

Thiruvengkateswarar Temple - A Study.

(with special reference to Madhurantaka Sathurvedi Mangalam)

S. Pachiyammal, Ph.D., Research Scholar

PG and Research Department of History,

Presidency College (Autonomous)

Chennai – 600 005, Tamil Nadu (INDIA)

E Mail: phdpachiyammals@gmail.com

Abstract :

Madurantakam is an unforgettable place name in Chola history. It is a name that still lives in the minds of the people. The reasons for this are that the name Madurantakam is associated with the names of the Chola kings. In addition to that, the famous temple of Thiruvenkadi Eeswarar, which is located in the Kadapperi area, which is called the *Thani Ur* in the Chaturvedi Mangalam, and which was once called Thiruvengkadu, is a beautiful temple built a thousand years ago. The special features of the temple, who built the temple, and during whose reign what kind of donations and gifts were given, are preserved as documents in the inscriptions around the temple. Therefore, this study is carried out on the basis of how the special name Madurantakam, along with the inscription found in the area, the historical name Madurantakam Chaturvedi Mangalam, and the architectural features of the Kadapperi Thiruvenkadeeswarar temple built following the Chola period structure, help us understand the history of Madurantakam in history.

Key words:

Madurantaka Chaturvedi Mangalam – Thaniyur – Thiruvengkadu - Venkateswarar – Kadapperi - Parantaka Chola I AD .907 to AD 953 - Kandarathittha Chola AD 950 to AD 955 to 969 AD - Uttama Chola 969 to 385 AD - The architectural excellence of the Thiruvenkadeeswarar temple.

Introduction

It is the opinion of historical researchers that the first Parantaka Chola built Madhurantakam and that Kandarathittha built the Venkateswarar temple. 27 inscriptions have been found in this temple. From these, it can be known that the construction work of this temple was carried out by the Chola, Pandya and Vijayanagar kings and the donations given to the temple. In the early inscriptions, this temple is mentioned as Svetaranyeswarar Temple. In the inscriptions, this village is mentioned as Madhurantaka Chaturvedimangalam, Kalathur Kottam, Taniyur in the Jayamkonda Cholamandalam. Thiruvengkadeeswarar Temple is a Shiva temple located in the Madhurantakathakam taluka. In the Thiruppukazh of Arunagirinathar, a special hymn has been sung about this temple as ‘Maduranthakathu Vadathiruchitrampalam sathsana Perumane’. A large five-tiered gopuram. The sanctum sanctorum is facing east and has Venkateswarar installed. There is a separate sanctum sanctorum for Goddess Meenakshi. Various forms of Bhairava are seen.

Research Method

The research method carried out under the title Thiruvengkateswarar Temple is based on the inscriptions found in the temple, on the basis of books written by others about the temple, and on the basis

of literary evidence. In addition, a research method is carried out to document special news about the temple through field research by discussing with the people of the area.

Place , Name and reasons

The Thiruvengkateswarar Temple located in Madurantakam in Chengalpattu district is a place of various glory, such as ‘The depository of the Thondai nation. The place where the Thiruppugazh song was sung.’ It is said that Madurantakam was full of mandarin trees, and the white cranes that sat and rested in it gave the area a white forest, and therefore this area was called Venkadu and the Lord was called Venkadu Iswarar.”¹ Parantakam I, the son of Aditha Chola I, was praised as Madurai Konda Kopparesari because he invaded Madurai and defeated the Pandya king. He was praised as Madurantakam because he conquered Madurai. Madurai + Andhakan = Madurantakam. Andhakan means someone like him. Similarly, the inscription mentions that this place was donated to Andhakan, and this place is called Madurantaka Chaturvedi Mangalam.”²

Location

It is located in Madurantakam in Madurantakam taluka of Chengalpattu district. It is located 2 km away on the Madurantakam-Sunambedu road. The Thiruvengkadeswarar temple located in the Kadapperi area of Madurantakam city, which is called Chaturvedi Mangalam because the four mara were recited, Vakularanyam because it was full of happy trees, and Thiruvengkadu because the area surrounding the Venkoku Mandara is called, is a historical place. Olavaiyar says that Thondainadu is full of sages. Madurantakam is a historical city in the Thondainadu. Madurantakam was a town given as a gift by the first Parantaka Chola to the Brahmins who learned the four Vedas. Kadapperi is a separate village belonging to that village. In the inscriptions, Kadapperi is mentioned as a separate village. The temple in the area surrounding the Venkoku Mandara is dedicated to the venerable Thiruvengkadeswarar, and the goddess is venerable Meenakshi Ammai. There is a reference that the temple existed since the time of Gandaradhitha Chola, and that later, during the time of Parantaka Chola (who was called Madhurantaka Chola), an officer named Senkeri Shanthan built this temple.”³

Madhurantaka Chaturvedi Mangalam:

Chaturvedi Mangalam is an administrative system. It is a special village area created by the kings. This village is reserved for the Brahmins. Here, a village system is created with the necessary natural environment and good conditions for human life. Brahmins will rule this system with great authority. In this Chaturvedi Mangalam, all the events are documented and the disputes that occur between the people are judged, which is under the control of this Chaturvedi Mangalam. In this way, Madhurantaka Chaturvedi Mangalam is a special Mangalam.”⁴

Paranthaka Chola I (AD 907 to AD 953)

Muthalam Paranthaka Chola has many names. He was also given the special names Cholasikamani, Surasikamani, and Veeranarayana. He was the son of Aditha Chola. The Chola kingdom extended from the Mysore plateau in the north to the Kaveri in the south, and a part along the western coast to present-day Chennai, Kalathi. The Ganga kings were considered allies of the Chola power and a close friend of the Chera king. His reign lasted 48 years, as can be seen from the inscription of his 48th year. During his reign, King

Krishna II of Rattada, who had tried to install his grandson Kannarath Devan on the throne of the Chola kingdom, was defeated by Parantha I at the beginning of his reign. From then on, he continued his reign with victory after victory. In order to fulfill his father's victories, he deprived the Pandyas of their independence and extended his kingdom to southern Kanyakumari. In addition, he completely eliminated the Pallava power that remained in the Kanchi region. Parantaka's kingdom extended as far north as Nellore, but before his reign ended, Krishna III invaded the Chola kingdom from the north-west with a large force."⁵

Kandarathitha Chola (from 950 to 955 AD)

Kandarathitha Chola ruled the Chola kingdom from 950 to 955 AD. He was the second son of Parantaka Chola I. He succeeded Parantaka Chola I as king of the Chola dynasty. During the reign of Parantaka Chola I, the Rattakutas were powerful in the north of the Chola kingdom. During the reign of Kandarathitha, they advanced to Thanjavur and attacked and destroyed it. Considering the situation of the weakened Cholas, the Pandya kingdom, which had been subject to the Cholas and had been under the Cholas, also gained independence from the Chola hegemony. Despite repeated attempts to establish his power, Gandarathitha Chola could not stop the shrinking of his country. However, his contribution is recorded in history through the construction of a temple at Madhurantakam in the Thondai Mandala."⁶

Uttama Chola from 969 to 385 AD

Uttama Chola was the son of Gandarathitha Chola. After Gandarathitha's death, Uttaman Chola was not old enough to assume the responsibility of the government, so his younger brother Sundara Chola took over. While it was expected that his son Aditya Karikalan would take over after Sundara, Aditya Karikalan was killed. Meanwhile, Uttaman expected the kingdom to come to his own. Meanwhile, Rajarajan, whose real name was Arunmozhivarman, who had emerged as a mere personality, crowned Uttaman and ruled the country, leaving him as a petty king. It was in this context that his donations and contributions to the temples in Madhurantakam during the reign of Uttama Chola were significant.

Uttama Chola is called Madhurantaka. He assumed the throne with the title of Parakesari in 969 AD and ruled for 16 years until 985 AD. Inscriptions and copper plates from his time bear witness to this. However, only one name, Madhurantaka Kandarathitthan, is found in the inscriptions. The gold coin from the Madhurantaka period is considered to be the oldest among the Chola coins. On both sides of it, a tiger sits in the middle and looks at a fish on the right. The name of Uttama Chola is inscribed in Grantha letters around the coin, says the numismatic researcher Elliot."⁷

The contribution of the Cholas

The later Cholas continued to provide the desired rule to the people of this region until the 13th century.

The later Cholas changed Kanchipuram, which was the capital during the Pallava period, to their second capital in the north and ruled. They also had Thanjavur, Gangaikondacholapuram, and Pazharayar as their capitals.

During the reign of these kings, who maintained the philosophy of monarchy, everything, including town names, was named after the kings. For example, Thondainadu was divided into several countries as Jayankonda Cholamandalam. Rajendran I changed the area called Pavithra Manicka Valanadu to Jayankonda

Cholamandalamthu Madhurantaka Valanadu, Rajendran II changed it to Rajendra Chola Valanadu, and Kulothungan and Vikraman changed it to Gangaikonda Cholavalanadu. Rajathirajan II changed it to Rajaraja Valanadu, and Kadava Vendan changed it to Rajathirajan Vada Nadu.

The districts were divided into eight zones: Nadu, Grama, Nagara, Kutram, Valanadu, and Kotam. Brahmin settlements were called Agaram, Chaturvedimangalam, and Brahmatheyam.

The temple was built by Kandarathittha, the second son of Paranthakalan I, in 940 AD. The inscription mentions the land given by Moovendha Velalar to the Parameswarar of Thiruvankadu. Rajaraja I made a donation of 25 gold coins in 989 AD to hold the Vaikasi festival, built a main road around the temple, and settled the ascetic Uvachara and the Devaradiyar. In 994 AD, the lands were purchased for worship.

During the reign of Kulothungan I, an agreement regarding the land was made in 1076 AD, and arrangements were made for the establishment of a garden and 5 ¼ padaka land was given for the Pushya Dina worship. Between 1085 and 1099 AD, the temple was renovated and donations were made for lighting.

In 1103 AD, 20 padakas of land were granted to the Andhanar Math. In 1105 and 1117 AD, arrangements were made for the lighting and maintenance of the Nanda lamp.”⁸

Sambhuvaraya's donation

During the reign of Vikraman, Akalanka Sambhuvaraya donated 96 goats and merchants donated 12 kaisa, and in 1113 AD each lit a junction lamp. In addition, 16 kaisa was received and an agreement was made to provide rice for the daily Mantra Poonaka worship on interest.”⁹

Kulothang's contribution, starting with Rajarajane

Rajarajane II maintained it in 1159 AD and Rajathirajan II in 1165 AD.

Kulothanga III repaired the temple in 1194 – 1215 AD and spent the devadhana land tax on worship.

During the reign of Rajarajane III, Veerambhuvarayane donated 15 veli of land to hold the Panguni festival in 1230 AD.

Special worship and abhishekam have been arranged at the Prattiyar shrine, which has a capacity of 1231, every Sunday and lighting of lamps has been arranged on 17.5.1831.”¹⁰

From Pandia to Vijayanagara Rulers

Kulasekhara Pandian made two sculptures in 1308 AD and donated land for worship. Devarayan, one of the Vijayanagara Vendars, donated the village of Karunguzhi as a devadanam in 1448 AD. Konathi Ayyan, the agent of Echur Tirumalai Kumara Thathachariyar, has returned all the temple lands that were mortgaged to the temple and has obtained an undertaking from the administration that he will not mortgage the lands under any circumstances.

Vengadan renovated the temple in 1630 AD and Mallayan built the prakaram. All these messages are described in 27 inscriptions in the temple.”¹¹

Architecture:

The later Chola government was led by Vijayalayan. From the late ninth century to the early eleventh century, the sculptural structure of the temples built by the Cholas in the areas they ruled was all of the same nature. There were not many differences between them. Some temples had small architectural techniques

and others were large. But the Kattali temples, built entirely of stone, were built from the base to the stupa with stones. The terrain chosen for the temple was oriented east-west. The size of the sanctum built during the Chola period was square. In addition to the sanctum, the sanctum antaralam, the mugham mandapam, the artha mandapam and some munamandapam were built. The Chola temples, which included the mahamandapam, had three gates. One was built in the east, the other in the north and the next in the south. Nandi was given importance in front of the sanctum. A sacrificial platform was set up. Along with it, a vimana that rose above the sanctum sanctorum was meant to establish the presence of Shiva. They had built a structure called Thiruchuttu around the temple buildings. Many small deities were installed and worshipped in it. Along with this, they had built chambers on the walls behind the sanctum sanctorum and had improved it to the point where people could enjoy the beauty of the architecture as soon as they saw it. Along with this, they had built a large wall around the temple. Most importantly, they had also built a flower garden near the temple. In general, the structure of the temples was a place surrounded by water and blooming flowers, and in front of the temple, there was a water reservoir that became a Thirukulama. In some places, small differences were also found.”¹²

The architectural specialty of the Venkateshwarar temple of Madhurantakam.

The architecture of the Venkateshwarar temple located in Madhurantakam Kadapperi has all the features of Chola architecture. The sanctum sanctorum, antaralam, arthamandapam, mahamandapam and mahamandapam are carved with stone sculptures on both sides of the gate. Arthamandapam and mahamandapam are built with large round pillars. The mahamandapam is special with 64 pillars. Along with that, a circular arrangement of pillars is built around the temple. These are the specialties of Chola period architecture.

When explaining the structure of the sanctum sanctorum, the architecture is arranged in a way that immediately gives a sense of excitement to the viewer. The architecture begins with two structures, the sub-basement and the pedestal. The sub-basement has the structure of padmam, kamphu, kandam, kamphu, padmam.

The pedestal is designed with artistic skill as kamphu, jagati, three-armed kumudham, kamphu, kandam, kamphu, pattikai, kamphu, kandam, kamphu, padmam. Inscriptions are found in Jagadhi and Mupattai Kumudha. In addition, the walls around the temple are decorated with Kumbhalatha's art. In the area called Prastharam, sculptures are carved in Yazhi lines. And the structure of the Kapodakam follows the Chola architectural style. The specialty of this temple is the long, circular stone pillared mandapams, which are beautifully arranged.”¹³

Festivals

Shivaratri, Chitra Pournami, Aruthra Darshanam, Thaipusam, Masimagam, Pradosham, and Naalvar Gurupoosai are the main festivals celebrated in this temple.”¹⁴

Conclusion:

Madurantakam is a very famous Chaturvedi Mangalam in history. An ancient temple named Thiruvankateswarar is located in this area. Based on the evidence of the inscriptions found at the back of the sanctum in this temple, it is known during whose reign this temple was built and the name Madurantakam

was changed to a name that is still unforgettable and pronounced by the people. This study also presents correct ideas about the fact that Madurantakam was the last boundary of the *Thani Ur* (separate village) of Acharapakkam located on the southern border of Chaturvedi Mangalam. This study has revealed how important Madurantakam, which was a *Thani Ur* (separate village) in the Chaturvedi Mangalam in Kalathur division, was considered in history

Footnotes and References

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