

PROJECT ON
MAGNETIC EQUATOR – LORD SHIVA

SUBMITTED BY

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SB19BHA010

FINAL YEAR B.A BHARATHANATYAM

ST. TERESA'S COLLAGE

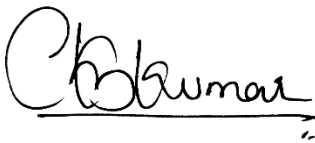
DEPARTMENT OF BHARATHANATYAM



AFFILIATED TO M.G UNIVERSITY 2019-2022

CERTIFICATE

Certified that this is a confide record of final year project on **“Magnetic equator – lord Shiva”**. Submitted by Akshatha. K (SB19BHA010) and submitted in partial fulfillment of requirement of award of B.A Bharathanatyam this collage.



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MAGNETIC EQUATOR – LORD SHIVA

INTRODUCTION

Our ancient Tamil Scholar Thirumoolar has proved this Five thousand years ago . His treatise Thirumandiram is a wonderful scientific guide for the whole world . To understand his studies , it may need a 100 years for us .

Thillai Nataraja Temple also referred as the Chidambaram Nataraja temple, is a Hindu Temple dedicated to Lord Nataraja is one of the form of Lord Shiva as the lord of dance and his consort Parvati as Shivakama Sundari. This temple is located in Chidambaram. Tamil Nadu, India.

This temple has ancient roots and a Shiva shrine existed at the site when the town was known as Thillai. Chidambaram, the name of the city and the temple literally means " atmosphere of wisdom " or "clothed in thought ", the temple architecture symbolizes the connection between the arts and spirituality, creative activity and the divine.

The temple wall carvings display all the 108 karanas from the Natya Shastra by Bharata Muni, and these postures form a foundation of Bharatanatyam, a classical Indian dance. The present temple was built in the 10th century when Chidambaram was the capital of the chola dynasty, making it one of the oldest surviving active temple complexes in South India. After its 10th century consecration by the Cholas who considered Nataraja as their family deity, the temple has been damaged, repaired, renovated and expanded through the 2nd millennium.

Most of the temple's surviving plan, architecture and structure is from the late 12th and early 13th centuries, with later additions in similar style. While Shiva as Nataraja is the primary deity of the temple, it reverentially presents major themes from Shaktism, Vaishnavism, and other traditions of Hinduism. Shiva himself is presented as the Nataraja performing the Ananda Tandava ("Dance of Delight") in the golden hall of the shrine Pon Ambalam. The temple is one of the five elemental lingas in the Shaivism pilgrimage tradition, and considered the subtlest of all Shiva temples (Kovil) in Hinduism. It is also a site for performance arts, including the annual Natyanjali dance festival on Maha Shivaratri.

HISTORY

The Nataraja temple has ancient roots, likely following the temple architecture tradition that is found all over South India from at least the 5th century . Textual evidence, such as those of the Sangam tradition, suggests a temple existed here along with Madurai in ancient times, but the town is not named Chidambaram in these pre-5th –century texts. The earliest mention of “dancing god of Chidambaram “as Shiva is found in 6th- and early- 7th- century texts by Appar and Sambadar. The Suta Sambita embedded inside Sri Kanada Puranam and variously dated between 7th and 10th century mentions the Chidambaram dance.

The surviving Nataraja temple has a structure that is traceable to the early Chola dynasty. Chidambaram Was the early capital of this dynasty, Shiva Nataraja was there family deity. The Chidambaram temple town remain important to the Cholas, albeit with increasing competition from other temple towns when Rajaraja Chola I moved the capital to Thanjavur, built a new city and the massive Brihadeeshwar Temple dedicated to shiva in the early 11th century, which is now a world heritage site.

Nataraja Shiva and his “dance of bliss “is an ancient Hindu art concept. It is found in various texts such as Tatva Nidhi which describes seven types of dance and their spiritual symbolism, Kashyapa Silpa which describes 18 dance forms with iconographic details and design instructions, as well as Bharata’s ancient treatise on performance arts Natya Shastra which describes 108 dance postures among other things.

Reliefs and sculptures of Nataraja have been found across the Indian subcontinent, some dating to the 6th century and earlier such as in Aihole and Badami cave temples.

The Chidambaram temple built on this heritage, yet creatively evolved the idea into forms not found elsewhere. The earliest historically verifiable Shiva temple at Chidambaram is traceable in inscriptions that date to the rule of Aditya Chola I in the early 10th century, and far more during the rule of the 10th century Chola king Parantaka I.

The copper plate inscriptions of Parantaka I describe him as the “bee at the lotus feet of Shiva” who built the golden house for Shiva. With Chit - sabha, Hema - sabha, Hiranya - sabha and Kanaka - sabha. He is referred to as “Pon veinda Perumal”, which means “one who covered with gold” the Chit - sabha of Chidambaram.

Both Aditya I and his Chola successor Parantaka I were active supporters of arts and temple building. They converted many older brick and wooden temples into more lasting temples from cut stone as the building blocks in dozens of places across South India.

Raja Raja Chola I embarked on a mission to recover the hymns of the 63 Nayanmars after hearing short excerpts of the Tevaram in his court. He sought the help of Nambiyandar Nambi, who was a priest in a temple. It is believed that by divine intervention Nambi found the presence of scripts, in the form of cadijam leaves half eaten by white ants in a chamber inside the second precinct in Thillai Nataraja Temple, Chidambaram.

The brahmanas in the temple are supposed to have disagreed with the king by saying that the works were too divine, and that only by the arrival of the “Naalvar” (the four saints) – Appar, Sundarar, Tirugnanasambandar and Manikavasagar would they allow for the chambers to be opened. Rajaraja, however, created idols of them and prepared for them to be brought to the temple through a procession. But Rajaraja is said to have prevailed. Rajaraja thus became known as Tirumurai Kanda Cholan meaning one who saved the Tirumurai.

CHIDAMBARAM

The Nataraja Temple Chidambaram is also referred as Thillai Nataraja Temple. This temple is dedicated to Lord Shiva. It is in the southern state of Tamilnadu in India. The temple has a deep mythical connection. When the name of the town was Thillai, a Shiva shrine used to be there in the temple. Chidambaram is the name of the city where the temple is now situated literally meaning “clothed in thought “or “atmosphere of wisdom”.

The Nataraj temple has undergone damage, renovation and expansion throughout the 2nd millennium. Although Shiva is the main deity of the temple, it also represents major themes from Vaishnavism, Shaktism and others with all due reverence. The Chidambaram temple complex proudly boasts of being one of the oldest temple complexes in Southern India. The most unique characteristic of the Nataraj Temple is the bejewelled image of Nataraj.

The total area of the Chidambaram Nataraja Temple is stretched over an area of about 50 acres, and also the temple is located at the center of the city of Chidambaram. Additionally, the Chidambaram Nataraja Temple is one of the few temples dedicated to both Lord Shiva and Lord Vishnu. The principal deity of the Chidambaram Nataraja Temple is Lord Shiva, but a separate worship place for Lord Vishnu is also present in the temple. This temple is an example where you can witness both the devotees of Shaivism and Vaishnavism at the same place.

The temple’s architecture is a mixture of Malabar architecture and Vesara Architecture. Some parts of the temple, such as the Sanctum Sanctorum, involved Malabar architecture, while the main roof of this temple indicates the use of Vesara Architecture. Along with the idols of deities, five sabhas are also present in the Chidambaram Nataraja Temple. The five sabhas of the temple are as follows:

- Kanaka Sabha
- Deva Sabha
- Cit Sabha
- Raja Sabha
- Nritta Sabha

RITUALS

A unique feature of this temple is the bejeweled image of Lord Nataraja as the main deity. It depicts Lord Shiva as the master of Koothu – Bharata Natyam and is one of the few temples where Lord Shiva is represented by an anthropomorphic murthi rather than the classic, aniconic Lingam. At Chidambaram, the dancer dominates, not the linga as in other Shiva shrines. The Chitsabha houses a small spatik (crystal) linga (chandramoulisvara), believed to be a piece that fell from the crescent adorning Lord Shiva's head and installed by Adi Shankara.

Daily puja is offered to the spatik linga (six times) and also to a small emerald figure of Nataraja called Ratnasabhapati. The main sanctum also encloses Chidambara Rahasya – the divine chakra adorned with golden vilva leaves. This remains hidden and only during the pooja times (six times in a day). Rahasya Darshan will be offered to the devotees.

Rahasya emanates the vastness and formlessness of Akash, the divinity that is the highest form of supremacy (ether form of five elements). The temple is managed and administered hereditarily by the Chidambaram Dikshitar – a class of Vaideeka Brahmins whom, legends say, were brought here, from Mt. Kailas, by saint Patanjali, specifically for the performance of the daily rituals and maintenance of the Chidambaram temple.

The Deekshithars were supposed to be 3000 (2999 actually, with the Lord totaling 3000) and were called the Tillai Moovayaram. Today they number around 360. These Deekshithars follow the Vedic rituals, unlike the Sivachariyars or Adhisavars – who follow the agamic rituals for the worship of Lord Shiva. The rituals for the temple were collated from the Vedas and set by Patanjali, who is said to have inducted the Deekshithars into the worship of Lord Shiva as Nataraja.

In general, every married male member of the Deekshithar family gets a turn to perform the rituals at the temple and can serve as the chief priest for the day. Married Deekshithars are also entitled a share of the temple's revenue.

FESTIVALS

A whole year for men is said to be a single day for the gods. Just as six poojas are performed in a day at the sanctum sanctorum, six anointing ceremonies are performed for the principal deity – Nataraja in a year.

They are the Marghazhi Thiruvaadhiri (in December – January) indicating the first puja, the fourteenth day after the new moon (chaturdashi) of the month of Masi (February – March) indicating the second puja, the Chittirai Thiruvonam (in April – May), indicating the third puja or uchikalam, the Uthiram of Aani (June – July) also called the Aani Thirumanjanam indicating the evening or the fourth puja, the chaturdasi of the month of Puratasi (October – November) indicating the sixth puja or Arthajama. Of these the Marghazhi Thiruvaadhiri (in December – January) are the most important.

These are conducted as the key festivals with the main deity being brought outside the sanctum sanctorum in a procession that included a temple car procession followed by a long anointing ceremony. Several hundreds of thousands of people flock the temple to see the anointing ceremony and the ritualistic dance of Shiva when he is taken back to the sanctum sanctorum. Lord Shiva, in his incarnation of Nataraja, is believed to have born on full moon day in the constellation of Ardra, the sixth lunar mansion.

Lord Shiva is bathed only 6 times a year, and on the previous night Ardra, the bath rituals are performed on a grand scale. Pots full of milk, pomegranate juices, coconut water, ghee, oil, sandal paste, curds, holy ashes, and other liquids and solids, considered as sacred offering to the deity are used for the sacred ablution.

Several other festivals centered around Nataraja and Sivakami are celebrated here throughout the year - Maasi Makam being one of the more significant ones. Live dance performances have been introduced to the temple recently, in the form of annual dance festivals.

PANCHA BOOETHA STHALAM

Pancha Bootha Sthalam refers to five temples dedicated to Shiva, each representing a manifestation of the five prime elements of nature: earth, water, fire, air, and aether. Pancha indicates “five”, Bhootha means “elements”, and Sthala means “place”.

The temples are located in South India, four in Tamil Nadu and one in Andhra Pradesh. The five elements are believed to be enshrined in the five lingams of the temples, with each lingam named based on the element represented.

The presiding deities are revered in the 7th century Tamil Saiva canonical work, the Tevaram, written by Tamil Saint Poets known as the nayanars and classified as Paadal Petra Sthalam. The four temples in Tamil Nadu are maintained and administered by the Hindu Religious and Charitable Endowments Department of the Government of Tamil Nadu.

When we think about it, most of the traditions of worship involve the five elements of nature – Agni (fire), Vayu (air), Prithvi (earth), Akash (sky) and Jala (water). Our physical body, throbbing with life is also composed of these five elements.

In the world we live in, experiencing the human connection with nature is a luxury of sorts. Sometimes, taking a step back to celebrate nature can be a spiritual experience too. I feel this is the relevance of the Pancha Bootha Sthalas.

It mentioned about five ancient temples of Shiva each built for his manifestation as one of the five elements of nature. All these temples are geographically located within the Deccan Plateau – one in Andhra Pradesh and four in Tamil Nadu. Both natural and supernatural, there are phenomenon to experience beyond nature at these divine spots.

PANCHA BHOOTA

Pancha Bhootha or Pancha Maha – Bhoota five great elements, also five physical elements, is a group of five basic elements, which according to Hinduism, is the basis of all cosmic creation. These elements are: Prithvi or Bhudevi (Earth), Apas or Varuna or Jal (water), Agni (fire), Vayu (air), Akasha or Dyaus (space or atmosphere or ether).

These elements have different characteristics and these also account for different faculties of human experience. In Ayurveda and Indian philosophy, the human body is considered to be made of these five elements.

However, Carvaka did not accept Akash as basic element as it is not tangible and according to them, there are only four basic elements. Hinduism influenced Buddhism which accepts only four Mahabhutas, viewing Akash as a derived element. These five elements of Indian cosmological system are similar but not identical to five elements theory used in East Asia. The Pancha bhoota are the basic elements that make up any living organism on Earth or anywhere else in the Universe.

Below table gives a reference on what component of the human body is associated with these elements. Each of the five fingers in human beings is also associated with a particular element, so this means the energy associated with the appropriate element can be channelized through various hand mudras.

Bhoota (elements)	Human Body Component	Associated Finger	Associated consort	Characteristic principle	Sense organs
Akash \ Dyaus (space)	Astral body	Middle finger	Bhumi \ Prithvi	Sound	Ears
Vayu (air)	Air	Index finger	Lehari	Touch	Skin
Agni (fire)	Body Heat	Thumb	Swaha	Form – colour (Rupa)	Eyes
Jal \ Varuna (water)	Water (incl blood)	Little Finger	Varuni	Taste (rasa)	Tongue
Prithvi \ Bhumi (earth)	Flesh, bones & organs	Ring finger	Dyaus \ Akasha or Varaha \ Vishnu	Smell	Nose

THE FIVE TEMPLES

In Thiruvannamalai temple, shiva is said to have manifested himself in the form of a massive column of fire, whose crown and feet could not be found by the Hindu God of creation Brahma and Hindu god of preservation (or maintainer) Vishnu.

A celebration of this manifestation is seen even today in these age old traditions observed during the festivals of Shivarathri and Karthigai Deepam. The Agni lingam explains the mythics of life – duty, virtue, self – sacrifice and finally liberation by and through ascetic life at the end of Agni Kalpa.

The presiding deities are revered in the 7th century Tamil Saiva canonical work, the Tevaram, written by Tamil saint poets known as the nayanars and classified as Paadal Petra Sthalam. The four temples in Tamil Nadu are maintained and administered by the Hindu Religious and Charitable Endowments Department of the Government of Tamil Nadu.

category	Lingam	Temple	Location	Details
Earth	Bhumi Lingam	Ekambareswarar temple	Kanchipuram	Shiva is worshiped as Ekambareswarar or Ekambaranathar, and is represented by the lingam, with his idol referred to as Prithvi lingam. The temple complex covers 25 acres, and is one of the largest in India. It houses four gateway towers known as Gopurams. The

				<p>tallest is the southern tower, with 11 stories and a height of 58.5216 metres (192ft), making it one of the tallest temple towers in India. The temple complex houses many halls: the most notable is the thousand – pillared hall built during the Vijayanagar period. Legend has it that once Parvati, the consort of Shiva, wanted to expiate herself from sin by doing penance under the temple’s ancient Mango tree near Vegavathi river.</p>
water	Varuna lingam (Jambu lingam)	Jambukeshwarar temple, thiruvanaikaval	Thiruvanaikaval, near Trichy	<p>The sanctum of Jambukeshwara has an underground water stream and in spite of pumping water out, it is always filled with water. Once Parvat mocked Shiva’s penance for betterment of the world. Shiva wanted to condemn her act</p>

				<p>and directed her to go to the earth from Kailasam (Shiva's abode) to do penance. Parvathi in the form of Akilandeswari as per Shiva's wish found Jambu forest (Thiruvanaikoil) to conduct her penance. She made a lingam out of water of river Cauvery (also called as river Ponnai) under the Venn Naaval tree (the venn naaval tree on top of the saint Jambu) and commenced her worship. The lingam is known as Appu Lingam (waterlingam). As per Fergusson, the temple surpasses the Srirangam Ranganathaswamy temple in architectural terms, which were both constructed at the same time. There are five enclosures inside the temple. The massive outer wall covering the fifth precinct, known as</p>
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				<p>the Viibudi Prakara, stretches over a mile and is two feet thick and over 25 feet high. Legend maintains that the wall was built by Shiva working with the laborers. The fourth precinct contains a hall with 796 pillars and measures 2436 feet by 1493.</p>
Fire	Agni lingam (jyothi lingam)	Arunachaleswara temple	Thiruvannamalai	<p>Shiva is worshiped as Arunachaleswara or Annamalaiyar, and is represented by the lingam, with his idol referred to as Agni Lingam. The 9th century Saiva saint poet Manikkavasagar composed the Tiruvempaavai here. The temple complex covers 10 hectares, and is one of the largest in India. It houses four gateway towers known as gopurams. The tallest is the eastern tower, with 11 stories and a height of 66 metres (217 ft), making it one of</p>

				<p>the tallest temple towers in India built by Sevappa nayakkar (Nayakar dynasty). The temple complex houses many halls; the most notable is the thousand – pillared hall built during the Vijayanagar period. The Karthigai Deepam festival is celebrated during the day of the full moon between November and December, and a huge beacon is lit atop the hill. It can be seen from miles around, and symbolizes the Shiva lingam of fire joining the sky. The event is witnessed by three million pilgrims. On the day preceding each full moon, pilgrims circumnavigate the temple base and the Arunachala hills in a worship called Girivalam, a practice carried out by one million pilgrims yearly.</p>
Air	Vayu lingam	Srikalahasti	Kalahasthi, Andhra	Kalahasthi is one

		temple	Pradesh	of the most famous Shiva temples in South India, and is said to be the site where Kannappa was ready to offer both his eyes to flowing from the Siva linga before the siva stopped him and granted him moksha. The temple is also regarded as Rahu – Ketu Kshetra and Dakshina Kailasam. The inner temple was constructed around 5 th century and the outer temple was constructed in the 11 th century by the Rajendra Chola I, later Chola Kings and the Vijayanagara kings. Shiva in his aspect as vayu is worshiped as Kalahasteswara.
Aether	Aagaya lingam	Thillai Natarajar Temple	Chidambaram	Chidambaram, the name of the city and the temple literally means "atmosphere of wisdom" or "clothed in thought", the temple

				<p>architecture symbolizes the connection between the arts and spirituality, creative activity and the divine.[17] The temple wall carvings display all the 108 karanas from the Natya Shastra by Bharata Muni, and these postures form a foundation of Bharatanatyam, a classical Indian dance.[18] The present temple was built in the 10th century when Chidambaram was the capital of the Chola dynasty, making it one of the oldest surviving active temple complexes in South India. After its 10th-century consecration by the Cholas who considered Nataraja as their family deity,[19] Shiva himself is presented as the Nataraja performing the Ananda Tandava ("Dance of Delight") in the</p>
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				<p>golden hall of the shrine Pon Ambalam.[20] The temple is one of the five elemental lingas in the Shaivism pilgrimage tradition, and considered the subtlest of all Shiva temples (Kovil) in Hinduism.[21] It is also a site for performance arts, including the annual Natyanjali dance festival on Maha Shivaratri.[22]</p> <p>Notes</p>
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POONAMBALAM

Chidambaram also called ponnambalam (Golden hall), is the famous temple for Shiva devotees in Tamil Nadu. Before and at the end of recitation of hymns its name is referred as “thiruchchirrambalam” even today. This temple has been sung in a lot of thevaram and thiruvachakam hymns. Once the great serpent Adhi sesha felt that maha Vishnu was heavy that time. He asked maha Vishnu the reason. He told him that he remembered the dance that Lord did once in the presence of all dhevas. Due to the pleasure of reminiscence mahA Vishnu was heavy.

Inspired by this Adhi sesha wanted to see the dance of the Lord. He came to Chidambaram and worshipped the Lord as pathanychali. Vyaghra padar, a sage, was also worshipping the Lord to see His dance. vyaghra padar got as a boon the legs and eyes of the tiger to claim the trees and see in the dark, so that he can get flowers, fresh, untouched by even bees, before the dawn for the worship. They worshipped the Lord for a long time.

To fulfill their desire the Lord appeared on the thiruvadhirai and danced in the golden hall. Kali competed against the Lord, but lost. King Chimmavarman put golden roof over the ambalam (natarajar Sanctum) in fifth century.

The natarajar in the temple is called chitsabheshar. This place represents the thakarakasham - the sky inside us. In this temple Lord Shiva is worshipped in all the three forms, namely, arupa - which is called Chidambaram rahasyam, aruparupa - shiva lingam and rupa - nataraja. There is a Sanctum Sactorum for Vishnu next to nataraja, in the lying posture, and called govindha rajap perumal.

It has 28 pillars denoting the 28 “Ahamas” as well as the 28 methods to worship Lord Shiva, these 28 pillars support 64+64 Roof beams which denote the 64 Arts. The cross beams represent the blood vessels running across the Human body. It is placed slightly tilted towards the left. This represent It is placed slightly tilted towards the left. This represents ourHeart. To reach this, we need to climb 5 steps called “panchatshara padi” “Si, Va, Ya, Na, Ma” are the 5 Panchastra mantras. There are 4 pillars holding the Kanagasabha representing the 4 Vedas.

After 8 years of R&D, Western scientists have proved that at

1. This teAfter 8 years of R&D, Western scientists have proved that at Lord Nataraja's big toe is the Centre Point of World's Magnetic Equator.
2. Our ancient Tamil Scholar Thirumoolar has proved this Five thousand years ago!
3. His treatise Thirumandiram is a wonderful Scientific guide for the whole world.
4. To understand his studies, it may need a 100 years for us.
5. 1) This temple is located at the Center Point of world 's Magnetic Equator.
6. 2) Of the "Pancha bootha" i.e. 5 temples, Chidambaram denotes the Skies. Kalahasthi denotes Wind. Kanchi Ekambareswar denotes land. All these 3 temples are located in a straight line at 79 degrees 41 minutes Longitude. This can be verified using Google. An amazing fact & astronomical miracle!
7. 3) Chidambaram temple is based on the Human Body having 9 Entrances denoting 9 Entrances or Openings of the body.
8. 4) Temple roof is made of 21600 gold sheets which denotes the 21600 breaths taken by a human being every day ($15 \times 60 \times 24 = 21600$)
9. 5) These 21600 gold sheets are fixed on the Gopuram using 72000 gold nails which denote the total no. of Nadis (Nerves) in the human body. These transfer energy to certain body parts that are invisible.
10. 6) Thirumoolar states that man represents the shape of Shivalingam, which represents Chidambaram which represents Sadashivam which represents HIS dance!
11. 7) "Ponnambalam" is placed slightly tilted towards the left. This represents our Heart. To reach this, we need to climb 5 steps called "Panchatshara padi"
12. "Si, Va, Ya, Na, Ma" are the 5 Panchatshara mantras.
13. There are 4 pillars holding the Kanagasabha representing the 4 Vedas.
14. Ponnambalam has 28 pillars denoting the 28 "Ahamas"as well as the 28 methods to worship Lord Shiva. These 28 pillars support 64 +64 Roof Beams which denote the 64 Arts.The cross beams represent the Blood Vessels running across the Human body.
15. 9) 9 Kalasas on the Golden Roof represent the 9 types of Sakthi or Energies.
16. The 6 pillars at the Artha Mantapa represent the 6 types of Sashttras.
17. The 18 pillars in the adjacent Mantapa represents 18 Puranams.
18. 10) The dance of Lord Nataraja is described as Cosmic Dance by Western Scientists
19. Credit :- hindu_gurukul.