar.



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Masi Magam Bhrammotsavam in May-June with the ceremony of opening the closed doors of the temple in the past, when the Lord goes to sea on the day of the Magam star and the procession of the Nayanars 63 + 10, the procession of the Lord at Kailash Vahana; 10 Days of Aadi Pooram July-August, a festival dedicated to Mama Ambica; Vinayaka Chaturthi August-September; Skanda Sashti in October-November are festivals



There will be a large crowd of volunteers for the days of Pradosha - the 13th day of the New Moon or the days of the full Moon. Special pujas are made in the temple of the Lord and Ambica in Deepavali, Makara Sankranti, Tamil and English New Year days.

Suggestions

1. Rich epigraphical sources can be deliberately analyzed to enhance the administrative structure and processes of medieval temples.
2. This thesis is only a submissive attempt, in the given time, to learn if there are any management indicators in the agamas.

There is so much work to be done by zealous and skilled scholars in this area.

3. There may be government-sponsored teaching drives that explain the concept of a shelter, the way of Kumbhabiseakam, which way of Pujas, so that they understand that the basic strength of the workers in a safe place is God and they are really close at that time. aficionados. As long as the concept of love as a cover for all combined forces and the idea of Darisanam as a transaction of power for a loving person is clearly given to the community of the congregation, they will remain very focused and connected with the sanctuary. Many of the parts associated with the sanctuary at that time, will sound good to them naturally.
4. There are many sacred places in our nation that can be used effectively for the benefit of each government. A large number of sanctuaries are under attack from time to time overcrowded shrubbery including bedbugs and reptiles. It should be spread with excitement so that the sanctuary is free from all development and aligned with it clearly with its flawless beauty.
5. If used properly, the temple will generate additional economic activity and accelerate the process of economic development in the Nagapattinam district. Transport, trade and industry in the area of the Vedaranyeswarar Temple are due to the temple. Road transport is growing rapidly as the number of visitors to the temple grows and people prefer the bus over other modes of transportation.
6. The trust of the temple and the government should take steps to provide the necessary parking for incoming tourist vehicles. Thirukoil trust should be aware of other pilgrim disruptions such as water shortages, lack of sanitation facilities, board and accommodation, and should try to provide the same without further loss of time. The bus stand is overcrowded and needs to be expanded to accommodate more people and people.

Conclusion

The Vedaranyeswarar Temple has elements of philosophy, epic, mythology and rituals. religious ideas and theater ideas are propagated through ordinary religious writings, fairy tales and symbols such as offensive jokes of religious preaching. Ordinary people will not question the wonders of religion but will ask something orderly. The ancients did not even have a basic knowledge of science. Thus a myth, symbol or belief, religious belief is used as a means of interpretation by the sages. The ceremonies and administration of the temple have been briefly

described. They are made even in the present tense. The ceremonies have not changed since the beginning of the temple. But management has changed since time immemorial. So the history of the temple makes anyone think, enjoy, and worship. It immediately satisfies the human soul. There are many branches of history. Some of them are political history, social history, economic history etc. Yet political history has failed to reveal how it broke the human backbone. All wars are destructive, but peace builds up. When there is abundance, there is peace; where there is peace, there is busy activity; where there is work, there is inheritance. Inheritance is reflected in cultural aspirations and human achievements. Temples are the foundation of all cultures. Many of the ancient savage sanctuaries boiled to this day as a ritual of the past, thanks to the devotion and remorse of thousands of Sivacharyas, Dharmakartas, Paricarakas, Oduvars, adhyayana brahmanas and artists in the sanctuary for a thousand years. It is our responsibility to make a small contribution to the advancement of this legacy and to the preservation of this precious heritage so that our people in the future can continue to appreciate and benefit from the vital powers that they must fight.

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