

Historical Pragathambal Samedha Gokarneswarar

Temple in Pudukkottai

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Abstract

A temple is a structure reserved for religious or mystical rituals and doings such as prayer and sacrifice. Pudukkottai, the former substantial state that was the first to join the Indian Union after contravention away from distant yoke. The form and purpose of temples is thus very mutable, though they are often careful by believers to be in certain sense the "household" of one or more deities. The temple was built by the Pallava king Mahendravarman I. The garba graham is pillar cut and lord gokarneshwarar in the procedure of a lingam.

Introduction

A temple is a structure reserved for religious or mystical rituals and doings such as prayer and sacrifice. It is characteristically used for such structures belonging to all trusts where a more exact term such as church, mosque or synagogue is not normally used in English. These comprise Hinduism, Buddhism, and Jainism among beliefs with many modern groups, as well as other ancient faiths such as Ancient Egyptian religion.

Impress of Pudukkottai

Pudukkottai, the former substantial state that was the first to join the Indian Union after contravention away from distant yoke, is indeed the archaeological treasure-house of Tamil development. The rich cultural legacy of this district is also showed by the archaeological and cultural scraps of Kodumbalur, Narthamalai, Kudumiyamalai, Kunnandar Koil, Sittanna Vasal,

Thirumayam and Avudiyar Koil. Its appearance as a princely state happened in the 17th century and even beforehand that, from time ancient, it has been a centre of philosophy, civilization, art, building, fine arts and polity. It is so no wonder that historians, anthropologists, archeologists and lovers or lovers of art have an absorbing interest in Pudukkottai. Pudukkottai has been amazingly impressive in pilgrimage travel. It is blessed with plenty of well-known religious endpoints. Pilgrimages to these termini bring enormous fiscal gains to local populations. Pudukkottai has lot of journey potentialities, some of the major seats are, Avadaiyarkoil, Thirumayam, Peraiyur, Thirukokarnam, Thiruvapur, Kumaramalai, Thiruvarankulam, Narthamalai, Kattupava Pallivsal, Avur church. These are some of the well-known pilgrimage sites stayed by all over the year.

The form and purpose of temples is thus very mutable, though they are often careful by believers to be in certain sense the "household" of one or more deities. Typically aids of some sort are made to the divinity, and other rituals passed, and a special group of clergy uphold, and operate the shrine. The degree to which the entire population of groups can access the structure varies evocatively; often parts or even the entire main structure can only be retrieved by the clergy. Shrines typically have a main building and a greater precinct, which may comprise many other structures, or may be a dome shaped assembly, much like an igloo.

The word emanates from Ancient Rome, where a temple created a sacred precinct as clear by a priest, or augur. It has the same origin as the word "template", a plan in groundwork of the building that was noticeable out on the crushed by the augur. Shrine also became related with the house places of a god or spirits. Despite the specific set of meanings associated by the word, it has now become lengthily used to label a house of worship for any amount of faiths and is even used for period periods previous to the Romans.

Kokarneswarar Brahadambal Temple

The Kokarneswarar Temple is located in town of Thirukokarnam situated 5 kilometres from the urban of Pudukkottai in the Tamil Nadu, India. The ruling deity is Kokarneswarar careful to be a procedure of the Hindu God Shiva. His ensemble Brihadambal is the domestic divinity of the Thondaiman kings which lined the generous Pudukkottai state. The temple was built by the Pallava king Mahendravarman I.

Within the temple multifaceted, there are shrines to Ganesa, Gangadhara and the Saptakannis. There is also an hero of the saint Sadasiva Brahmananda underneath a bikula tree, who is the Guru of the Thondaiman kings of Pudukkottai state.

Arulmighu Brahadambal sametha gokarneshwarar temple at thirukokaranam. The presiding deity is gokarneshwarar and his consort is brahadambal. In addition have been made occasionally to this temple. Various writings are originated in this temple that delivers a glimpse into rich historical. The various rulers like Pandya, Pallavas and Nayaks have donated a lot of temple. The sthala vruksham is vakula tree known as mahizha maram.

The sthalapuram of the shrine goes thus. Once kamadenu inwards late at the court and this infuriated Indira. He reproved her and exiled her from paradise. He condemned her live the life of an ordinary cow on earth and regret for her deeds by adoring lord shiva. Show would not be allowable to return to heaven until she was pardoned of her sins. When she came unhappy to the earth, she was to the ashram of the sagacious kapila which was positioned in the woods here.

The temple is known as brahadambal temple and it is also known as arakasu amman temple. The brahadambal was the protector deity of the thodaiman rulers of pudukkottai. The king once lost an significant document. He could not it after all labors to find it. He then prayed to deity brahadambal for getting back the leaflets. The king was delighted and he dispersed these coins with the copy for goddness on the lateral of the coin.

Conclusion

The present day construction of goddess brahadambal monument seems to be a very new one, probably added a twosome of hundred ago. The goddess is east opposite. Just before entering gokarneshwarar shrine, on the left in the rock fare are imageries of the sapthakannigas. The garba graham is pillar cut and lord gokarneshwarar in the procedure of a lingam.

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