



## A STUDY ON SARANATHAPERUMAL TEMPLE AT TIRUCHERAI

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### **Abstract:**

Naturally, temples are not only places of worship that cultivate devotion of the people but also the center of our cultural and community life. Every village and town is developed around the temple and is an important center for all the activities of the people. They nurtured a sense of spirituality and religion and became an important part of the village economy. The temples acquired large tracts of land and became the largest landowners in the village. The kings also received a lot of love from the petty monarchs of the kingdoms and they were also a dim light to lend money to the needy peasants.

### **Introduction:**

The temples in Tamil Nadu are proud of their antiquity and fruit. India temples today attract thousands of devotees from all over India and neighboring countries. Temples are considered as important monuments in Tamil Nadu. Temples also became banks that lent money to needy farmers as kings and queens received numerous gifts from petty monarchs. Temples were also a place of employment for temple priests, musicians, dancers, clerks, clerks, and guards. The huge tower of the temples helps the people to see themselves and live a pure high life. We all know that when we come to the temple we forget all kinds of worries and attain peace of mind. Temples at that time were institutions that performed various functions and were associated with human life at all levels. So research about the temple was always useful to us and provided many useful resources to help us understand the contemporary political socio-economic art architectural history.

### **Divisions of Hinduism:**

The two major divisions of Hinduism but Saiva who accepted Shiva as their lord and Vaishnavism who accepted Mahavishnu as their god began to flourish as Nayans and Alvars. Vaishnava revisions 108 songs sung by Divya Amutha, the Tamil hymn, which was enshrined in the Mangalasaana by the Alvars as Vaishnava Divya Desam. There are two bases in Thondai Nadu, two bases in Nadu Nadu, 40 bases in Chola Nadu, 18 bases in Pandya Nadu, 13 bases in Malayalam Nadu, 11 bases in North Nadu, 107 bases in Tiruparkadal and 108 bases in Tiruparam Padam. Tirucheraï Arulmigu Sarnathaperumal Temple is the 12th Vaishnava Divya Desam out of 40 Vaishnava Divya Desams located in Chola Nadu out of these 108 Vaishnava Divya Desams. Inscriptions say that the temple was called Thirumurthy Temple during the later Chola period. I have taken this opportunity for the purpose of making many people aware of the historical significance of this temple. Inscriptions and head history are interviewed as the primary source for knowing the history of these temples. Various secondary texts about the temple are taken as the secondary source.

### **The Location of the Temple is Also a Highlight:**

Tirucheraï is a temple located 15 km southeast of Kumbakonam, the temple town of Tanjore district in the Chola Valanadu district. The Arulmigu Saranatha Perumal Temple is located near the bus stand of the town with an east facing tower. For Srirangam Ranganatha, the river Cauvery and the river Kollidam are like a garland. Similarly the special feature of this temple is that Mudikondan Aarum Kudamurutti Aarum runs like a flower garland to Tirucheraï Saranatha Perumal. This temple is called the Panchara tribe.

This is because the source of the temple is called Saranatha Perumal, the mother is called Saranayaki, the plane is called Sara Vimanam and the Tirtha pool is called Sarabu Karani. Hence it is called Pancha Satra because it still has the epithet Sara. We also know that his name was Kulothunga Vinnagaram and the Saligrama tribe. The town is also referred to as Chittoor in Chola inscriptions dating back to the 10th century AD. The word Chethur, which surrounded the field, became Maruvi Cheraï.

### **Historical History:**

The temple is believed to be more than two thousand years old and is believed to be the oldest known temple in the world. An inscription dating to the 8th century AD is found in the temple and we know that the temple must have flourished at that time as well. Many inscriptions from the Chola period have been found in a state of disrepair. The Saranatha Perumal Temple is famous for the various resources and shrines in Chola that were generally enjoyed by the Vaishnava devotees of Vijayanagara and Nayaka kings. The temple flourished during the reign of Nayak, the ruler of Tanjore. The temple flourished during the reign of the Nayaks who ruled Thanjavur.

Govinda Dixit, who was a political guru and Chief Minister during the reign of Vijayaragava Nayak's father Raghunatha Nayak, followed in his footsteps and served as the Chief Minister during the reign of Vijayaragava Nayak. He took the Thirupapuram Un Mandapam and the Alvars Sannathi of the Tiruchera Saranatha Perumal Temple and set up a separate temple for the Mother of Cauvery on the banks of the Thiru Pond called Parani.

**Inscriptions:**

The inscriptions found in the temple are useful to know the history of the Perumal Temple. There are a total of ten inscriptions in the temple. The inscriptions date back to the time of Pallava Chola Nayak and most of them refer to the donations made to the temple. The research work should be done in descriptive method and distinguished method to collect information of Saranatha Perumal Temple at Tiruchera. There is an inscription of Pallava period of 8th and 9th century BC in this temple.

A tenth century AD Chola inscription is found on a step before going to the sanctum sanctorum of Sarnath Perumal. Only a part of the inscription is found in this inscription. The tenth century AD inscription is located in the four-legged hall of the Thalampoo Karani pool. Inscription on the west wall of the Saranatha Perumal temple sanctum dated 1644 AD from the time of Vijayaragava Nayak. It says that for the benefit of Vijayaragava Nayak his minister Govinda Das gave Kambi Peethambaram to Saranatha Swamy for marriage and gave the Punched land 8 main Ganga Nallur. There is a 16<sup>th</sup> and 17<sup>th</sup> century Nayak inscription on the wall of the sanctum sanctorum of the temple of Amman.

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