



CHANDRAMOULISVARA TEMPLE AT YATAVAKILI IN CHITTOOR DISTRICT

E. NAGARAJAN

Lecturer in History, Government Degree College, Puttur

ABSTRACT

Yatavakili is a small village, five miles north-east of Punganur, the head-quarters of a Taluk of that name in Chittoor district. The place can be reached by a good motarable road from Punganur. The Chandramoulisvara temple, otherwise known as Lord Irungisvara Udaia Mahadevar temple is an important in this village. This temple is the important archeological monuments. In this study we discuss about architectural plan of Lord Chandramoulisvara temple Key plan to the lord Chandramoulisvara temple are Adhistana; Sanctum, Ardhamandapa; Mahamandapa

KEYWORDS : Yatavakili, Lord Chandramoulisvara temple, key plan

INTRODUCTION

Yatavakili is a small village, five miles north-east of Punganur, the head-quarters of a Taluk of that name in Chittoor district. The place can be reached by a good motarable road from Punganur. The Chandramoulisvara temple, otherwise known as Lord Irungisvara Udaia Mahadevar temple is an important in this village.

Inscriptions found on the walls of the Chandramoulisvara temple and in the village supply the following information.

An inscription in the 22nd regnal year of Chola king Parakesarivarman alias Udayar Sri Rajendra Choladeva found on the base of the Chandramoulisvara temple, mentions a gift of land to the temple of Irungisvara Udaia Mahadeva built by vellala at Ettarykkal in Pulinadu, a sub-division of Perumbanappadi in Jayamkonda Chola mandalam. The name Vellala referred in this inscription is no other than that of Kumbhagamundan. This Kumbhagamundan was a chief under the Vaidumbas, obviously set up the deity in the name of his local overlord Vaidumba Irunga II, who has the contemporary of Rajendra I, and constructed a temple.

Another inscription dated in 29th regnal year of the Chola king Rajaraja Choladeva found on a wall of the Chandramoulisvara temple, mentions that the temple is called Irugisvara Udaianayanar at Ettar-vakkal in Vadupulinadu, a sub-division of Pernbanappadi in Jaynkonda Chola mandalam and refers to the renovation of this temple out of the funds collected from the public (podu) by Selvaganga, descendant of Kumbha-pamundan who formerly constructed this temple.

An inscription dated "Jaya" of the Vijayanagara king Kampana Udayar is found on a slab set-up in the court-yard of the Chennakesavaswami temple.

DATE OF THE TEMPLE :

From the inscriptions cited above it is evident that the temple was in existence long before the reign of Parakesarivarman alias Udayar Sri Rajendra Choladeva (1067 1070 A.D.). So the date of the Chandramoulisvara temple may be ascribed to the second half of the Tenth Century A.D.

DESCRIPTION OF THE TEMPLE :

The temple faces the east and consists of sanctum, ardha-mandapa and a broad maha-mandapa. All these component parts of the temple are built on a common adhishtana. To the east of mahamandapa there are balipitha and a dhvajastambha. To the east of mahamandapa there is a Nandi in the pillared verandah. To the south of the temple courtyard there is a vedi containing the stone images of Nagadavatas.

The Adhistana :

The adhishtana comprises of the upana partly buried in the ground, patta, tripatta, griva and an alingapattika which is plain.

The Sanctum :

The sanctum is a square structure measuring 9 feet each side. Each of the walls of the sanctum is decorated with pilasters which contain all the typical parts of the early Chola pillars; viz., shaft, malasthana which is decorated with floral designs, padmabanda, kalasa, the necking tadi, kumbha, phalaka, virakantha and potika. The outer surface of the walls is plain with no devakoshtas to house the images. Above the wall is the simple kapotha followed by a valabhi, which is decorated with hamsa frieze and bhutaganas showing different poses. The kapotha is adorned with simhalalata gables. Above the kapotha a vyalavari runs all around. Over the roof-cornice there are four couchant Nandis at the four corners. Then there is the griva of the vimana which contains devakoshtas on all sides housing deity sculptures, kumara on the eastern side, on the west seated Vishnu, Dakshinamurti on the southern side and on the north seated Brahma. Then there is the four sided Nagara sikhara and on the top portion of the sikhara there is full blown lotus with a stupid or kalasa. The sanctum is built of granite and no bricks were employed for its construction. The sanctum houses the Linga and there is a gargoy in the north wall of the sanctum.

Ardhamandapa :

The ardha mandapa is a square structure, each wall of the ardhamandapa measures 3 feet and 6 inches in length. Above the wall portion and below the kapotha there is a frieze containing dwarf motifs in various poses. In the interior of ardhamandapa there is a big brass head of Siva which was presented by the grand-father of the present priest of the temple. The doorway of the ardhamandapa is guarded by dwarapalakas on either side. They stand in vyatyastapada pose.

Mahamandapa :

The mahamandapa is a square structure measuring fifteen feet each side with an only entrance in the east. Each wall of this mahamandapa is adorned with pilasters of the early Chola style. The pilasters have square shaft, malasthana which is decorated with floral designs. Above the malasthana there is a padmabanda, kalasa, the necking tadi, kumbha, phalaka, virakantha and potika. There is a simple cornice above the wall portion which is decorated with simhalalata gables. In the interior, there are four pillars. At one corner in the mahamandapa there is the idol of Parvati. Inside the mahamandapa and outside the ardhamandapa there are two Nandis facing the Linga and mandapa has a flat top.

Sculptures :

The griva of the vimana of the sanctum contains the following figures in the deva koshtas are found Kumara, Dakshinamurthi, Brahma, Vishnu, Surya, Kumara, Asina Ganapati, Parvati, Surya, Brahmani, Dwarapalakas at the entrance of the ardhamandapa, Saptamatrikas, Brahmi, Mahesvari, Kaumari, Vaishnavi, Varahi, Indrani, Chamunda, Kalabhairavi.

Fairs and Festivals :

The priest of the Chandramoulisvara temple is a Brahmin. The priest

hood is a hereditary one. Daily worship is being offered in the temple. Mahasivaratri is the only festival celebrated once on a year. Local people congregate on that day to celebrate the festival. The income from the temple land is spent for the arrangements of Mahasivaratri and for the daily worship.