

ART AND ARCHITECTURE OF THIRUMOGUR KALAMEKA PERUMAL TEMPLE – A STUDY

Dr. A. Meenakshi Sundaram

Head, Department of History

Latha Mathavan Arts and Science College, Madurai, Tamil Nadu, India

Abstract

The Thirumogur Kalameka Perumal Temple is a historic Vaishnava site east of Madurai, the capital of the Pandyas, and north of Anaimalai. It has many names like Mohanapuram, Koilgudi, Thirumpur. Historians say that this was the town belonging to a prince named Pazhaiyan who lived 2000 years ago during the Sangam period. Thirumogur has become a temple that has a significant place in Vaishnava history after the Sangam period. It is also the place where the scriptures of Nammalvar and Thirumangaiyazhvar who lived in the 8th and 9th centuries are located. Kalameka Perumal temple is one of the 108 Divyadesa places Kalameka Perumal temple has been sung not only by Alvars but also poets who have appeared during the times of Vijayanagara emperors and Nayaks. Many inscriptions of later Pandyas, Vijayanagara emperor and Nayak period in Thirumogur temple help to know the history of this temple. In these inscriptions the place is referred to as Thirumogur, which has been a small inland division of the Pandya country called Thenpirappu Nadu. Kalameka Perumal Temple is located along with Vimana, Mandapams, Gopuram, Thiruchuttu Maligai, Compound walls, Thirukkulam, built during the time of Pandya, Vijayanagara Emperors, Maruthupandyas. In this temple complex, Kalameka Perumal, Mother of Mohanavalli, Garuda Mandapa Sculptures Chakkarathalwar Temple, Anumar Temple, Kambathadi Mandapam, Maruthu Pandyas idols, Pallikonda Perumal Temple, all these are located in one place.

Keywords: *Art and Architecture, Perumal Temple, Kalameka Perumal Temple, 108 Vaishnava Temple, Madurai Perumal Temple*

Introduction

Arulmiku Thirumogur Kalameka Perumal is one of the 108 Divya Desa Vaishnava Temple. This temple is located two kilometers from Othakadai on the road from Madurai to Melur on the road to Thiruvadavur and 10 kilometers north-east of Madurai. The gopurams of this temple are tall and give a great view. This temple has been built during the reign of the later Pandya kings. In addition, temple works and many Mandapas have been built during the time of Vijayanagara Rulers, Nayaks and Maruthu Pandiyas. The shrine of Moolavar Kalameka Perumal is a stone built temple built on a high platform. The mother is called Mohanavalli. The fine art treasure are the single stone sculptures of Rama, Sita, Lakshmana, Anjaneya, Manmathan and Rathi in the kampathadi Mandapam of this temple. The pillars bearing figures of Yalis are rich in rare carvings. In this Mandapam, towards the Sannidhi, there are pillared figures of Marudhu Pandyar. Nammalvar has sung ten hymns on this temple.

Temple Structure

In this temple, Perumal called Kalameka Perumal and mother called Mohanavalli are called Pallikonda Perumal. Here a separate temple has been built, there is a separate shrine here for the year. Likewise for some other deities like Chakrathalwar, Anumar,

Navaneethakrishnan there are separate temples. The sanctum sanctorum of the Kalamegaperumal temple has two large tiruchutru walls. Gopurams have been built on a small scale at the first round and second round east gates of this temple. The gopuram at the entrance gate of the temple in recent times have been constructed. The first circular gopuram next to it has been built during the time of Visayanagar Vendras. The first round and the second round during the later Pandyas in the 13th century have been built. They have been built very high like the fort walls built during the Vijayanagara Vendar and Nayak periods. A later date found on the exterior wall of the temple above the inscriptions of the Pandyas are Nayak it has been built during. 1700 CE An inscription of the year bears witnesses. This inscription has been built in the Thiruchutru of the temple of King Madurai Nayak. It is said that Venkatappaiyan, the son of Thalavai Narasappiyan, has done the tirupani and Palaniappan has also been an assistant. The riches of the temple from the invasion of foreigners during the Nayak period walls would have been built high like this to prevent looting.

The plane of the Kalamega Perumal temple has a square-shaped sanctum sanctorum in front of which is the Arthamandapam, It is located along with Mahamandapam and Garudamandapam (front hall). Through the staircases set up on the south side and north side of the Garuda Mandapam go inside Mahamandapam. Similarly on its side between the Arthamandapam and Mahamandapam there are two gates to facilitate entry into the temple. Gates with similar arrangements have been found in temples in places like Thanjavur and Gangaikonda Cholapuram during the Chola period. Kudalazhakar Perumal Temple in Madurai has been also built following this system. Inside the sanctum, Kalameka Perumal has been shown standing and both the mothers are seated. The sanctum sanctorum is built in square shape in the position where Kalameka Perumal stood. The vimana in the sanctum sanctorum with a tall upapitha (upanam) and adhitnam, wall, it has six parts namely prastram, kirivam, sikaram, stupa and two floors with excellent carvings. Looks beautiful. Athitanam with beautiful class distinctions like Adhopadma the team is done. The walls of the sanctum sanctorum has been lined with subtle devakottams, semi-pillars, and a square Nagara sikram of this vimana Kumbha Pancharas are the best decoration. The peak of this vimana is Artifacts of the Vijayanagara Vender period in architecture in the 16th century.

This system later should be fixed in the center, in order to confirm this, the site is on the south side of the Mahamandapam. Two inscriptions of Visayanagara Emperors period dated 1551 have been inscribed. (Madurai Kudalazhagar Perumal Temple Vimana has also been built during the same period in this temple. Mahamandapam and Garudamandapam bearing inscriptions dated 1551 CE have been built during the time of Visayanagara Emperors. It must have been built in the 16th century. Visayanagara interior of Mahamandapam it is supported by massive pillars in the artistic style of the Vijayanagara period. Lions seated on pillars look majestic of this hall smaller figures are also found in the window frames above the pillars below the canopy. Thirumal's many incarnations and small sculptures are carved here.

Sculptures of Garuda Mandapam

The front hall is next to the Mahamandapam of this temple in the Garuda Mandapam, there are large pillars of the 16th century CE. Visayanagara Emperors and large human height sculptures on the pillar. The sculptures are an excellent example of the highly artistic style of Visayanagara Emperors, they are rich in detail and ornamentation. On one of the southern pillars of the Garuda Mandapam, there is an image of cupid facing north. The sculpture depicts cupid holding a cane bow in his left hand and a flower in his right hand. Opposite this image is Rathi Devi seated on a swan facing cupid on the north pillar, wearing a garland on her head to the right, and with a graceful body she shows. He is sitting on a swan carrying a flower in his right hand. Rama-Sita, Lakshavan, Kalameka Perumala on the pillars below the sculpture hall are seen towards embraces Sita standing right with her right arm and carrying a bow in her left. There is an image of Lord Rama standing majestically. Shown with wavy pleats, Sita Prati's midi dress, ornaments and embellishments add more beauty to her noble position. On the pillar to the north of Seetharaman, the sleepless target is standing on his left arm is found in the middle of the Garuda Mandapa, Garuda, the great Thiruvadi, is standing worshipping Perumal image is located. Kalameka perumal temple around the Vimana. The Thiruchutru corridor supported by pillars has been found along the Thiruchutru wall. In its southern part Sridevi's mother's temple and Chakrathalwar temple are there. The Andal shrine stands alone on the south side of Perumal's Vimana. To the east of this is the Navaneethakrishnan shrine in the northeast corner of the first circle. Paramapathavasal to Thiruchutru Thirumatil locats on the north side.

Chakkarathalwar Temple

In this temple, they have kept a separate shrine for Chakrathalwar. The tradition of having a separate shrine for Thiruvazhi Azhwar, called Chakrathalwar, has been increasing in the later Chola and later Pandyan periods. Similarly Thirumogur temple has also been in the later Pandya period. Sadayavarman in the 13th century Sundarapandian's seventh in the ruling year. A separate temple for Chakrathalwar has been built here by an officer of the Pandya king named Kalameka Kangeyarayar. The inscription indicates that it has been built, the temple has been taken in the south-west corner of the second circle. The inscription about this is also on the wall at this place engraved. While this temple is in ruins, now the first circle of the present temple is in the south-west in the corner, another Chakrathalvar temple was built later and is worshipped. Later Pandyas in Thirumogur Kalameka Perumal temple only the oldest Chakrathalwar stone sculpture of the period is in the south-west corner of the second circle. On one side of a square slab Chakradhalwar has been depicted with sixteen arms and sixteen types of weapons in the circular position. Around this figure are small figures of guardians and other deities. On the back of the stone slab with chakrathalwar sculpture is Lord Narasimha seated in a yogic posture. But chakra is also magic. The image of the later chakrathalvar with the letters can be seen in the present worship at the first temple seen in Chakrathalwar Temple. Like this Chakrathalvar images are found in Divya Desams like Srivilliputhur, Alagharkoil, Srirangam, Kanchipuram. It is

remarkable that it is seen in the temples. Thirumogur at present, the worship of Chakrathalwar in the temple is growing significantly

Anumar Shrine

The south-east corner of the second circuit a mandapam built during the Nayak period can be seen in ruins. In turn, there is an Anumar shrine in the west facing north. It stands as a temple with a small vimana containing the sanctum Arthamandapam.

Kambathadi Mandapam

Kalameka Perumal is on the north side of Anumar shrine upon entering the temple what is seen is the pole is the hall. It is between 17th-18th centuries artfully located. The located at the bottom of these the pillars have figures of giant yali explained. The pillars here have images of many deities.

Idols of Maruthupandiyas

Maruthupandiyas, known as Periya Maruthu and Chinna Maruthu, who has attained a heroic death against the British in the vicinity of Sivaganga? They have done many thirupanis in Saiva Vaishnava temples in their area. The most important of them are their idols as satasevas who worship the Lord forever have done. Kalayarkovil, like Kunrakkudi. Their idols are kept in temples at places. Maruthiruvar idols in Thirumogur temple as well. There are many to Thirumogur Kalameka Perumal temple. These Maruthupandiyas have done good work and given donations. Their human-height beautiful sculptures are displayed on the pillars in the Kalameka Perumal Temple's Kambathadi Mandapam standing in obeisance to Perumal. These images are flanked by the images of their officers.

Pallikonda Perumal Temple

On the north side of the Kambathadi Mandapam facing south is the Pallikonda Perumal temple has been built during the later Pandyan period in the 13th century. When Nammazhwar sung about Thirumogur Perumal, he has called "Padarkhi Pampani Palliyan". Thirumokur" has been sung. Madurai remembers this Pandyas who has taken this temple in Thirumogur. The sanctum sanctorum of this temple is later Pandya simplicity with devakotams in the artwork has been created. A later Pandyan inscription is engraved on the back of the sanctum. The vimana of this temple is Thiruvarangam Pallikonda in the form of a road like the Perumal temple is set up. Heading west in the sanctum sanctorum of this temple, Thirumal is shown in a gigantic form on the lying golam, with his feet has been extended to the east, his back pointing to the north, and his face towards the south. Made of solid stone, this Thirumeni has been built in the 13th century long. The thirumeni of Pallikonda Perumal has been placed in the position lying with long hair on the pad, right arm has been extended above the head and left arm on the body. Above Perumal's head Perumal has sit down on Adiseda's Pambanai holding a five-headed aurakudai carved in position. Pambani in three folds explains. Both Thirumal and Bhupalikonda in the position of Perumal lying in Ariduil. They sit with their legs stretched out in front of them

like little children sitting near Perumal's outstretched feet.

Stretching both their arms towards the lord they are placed near the feet and are shown in a posture of worship. Pallikonda in Pambani have more than a hundred places in India. There are ancient images of Perumal. There are no images of both goddesses worshipping Thirumal as in Thirumogur. Usually in these the wife sits near the feet of Thirumal she is shown holding his feet in her lap and stroking them with her hands. Contrary to this situation anywhere in Thirumogur In the non-existent this position, not only Thirumal but also Bhumas are sitting and worshipping Pallikonda Perumal she shows. The servant's grievances are solved by the mother through the mother that position of Thirumogur Pallikonda Perumal is a temple that exemplifies the excellence of Vaishnava philosophy. He is worshiped as Nathar who has a school in the milky ocean. The back of his shrine is to the right of the temple Thamaraiikulam is Kshirapdi as the Thirukkulam of this temple it is known as Pushkarani. The Thala Purana says that when the milky ocean has overflow, a drop from it fell into it. A Periyamandapam with entrance steps to the west and south has been built during the Nayak period, with the elephants dragging in front of the sanctum sanctorum of Pallikonda Perumal. The image of its builder is on the pillars at its southern gate the idols are carved on a small scale more than sixty pillars support this hall. There are many beautiful idols on these pillars sculptures and animal figures are carved.

Paintings

Thirumogur Kalameka Perumal Temple later Pandyas who ruled the Pandya country Satayavarman Sundarapandian I Maravarman Kulasekara Pandyan II Satayavarman Sundarapandian during their reign. Temple built in 13th and 14th centuries. In the 13th century in the seventh regnal year of Satayavarman Sundarapandiyan a separate temple has been built for Chakrathalwar by an officer of the Pandya king Kalamekamana Kangeyarayar whose structures, hall and any pillars the top are also not painted. The paintings are in the architectural style of Vijayanagara Emperors and Nayaks who have to power after them. The Maha Mandapam and the Garuda Mandapam in the central part of the 16th century i.e. 1551 CE have been built during the Vijayanagara period. The paintings on the upper part of Garuda Mandapam and Maha Mandapam are in the painting style of Vijayanagara Emperors and Madurai Nayakas, all of them are from Madurai. The paintings in the Thirumala Nayak Palace are similar to those in the Thirumogur Kalameka Perumal temple, they have been all painted during the period of the Vijayanagara Emperors and the Madurai Nayaks. The Kambathadi mandapam here has been built in the 17th and 18th centuries during the reign of the Nayaks, and has large pillars with images of yazhi on the pillars and beautiful paintings on the top.

Conclusion

Art and Architecture of Thirumogur Kalameka Perumal Temple. This temple has been studied under the title. It is one of the 108 Vaishnava shrines. Madurai Pandyas, Vijayanagara Vendars, Nayaks, Maruthu Pandyas who were involved in the temple work

and their construction work is mentioned in the research paper. This temple was taken up for study the shrine of Moolavar Kalamega Perumal is a stone temple built on a high platform. The mother is called Mohanavalli. Information is given about the single stone sculptures with images of Rama, Sita, Lakshmana, Anjaneya, Manmadan and Rathi in the gambathadi mandapam of this temple. Pillars bearing figures of Yalis Rare sculptures In the hall here, towards the Sannidhi, the pillar figures of the Maruthu Pandyas have been studied. Information about the art and painting in the temple is also given.

References

1. Vedhachalam, V. (2013). *Arulmigu Kalameka Perumal Temple History*.
2. Subbu Rettayar, N. (1990). *Pandi Nattu Thirupathi*.
3. Parimoo, R. (1983). *Sculptures of Sesasayi Vishnu*.