CHAPTER VI
Sevvai Sthala at Vaitheeswaran Koil
Seyyai, otherwise known as “Angāragan” occupies the third place among the Navagrahās. It is a “fire” grahā. Angāragan is seen with four hands holding Sōolam, Sakthi, Ayutham and Gaṭhai. He takes nine months to cross 30 degrees in a particular rāsi. The day associated with Angāragan is Tuesday or Seyyai. The day is otherwise known as a blind day. The sthala where Angāragan is adored is called as “Pul irrukkkku Velur”, because the place was worshipped by “Pul”, Sadāyu (a bird), “Irrukkku” (Rig Veda), “Veli” (Lord Murugā) and “Ur” (Sōoriyan). It is also called as Vaith效益waran Kōil. This place is well connected by road and rail. From Mayilāduthurai, it is located five kilometers in the west and from Sirkali, eight kilometers in south. On every Kārthigai star day, thousands of devotees visit the temple and perform archanās and abhishekās to the deity.

The presiding deify of the temple has been called “Sri. Vaithianāthar” and the Amman is known as “ThaiyalNāyaki”. There is a separate shrine for Angāragan. The holy shrine is the 16th Saivite Sthalā located out of the 63 Saivite Sthalās in the west of the river Cauvery. The Saivite Saints namely Thirugnasambandar, Thirunavukkarasar, Arunagirināthar, Padikkāsu Thambirān and Poet Kālamēka have sung holy hymns in praise of the sthala and the deities. Out of the holy tanks, “Siddhamirtha Thirham” is noted for its speciality. The celestial beings namely Sadāyu, Kāmadēnu and Seyyai have worshipped at this sthala and obtained the grace of the Lord.
The Sthala has the reputation of having three main deities namely Sri. Vaithianāthar, Amman Thaiyalnāyaki, and Murugan MuthuKumārasāmy. Moreover, the Sthala is noted for Angāragan or Seyyai, one of the Navagrahas. Another unique feature of the temple is that, the presiding deity will be offered the worship only after the performance of the Arthasāma pūjjas to Sri. Muthukumārasāmy. The temple is also noted for its flames (dipams). The temple is a Prārthanā Sthala and the devotees believe that all their wishes, desires and requests will be obtained by offering worship at this temple.

ARCHITECTURE:

The temple has been located amidst the madavalakās with an area of about 10.70 acres. Around the temple are four broad streets meant for the drawing of the temple car. Around the temple are highly elevated compound walls. There are open gates in the east, west and the south. But Rājagōpurās are present only in the east and west entrances. The temple is located facing to the west, hence, one can enter into the temple from the western gōpurā also. Up to the western gōpurā entrance, there are a variety shops. At the entrance of the temple, there is a short or flat gōpurā next to a large granite mandapā. The southern prahārā is present there where exists the shrine for the Lord Vināyakā. The devotees used to go around the Vinayākā’s shrine. At the southern prahārā, in the south is located a holy tank and after taking a holy bath in the tank, the devotees worship the
Karpaga Vināyakā shrine. Then, in the east, exists the shrine of Ārumugā.

In the eastern prahārā, exists the yāgasālā. Next to the yāgasālā is the seven tiered Rājagōpurā and next to it in the outer yard exists the temple’s Sthala Viṅkuṭṭha, the Vēmbu. In the same eastern prahārā, there are the shrines of Dhanḍayuthapāṇi and Angāragan. Then entering into the southern prahārā, which leads to the flag mast. Going around the flag mast, one can reach the shrine of the Amman Thāiyanāyaki. Next to the Amman Shrine exists the shrine of the presiding deify Sri. Vaithianāthar. He is seen in the sanctum. In the inner prahara around the sanctum, there exists the shrine of Sri. Selvamūṭṭhumūrraswāmy facing the east. At the western side of the inner prahāra, there are the shrines of Natarāja, Durga, Sandēesurar, Thanvanṭri, and in the south, there are the images of the sixty three nāyaṇmārs, Jadāyukundan, Saṭṭaināthar, Angāragan and a few urchava mōrthikals. In the southwest, there are the shrines of Vināyagā and Sōmāskanda. After visiting all the deities, one has to come out crossing the mahāmandapā.

In the left side of the inner prahāra, there are the shrines of Gajalakṣmī, Natarāja with Sivakāmi in the Natarāja Saṭṭha, St. Maničkavasakar and Kāraikāl Ammaiyaīr. Next to these shrines are seen four Vēdas, Amārāvathy, Kaiḷāsanāthā, Meēnakkāḷi Sundarēswarar, Viswanāthar, who are in the linga forms. In the Thirumaligai Patthi, there is the shrine of Durgā, Thirtha well (Kīṇaru)
and the Navagrahās in their order. Next to them are located the shrines of Bairava, Rāma, Sadāyu, Muruga, Sōriya and Angāragaṅ.

The Siva Lingas which were worshipped by the four cited personalities are located here in a row. Out of the eighteen sītāthars, “Thanvanṭri” belongs to this shrine. The ash pit where Sri. Ramā performed the final rites to Jadāyu also can be seen here. Just opposite to that, in the upper berth can be seen Saṭṭainathar. Next to the images of the sixty three nāyanmars, there exists Angāragan (Seyyai) in urchavamōrthy form.

This is the place of Angāragan, where those persons afflicted with the “Seyyai Thōsham” offer worship as per the rites and rituals. Every week, on Tuesday evening, Angāragan seated on a sheep goes on a procession. This is an example to quote that the temple is the sthala for Angāragan.

In the Ambāl’s shrine, the Goddess adorned with golden crown give dharshan to the devotees. Umā Devi, took the form of Thaiyalnāyaki, so as to cure the diseases of living things, hence holds the “Thaila Pāthiram” (Vessel with holy oil), sanjēvi, the sand of the vilavatree. Even today, the medicinal packets are being sold to the devotees. In front of the shrines of the shrines of both of the Ammans, there are golden flag masts.
The Devara hymn of the Sthala States:

There are eighteen holy tanks in the temple. The most important tank among them is the holy tank “Sithāmiṁṭha Thīṟṭham” which is located just opposite to the shrine of the Amman Thaiyalnāyaki. The other holy tanks are Kōthaṇḍa Thīṟṭham, Anga Santhāna Thīṟṭham, Gowtham Thīṟṭham, Vilva Thīṟṭham, Munuva Thīṟṭham, Adi Drāvida Thīṟṭham, Kapila Thīṟṭham, Sōōriya Thīṟṭham, Sōōla Thīṟṭham, Sēda Thīṟṭham, Bhima Thīṟṭham, Miruthangivana Thīṟṭham and Vidyādara Thīṟṭham. At the eastern gōpurā entrance is located the Sthala Viṟukṣha “Vēmbu” (Nēem Tree) which is otherwise known as “Vēmbadimāl”. The tree, during the “Kirōthayuga” has been known as “Kathamba Tree”, in the “Thirethayuga”, it has been called as “Vilvatree”, and in the “Thurapara Yugā”, it has been known as “Vāhyka Tree” and in the “Kaliyuga”, it is known as “Vēppa Mara”.

Legends:

a) Origin of Angaragan:

Lord Sīvā, after his separation from Umā Dēvi, began a penance under a “Kallāla Tree” and at that time, a drop of water fell on the ground from his forehead eye. According to puranic sources, Angāragan originated only from that drop of water. Hence, he has been called as the “Son of the earth” or “Gujan”. Again, as per other purānic sources, that Angāragan was born to Bhārathvāsa Saint as his son and was fostered by the Bhōōmi Dēvi. Again, Angāragan came
into being when Ṛṣirasdrā annihilated the yāga of Thaṅkkan, he, as per the request of the Devas, cooled himself and got the figure of Angāragan.

"Linga Purāṇa", one of the "Ashtathāsa Purāṇās" which speaks in detail the greatness of Lord Siva, mentions that Angāragan was born to "Agni". Agni is one among the "Paṇcā Paṭṭhas" and it is also one among the "Dikēvaṭāikāl". Agni Deva once had married a woman called "Vikesi" and as a result of their family life, Angāragan was born to them. When the child was born, his mother Vikesi deserted him, and left him to the mercy of "Bhūmi" or the earth. Hence, Bhūmi mātha, took pity of the child, adopted him and nurtured him. Then, she gave him to his father. This episode has been recorded in the Linga Purāṇa.

**Legends: Related to the Sthala:**

a) According to the divine play of Lord Siva, Angāragan came into being from the drop of water fell on the earth from his fore head eye. When he came into being he stood before Lord Siva with a "Vēl" (Spear) and he was red in colour. He stood and worshipped Lord Siva. But Angāragan was seen afflicted with red coloured leprosy (senkuttam), hence the Devas and Indra feared over the disease. Hence, they made an appeal to Lord Siva. Lord Siva, who had compassion towards Angāragan, instructed him to go to a place called Vaithyanāthā Sthalā, situated near the river cauvery and further instructed him to
have a holy bath in the holy tank called “Siḍhāṁirtha Thīrthā” and offer worship to the Lord, and then only, he will be cured from the disease. Hence, Angāragan went to Vaithiyanātha Sthalā, had a holy dip in the Siḍhāṁirtha tank, and got cured from the disease. Thereafter, he used to meditate upon the Lord Vaithiyanātha with his heart.

The Lord was very much pleased over the meditation of Angāragan and appeared before him and demanded him to ask for the boons that he wanted. Angāragan, in turn requested the Lord, that he should be given the heart that never forget the mercy and grace of Him and further requested him, that the Lord should grant him the power to grant bountiful wealth, good health, and “Chārputhirapēru” (giving birth of children). Therefore, Lord Siva granted the requests of Angāragan stating that those persons who offer worship to Angāragan on Tuesdays will be relieved from the “Seyyāi Thōsha” and also elevated him to the rank of a graha and placed him in the third order.

As a result of these grants “Vaitheeswaran Koil” or “Puljirrukku Velur” has become a sacred Sthalā for Seyyai or Angāragan. Both men and women who have “Seyyai Thōsham” as per their horoscope, used to go to the temple on Tuesdays (“Seyyai Kizhamai”) the day meant for Angāragan and offer worship to the deity as per the āgamic rites and rituals. They have to offer archanā by offering the favourite dress, flower, gem, and other essential items and need to offer the
finally perform the dipāraṭhanā. As a result of these offerings, they can be cured from the clutches of devil, grahā thōṣha, leprosy, mental disorder, diseases related to the skin and other vital diseases. At this shrine, the temple administration have made arrangements to sell a drug called “Vaithiyānāthar Maṟunṭu” alias “Thiruchānduṟundai” for those afflicted with the cited diseases.

Moreover, in the temple, they sell a mixture of salt, pepper and jaggary along with the archaṇa plate. The jaggary should be put in to the holy tank and made to dissolve and the salt should be placed before the Amman Thaiyalnāyahi shrine. Then, a little amount of salt and pepper should be put into one’s mouth and chewed.

The unique feature of the temple is that the Navagrahās which are used to be placed in disorder, are arranged in a regular order in such a way that they are facing each other in a cordial form. At the entrance of the temple’s gōpurā is the Vēmbu (nēem) tree under which can be seen “Ādi Vaithiyanāthar”. Both the tree and the deity should be worshipped by going around thrice and sitting calmly at that place in meditation, one can receive the blessings that they have desired to obtain. Especially, those who undergo financial constrains and burden of debts used to perform the Angārapōja which is the tradition of the temple.

“Angāra Saṭṭuṟṭhi” is yet another special event and on that day, if a person perform pōjjas to both Vināyaga and Angāraka, they will be blessed by both the deities. As Angāragan is believed to be the foster
son of the Bhūmī Mātha, he grants fertility to the lands and improve their yields. He has also power to cure cuts, sores and other allied ailments. He also helps to the growth of cows and good yield of curd. He eliminates all misfortunes and grants courage and makes a person to gain good status in the society.

**Administration:**

The temple is under the control of the Dharmapuram Aṭṭhinam. He is the head of the administration under whom there are a number of officials to look after the day to day administration of the temple. The temple has 536 acres of wet land, 134 acres of dry land, 84 buildings, 384 plots which brings around 1.25 crores of rupees as income to the temple. Further income has been derived from the sale of archana tickets, amount levied for abhishekas and the Hun dial offerings. There are as many as 114 employees employed in the temple including the office staff, physical staff, priests, oduvars, instrument players, gardeners, and watchmen. There is an office within the temple to look after the administration of the temple.

**Pūjas and Festivals:**

Every day, for six times, Pūjas are conducted to the deities as per agamic rites. They are:

1. **Thiruppalliyezhuchi** - Morning 6.00 – 7.00 AM
2. **Kālasanṭhi** - Morning 8.30 – 10.00 AM
3. **Uçhikālam** - Noon 11.00 – 12.00 AM
4. Sāyaraṭṭhai - Evening 5.30 – 6.30 PM
5. Iraṇḍāṁ Kālam - Evening 7.30 – 8.30 PM
6. Artha Sāmam - Night 8.30 – 9.30 PM

As temples are regarded as the religious and cultural centers, several religious and cultural functions are taking place in temples. The word Pūja is derived from “Pu” means “Flowers” and “Cey” means “to do” and hence the term pucuy means the flower ritual to god.

The pūjas of South Indian temples are generally classified into three categories. They are:

1. Nīthiyam
2. Naimithiyam
3. Kāmiyam

The Nīthiyam type of pūja is conducted every day. Naimithiyam pūja is conducted only on auspicious occasions. The Kāmiyam type of pūja (archanai) is conducted for the benefit of individuals. In most of the temples, pūjjas are performed six times a day. But in some temples pūjjas are conducted two or five times.

**Festivals:**

Apart from the regular daily pūjjas, special archanās and abhishēkās are being performed. On every Tuesday, special archanās are performed to Angāragan. On every Kārthigai star of the month,
thousands of devotees throng into the temple to offer worship and to obtain the grace of the Lord.

A number of festivals have been celebrated in the temple. They are:

1. Brahmottsavam Festival
2. Vaikasi Visakam
3. Ani Tiru manjanam
4. Adi Pooram Festival
5. Avani – Vinayaga Chatturthi
6. Puratasi – The Navarathiri Festival
7. Aippasi – Skandaashaasti
8. Karthigai

Special pūjas are performed in order to celebrate the days of somavaram (every Monday of this month)

9. Margazhi- The Thirivathirai Festival

10. Thai – During this month Thai Pongal and other festivals are celebrated.

11. Masi – In this month Mahā Sivarāṭi Festival is celebrated.

12. Panguni – Uṭhiram Festival is celebrated
Apart from these festivals, a number of other festivals are being celebrated as per the agamic rites and rituals

**Seyvai and its association with astrology:**

Seyvai or Angāragan is a “fire” grahā and he belongs to the Bhārathuvasa Gothra. He is red in colour. His consorts are Mālini and Susēelini. He is a charming person with “Rākshasha” character. He is able to grant magnanimity, honesty, boldness, stubbornness to those who offer worship to him. He belongs to the Avanthi country. He has four hands which holds “Vēl” (spear), “Gathai”, “Sōolam” and Katkam. He likes red colour dress and red colour flowers. He wears the garland made out of red colour corals. His chariot is driven by eight red coloured sheeps, and with which he goes around the mountain “Mēru”. He used to bless those who worship Bhūoma Dēvi and Lord Murugā. In the “Thirikōṇa Maṇḍalā”, he is seen located to the south of the sun facing the south.

**Seyvai Thōsham:**

A horoscope of a person is being worked out taking into account of the time of the birth and the positions of the Navagrahās at that time. The “Lakñam” of a person will be fixed on the time of the birth of a person. More over, it also will be calculated and decided, the positions of the grahās in the houses. Then, from the Lakñam, it will be calculated and decided that the Navagrahās are in such and such houses.
For examples, if the birth lākṇam (Jañma Lakṇam) of a person is Rīṣabha (Taurus) and if Simma is present in Seyyai, i.e., in the 4th house, it is said that the person has the "Seyyai Thōšham". Moreover, even in the lākṇa, if Seyyai is present, again it causes "Seyyai Thōšham". In the lākna, if Seyyai is present in 2, 4, 7, 8, 12th houses, it again causes "Seyyai Thōsam".

Likewise, from the house where Chandran is present and if Seyyai is present in 2, 4, 7, and 8th houses, it again causes Seyyai Thōšham. Otherwise, in a particular house, if both Chandran and Seyyai are present, it is also called Seyyai Thōsham. If Seyyai is present with Sukkiran (Venus) in 2, 4, 7 and 8th houses, it causes Seyyai Thōsham.

But Seyyai (Mars) either in the lākṇa and in the houses of its own namely 2, 4, 7, 8 and 12th houses, it will not cause the thōsha. If Seyyai is present in the rāsis namely Mēsham, Vīruĉhīgam and Maharam (Aries, Scorpio and Gemini) it will not cause the thōsham.

If in the lākṇa, Seyyai is present and at the same time, from the 7th house Guru looks at Seyyai, there is relief for the thōsha. Seyyai, when present in its house have the character of looking at the houses of 4, 7, and 8. Special fortunes will be obtained to the houses of 4 and 8. Moreover, for those who was born in Katakam, Simmā (Cancer and Leo) rāsi, there won't be any thosha if Seyyai (Mars) is present in any house.
For those lakṣa, if Seyvai happen to present in the 2nd house and if those houses are the house occupied by both Miṭṭhuṇam and Kanniya (Gemini and Virgo), there won’t be Seyvai Thōsham. Likewise, in the lakṣa, if Seyvai is present in the 4th house and the same occupied by both Mēsham and Viṃchika (Aries and Scorpio) there won’t be the thōsham. In the lakṣam, the 7th house is occupied by katagam and Maharam (Cancer and Capricorn) and if Seyvai (Mars) is present in the same house it will not cause Seyvai Thōsham.

In the 8th house of the lakṣa, if Thanusu and Mēnham (Sagittarius and Pisces) are present along with Seyvai, it will not cause the thōsha. In the 12th house of the lakṣa, both Riṣhabam and Tulām are present with Seyyai, it will not cause the thōsha. If Seyvai is present in the houses of Kumbam and Simmam (Aquarius and Lea), it will not cause the Seyvai Thōsham.

If Seyvai is present along with Chaṇḍran and Guru (Mercury) and Sun, or else, if the look of Seyvai is present on Puthan (Mercury), there won’t be the thōsha.

Seyvai Thōsham causes delay in marriage, and the marriage proposals may either be blocked or delayed. Hence, to avoid this, an appropriate bride or bridegroom should be selected.

**The Possessions of Seyvai (Mars):**

1. Göthira  Ēharaṭhwaja
2. Athidēvada  Bhōōmi
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<tr>
<td>3.</td>
<td>Prațhyathi dēvadā</td>
<td>Ghuhan</td>
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<td>4.</td>
<td>Worshipping Lord</td>
<td>Subramaniyā</td>
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<tr>
<td>5.</td>
<td>Authority</td>
<td>Meṣham, Virucīṭika (Aries and Scorpio)</td>
</tr>
<tr>
<td>6.</td>
<td>Direction</td>
<td>South</td>
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<tr>
<td>7.</td>
<td>Language</td>
<td>Manaṭra</td>
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<td>8.</td>
<td>Caste</td>
<td>Kṣaṭhipriya</td>
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<tr>
<td>9.</td>
<td>Dress</td>
<td>Red mixed with orange</td>
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<td>10.</td>
<td>Consorts</td>
<td>Sakthi Dēvi</td>
</tr>
<tr>
<td>11.</td>
<td>Son</td>
<td>Parithi – Karēsan</td>
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<tr>
<td>12.</td>
<td>Vehicle</td>
<td>Swān / Male Goat</td>
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<td>13.</td>
<td>Flower</td>
<td>Shenbagam</td>
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<tr>
<td>14.</td>
<td>Tree (Samithu)</td>
<td>Karungali</td>
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<tr>
<td>15.</td>
<td>Grain</td>
<td>Dhur Dal</td>
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<tr>
<td>16.</td>
<td>Food</td>
<td>Dhur dal food</td>
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<td>17.</td>
<td>Metal</td>
<td>Copper</td>
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<td>18.</td>
<td>Gem</td>
<td>Coral</td>
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<tr>
<td>19.</td>
<td>Dasai</td>
<td>7 Years</td>
</tr>
<tr>
<td>20.</td>
<td>Dwelling period</td>
<td>11/2 months in a Rāsi</td>
</tr>
</tbody>
</table>
21. Possessions Brothers
22. Fortunes in 3 and 6 – good fortune
23. Sthala
Vaithēswaran Kōil, Palani

**Navagrahā Stōthiram:**

The lightening that appears in the sky is alike his body, the light that grants mukthi. Those who worship you will gain wisdom and
freed from ignorance and unwise activities. They will win over their enemies and obtain eternal health.
Foot Notes

1. Vaitheeswaran Koil Thala varalarum sthothirangalum (Dharmapuram: Athinam Publications, 1997), P.10

2. ibid., P.12

3. ibid., P.16


5. ibid., P.26

6. ibid., P.27

7. ibid., P.28


10. ibid., P.12

11. Azhi. V. Ramasamy, Navagraha Vazhipadum Thosha Parigarangalum (Nagappattinam, Kumari Publications, 2000), P.74

12. ibid., P.76

13. ibid., P.77

14. ibid., P.77

16. Ibid., P 31-32