

Government College of Commerce, Vadali

Accountancy Department

Notice regarding project work

Date : 21/06/2022

Therefore, to inform all the students studying in the college that as per the instruction of the Principal, the students of each semester are required to do 'Project Work' during the Academic Year : 2022-2023. This year the college has to do project work on the below mentioned subject during the first year and submit the project to the college on the scheduled date.

Project Topic	: 'South Indian Temples
Last date of registration for the project	: 30/06/2022
Project Commencement Date	: 01/07/2022
Project Submission Date	: 30/09/2022

Rules:

- 1) Project work is a team project, which must have a maximum of **five (05)** students and a minimum of **four (04)** students.
- 2) A team can be formed whether the members participating in the project are from the same semester or from different semesters.
- 3) No students' names will be accepted for project work after the last date of registration for the project.
- 4) The project has to be completed within the stipulated time limit.
- 5) Projects will not be accepted after the stipulated time.
- 6) The project within the stipulated time limit will be evaluated by the team decided by the college.
- 7) Students of first selected project will be felicitated with certificate and trophy in college annual festival.
- 8) Second and third ranked project students will be felicitated with certificate in college annual festival.
- 9) The students of the second ranked project will be given a certificate of participation in the project.
- 10) Prof. Shaileshkumar S. Baria is Present Project Guide.
- 11) All project related information and guidance given by Prof. Shaileshkumar S. Baria.




Principal

Government College of Commerce, Vadali
At Vadali, Dist : Sabarkantha

સરકારી વાણિજ્ય કોલેજ, વડાલી

એકાઉન્ટન્સી વિભાગ

પ્રોજેક્ટ વર્ક અંગે નોટીસ

તારીખ : 21/06/2022

આથી કોલેજમાં અભ્યાસ કરતા તમામ વિદ્યાર્થીઓને જણાવવાનું કે, આચાર્યશ્રીની સૂચના અનુસાર શૈક્ષણિક વર્ષ 2022-2023 દરમિયાન દરેક સેમેસ્ટરના વિદ્યાર્થીઓએ પ્રોજેક્ટ વર્ક કરવા જરૂરી છે. આ વર્ષે કોલેજ દ્વારા પ્રથમ વર્ષ દરમિયાન નીચે જણાવેલ વિષય ઉપર પ્રોજેક્ટ વર્ક કરી પ્રોજેક્ટ નિર્ધારિત તારીખે કોલેજમાં જમા કરાવવાનો રહેશે.

પ્રોજેક્ટનો વિષય : 'દક્ષિણ ભારતના મંદિરો'

પ્રોજેક્ટ માટે નામ નોંધાવવાની અંતિમ તારીખ : 30/06/2022

પ્રોજેક્ટ શરૂ થવાની તારીખ : 01/07/2022

પ્રોજેક્ટ જમા કરાવવાની તારીખ : 30/09/2022

નિયમો :

- પ્રોજેક્ટ વર્ક એક ટીમ પ્રોજેક્ટ છે જેમાં મહત્તમ પાંચ (05) વિદ્યાર્થીઓ અને ઓછામાં ઓછા ચાર (04) વિદ્યાર્થીઓ હોવા આવશ્યક છે.
- પ્રોજેક્ટમાં ભાગ લેનાર સભ્યો કોઈ એક જ સેમેસ્ટરના અથવા અલગ-અલગ સેમેસ્ટરના હોય તો પણ ટીમ બનાવી શકાશે.
- પ્રોજેક્ટ માટે નામ નોંધાવવાની અંતિમ તારીખ બાદ કોઈ પણ વિદ્યાર્થીઓના નામ પ્રોજેક્ટ વર્ક માટે સ્વીકારવામાં આવશે નહિ.
- પ્રોજેક્ટ નિર્ધારિત સમય મર્યાદામાં પરિપૂર્ણ કરવાનો રહેશે.
- નિર્ધારિત સમય બાદ પ્રોજેક્ટ સ્વીકારવામાં આવશે નહિ.
- નિર્ધારિત સમય મર્યાદામાં આવેલ પ્રોજેક્ટનું મૂલ્યાંકન કોલેજ દ્વારા નક્કી કરેલ ટીમ દ્વારા કરવામાં આવશે.
- પ્રથમ ક્રમે પસંદગી પામનાર પ્રોજેક્ટના વિદ્યાર્થીઓને કોલેજ વાર્ષિકોત્સવમાં પ્રમાણપત્ર અને ટ્રોફી આપીને સન્માનિત કરવામાં આવશે.
- દ્વિતીય અને તૃતીય ક્રમે પસંદગી પામનાર પ્રોજેક્ટના વિદ્યાર્થીઓને કોલેજ વાર્ષિકોત્સવમાં પ્રમાણપત્ર આપીને સન્માનિત કરવામાં આવશે.
- અન્ય ક્રમે આવનાર પ્રોજેક્ટના વિદ્યાર્થીઓને પ્રોજેક્ટમાં ભાગ લીધાનું પ્રમાણપત્ર આપવામાં આવશે.
- પ્રસ્તુત પ્રોજેક્ટના માર્ગદર્શક પ્રા. શૈલેષ એસ. બારીઆ રહેશે.
- પ્રોજેક્ટ સંબંધિત તમામ માહિતી અને માર્ગદર્શન પ્રા. શૈલેષ એસ. બારીઆ પાસેથી મેળાવવાનું રહેશે.




આચાર્યશ્રી

સરકારી વાણિજ્ય કોલેજ, વડાલી
મુ. વડાલી, જિ : સાબરકાંઠા

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**HEMCHANDRACHARYA NORTH GUJARAT
UNIVERSITY, PATAN**

PROJECT WORK

ACADEMIC YEAR : 2022-2023

Name of Project : South Indian Temples
Name of Concern Subject : Indian Knowledge System

List of Participant for Project Work

Sr. No.	Name of Student	Semester	Roll No.	Remarks/ Signature
1	Divyaben Dineshkumar Darji	B.Com. Sem-1	03	<i>Divyaben</i>
2	Preeti Prakashbhai Prajapati	B.Com. Sem-1	10	<i>P.</i>
3	Hetal Ghanshyambhai Prajapati	B.Com. Sem-1	11	<i>Hetal</i>
4	Jainisha Dilipbhai Raval	B.Com. Sem-1	15	<i>R.J.D.</i>
5	Muskan Rameshbhai Soni	B.Com. Sem-1	34	<i>Muskan</i>

[Signature]
Project Guide



[Signature]
Principal
Govt. Commerce College
Vadali, Dist. Sabarkantha

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GOVERNMENT OF INDIA
MINISTRY OF EDUCATION
NEW DELHI



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HEMCHANDRACHARYA NORTH GUJARAT
UNIVERSITY, PATAN

PROJECT WORK

ACADEMIC YEAR : 2022-2023

Full Name of Student: DIVYA DINESHKUMAR DARJI

Semester: 1 Roll No. 03 Subject: Indian Knowledge system

Name of Project: South Indian Temples

CONTENTS

Sr No.	Project Topics	Date of Submission	Marks Obtained	Remarks/ Signature
1	Virupaksha Temple, Hampi	30/10/22		<u>Shail</u>
2	Ravanatha Temple, Rameshwaram			
3	Meenakshi Temple, Madurai			

Certificate

This is to certify that Mr/Ms. Divya Dinesh Kumar Darji has satisfactorily completed the Project Work/Assignment prescribed by the Prof. Shailesh Kumar S. in the Academic Year : 2022-2023

Baria

Verified By

Shail
Guide-1 Signature

Prof. Shailesh
Baria



P.S. Klotar
Guide-2 Signature

G. Singh
Guide-3 Signature

(1)

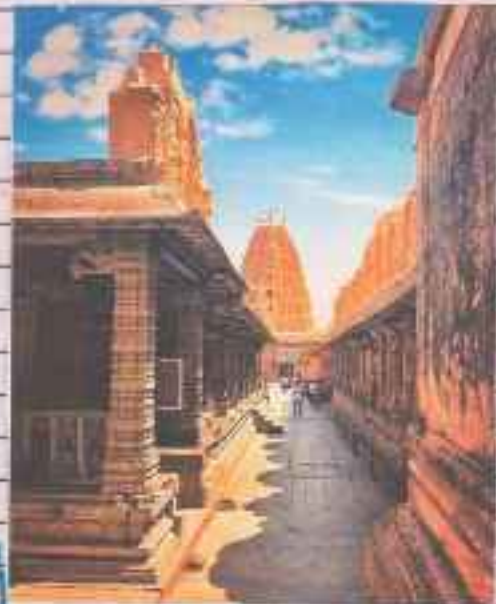


Virupaksha Temple, Hampi

- The Virupaksha temple in Hampi is dedicated to Lord Virupaksha. Lord Virupaksha is a form of Lord Shiva. The temple is situated in Hampi in the Ballari District of Karnataka. Virupaksha Temple in Hampi is a part of UNESCO World Heritage site, along with group of monuments at Hampi. Virupaksha means "the all-seeing one - shiva" in Kannada.

History :

- The Temple has had an undisturbed history since the seventh century, even before the establishment of Vijayanagar.
- Inscriptions about Virupaksha date back to the ninth and tenth centuries. It started with a tiny place to pray and later expanded into a massive shrine by the Vijayanagar empire.
- The temple was further built in Chalukyan and Hoysala periods. In the 16th century, during the Mughal rule, the decorative architecture of Virupaksha temple in Hampi was destroyed. However, the worship continued, and in 18th century, the temple was renovated.
- The additions to the Virupaksha temple included ceiling painting and goddess's north and east shrines. It is the only temple that still exists in Hampi as the invaders destroyed other temples.



The Virupaksha temple, Hampi is dedicated to Lord Shiva, built by Lakshmi Narada, a nayaka of Madurai, Narada Deva Raya during the Vijayanagara rule. It is also otherwise known as the Pampapatti temple and is surviving. It is amidst the ruins of Hampi. It is oldest temple in Hampi and is flocked by pilgrims and tourists. It is

different from the Srirangam Virupaksha Temple as the undamaged Shiva temple in Hampi.

The Virupaksha temple, Hampi is the only one, which remains intact amidst the ruins ruined by the Bahmani Sultans and is still in worship. Even destruction of Hampi in 1565 did not deter religious sect of Virupaksha-worship in their worship.

Main Deity of Temple :

The Vicupatksha Temple Hampi is dedicated to Lord Shiva, built by Lakshminarayana, a royal patron of art, Pandita Deva Raya during the Vijayanagara rule. It is also otherwise known as the Pampapathi Temple and is a surviving structure amidst the ruins of Hampi.



Dedicated to Lord Shiva and his consort Pampadevi, this is only temple here that is still used for worship. Parts of the temple predate the Vijayanagara empire. The temple, with its nine stoned gopurams, towers above other structures at Hampi. 'Vicupatksha' means eyes without form. Lord Shiva is unique, he is different from all forms in earth.

Location of Temple :

Vijayapada Temple is located in Hampi in the Vijayanagara district of Karnataka, India. Hampi is situated on banks of Tungabhadra River in the eastern part of Coastal Karnataka near the state border with Andhra Pradesh. Hampi is also known as Rama Kshetra, Vishalinda Kshetra and even Bhastara Kshetra.

Specialities of Temple :

It is decorated with delicately carved pillars. The Principal deity was Vittala a form of Lord Vishnu. The temple has several Halls and a shrine designed as a Chariot. A characteristic feature of temple is Complex is the Chariot attracts that extended from the temple compound in a straight line. The temple has three distinct compartments : a garbhagriha, an antarmandapa and mahamandapa.

Temple Structure

The main temple consists of sanctum, three ante chambers, a pillared hall and an open pillared hall. It is decorated with delicately carved pillars. A pillared abster, entrance gateways, courtyards, smaller shrines and other structures surround the temple.



The temple features 56 musical pillars, which are also famous as Saranga pillars because of musical notes can be coming out of them. These musical notes can be heard clearly when someone taps these pillars. This area has many other beautiful stone structures too, like stone chariot, tall pillared hall. But temple remains the major draw.

almost tourists who come pass across the place to glimpse the one-glorious.

(2)



Ramanathaswamy Temple

Ramanathaswamy Temple is a Hindu temple dedicated to the Hindu god Shiva located on Rameswaram island in state Tamil Nadu.

It is also one of the twelve Tyktilingga temples. It is one of the 275 Pradal Peeta Sthalams, where Mayanas, Appan Sundaras & Tirugonra Samikandan, have glorified temple with their songs. The temple is located in Kameswaram, is considered a holy pilgrimage site for Shaivites, Vaishnavites and Smarthas. It is one of Char Dham pilgrimage sites.

History :

According to Hindu epic Ramayana Rama, the seventh avatar of god Vishnu, prayed to Shiva here to absolve any sins that he might have committed during his war against demon-king Ravana in Sri Lanka. Pappalundi a village was donated as grant to Ramaswaram Temple & one Deva Vasthala from Perumal Ramaswaram by Perumal Administration Gov of Sethupattan Sundaravarman who belongs to Pandyan. The temple is one of the most famous pilgrimage sites and has various pilgrims of historical.

The image of the temple corridor. The corridor is the longest for any Hindu temple in India.

The temple in its current form is believed to have been built during the 14th century, while frequent beliefs about its origin in west.



A Modern Image of Temple Corridor

Architecture :

The primary deity of temple is Ramanathaswamy deity. There are two pillars inside the corridor, according to tradition one built by Rama from sand, standing as main deity.

Corridor is formed by sandstone pillars, beams, and ceiling. The Junction of third corridor on the west is paved way leading from the western gopuram to deity shrine.

Anjine Jagan is unique structure in the form of chess board, popularly known as Chakrathar Mandapam, where the Utsava deities are adorned and kept during Varantheeravam. The outer Corridor is reputed to be longest in world, measuring about 6.9 m in height, 100 feet each in the east and the west about 840 feet in north & south.

This Corridor was called "Chakrathar Mandapam". The Muthiya Pradhani or Muthuvinullappa Pillai and Chinn Pradhani was Krishna dyengar. There are six, four Tirthas in and around island of Rameswaram, Tamil Nadu, India.

The Rameswaram Temple was built in the Great Gaudian style with limestone and granite. The temple itself was built by Jains since the 10th Century with Sethupathy Maharaja beginning construction of great Rameswaram temple that boasts of 'Third Corridor' completed by his successor, Maharaja, the longest one in Asia.

Main Deity of Temple:

Ramanathaswamy Temple is popular place of worship and prominent tourist attraction in Rameswaram.

The shrine is dedicated to Lord Shiva and is one of the twelve Jyotirlinga temples in India. Idols of Rama, SETHA, Lakshmana and

Vishnu are inside the temple. According to mythology, Lord Ram built a bridge from Rameswaram to Sri Lanka to rescue his wife, Sita, from evil clutches of demon king Ravana. Hindus believe visiting all the Char Dham will help them achieve moksha. Vishnu has a bath in the seaside temple of Rameswaram in South India.



Location of Temple :

Rameswaram, Island, Southeastern Tamil Nadu state, Southeastern India. It forms part of Ram's bridge, a series of canalized islands connecting India and Sri Lanka.

Specialities of Temple :

Rameswaram is significant for many Hindus as a pilgrimage to Varanasi is considered to be incomplete without a pilgrimage to Rameswaram.



Twenty-four wells have been built within the Shri Rameswaram Temple. Other wells located outside the temple have

salty water. However, the water from temple's wells is sweet.

(3)



Meenakshi Temple, Madurai

The Temple is considered to be one of the oldest and most significant temples in India, with a Madurai Meenakshi Temple history that dates back more than 2500 years. According to legend, the temple was built by the Pandya King, Karalakkuma Pandya, in the 6th Century CE.

History

The King was childless and prayed to Lord Shiva for a child. He was blessed with a daughter who was later named Meenakshi.

She was considered to be an incarnation of goddess Parvati, and at the age of 21, she took over the reins of the kingdom and ruled with great wisdom and justice. Menakshi later met Lord Shiva, and they fell in love. They were married in grand ceremony, which was attended by all the gods and goddesses. The temple was built to celebrate their marriage and to honor the goddess Menakshi.

Over the years, the temple has undergone several renovations and additions, with most significant one being done during the reign of Nayak dynasty in the 16th century.

Today, the Madurai Menakshi Temple is popular tourist destination and a significant pilgrimage site for Hindus. The temple complex covers an area of 15 acres. It has the magnificent gopurams, each one sculptures. Madurai Menakshi temple architecture is true masterpiece of art & testament to rich cultural heritage of India.

Main Deity of Temple

Meenabhishti, Namabhishti, Vishalabhishti, Padmalabhishti and Varajabhishti are just different names of Lalitha. So Namabhishti, Namabhishti and Vishalabhishti are Parvati Devi and Lalitha. Because Parvati Devi is just another name of Lalitha.

Its shrines are dedicated to Hindu deities and Shaivism scholars, with the



Vimaranam above of the garbhagriha of Meenabhishti and Sundareswara gilded with gold. The Meenabhishti temple also includes Kalahasti, flute playing Krishna, Rukmini, Bhaktha, Saraswati, other Vedic and Puranic deities, as well as artwork showing narratives from major Hindu texts.

Location of Temple :

Meenakshi Sundareswarar Temple is a historic Hindu temple located on the southern bank of Vaigai River in temple city of Madurai, Tamil Nadu, India. The temple complex in Madurai, Tamil Nadu, India is dedicated to Meenakshi who is worshipped as the primary deity.

Specialities of Temple :

The temple is also significant because it implies an affinal, protective relationship between Shaivism and Vaishnavism traditions of Hinduism, by making Shiva the husband of Meenakshi and Vishnu her brother, a significant relationship in Brahminical kinship system. Madurai is famous for its temples built by Pandyan and Madurai Nayak Kings in the ancient traditional Tamizhan style of architecture. The most noticeable features of complex - the massive towers, or gopurams, which are actually entry gates, marked on the plan above as black rectangle.

Temple Structures

The earliest temple at Madurai was likely constructed in the 1st century A.D., but the temple complex was expanded and today is largely the work of the Nayak dynasty in 16th and 17th centuries. They enlarged the complex and redesigned



the surrounding streets in accordance with the sacred tradition of Vastu, Shastra.

The Mamukut Temple is a prime example of Dravidian architecture - style of Hindu art architecture common in southern states of India.

Nestled on banks of the River Vaigai, "Mamukut Anjan Temple" is one of the oldest and biggest temples of India. Not just a 1500 year old temple complex but it is

like a city with in Marudai city dedicated to the deity Marudai, an avatar of Goddess Parvati, and her consort Sundareswarar, Lord Shiva.

Scattered over an area of 14 acres has 4 entrances facing 4 direction has significant history but the Credit for the present architecture and structure goes to the Nayakas, who ruled the region between the 16th and 18th centuries and brought the architecture of the temple to its present majesty.

The temple complex has 4 nine-storey gopurams (tower, gajal), 2 seven-storey gopurams, 5 five-storey gopurams, 2 three-storey, and 2 one-storey gold-gilded Santhem towers.

P. S. K. K. K.

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UNIVERSITY, PATAN

PROJECT WORK

ACADEMIC YEAR : 2022-2023

Full Name of Student: preeti prakashbhai prajapati

Semester: 01 Roll No. 20 Subject: Indian knowledge System

Name of Project: South Indian temples.

CONTENTS

Sr No.	Project Topics	Date of Submission	Marks Obtained	Remarks/ Signature
1.	Chennakeshava Temple	30-09-22		
2.	Arunachaleswari Temple			
3.	Kailasanatha Temple			

Certificate

This is to certify that Mr/Ms. Preeti Prakashbhai Prajapati has satisfactorily completed the Project Work/Assignment prescribed by the Prof. Shailesh Kumar in the Academic Year : 2022-2023

S. Bani

Verified By

Guide-1 Signature

Prof. Shailesh S. Bani



Guide-2 Signature

P. S. Khetani

G. P. Singh
Guide-3 Signature

Chennakeshava Temple

★ History of Temple

The temple was built in the early 12th century by the Hoysala ruler, Vishnuvardhana, when the town of Belur was the site for the capital of Hoysala Kingdom.

The Chennakeshava temple was a centrepiece of the Hoysala kingdom and it is believed to be closely related to the military achievements of the King Vishnuvardhana. Chennakeshava Temple is also referred to as Keshava, Kesava or Vijayanarayana temple of Belur. The temple was built over three generations and took 103 years to finish. It was repeatedly damaged and plundered during wars, repeatedly rebuilt and repaired over its history.

One of the Vijayanagara king, revis Vishnuvardhana, who came to power in 1110 CE. He commissioned the Chennakeshava temple dedicated to Vishnu in 1117 CE, a temple considered as one of "Five fountains" of his legacy.

According to Shanky - a scholar of Indian temple architecture and temple history, this temple reflects the rising opulence, political powers,



deep spiritual dedication to shri Vaishnavism of Ramanujacharya, and it is his magnum opus.

Main Deity of Temple.

Chennakeshava is a form of Hindu god Vishnu. This temple is dedicated to Vishnu and has been an active Hindu temple since its founding. It is reverentially described in medieval Hindu texts, and remains an important pilgrimage site in Vaishnavism.



Structure of Temple

This temple stands tall at a height of 37 meters. The outside wall of the temple is adorned with poses of dancing women built with the finest finish. Depending upon the Nayana Laluprint, the temple was built with soapstone, featuring a detailed finish.



This star shaped temple was built believed to have taken around 703 years or built at the entrance facing the temple is towering gopuram and sculpture of Lord Vishnu.

Specialities of Temple

This temple is notable because the local tradition holds that its tower is miniature version of the major tower that once rose alongside the main Kesava Temple. The Andal temple, also called Ranganayaki shrine, is to the northwest of the Kesava Temple. Its outer wall are decorated with artwork such as elephants and nature.

The temple stands on a platform and has exquisite artwork on its outer walls adorned with bracket figures depicting the purans and epics, all carved to perfection. The lower frieze has a series of charging elephants and horses; the elephants symbolize Ganga while the horses are for speed.

Location of Temple

The chennakeshava Temple is located in Belur taluk in Hassan District of the Indian state of Karnataka. It is about 35 kilometres northwest of Hassan. The chennakeshava Temple is an active Hindu temple and a major Vaishnava pilgrimage site. It is located on the banks of Yagachi River also called Badasi River in historic texts, a tributary of Hemavati River.

ARUNACHALESWAR TEMPLE

History of Temple

Arunachaleswar is an ancient temple town in Tamilnadu with a unique historical background. The four great Tamil Saivite poets Sambandar, Sundarar, Appar and Manickavasagar have written about the history of Thiruvannamalai in their literary work that stands unparalleled. They are Thularam and Thiruvazgar.

Arumagisrinathar has also written beautifully about the history of Thiruvannamalai and this Lord Arunachaleswar Temple. The ancient Kings starting from the Chola Dynasty period read from the Tamil works and started repaying more faith on Lord Arunachaleswar.



According to the Thiruvannamalai, this temple is the largest temple in India built exclusively for Shiva and Parvathi. Kings like Ballala who was

another Shiva devotee contributed many structures to this temple. History says that Shiva himself pleased with the King's kindness and generosity came forward to perform the King's final rites since this King was childless.

During the reign of King Krishnadevaraya of Vijayanagara, Lord Virupaksheswara Temple saw many buildings in the form of gopurams and mandapams came to be built. Since King Krishnadevaraya was a staunch devotee of Lord Shiva. The Vijayapuram that is 217 feet high. This is believed to be the second highest Gopuram in India.

Main Deity of Temple

The temple is dedicated to Lord Shiva. The temple's association with the five elements, specifically the element of fire, as Agni makes it a significant shrine. Shiva is worshipped as Annamalaiyar god or Arunachaleswara and is represented by the lingam. His idol is referred as agni lingam and consort parvati is depicted as Annamalai Amman.



The temple also has shrines and images of Nandi, Surya, Durga, Chandekeswarar, Gajalakshmi, Arunagaswami, Dakshinamurti, Saraswathi, Nataraja, and Lingodbhava.

Temple structure

Arunachaleswara Temple is an imposing structure with a marvellous architecture. It boasts four gateway towers known as **gopurams**, each of which is encompassed with **mandapams**, shrines and enclosures, decorated with finely carved sculptures and pillars. The eastern tower with **11**

storeys, stands at a height of **66 m** and is one of the largest towers in India. Built in the traditional Dravidian style of architecture, the



temple is believed eighth largest Hindu temple in the world. The thousand-pillared hall was constructed during the **Vijayanagara** period (**1336 - 1646**).

Specialities of Temple

The temple complex houses many halls; the most notable is the **thousand-pillared** hall built during the Vijayanagar period. The Annamalaiyar temple is one of the Pracher Bhoota stolas, or five Shiva temples, with each a manifestation of a natural element: land, water, air, sky or situated in Annamachalam's foothills. The east facing Annamachalam temple is an architectural masterpiece, with carvings and paintings resembling Nayaka and Vijayanagara culture. spread over a sprawling **25 acres**, the temple tower (Rajagopuram) is **41 meters** tall and **30 meters** wide.

Location of Temple

Arunachaleswara Temple is also called Annamalaiyar Temple is a Hindu temple dedicated to the deity Shiva, located at the base of Arunachala hill in the town of Tiruvannamalai in Tamil Nadu, India. It is significant to the Hindu sect of Shivism as one of the temples associated with the five elements, the pancha Bhuta sthalams, and specifically the element of fire, or Agni.

Kailasanathar Temple

History of Temple

The Kailasnathar temple Kanchi was constructed between the years of 685 - 705 AD. Narasimha Varman II, also known as **Rajasimha Pallaveswarar**, constructed the first structural temple in South India. The pallava dynasty built the temple after establishing their kingdom with Kanchipuram also known as "**Kanchi**" or "**Shiva Vishnu**" Kanchi as the capital city, which is considered one of the Hinduism's seven holiest cities.

After Emperor Narasimha Varman I extended the pallava's territory to the north, west, and south within Tamil, Malabar, and Kannada territories, they began expanding Kanchipuram, their capital city and constructed many magnificent temples. The Tiruparameswara

Vinayagaram, also known as the **Vaikunta** **perumal** temple and the Kailasanathar temple, is one of two rare examples of temple architecture from the period **640-730 AD**.

Mahendravarman III his son finished the front facade and the gopuram. Prior temples, such as those in Mahabalipuram, were either made of wood or hewn into rock faces in caves or on



islandless. The Kanchipuram Kailasanathar temple became a model for the similar temples in south India. According to local tradition,

the temple acted as a safe haven for the kingdom's ruler during rebellions. The king constructed a secret tunnel that was used as an escape route and is still visible today.

Main Deity of Temple

The garbhagriha houses the main deity: a 2.5 metre high and sixteen-faceted polished black stone linga. On the back wall is a Gomaskanda relief. The Aditalas or skirting features reliefs of various celestial figures rendered in great detail. The vimana has on its exterior seven subsidiary shrines four corner shrines and three central shrines each offset by three central shrines pair of cantoning and enclosing each of the. The secondary lies between was added Varman III father's lineage inscriptions Grantha it.



vyala Pillars
two niches on
three sides.
shrine that
the two courts
by Mahendra-
during his
lifetime, as
out by in-
in pallava
script naming

Specialities of Temple

This is the only temple in Kanchipuram which has retained its originality after being built by the pallavas. Rest of all the temples had been tampered or modified later by the kings of Cholas after built by the pallavas. A circumambulatory passage exist along the wall of the temple. It is a narrow passage through which devotees must crawl through after climbing seven steps to reach the passage. It is said that passing through this passage is similar to passing through life and attaining Moksha or freedom from life and death circle.

Maha Shivaratri is the most popular festival celebrated here. It is celebrated every year on the 13th night / 14th day of the Magha month of Hindu calendar or in month of February / March. Every year thousands of devotees visit the temple during the occasion.

Temple structure



Among the earliest structural sandstone temples in South India on a large scale, the Kailasanathar temple establishes two characteristic features that were later shared by most structural pallava temples: **pillars** and **pilasters** with a stylised **lion** or **horned-lion**

base and a plinth of granite to prevent seepage and stabilise the superstructure.

Oriented east-west, the original temple complex consisted of a **gudhagriha** and a detached **mahamandapa**, which were later connected by a half-hall or **ardhamandapa**. Along the inner side of the **prakara** or perimeter wall of this

main Court, are a continuous series of fifty-eight alcoves housing sub-shrines, or devakulikas. Later additions to the complex include a low slung entrance-way or gopuram encompassing a secondary shrine, and a small forecourt in front of this. The smaller shrine was conceived as a much reduced version of main shrine, with a havel vaulted roof from (shala) that echoes the large eastern gopuram.

A set of eight devakulikas, believed to have been commissioned by Rajasimha's queen, asymmetrically flank the eastern entrance: two on the south side and six lined along the north. A Nandi statue faces the temple across the main courtyard adjacent to the stepped temple tank and carved well.

Location of Temple

The Kailasanathar temple is located towards the west Kanchipuram city, and is about 75 Kilometres from Chennai. Its location, demarcated according to the religious faiths, is in one of three "Kanchis", the Shiva Kanchi; the other two Kanchis are, Vishnu Kanchi and Jain Kanchi. The Kailasanathar temple is one of the several notable temples in Kanchipuram.

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PROJECT WORK

ACADEMIC YEAR : 2022-2023

Full Name of Student: Pratibha Hetal Chanchambhai
Semester: 03 Roll No. 11 Subject: Indian Knowledge System
Name of Project: South Indian Temple

CONTENTS

Sr No.	Project Topics	Date of Submission	Marks Obtained	Remarks/ Signature
1	Shri RanganathaSwamy Temple	30-03-22	}	<u>Shaili</u>
2	Ayyappa Temple			
3	Shri Padmanabhaswamy Temple			

Certificate

This is to certify that Mr/Ms. Hetal Chanchambhai Pratibha has satisfactorily completed the Project Work/Assignment prescribed by the Prof. Shaili Karmar in the Academic Year : 2022-2023
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Guide-3 Signature

Shri Ranganathaswamy Temple

History of temple

Shri Ranganathaswamy Temple was built in 894 AD. However, it has undergone many structural changes during varied rulers belongs to various dynasties. According to the Hindu mythology, Shri Ranganathaswamy temple is one of the key temples to visiting for devotees which can attain spiritual salvation.

Legends believe that the Kaveri river, while on her way formed three islands - Shivamangamudra, Srirangam and Srirangapatna; the devotees who visit temple in these islands are sure to attain moksha.



The credit of building the Sri Ranganatha Swamy temple goes to the rulers of the Vijaynagara Empire. Later, the Hoysala kings and Hyder Ali made traditional expansions to the temple. The Hoysala kings, Mysore Wodeyar kings and the kings of Vijaynagara have contributed a lot towards the expansion of the temple structure.

The Temple is protected by the Archaeological Survey of India as a monument of nation.

Main Deity of Temple



Ranganatha also known as 'Rangan' and 'Aranganathar' is a Hindu deity of the Shri Ranganathaswamy

temple, Srirangapatna. The deity is a resting form of Vishnu, recumbent on the great form of the serpent god Adishesha, the King of serpents.

His primary consort is the goddess Lakshmi, also known as Ranganayaki. The two other consorts seen next to his recumbent figure are Bhudevi and Niladevi.

Location of Temple

This beautiful ancient temple is located in Srirangapatna which is in Mandya District of Karnataka. The place is about fifteen kilometres from the city of Mysore. It is situated on an island on the Banks of the Kaveri River. The ghats of the river are frequented for taking a dip before entering the holy temple complex.

The best time to visit Sri Ranganatha Swamy Temple is during Kotarotsava festival. This festival which is dedicated to Lord Ranganatha, is celebrated with great vigour.

Structure of Temple

Shri Ranganatha swamy temple at Srirangapatna is one of the larger Dravid style temples in the Karnataka. Customarily famous as the Gautama kshetra.



it is said that a Changa feudatory by name Tirumalaya built this temple in 894 CE, and named as Srirangapura.

The garbhagriha has an immense image of Lord Vishnu lounging on the huge coils of the Adishesha with seven-headed. The god is shown as sustaining his head on his right hand while his left hand is stretched over his body. He wears a tall crown and ornaments.

Near his legs are images of Kaveri or Lakshmi and Sage Gautama. This is one of the most beautiful reclining images of Vishnu. The Sukhanasi has well designed ceilings with the lotus in the centre. Its architecture can be tracked back to the style of Vijaynagar and Hoysala.

This temple has 21 gopurams, 39 pavilions, 50 shrines and 9 sacred water pools inside the temple.

Specialities of Temple

- Sri Ranganathan Temple is classified one among the 108 Alimmana kshetram of Vaishnavate tradition.
- Magha Sudha Purnima: This is the full moon day in the Hindu month of Magha. This day is important to offer sincere prayers to the deity and ask for forgiveness for wrongdoings.
- Sriranga Jayanti: The Jayanti is celebrated on the seventh day of the Vaishakh Shuddhi.
- Ugadyotsava: It is a five day festival that starts on Prathamam Ekadashi in the Hindu.
- It is compulsory to wear saree, chudithar with fully covered upper cloth for women and men should appear in dhoti in temple.

Ayyappa Temple

— History of temple —

According to Bhagavatam, Shiva fell in love with Mohini (Female avatar of Lord Vishnu). Their connection resulted in the conception of Shasta. As the other name for Shiva is Hari and that of Vishnu is Hari, child born was also known as Hariharaputra. It is believed that Ayyappa is an avatar of Shasta.

The worship of Shasta forms part of the ancient history of South India. Five Shasta temples are said to be linked to the Lord Parshurama, an incarnation of the Vishnu. The Ayyappa Temple of Sabarimala is one among the five Shasta temples.



During ancient times, it was very difficult to reach temple because of geographical reasons but king Rajasekhra Pandian found the real path to the temple in the 12th Century A.D. The modern-day idol of Lord Arjuna was placed in 1910. The origin of the temple is debatable & not much known. Since ancient times in South India, bhakta worship was prevalent and it is believed that the Avatar of Lord Arjuna was Prince of the Pandyan dynasty who visited here to meditate and known as Manimandapam.

Main Deity of Temple

The Sakrimala Ayyappan Temple is a Hindu temple that is devoted to the worship of a deity named 'Ayyappa' also known as Dharma Shasta. Ayyappa is believed to be the son of Shiva and Mohini (Female Avatar of Lord Vishnu). As per the tradition, Vishwakarma, Pandhalam king Rajsek-hara (sculptor) which is believed to be the Parashurama.



Location of Temple

Sabrimala, one of the most famous pilgrim centres in India, situated atop a hill in the village of Ranni-Perumad, within the Ranni Taluka of the Pathanamthitta district in the state of Kerala. The Temple is surrounded by the 18 hills in the Periyar Tiger Reserve. It is one of the largest annual pilgrimage sites in the world, with an estimate of over 10 to 15 million devotees visiting every year. Pilgrim season is from November to Mid January.

Structure of Temple

The architecture of this temple is a blend of Dravidian and Kerala styles, the Chuttambalam and the Dhruva Stambha (flag mast) near the sanctum too is built in Kerala style.

The most interesting of all aspects regarding the temple is its six vaults of enormous wealth, that fetched the temple international attention. It is also estimated that the vaults contain gold and precious stones worth of several crores. The wealth is believed to have been accumulated through the offering of Padmanabha's devotees over centuries. The vaults are now named A, B, C, D & E. All the vaults have been opened periodically.



All the 18
sacred steps
are the main
stairway to the
temple. As per
the custom, no

pilgrim without 'Trumudikkettu'
can ascend the 18 sacred steps.

In 1985, the 18 steps were covered
by Panchaloha. The northern gate
is open for those who do not
carry an 'Trumudikkettu', as per
observed in the 1991 Kerala High
Court Judgement.

According to some
beliefs, the first five steps denote
sense organs, the next five den-
ote the Ragas, another three sym-
bolises Gunas and the remaining
two denote Vidya and Avidya; it
is also believed that 18 steps
represent puranas.

Specialities of Temple

- * The Sabarimala Temple is believed to be one of the largest annual pilgrimages throughout India.
- * **Paladi Pooja**: This is a unique type of pooja which is performed on the holy 18 steps of the shrine.
- * **Laksharchana**: Pilgrims in a group repeat the name of the lord as a mantra 1 lakh times.
- * **Prasadam**: The Prasad at Sabarimala Temple are Aravana (sweet dessert) and Appam (sweet ball composed of rice, kadalippazham and ghee).
- * **Sahasrakalam**: Under this ritual, 1000 pots full of water, which are made up of brass, gold and silver are offered to the deity to receive the blessings.

Shri Padmanabhaswamy Temple

History of Temple

The date of temple's foundation is unknown. But as per popular beliefs, it was established about 5000 years ago.

The Palm leaf records at the temple mention that the Sage Divakara Muni Vilwamangalam founded it. He performed rituals at Shri Padmanabhaswamy temple and that temple is said to be the original seat (moosthamam) of Anantha Padmanabhaswamy.

Mannalwar, 9th Century poet and one among 12 Vaishnavite saints of the Alvar tradition has composed ten hymns in praise of Lord Padmanabha.



The Temple has been referred to in Sangam period literature several times. The Temple is one of the 108 principal Divya Desams in

Vaishnavism according to existing Tamil myths from the 7th & 8th centuries C.E and is glorified in the Divya Prabandha.

It is also believed that Parasurama purified and venerated the idol of Shri Padmanabha Swamy in Dwapara Yuga. Parasurama entrusted 'Kshethra Karyam' with seven Potti families. The king Vikrama Aditya of Vanchi was directed by Parasurama to do 'Paripalanam' (protection) of the temple.

Main Deity of Temple



The Principal deity of the Sri Padmanabhaswamy temple is 'Padmanabha' (Vishnu), who is enshrined in the Anantha - Shayana posture, the eternal yogic sleep on the infinite serpent Adi Shesha. Lord Padmanabhaswamy is the tutelary deity of the Travancore royal family. The 18 feet long idol's interior is filled with 1208 salagramas (the sacred stones) transported from the Gandaki River in Nepal.

Location of Temple

Padmanabhaswamy Temple is one of the oldest temples in Trivandrum, Kerala, and it is also among the most revered temples. It is located right at the heart of the city and can be reached too easily. The nearest railway station to the temple is Trivandrum Central. Local buses, autos and taxis are available from anywhere in Trivandrum and around. Darshan begins with the morning Nirmalya Darshanam, from 3.15 AM to 4.15 AM; and the last morning darshan slot is available from 11:45 AM to 12 PM.

Structure of Temple

The Sannidhanam (main temple) is built on a plateau about 40 feet high.

The temple consists of a sanctum, sanctorium with a gold plated roof and four golden finials at the top, two mandapams, and the balikalpura, which houses altar. In 1969, the flagstaff (dhvajastambha) was installed.

Even though the temple is basic in structure, it emanates a soothing vibe that draws thousands of devotees. There are several additional shrines dedicated to different gods like Kannimoola Granapathi Prathistha, Nagarajan, Malikappurath Amma, Pampa Granapathi, Nilakal Mahadeva and Palliyara Bhagavathi can be seen in the complex.

The Present structure of this temple was built in 18th century by the then Travancore Maharaja Marthanda Varma. The



temple was initially made of wood but later it was constructed with full of granite.

It has been recorded that 4000 sculptors, 6000 labourers and 100 elephants laboured for six months to complete the single stone 'shevelippura' or the oblong corridor, which has 365 pillars. Each pillar has been carved out of one single rock. In addition, many of the sculptures depict scenes from the Mahabharata, Ramayana and Puranas.

Specialities of Temple

- The Biggest festival in this temple is Laksha deepam which means hundred thousand lamps. This festival is unique and commences once in 6 years.
- This temple is said to be richest temple in the world; and has a treasure trove of treasures.
- In line with the Temple Entry Proclamation, only those who profess the Hindu faith are permitted entry to the temple.
- Devotees have to strictly follow the dress code before entering temple. Men wear "vesti with angavastram" (the South Indian version of dhoti and shawl, both plain white in colour) and women wear saree.

P.S. K. K. K.

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PROJECT WORK

ACADEMIC YEAR : 2022-2023

Full Name of Student: Raval Jainisha Dilipkhai

Semester: 01 Roll No. 15 Subject: Indian Knowledge System

Name of Project: South Indian Temples

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Sr No.	Project Topics	Date of Submission	Marks Obtained	Remarks/Signature
(1)	Sri Chumundeshwari Temple, Mysore	30-03-22		Shail
(2)	Venkateswara Temple, Tirumala			
(3)	Aihole and Pattadakal Temples			

Certificate

This is to certify that Mr/Ms. Jainisha Dilipkhai Raval has satisfactorily completed the Project Work/Assignment prescribed by the Prof. Shailesh Kumar in the Academic Year : 2022-2023

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1) Sri Chumundeshwari Temple

* Introduction :-

→ Chumundeshwari Temple is a Hindu temple located on the top of the Chumundi Hills, about 23 km from the Palace city of Mysore in the state of Karnataka in India. This temple is dedicated to Chumundeshwari Devi. Chumundeshwari Devi is considered to be the form of Durgaji. Situated on the Chumundi hill, this temple is considered a symbol of the killing of the demon Mahishasura by Durgaji. There is a tall statue of Mahishasura on Chumundi hill and there is the temple;



Mahishasura



Palace

→ According to Adi Shankara's Astha Dasa Shukti Peetha stotram, there are 18 Maha Shukti Pithas at various locations in India. Out of these, Shukti Peethas at Karmachhya, Gaya and Ujjain are considered as the most important ones.

* History of Sai Chumundeshwari Temple:-

→ Many rulers have been associated with contributing to the development of the Chumundeshwari Temple in Mysore and offering various valuable jewels and items of high value to the Goddess. The Chumundeshwari Temple, Mysore was built as a simple shrine more than 1000 years ago by the Hoysala rulers, with the later additions built by the Vijayanagara rulers of the 17th Century. The temple later gained popularity under the patronage of the Mysore Maharajas.

→ According to legends, The demon Mahishasura got a boon from Lord Brahma that his death would be at the hands of a woman. After getting the boon, Mahishasura started torturing the gods and Sages, then the unhappy gods consulted Mother Bhagwati to get rid of Mahishasura. Mother Goddess agreed to get relief from the atrocities of Mahishasura on Ravana to the gods. There was a fierce battle between Goddess

Bhagwati and Mukhishwari. The goddess killed all the demonic enemies and finally beheaded Mahishasura. This form of the goddess was named chumunda. The temple was named after chumundeshwari temple as the fierce form of Shakti, the goddess revered by the Maharajas of Mysore of Centuries.



chumundi hill

Sri chumundeswari Temple

→ In mythological times, this area was called Kuranchaswari. That is why this temple is also known as Kuranchaswari in South India. According to Puranic belief, Kulbhukar always resides here to protect this Shakti-Peeth.

* Main Deity of Sai chumundeswari temple.

→ Goddess Chumundi Devi or shree Chumundeswari or Durga is the Presiding deity of Mysore.



(Main - Deity)
Hinduism

Relation



Hinduism

Shukti Peeth



Sai Chumundeswari Temple

Shukti



'Chumundi' or 'Durga'

Body Part



Huid

Function



Nurschatsai (India)

* Location of Sai chumundeshwari temple:

→ Chumundeshwari is called 'Nadu Devi' by the People of Kunnathuku, which means Goddess of the kingdom. Besides, the Chumundi and Mukteshwar temple, there are a few more temples on the hills. There are also some interesting places and the monolith statue of 'Nandi' is one of them. While proceeding towards the Chumundi temple, the idol of 'Mukteshwar' attracts the visitors. 'Chumundi Village' is situated near the temple.

(MAP)



→ How to reach Chumundeshwari Temple:

Mode of transport

Details

By road



By Cab/Taxi or
by bus

By rail → The nearest railway temple station is Mysore.
(Junction Railway station)

By Plane → The nearest airport is Mysore.
(Airport - Mys)

→ As you may have seen in Mysore and Chumundeshwari images, Chumundi hills can be easily seen from all corners of the city and stands majestically at a height of about 3,483 feet above sea level. The temple is built on the top of the Chumundi hills, with 1008 steps cut out of stone to reach. Tourists can reach Chumundeshwari Mandira Mysore by any of the two main routes. You can either climb the stairs or drive up to the temple on a narrow valley road.

→ There is a motorable road from the side as well. Bus facility is available to visit the hills. Karnataka State Road Transport Corp. (KSRTC) operates daily regular bus services for the convenience of pilgrims and others.

* Structure of Sri Chumundeshwari Temple:-

→ The Chumundeshwari Temple in Mysore is the Perfect Combination of architectural beauty, serene surroundings and religious sentiments.

The main temple is built in 'Draavidian style' of architecture and has a quadrangular structure. The temple consists of an impressive seven-tiered tower known as 'Gopuram' or 'Gopura' and an 'Dravida' form base. The temple also contains Navaranga Hall, Antharanga Mantara and Prabhavali as well as a small tower atop the Sanctum Sanctorum called 'Vimana'.

→ In 1827 AD Kailashnaja Wodeyar deeded the temple and built the present beautiful tower at the entrance (Gopura) with the blessings of the Goddess. Kailashnaja Wodeyar an ardent devotee of the Mother, offered a 'Singhavaraha' (Lion-shaped Vehicle) and other animal cars and precious jewels to the temple. Cars are also now used for processions on special religious occasions. There is a small image of Lord Ganesha on the gate of tower at the entrance. The door is solid silver and has different idols of the goddess on either side of the gate are images of 'Dampalak' or 'Gatekeepers'. As you enter, on the right side is a small statue of Lord Ganesha, who

who removes all obstacles. After a few steps, in front of the Sunthon Sanctuary there is a flagpole, footprints of the goddess and a small statue of 'Nundi'.



(Dauvindh style)

(Nundi)

→ An imposing statue of 'Muhishururu' with a Cakra in one hand and a sword in the other. Can also be witnessed in the temple. A huge statue of the 'Nundi' bull, as much as '5 meters' tall and '7.5 meters' in length, also sits halfway up the hill on the way to Chavundi Temple, Mysore. This bull is believed to be the vehicle of 'Lord Shiva' and has been carved out of single black granite rock. You will find a small temple devoted to Lord Shiva at a short distance from the statue. Both the Muhishururu statue and Nundi Bull statue have impressive architecture.

* Specialities of Sri Chumundeshwari Temple:

→ The crowning glory of Mysore, Sri Chumundeshwari Temple is an enchanting place surrounded by natural beauty. A forest has a variety of trees, birds and animals. While going up the hill, the bird's eye view of Mysore can be seen and several prominent places can be seen. It provides a spectacular sight when the Palace and its surroundings are illuminated during Dussehra and other occasions.

→ Dussehra festival held at Sri Chumundeshwari Temple is celebrated with great pomp every year. This festival of Victory over Evil and Evilhood is celebrated all over the country. But its colour looks very strange in Mysore. Celebrated for ten days, this festival commemorates the slaying of Mahishasura by Goddess 'Maa Chumunda'. During this time many religious and cultural programs are organized here.

Beauty
of
Nature



→ During Navaratri, The temple of Chumundeshwari Devi is thronged by devotees. The Dussehra festival held on the tenth day after Navaratri is famous not only in India but also abroad. This festival, which has a tradition of more than 600 years in Mysore, is also important from a religious point of view. The Dussehra festival in Mysore begins with a special puja and lamp lighting at the temple of Goddess Chumundeshwari, who sits on the Chumundi hills.

→ Devotees come here to fulfill their desired wishes from 'Mother'.



(Navaratri Festival)

2) Venkateshwara temple, Tirumali

* Introduction :-

→ The Sri Venkateshwara Swami Temple is a Hindu temple situated in the hill town of Tirumala at Tirumeti in Tirumeti district of Andhra Pradesh, India. The temple is dedicated to Venkateshwara, a form of Vishnu, who is believed to have appeared on the Earth to save mankind from talis and troubles of Kali Yuga. Hence the place has also got the name Kaliyuga Vaikuntha and the deity here is referred to as Kaliyuga Parthyaksha Daivam. The temple is also known as by other names like Tirumeti Balaji Temple. Venkateswara is known by many other names : Balaji, Govinda and Sridaivasa. The temple is run by Tirumala Tirumeti Devasthanams (TTD), which is under control of Andhra Pradesh Government. The head of TTD is appointed by Andhra Pradesh Government.

→ Tirumala Hills are a part of Seshachalam Hills range. The hills are 853 metres (2798 ft) above sea level and comprise seven peaks, representing the seven heads of Adishesha. The temple lies on the seventh peak - Venkateswara, on the Southern bank of Sri

Swarni Pushkavini, a holy water tank. Hence, the temple is also referred to as "Temple of Seven Hills". Tirumala town covers an area of about 20.33 sq mi (52.75 km²). The temple is constructed in South Indian architecture and is believed to be constructed over a period of time spanning from 300 CE. The temple is one of the eight Vishnu Swayambhu Kshetras and is listed as the 75th Divya Desam.



It is one of the richest temple in the world in terms of donations received and wealth. There are several legends associated with the manifestation of the deity in Tirumala. According to one legend, the temple has a murti of Venkateswara, it is believed, which

shall remain here for the entire duration of the present Kali Yuga.

* Legend of Tirumala Tirupati Temple.

➤ During Kali yuga, Rishis (sages) were performing a yajna (fire ritual) and were asked by Narada as to who will bear the fault of the yajna. They decided to send sage Bhalgu to test the God Trinity to find out who is fit for the fruits of the sacred ritual. The sage had an extra eye in his feet. He visited Lord Brahma at Sylaka and Lord Shiva at Kailasha and went un-harmed. Angered by this, he reached Lord Vishnu's abode Vaikunta where Vish was lying on his snake bed and Goddess Lakshmi was massaging his feet.

➤ On seeing this, Sage Bhalgu got infuriated thinking that Vishnu was pretending to sleep to avoid him and kicked the Lord in his chest. Vishnu opened his eyes and pacified the sage by massaging his feet, thereby squashing his third eye. However, Lakshmi was furious and angry at the sage for kicking Vishnu in his chest, where the Goddess resides and left Vaikuntha.

➤ Lord Vishnu bore the human form of Sainivasa in Tirumala Hills and married

Padmavati, daughter of Akasamujja. On hearing this, Goddess Lakshmi asked Timurmala to question Vishnu about the wedding. It is told that Sainivasa turned into stone when he encountered by Lakshmi and Padmavati. They were insisted by words Lord Brahma and Shiva to turn into stone as well, as their wish was to be with the Lord forever. Lakshmi stays on the left side of his chest and Padmavati on the right side.

* History of Temple.

→ The first recorded endowment was made by Pallava queen Samudra in the year 966 C.E. She donated many jewels and two parcels of land and ordered to use the revenues generated from this land for the celebration of major festivals in the temple. The Pallava dynasty, the Chola dynasty and Vijayanagara Pradhani were committed devotees of Venkateswara.

→ In 16th Century, Vijayanagara Emperor Krishnadevaraya was a frequent donor and visitor to the temple. His donations of gold and jewels enabled the Ananda Nilayam ceiling to be gilded. On 2 January 1519, Krishnadevaraya installed his own statue in the temple.

Thiruvotti Baluji Temple



→ After the decline of Vijayanagara Empire, rulers from states such as the Kingdom of Mysore and the Goudwat Samasthanam worshipped as pilgrims and donated ornaments and valuable as pilgrims to the temple.

→ Marutha General Raghaji' Bhonsle Set up a permanent administration for the conduct of worship in the temple. He donated valuable jewels to the Lord which are still preserved in a box named after him. Between 1345 CE and 1369 CE idols of Ranganathaswamy Temple, Srirangam were brought to this temple for safe keeping.

* Ramanujacharya's Visits:

→ In the 12th and 13th Centuries,

Ramanujacharya visited Tirupati thrice. On the first occasion, he spent a year with his uncle Tirumalai Nammi, learning the esoteric meaning of Ramanuja. His second visit was for settling a dispute that arose between the Saivites and Vaishnavites regarding the nature of the image set up in the Tirumala temple. During the last visit, which was at an advanced old age of 109 years, The acharya installed the image of Goundanuja and laid the foundations of the present town of Tirupati. Ramanuja streamlined the rituals of Tirumala temple around to Vaishnava Agama tradition and introduced the recitation of Narayana Divya Prabandham. He also set up Tirupati Jeyam Mutt in 1125 AD in consultation with Tirumalai Ananthakumara to institutionalize service to the deity and supervise the temple rituals. The jeyam to this day ensure that the rituals ordained by Ramanuja are observed.



* Modern History:-

→ After the end of Vijaynagar Empire the temple went into the hands of Molconda in July 1556 and then it was under the Emire for a short period of time and under Nurul of Qanute III 1601 CE. With the advent of British during the early 18th Century, the management of the temple passed to hands of East India Company, who accorded special status to temple and avoided interference in temple activities. Madras Government passed Regulation Seven of 1817, which passed the temple to Board of Revenue through Collector of North Arcot District. In 1821, Bower, the then East India Company Commissioner for Chittoor district, had drawn rules for the management of temple which is referred to as Bower's Code. The 7th Misr of Hydrabad, Mir Osman Ali Khan donated one space to the temple.

→ In 1893, the East India Company transferred the Administration of Temple along with other temple in Tirupati to Mahants of Hathiramji Muth, who acted as Ukashamantulu. It was under the rule of Mahants for six generations until 1933 when Tirumala Tirupati Devasthanams was formed as a result of the (TID) Act in 1933. The Act of 1933 was superseded by Mad

Moderus Hindu Religious and Charitable Endowments Act of 1953. Again in 1964, the temple was placed under direct control of Andhra Pradesh state Endowment act. In 1973, act of 1964 was called back with new Tirumala Tirupati Devasthanams act, where temple administration was vested to a committee consisting of Executive Officer, chairman and two other members nominated by Government of Andhra Pradesh. The temple is run by body Tirumala Tirupati Devasthanams (TTD) which is under control of Andhra Pradesh Government. The head of TTD is appointed by Andhra Pradesh Government. The revenue from this shrine is used by Andhra Pradesh Government.

* Main Deity of Temple:

→ The temple is dedicated Lord Venkateswara is represented with five deities known as Pancha Bramhulu. Besides Lord Venkateswara the temple also abodes the deities of Krishna and Radhika Chakrathulavara, Rama, Sita, Lakshmana, Hanuman, Vishwakarma, Sugriva, Angada and Sathyanarayana.

→ There are some important information related to temple are as follows:-

Religion

Affiliation



Hinduism

Distinct



Tirumoti

Deity



Venkateswara (Vishnu)

Festivals



Srivani Brahmotsavam,
Velkutha Ekdashi, R

Governing body



Tirumala Tirumoti
Devasthanams (TTD)

→ A replica of the Garbhagruha of the
Venkateswara Temple in Tirumala depicting:

Left
Side



Sridevi,
Bhudevi,
Mehayuppa
Swami.

Center



Main
Deity
(Venkateswara)

Center
bottom



Bhoga
Sainivasa

Right
Side



Ugav & Kol
- Srivani
Sita,
Lakshmi
Rama
Sri Kadh
Rukmini

Shree
Venkateswara



* Location of Temple:

→ Tirumala Balaji Temple is also known as Venkateswara temple, is located in the Chittoor District in the state of Andhra Pradesh, India. It is considered one of the most ancient and sacred temples of Lord Vishnu in the Country. It is located on foothills of Seshachala hills which is located in the Eastern Ghats, Tirumala.

Location	
Location	Tirumala
State	Andhra Pradesh
Country	India

[MAP]



* Architecture of Temple:

→ Divyaams and Paadukams:

There are three Divyaams which lead to the gumbhugriha from outside. Mahadvaam, also known as Padikavali, is the first entrance which is provided through Mahapaukaram. A 50 feet, five storied Gopuram is constructed over this Mahadvaam with seven kutams at its apex. Vendiavali, also known as Nadimipadikavali, is the second entrance and is provided through Sumpangi Paikaram. A three storied Gopuram is constructed over Vendiavali with seven kutams at its apex. Bungavavali is the third entrance which leads into the gumbhugriha. There are two full copper images of the divyaapalakas (Juga - Vijaya) on either side of this door. The thick wooden door is covered with gold gilt plates depicting the Dashavatara of Vishnu.

→ * Paadukashinams:

→ The circumambulation around the Sanctum Sanctorum in the temple on dattis is called Paadukashinam. There are two circumambulation path in the temple. The first one is given between the Mahapaukaram and the Sumpangi Paadukashinam has many Mandapa, a abhishekambam, a Gall Pithu, and a Prasadam distribution areas.

→ The Vimamapradukhinam is the second Pradukhinam, which circumambulates the Anandu Nilayam Vimanam. This path has sub-shrines dedicated to Vaarasudharaja and yoga Narasimha, a Pote, a bungwaru buri, a yagasthala, Almyanth of gunda Pote, a cell of ascetics, Sannidhi Bhaskaryakavathi, a hundi, and the seat of Vihayaksena.



Shrine of female

→ Anandanilayam Vimanam and Gambhagruha

→ The Gambhagruha is the Sanctum Sanctorum where the Residing deity Venkateswara resides along with other small deities. The golden entrance leads to the gambhagruha. There are two more doors in between the bungwaruvakili and the gambhagruha. The deity is in a standing posture with four hundi in different postures - one in Vanada Posture, one placed over thigh and other two holding the Panchajanya and the Sudarshana chakra. The

is decorated with Precious ornaments. The deity bears the Goddess Lakshmi on the right chest and the Goddess Padmarati on the left. Pilgrims are not allowed to enter the Garbhagruha.

→ The Ananda Nilayam Vimanam is the main gopuram constructed over the garbhagruha. This is a three-storied gopuram and has single kulasa at its apex. It is covered with gilt copper plates and covered with a golden Vait. Depictions of several deities are carved over this gopuram. On this Gopuram, there is a deity of Vekateswara known as Vimana Vekateswara, which is believed to be exact replica of deity inside the garbhagruha.

Architecture

Type	→ South Indian Architecture.
Creators	→ Veera Nanningudivu Krishnadevaraya Veera Raghava Krishnadevaraya Rangamutha Raya

* Specialities of Temple:

- Tirumala Balaji Temple, is considered one of the most ancient and sacred temple of Lord Vishnu in the Country.
- Tirumala temple is believed to be over 2000 years old. As per legend, Lord Vishnu manifested himself as Lord Sri Venkateswara to save mankind from trials and troubles of Kali yuga.
- This temple is believed to be constructed over a period of time starting from 300 C.E. with many emperors and kings making regular contributions towards its development from time to time.
- The temple is known for its unique Tirumala Tirupati Devasthanam (TTD) Trust, which manages the temple and is one of the richest temple trusts in the world.
- This temple is famous for its "laddu prasada" a sweet offered to Lord Venkateswara, and its distribution is considered a great honor.





→ The Tiruvuti Balaji Temple is also known for its various festivals, including - Brahmotsavam, Kalyanotsavam, Dolotsavam, Vasanthotsavam, Padma Purnyotsavam, Pushkarakali, etc.

→ This temple is one of the most visited pilgrimage sites in the world, with millions of devotees visiting every year.

→ The temple has been a major center for the Vaishnavism tradition and has been a source of inspiration for many poets, saints, and scholars.

→ The temple is known for its ancient architecture and engineering marvels, including its seven-storey gopuram (tower) and its intricate carvings.

→ The Tiruvuti temple is also famous for its magnificent collection of gold ornaments, which are donated by devotees and are used to decorate the deity during festivals.

Specifications

Temples → 1

Inscriptions → Telugu, Tamil, Kannada and Sanskrit

Elevation → 863 m (2,833 ft)

Trust → Tirumala Tirupati Devasthanams (TTD)

3) Aihole and Pattadakal Temple

Aihole Temple

* Introduction:-

Aihole, also referred to as Aivalli, Ahivola or Aiyapuru, is a historic site of ancient and medieval Era Buddhist, Hindu and Jain monuments in Karnataka, India that dates from the sixth Century through the twelfth Century CE. Most of the surviving monuments at the site date from the 7th to 12th Centuries. Located around an Eponymous small village surrounded by farmland and sandstone hills, Aihole is a major archaeological site featuring over one hundred and twenty stone and cave temples spread along the Mulaprabha river valley in Bagalkote district, Hanagod Taluk District 35 km.

→ Aihole is 35 km from Bidari and about 9.4 km from Pattadakal, both of which are major centres of historically important Chalukya monuments. Aihole, along with nearby Bidari, emerged by the 6th century as the cradle of experimentation with temple architecture, stone carvings, and construction techniques. This resulted in 26 types of free-standing

temples and 4 types of rock-cut shrines. The experimentation in architecture and art that began in Aihole yielded the cradle of monuments at Pattadakal, a UNESCO World Heritage site.

→ Over one hundred Aihole temples are Hindu, a few are Jain and Buddhist. These were built and coexisted in close proximity. The site is spread over about 5 square km. The Hindu temples are dedicated to Shiva, Vishnu, Durga, Surya and other Hindu deities. The Jain Buddhist temples are dedicated to Mahavira, Parshvanatha, Neminatha and other Jain Tirthankaras. The Buddhist monument is a temple and small monastery. Both Hindu and Jain monuments include monasteries, as well as social utilities such as stepwell water tanks with carvings near major temples.

* History of temples

→ Aihole is referred to as Agnyavala and Angavara in its inscriptions and Hindu texts from 4th to 12th Century CE, as Aivalli and Aihvala in colonial British era archaeological records.

A rock shaped site on a grove on the Malaprabha river bank north of the village is associated with the legend of Pundarikaksha.

the sixth Yôgnu Queen, who is said to have caused his are here after killing abusive Kshatriyas who were exploiting their military power, giving the land its old name. A 12th-century local tradition believed that rock footprints in the river were those of Parashurama. A Palasa near the Magadi hills show evidence of human settlement in the Pre-historic Period. Aihole has historical significance and has been called a Cradle of Hindu Rock Architecture.

→ The documented history of Aihole is trace to the rise of the early Chalukya dynasty in 6th century. It became, along with nearby Pattadakal and Badami, a major cultural centre and religious site for innovations in architecture and religious expression of ideas. The Chalukyas sponsored artistic and built many temples in this region between the 6th and 8th centuries. Evidence of wooden and brick temples dating to 4th-century have been unearthed. Aihole started the experimentation with other materials such as stone around the Gupta Empire rulers. Badami refined it in 6th and 7th centuries. The experimentations culminated in Pattadakal in the 7th and 8th centuries becoming a cradle of fusion of ideas from South India and North India.

Aihole
Temple
on
Durga
Temple



→ After the Chalukyas, the region became a part of the Rashtrakuta Kingdom who ruled in the 8th and 10th Century - from the capital of Mangalagiri. In the 11th and 12th Century, the Late Chalukyas ruled over this region. Aihole is famous by Late Chalukya kings in the 11th and 12th Centuries, as an approximate circle. This indicates the strategic and cultural importance of Aihole to the kings whose capital was far away. In the 13th Century and thereafter, the Malabar valley also with much of Deccan became a target of raids and plunder by the Delhi sultanate armies devastating the region. From the ruins emerged the Vijayanagara Empire which built forts and protected the monuments, as evidenced by inscriptions in the fort at Budmi.

→ Archaeological sites

→ Aihole became a significant archaeological site and attracted scholarly attention after the British India officials identified and published their observations. The Colonial Era scholars hypothesized that the Apical shape Durga Temple in Aihole may reflect the adoption by Hindus and Jain of the Buddhist chaitya hall design and the influence of early Buddhist arts. They also identified historically significant 4th Century inscriptions.

→ For much of the 20th Century, Aihole remained a neglected site. Until the 1990s, the site consisted of houses and sheds built up to and in some cases extending into the historical monuments. Many temples and monasteries continue to be set amid narrow streets and congested settlements.

→ The Aihole site and network are a major source of epigraphical evidence and comparative studies of Indian religions and art history in the Indian subcontinent. The Aihole's centrality along with four other major 5th to 8th Century sites - Budami, Pattadakal, Mahakuteswara and Alampur - is significant to scholarship relating to archaeology and religions.

These states George Michell, display a "Meeting and Fragmentation of different temple styles and the creation of local variants". This fusion and exploration of arts and ideas later became a part of northern and Southern Indian architecture.

* Main Deity of Temple:

→ The Aihole temple was originally dedicated to Hindu gods (Shiva and Vishnu). The temple was dated by early scholars to the 5th century CE, but was later revised to be from between the late 5th and early 8th century.



Main Deity

The most visited spot in Aihole is Durg Temple that stands as a fine specimen of Dravidian architecture. It is said that the temple is an imitation of a Buddhist rock-chaitya hall. This is the unique feature of the temple, which was built by the Chalukya rulers in the Punchnagat style of architecture.

* Location of the temple:

→ The Aihole monuments are located in the Indian state of Karnataka, about 290 km Southeast of Belgaum and 290 km northwest from Goa. The monuments are about 24 miles from Bidami and about 6 miles from Puttalake. Set amidst rural villages, farms, sandstone hills and Mulanabhu river valley. The Aihole site preserves over 120 Hindu, Jain and Buddhist monuments from the 4th - 12th Century CE. The region is also a site for Prehistoric dolmens and cave painting.

[Map]



→ Aihole has no nearby airport, and is about 4 hours drive from Sambhu Belgaum Airport, with daily flights to Mumbai, Bangalore and Chennai. Bidami is the closest town connected by railway and highway network to major cities of Karnataka and Goa. It is a protected

monument under the laws of the Indian Government, and managed by the Archaeological Survey of India (ASI).

* Structure of Temple: (Cradle of Alhale temple)

→ It is the largest of a group of over 100 temples at Alhale and illustrates a mature example of the Badami Chalukya architecture. The architecture of the temple is sophisticated as it combines an apsidal plan for the Sanctum (garbhagriha) with a non-apsidal Naga - lotus Shikhara with roots in North Indian architecture.



Structure of Temple

→ A tranquil village located on the banks of the Malaprabha river, Alhale is known as the Cradle of Hindu temple architecture. It is situated at a height of around 590m and is about

480 km from Bangalore. Aihole was the first Capital of the Chalukya king and was built around the 4th to 7th century. There are hundreds of temples in the villages and fields nearby. It is said that here, within a one km circumference there are 295 temples and the most impressive one is the Durgam temple. The first Phase of Temple building in Aihole dates back to the 6th century AD, while the second Phase extends up to the 12th century AD.

→ Sight - Seeing Highlights :

→ The main attraction for tourists is the magnificent Durgam temple. A pillared corridor runs around the temple, enclosing the inner Sanctum.

→ Aihole is called the cradle of Hindu rock architecture. It was a centre for arts and culture. This wealth of monuments was crucial to the gods documenting the arts and crafting skills in all their ancient splendour. The soft Deccan sandstone rock faces provided the architecture of architects an excellent rock faces provided. The architects an excellent canvas to different styles of rock-cut carvings. The temple here are roughly divided into 22 groups.

→ Apart from the main Durga temple, there is one guin Meguti temple. The Meguti temple has the distinction of being the only temple in Alhole, which can clearly be traced back to 634 AD. Perched above a small hill, this temple, though incomplete, represents the early development of the Draavidian style of architecture.

* Specialities of temple:

→ Alhole was an early medieval Era meeting place and a cradle for Experimentation of Hindu arts, Particularly temple architecture. The regional chauluns and architects of Alhole region created, prototypes of 12 types of free-standing temples and 6 types of rock-cut shrines to express in stone the theology of Hinduism.



→ The Hindu temples at Aihole reflect a "mixing and fragmentation of styles", one that became a creative cradle for new experiments in construction and architecture yielding their local variants, states George Michell. These ideas ultimately influenced the became a part of both the northern and southern styles of Hindu art. There was also a possible reason to early wood based temples whose natural decay led to innovation with stone, where the early stone temples preserved the heritage, the form and the function of their timber ancestors. The early temples at Aihole may also be a window into the more ancient Indian society, where temples were built around and integrated into the "sunbathing village meeting hall" as the mundapa.

→ The Jain temple of Aihole are significant in helping decipher the spread, influence, and interaction of Jainism and Hinduism tradition in the Deccan region. According to Lisa Owen, the comparison of the artwork in Aihole-Budami Jain monuments and other sites such as the Ellora Caves, particularly the attendants, deities and demons provides a means to decipher the development of Jain mythology and the significance of the shared iconography.

3) Aihole and Pattadakal Temple

Pattadakal Temple

* Introduction:-

→ Pattadakal, also called Raktapura, is a complex of 4th and 8th century CE Hindu and Jain temples in northern Karnataka, India. Located on the west bank of the Malaranahalli river in Bagalkot district, this UNESCO World heritage site is 23 km from Bidari and about 9.4 km from Aihole, both of which are historically significant centres of Chalukya monuments. The monument is a protected site under Indian law and is managed by the Archaeological Survey of India (ASI).

→ UNESCO has described Pattadakal as "a harmonious blend of architectural forms from north and southern India" and an illustration of "elegance" at its height. The Hindu temples are generally dedicated to Shiva, but elements of Vaishnavism and Shaktism theology and legends are also featured. The friezes in the Hindu temple display various Vedic and Puranic concepts, depicted stories from the Ramayana, the Mahabharata, the Bhagavata Purana, as well as elements of other Hindu texts, such as the Panchatantra and the Kirtanayuniya.

The Jain temple is only dedicated to a single Jina. The most sophisticated temples, with complex friezes and a fusion of Northern and Southern styles, are found in the Purumathu and Vijayapuram on Vijayapuram temples. The Vijayapuram temple is an active house of Hindu worship.

→ The Mullaprabhu River, a tributary of the Krishna River cutting across the valley of Mountains surrounded the Plains has great importance and place in the history of south India. The origin of this river is from Kanakumbi, Belagavi district, in the western ghats region flows towards the eastern side. Just one km before reaching Pattadakal it starts flowing from Kanakumbi, Belagavi district in the western ghats from south to north. As per the Hindu tradition a river that flows in the north direction is also called Uttaravahini Ganga.

* History of the temple.

→ Pattadakal was considered a holy place, being where the Mullaprabhu river started now flows towards the Himalayas and the Kailash mountain. As its name implies, it was used during the Chalukya dynasty for consecration ceremonies, such as that of Vijayaditya in the 9th century CE. Other names this place was known by were

following way.

→ Meaning of ordinary words:-

Kishyavalu	→ Valley of red soil
Raktapura	→ city of red
(Pattadakal) Kishyavalu	→ red soil valley for coronation.

→ The site, states Archaeological Survey of India (ASI), is mentioned in texts by Schriyaya and is referred to by Ptolemy as 'Petrizet' in his Geography.

→ The early exiles of the Chalukya during the 5th and 6th Century were Vaishnavites and offered prayers to Lord Vishnu, and then converted themselves into Shivites. Hence the temple in and around this compound are dedicated to Lord Shiva. The rule of Govinda IV during the 5th century brought about a period of political stability, during which Aihole became a locus of scholarship. The experimentations in architecture extended into Budumi over course of the next two centuries. This culture of learning encompassed Pattadakal in the 7th Century which became a nexus where ideas from northern and southern India fused. It was during this latter period that the Chalukya Empire constructed many of temples in Aihole - Budumi - Pattadakal region.

Pattadakal
Temple



After the fall of the Chalukya Empire, the region was annexed by the **Rashtrakuta** kingdom who would rule over the region into the 10th century. In the 11th century, and into the 12th century, the region came under the rule of the **Late Chalukya** an offshoot of the **Early Chalukya** Empire. Although the area was not a capital region, near in proximity to one, numerous texts and the architectural style indicate that, from the 9th to 12th centuries, new Hindu, Jain and **Buddhist** temples and monasteries continued to be built in the Pattadakal region. Historian George Michell attributes this to the presence of a substantial population and its burgeoning wealth. In the advent of the 14th century, Pattadakal, the Malavabhatta valley, as well as much of the Deccan region, was subject to raids and plunder by the **Delhi Sultanate** armies that devastated the

region. This period ended with the rise of the Vijayanagara Empire. In the late 17th century, The Mughal Empire, under Aurangzeb, gained control of Pattadakal from the Sultanate. After the collapse of the Mughal Empire, Pattadakal came under the control of the Maraatha Empire. It later changed hands, yet again, when the Tipu Sultan wrested control of it in late 18th century but would lose it when the British defeated Tipu Sultan and annexed the region.

According to T. Richard Blanton, The history of temple arts in Northern India is unclear as the region was repeatedly sacked by invaders from Central Asia, particularly during the Muslim incursions from the 12th century onward. The subsequent "wars have greatly reduced the quantity of surviving examples." The Pattadakal monuments completed in 8th and 9th century are among the earliest surviving examples of these heavily religious art and ideas.

* Prehistoric monuments

→ Based on some recent finding by Archaeologist and art-historian Prof. B. B. Kishore, Published works for National Institute of Advanced Studies, India, the early Chalukyan artisans were not the first to build monuments in the Malaprabha

Valley. At Buchinugaddu, just a couple of km west of Puttudukul, along the road leading to Budumi, is a rough-looking monument believed to date back to the Iron Age. This monument, called a dolmen, belongs to a class of structures called Megaliths, which were erected all over Southern India mostly during the Iron Age and the succeeding Early Historic Period.

* Main Deity of the temple.

→ UNESCO has described Puttudukul as "a harmonious blend of architectural forms from Northern and Southern India," and an illustration of 'Ecclectic' at its height. The Hindu temples generally dedicated to Lord Shiva, but elements of Vaishnavism and shaktism theology and legends are also featured.



Dedicated to Lord Shiva, all the temples face East. From motifs and sculptures of Lord Shiva to other deities of the Hindu Pantheon, the temples are adorned with exquisite carvings. Along with nine Shiva temples, there is a shrine dedicated to Parasvanathu, the 23rd Jain Tirthankar.

Religion

Affiliation	→	Hinduism
District	→	Bagal Kot
Deity	→	Lord Shiva
Governing body	→	Archaeological Survey of India (ASI)
Synonym	→	Raktprasad

* Location of temple:

The Pattadakal monuments are located in the Indian state of Karnataka, about 765 km Southeast of Belgium, 265 km, northest from Goa, 14 miles from Badami, via Karnataka state highway SH 24, and about 6 miles from Aihole, set midst sandstone mountains and Malavalliha river Valley.

JANTA In total, there are over 150 Hindu Jain

and Buddhist monuments and archaeological discoveries, dating from 4th to 20th Century CE. In addition to Pre-historic dolmens and cave paintings that are preserved at the Pattadakal-Budumi - Aihole site.

→ Nearby airports to Pattadakal.

1) Sambhar Belgum Airport, a 3-hour drive to the west, which operates daily flights to Mumbai, Bangalore and Chennai.

2) Hubballi airport is also a 3-hour drive from Pattadakal. Hubballi airport is well connected to Bangalore, Mumbai, Chennai, Kochi, Delhi.

→ Access to the site by train is also possible via an Indian Railways service that stops at Budumi on the Hubballi - Solapur line.

Location

Location → Bagulkat district,
Karnataka, India.

Coordinates → $15^{\circ}57'05''N$

UNESCO World Heritage site

Type → Cultural

Designated → 1987 (23th session)

Region → Asia-Pacific

* Temple Architecture of Pattadakal - a Journey through History:

→ Among the ten exquisite temples of Pattadakal, nine are Hindu Temples, dedicated to Lord Shiva and one is a Jain temple. Five temples are constructed in Davulidra style, four others in Nagawan style and one temple has a fusion of both the styles of architecture. The carvings, sculpture and overall architectural brilliance of these temples attract thousands of tourists throughout the year. Here, we present a brief description of the individual

In Pattadakul different types of Temples
Name are as follows:-

[MAP]



Pattadakul temples:- Virupaksha temple, Mallikarjuna temple, Kashi Vishweswara temple, Sangameshwara temple, Chundreshwara temple, Parvathu temple, Kudesiddheswara temple, Jambulingeswara temple, Jain temple, Galingnathu temple.

* Specialties of Pattadakul:-

⇒ Reason for famous the Pattadakal Temple:

→ Pattadakal ("stone of conversion") was considered a holy place, being where the Malabartha river turned Southwards towards the Himalayas and the Kailash Mountain (Utteravahini). As its name implies, it was used during the Chalukya dynasty for Conversion Ceremonies, such as that of Vinayaditya in the 7th century CE.



⇒ Dance Festival in Pattadakal temples

→ The event promotes diverse traditional Indian dance and music genres in order to preserve the country's cultural legacy. The performances take place with the temples as the backdrop, creating a beautiful view for the audience. This event serves as a testament to the ancient bond between people and the earth.

GOVERNMENT COMMERCE COLLEGE, VADALI

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HEMCHANDRACHARYA NORTH GUJARAT
UNIVERSITY, PATAN

PROJECT WORK

ACADEMIC YEAR : 2022-2023

Full Name of Student: Muskan Rameshbhai Soni
Semester: 01 Roll No. 34 Subject: Indian Knowledge System
Name of Project: South Indian Project.

CONTENTS

Sr No.	Project Topics	Date of Submission	Marks Obtained	Remarks/ Signature
1)	Tirumala Venkateshwara Temple	30.03.22	}	<u>slain</u>
2)	Senguneshwara Temple, Pattadakal.			
3)	Brihadeshwara Temple, Thanjavur.			

Certificate

This is to certify that Mr/Ms. Muskan Rameshbhai Soni has satisfactorily completed the Project Work/Assignment prescribed by the Bef. Shri. K. K. K. in the Academic Year : 2022-2023

S. Baria

Verified By

Guide-1 Signature



Guide-2 Signature

Guide-3 Signature

1. Tummalā Venkateshwara

* History Temple

The Sri Venkateswara Swami Temple is a Hindu temple situated in the hill town of Tummalā at Tirumali in Tirumali district of Andhra Pradesh, India. The Temple is dedicated to Venkateshwara, a form of Vishnu who is believed to have appeared on the earth to save mankind from trials and tribulations of Kali yuga. Hence the place has also got the name Kalayuga Vaikuntha and the deity here is referred to as Kalayuga pratyaksha Darshan. The temple is also known by other names like Tummalā Temple, Tirumali Temple and Tirumali Balaji Temple. Venkateswara is known by many other names; Balaji, Chandra, and Shrivasa. The temple is run by Tirumali Tirupati Devasthanams (TTD), which is under control of Andhra Pradesh Government. The Head of TTD is appointed by Andhra Pradesh Government.

- Main Deity of Temple

Venkateswara, an avatar of Vishnu is the presiding deity of the Tirumala Temple.

- Location of Temple

Tirumala is a city in the Indian state of Andhra Pradesh. It is the administrative headquarters of the Tirumala district. The city is home to the important Hindu shrine of Tirumala Venkateswara Temple and other historical temple. It is located at a distance of 153 km from Chennai, 250 km from Bangalore, 406 km from Amaravati. It is

one of the eight swamy swamika kshetras dedicated to Vishnu.

Tirumala is a municipal corporation and the headquarters of Tirumala mandal, and Tirumala Revenue division.

It is the 7th most urban agglomerated city in the state, with a population of 459,265 in 2001 and around 1,004,225 in 2011. As of 2011 census it had a population of 287,035 making it the 3rd most populous city in Andhra Pradesh. It is the second biggest city in Rayalaseema after Kurnool. For the year 2012-2013 India Ministry of Tourism named Tirumala as the Best Heritage city.



* Specialities of Temple

The temple bears as many as 640 inscriptions in Kannada, Sanskrit, Tamil, Telugu languages. There is a unique collection of about 3000 copper plates on which the Telugu Santisahas of Tallapaka Annamacharya and his descendants are inscribed.

The temple is dedicated to Lord Venkateswara, an incarnation of Vishnu, who is believed to have appeared here to save mankind from the trials and tribulations of Kaliyuga.

The temple is one of the pancha Kshetram where Nara Lakshmi was born as Bhargavi - the daughter of Naraishi Bhargava.

* Temple structure

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The temple of Lord Venkateswara was built by Thondaiman King and repaired periodically by Cholas, Pandyas and Vijayanagers. The temple is constructed in South Indian architecture and is believed to be constructed over a period of time starting from 300 CE. The temple is called Arunde Nilayam. The temple follows Nitharasa Agama tradition of worship. The temple is one of the eight in Brahma Ganga Swayambhu Kshetras is listed as the 7th Divya Desam.

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The temple premises have two modern Queen's complex building to manage the pilgrim crowd, Tirigonda Venkateswara Annaprasadam complex for free meals to pilgrims, hair tonure building and a number of pilgrims lodging sites.

It is one of the richest temple in the world in terms of donation received.

and with.

Tirumala hills are part of Seshachalam hills range. The hills are 855 meters (2799 ft) above sea level and comprise seven peaks, peals representing the seventh peak - Venkateswara, on the southern bank of the swarna pushkarini, a holy water tank. Hence the temple is also referred to as "Temple of Seven Hills." Tirumala covers an area of about 10.33 sq mi [26.75 km²].

There are several legends associated with the manifestation of the deity in Tirumala. According to one legend, the temple has a muni of Venkateswara, it is believed which shall remain here for the entire duration of the present "Kali yuga."

2. Sangameshwara Temple, pattadakal.

* History:

Sangameshwara Temple situated between Kalganatha and Virupaksha temple inside the temple complex is the oldest temple in pattadakal. It was commissioned by Chalukyan ruler Vijayaditya in the year 720 AD, but it seems the construction was never completed. Dedicated to Lord Shiva, this temple is similar to Virupaksha Temple in style but a smaller size.

The temple has two entrances on north and south. The large Naganandapa with 20 pillars is partially ruined and there are two sub shrines for Mahishasura Mardini & Ganesh. There is a ruined Nandi andapa in front of the temple. The Samudra has a circular path for pradakshina.

There are few good sculptures on the outer wall like those of Uganasarashika & Nataraja.

The Vijayeshwara temple, commonly known as the Sangameshwara, is the temple in Southern style. It was commissioned by Vijayaditya who ruled between 690 and 730 AD, but it was left unfinished at his death. It comprises a square Sanctuary with an antechamber and a large pillared hall. The outer wall are decorated with sculptured panels and perforated stone windows with geometric design.

* main deity of temple

The main deity of the temple is Lord Shiva also known as Vijayeshwara.

Shiva linga got the
name Vijayalingula after
the Chalukya king Vijayaditya.

* Location of temple.

The Sangameswara temple is a Hindu temple in the Nandyal district, Andhra Pradesh, India. It is located near Murach Mechumuri at the confluence of the Krishna and Bhavanadi rivers, in the foreshore of the Sanisailam Reservoir, where it is submerged for part of the time, surfacing when the water level recedes to a sufficient degree. It was first submerged after the Sanisailam Dam was completed in 1957, and first surfaced in 2003.

The temple's wooden lingam, Sangameswarin, is believed to have been installed by

Dharmaraja, the eldest of the pandavas, after their visit to Srivastana Mallikarjuna temple. The temple is considered a place of religious sanctity due to being built at the confluence of seven rivers and remains visible for two months.



Sangameshwara Temple was built in 1450 AD in the place by a ruler from the Chalukya family named Pulakesi II.

+ There is a relief of large Nagaraja on the ceiling as seen in the other Chalukya temples.

The four corners of the temples have cubicle carvings. The human figures appear differently from each side as a child youth and elder person.



The temple's wooden lingam Sanganesh woran is believed to have been installed by Dharmaraja, the eldest of the pandavas, after their visit to Saisatam Mallikarjuna temple.

• Specialities of temple

The temple's wooden lingam, Sanganeshwaram is believed to have been installed by Shannaraja, the eldest of the pandavas, after their visit to Guisailam Mallikarjuna temple.

The temple is considered a place of religious sanctity due to being built at the confluence of Gomti river and Karnaik river for two months.

A shiva linga can be found inside the sanctum. A vestibule in front of the sanctum is flanked on each side by smaller shrines. The carvings of Ganesha and Shiva that were once found in these shrines have since vanished.

Many devakasthan on the temple walls are carved with images of Vishnu and Shiva, some of which are in various stages of completion.

* There is a relief of large Nagas on the ceiling, as seen in the other Chalukya temples.

* The outer side front walls have carvings of Ardhanarishvara and Varanasi. These are the images of Varanasi and on the doorway.

* Temple structure

- Although it is not the largest of the Pattadakal temples, it is of imposing proportions. The temple is square in shape with an east-facing sanctum. The sanctum is surrounded by a covered pradakshina patha which is illuminated by three carved windows.

- A seated Nandi can be found to the left of the hall. past the vestibule is a mandapa with sixteen massive pillars set in group of four, which may have been added after the temple was finished.

- The temple is built on a raised rounded base with decorative pilasters of mythical elephants yali, and nakhara. Above the kapotis who appear to be struggling to support the temple structure.
- The parapet features kirtimukha, including Karmakutas and sakti that flow with the design below them and are decorated with kudice.
- A shiva linga can be found inside the Santhana. A Vettinule in front of the Santhana is flanked on each side by smaller shrines. The carvings of crouching and durga that were once found in these shrines since vanished.
- A dancing Nataraja, Ardhanarishvara, shiva with (Bhishag), shiva wearing the deer skin Andhakam and the yogi Lakulisha are all depicted in shiva iconography.

- The carvings at the temple depict shivism, vaishnavism and shaktism themes.

- Vaishnavia iconography includes Vishnu avatars such as Vasava lifting the goddess Earth.

- In 1909 and 1911, excavations into the foundation of its ruined hall revealed the archaeologically significant discovery of a built temple structure beneath the hall. This discovery led the theory sangamoharam was built on top of an older temple, possibly dating from the third century CE.

3. Brihadeshwara Temple, Thanjavur

Brihadeshwara temple (Peruvudaiyar Kovil) is a Hindu temple dedicated to Shiva that is located in Thanjavur, in the Indian state of Tamil Nadu. It is the largest Hindu temple in the world. It is also referred to as Periya Kovil, Rajarajesvara Temple and Rajarajeswararam, among other names. Located in the Chola region of India, it is one of the largest temples in the country and a fine example of Dravidian architecture from the Chola period.

Brihadeshwara Temple, erected between 1003 and 1010 by Chola monarch Rajaraja I is the best example of his South Indian architecture from the fifth through the ninth centuries, a spectrum of Hindu temple styles continued to emerge under the control of the Cholas, as indicated by the temples at Aihole, Badami, and Pattadakal, and later under the rule of the

pillars, as evidenced by the temple at Mamallapuram and other sites. Between 800 and 1200 CE the Cholas rose to prominence as the ruling dynasty. The beginning of the new Chola style, according to George Michels, was signified by this event.

The temple is situated behind fortified walls that were most likely constructed in the 16th century. The Virasana stands 216 feet tall and is the tallest structure in the world. Approximately 80 tonnes are weighed of the temple carved from a single block of rock.

Main deity of Temple

The main deity of Virasana Temple is Lord Shiva, who is worshipped in the form of Lord Virasananasa. The temple is dedicated to Lord Shiva and is renowned as one of the largest and most

significant chola temples in
India

* Location of temple

Ruikadishwara Temple called Rajarajeshwar
am by its builder and known locally as
Thangai periya Kovil and perumudaiyar Kovil.
is a shivite Hindu temple built in a
chola architectural style located on the
southern bank of the Cauvery river in
Thanjavur, Tamil Nadu India. It is one of
the largest Hindu temple and an exemplar
of Tamil architecture. It is also called
Dakshina Mena. Built by chola emperor
Rajaraja between 1002 and 1010 CE, temple
is a part of the UNESCO world
Heritage site known as a part Great
Living chola Temples.

The original manuscripts of the
10th century temple were built around
a moat. It included gopura the
main temple its massive
tower, inscriptions, frescoes
and sculptures predominantly.

related to Shaivism, but also
of Vaishnavism and Shaktism. The
temple was damaged in its history and
some extension is now missing. Additional
mandapam and monuments were added
in the centuries that followed.

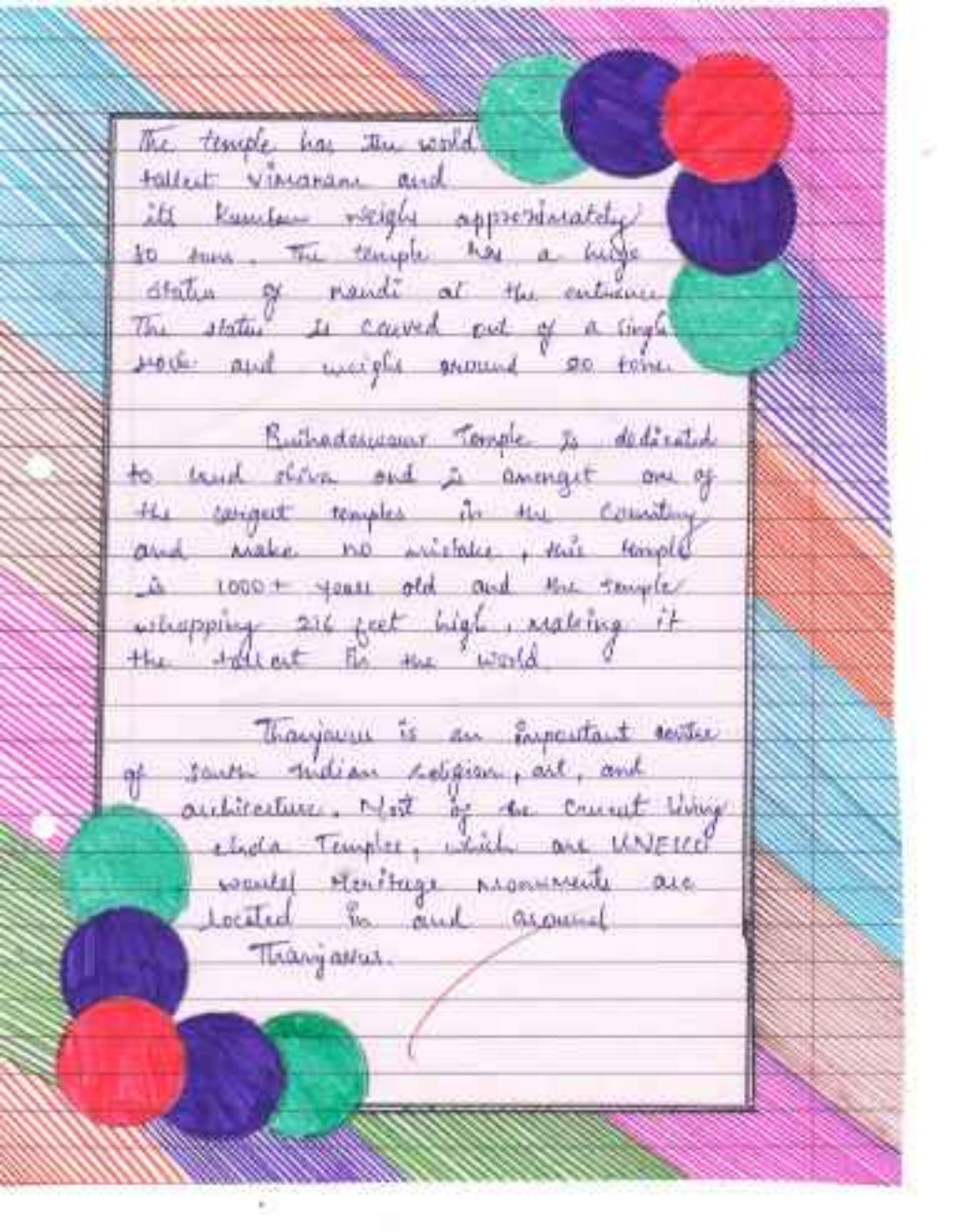


The temple stands amidst fortified walls
that were probably added in the 16th
century. The Vimanam is 216 high and
is the tallest in the world. The Kum-
bham of the temple is carved out
of a single rock and weight
around 80 tons. The temple is one
of the most visited tourist
attractions in Tamil
nadu.

It is said that after seeing pallava Rameswara Temple in Kanchipuram Emperor Rajaraja Cholan had the dream of establishing such a huge temple for Lord Shiva. Bhairav Temple is first among all buildings which were made of granite fully and it finished within five years from 1004 AD to 1009 AD.



* Specialities of temple



The temple has the world's tallest vimanam and its kumbam weighs approximately 30 tons. The temple has a huge statue of mandi at the entrance. The statue is carved out of a single rock and weighs around 20 tons.

Rameswaram Temple is dedicated to Lord Shiva and is amongst one of the largest temples in the country and make no mistake, this temple is 1000+ years old and the temple whopping 216 feet high, making it the tallest in the world.

Thanjavur is an important centre of South Indian religion, art, and architecture. Most of the current living Hindu Temples, which are UNESCO World Heritage monuments are located in and around Thanjavur.



Baihadewara Temple is one of the few temple that have Asta-dikpalakas idols. Chola figures adorn the wall of the temple and these depict Shiva in different poses. Baihadewara temple is the first complete granite temple in the world.

Baihadewara temple, which is dedicated to Shiva, was built by Raja Raja Chola. The construction was completed in 1010 which it means that the temple. The structure is a proud wealth artistic superior power of the Chola Kingdom. According to the inscription present in the temple. Rajaraja means Raja, Raja Engineer and architect of the famous temple.



So, here we bring to you the amazing facts about Baihadewara Temple that will want you to visit here for sure. Better known as the Big Temple.

On the temple which doesn't cast any shadow. Also famous as "The temple with several secret passages", there are several secret interesting facts about Buihaderbhawa Temple. Let us take you through a quick virtual tour of the temple.

* Temple structure

Buihaderbhawa temple is a Shiva. However just like the other major big temple of South India like Rameshwaram Temple, Meenakshi Amman Temple and several other temple that visited in Madurai it has sholnes of many other gods and goddesses. These include the Shiner of Nandi, parvati, Kartikaya, Ganesh, Subhupati, Dakshinamurti, Chandrabava Varahi Thiyagarajar of Thiruvarur. The great living Shiva temples" And also one of the most visited ancient temple of India.

The temple was built damaged restored several times. Several important



dynasties including the Cholas, Alaiyars and Nayakas have contributed to the architecture of the Rithadishwara Temple of Tanjavur. Having done a small virtual tour of the Rithadishwara Temple Tanjavur, admired its architecture, let's now dive into the intriguing facts about this temple.

An interesting legend of Rithadishwara Temple that is associated with the shadow of the temple was ever going to fall down. The reply from the master astronomer was "Even its shadow will not fall Raju".

Yet another of the most interesting facts of Rithadishwara Temple, this temple is more than 1000 years old, and still standing strong. The Rithadishwara Temple withstood test of time through centuries without any damage, once again the credit goes to its genuine architecture which helps absorb friction of the ground & even minor earthquakes.



P.S. Kulkarni

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student of **B.Com. Semester-1** actively participated in **Project Work**

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"South Indian Temples"

on the Subject : **Indian Knowledge System (IKS)** under the guidance of

Prof. Shaileshkumar S. Baria

Prof. Shailesh S. Baria

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