



Satisfaction of Pilgrimages - A Particular Reference to Keezha Chokkana Thar Temple, Theni District, Tamil Nadu

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Abstract

The Keezha Chokkanathar Temple is an old shrine to Lord Shiva located in the Theni District's Bodinayakanur. There is a unique belief that this temple is protected by a five headed serpent (Naga). It is also considered a significant location for Naga Dosha rites and remedies, as well as the planetary influences of Rahu and Ketu. Hence, researchers under taken to study the purpose for visit to the temple and to analyse the satisfaction level of the Pilgrimages.

Keywords: Keezha Chokkanathar Temple, Naga Dosha, Rahu, Ketu

Introduction

The Keezha Chokkanathar Temple is an old shrine to Lord Shiva located in the Theni District's Bodinayakanur. Keezha, which means "below" or "lower side," Chokkanathar, which refers to Lord Shiva, and Kovil, which means "temple," are the Tamil words that give the temple its name. It can therefore be translated as "Lower Chokkanathar Temple" or "The Chokkanathar Temple at the lower side." There is a unique belief that this temple is protected by a five headed serpent (Naga). It is also considered a significant location for Nāga Dosha rites and remedies, as well as the planetary influences of Rahu and Ketu. This article based on the confidant of Devotional / Pilgrimage by The Keezha Chokkanathar Temple in Bodinayakanur, Theni District, is a sacred abode of Lord Shiva, revered by devotees for its spiritual power and satisfaction level of Rahu and Ketu, NāgaDosha, obstacles in marriage, astrological difficulties and Others.

Objectives of the study

The following are the major objectives of this research article

- To study the purpose of visit to the Temple by pilgrimages.
- To analyze the satisfaction of pilgrimages after visit of The Keezha Chokkanathar Temple.

District Profile

The district of Theni is home to a large number of temples devoted to various deities, which reflects the area's rich religious heritage. Hindu society is characterized by the existence of innumerable communities and sub-communities, many of which have built their own Temples. Even communities' subdivisions occasionally have their own shrines.

There is only one thing that unites this social structure and temple tradition: the people's unshakeable confidence in the Almighty. The study region is home to a number of well-known temples, many of which are thought to have mystical and heavenly origins. The amazing stories and legends that have been transmitted orally or through religious books over the generations surround its origin. Temple rites are performed with care and devotion on a regular basis, and festivals are joyfully and enthusiastically observed.

History of Keezha Chokkanathar Temple

This ancient Shiva temple, which is located in the foothills of the Western Ghats, close to Bodinayakanur in the Theni District, is thought to be more than 2,000 years old, according to a local media report. The descendants of the local zamindar family have historically been in charge of the temple's maintenance and rituals.

Unique Features & Local Legends

Naga Guardian with Five Heads: One of the residents' unique beliefs is that a fiveheaded serpent (Nāga) guards the temple. Because of the nearby serpentine rock formations, many devotees believe that this sacred guardianship is supported.

The temple is particularly regarded as a remedy shrine (parihāra sthalam) for a number of ailments, including Rahu, Ketu Dosha, Nāga Dosha, and marital difficulties. Marital delays and astrological issues associated with these diseases can be resolved, according to believers, by prayers offered here. Cultural Context & Devotional Role.

Though tangible documentation records on its founding dynasty or architectural lineage are scarce, oral traditions and ongoing ceremonial observances indicate the temple's longstanding spiritual and cultural significance. The fact that it is handled by zamindar descendants highlights the continuity of local custodianship throughout centuries.

This ancient Shiva temple was established and worshiped by sages and saints about 1400 years ago. The temple is situated at the foothills, similar to Tiruvannamalai, and is surrounded by lush greenery. The temple is known for its unique features, such as being situated in a valley and having a water body nearby, making it an ideal place for Rahu-Ketu parikara.

According to legend, Lord Siva left Madurai and came to this place after the burning of Madurai by Kannagi. The temple has a history dating back to the 9th century when it was built by the Pandya king Veerapandiyan. Later, in 1376 AD, the temple was renovated by the Nayakkar dynasty.

The temple is believed to be guarded by a five-headed snake, and the presence of many snake holes around the temple is considered a testament to this legend. The temple is known for its significance in alleviating problems related to Rahu-Ketu dosha, Naga dosha, and marriage-related issues.

The Lord Shiva here is known as Kalyana Sockanathar, and devotees visit the temple to seek blessings for marriage, children, and prosperity. Many miracles have been reported by devotees who have visited the temple with faith and devotion.

The temple is considered a sacred place, and the people of the surrounding villages have a deep connection with the temple. The temple's history and significance are reflected in the names of the surrounding villages, such as Mela Sockanathapuram, Keela Sockanathapuram, and Minatchipuram.

The temple is known for its special events and celebrations during Pradosham, Amavasya, and Purnima, devotees offer special prayers and Annadhanam (food offerings) during these times.

Analysis of the Study

Gender

The respondents have been classified into three categories based on gender and has been furnished in Table 1

Table 1: Gender of the Respondents

S. No.	Particulars	Number of respondents	Percentage	Cumulative Frequency
1.	Male	131	43.7	43.7
2.	Female	154	51.3	95.0
3.	Third Gender	15	5.0	100.0
	Total	300	100.0	

Source: Primary Data

Table 1 exhibit that out of 300 respondents a majority of 51.3 percent respondents comes under the female, follow as 43.7 percent of the respondents comes under Male category, and the remaining 5.0 percent of the respondents are third gender category. This research article found a vast majority of the pilgrimages female group to visited The Keezha Chokkanathar Temple.

Age

The respondents have been classified into six categories based on the age has been furnished in Table 2

Table 2: Age of the Respondents

S. No.	Particulars	Number of respondents	Percentage	Cumulative Frequency
1.	15-25	41	13.7	13.7
2.	26-35	81	27.0	40.7
3.	36-45	59	19.7	59.4
4.	46-55	39	13.0	62.4
5.	56-65	35	11.6	74.0
6.	66-75	45	15.0	100.0
	Total	300	100.0	

Source: Primary Data

Table 2 shows that out of 300 respondents, 13.7 percent are in the age group of 15-25 years, 27 percent of are in the age group of between 26-35 years, 19.7 percent are in the age group between 36-45 years, 13 percent are above 46-55 years of age, 11.7 percent are in the age group between 56-65 and remaining of the 15 percent are in the age group of between 66-

75 years of age. Hence, a maximum of 27.0 percent are comes under the age group of 26-35 years to visit The Keezha Chokkanathar Temple.

District-wise classification of Pilgrimage to visit The Keezha Chokkanathar Temple

The following table are given District-wise classification of Pilgrimage to visit The Keezha Chokkanathar Temple.

Table 3: District-wise classification of Pilgrimage to visit The Keezha Chokkanathar Temple

S. No.	Particulars	Number of respondents	Percentage	Cumulative Frequency
1.	Theni	215	71.7	71.7
2.	Other Districts	85	28.3	100.0
	Total	300	100.0	

Source: Primary Data

Table 3 reveals that out of 300 respondents, a majority of 71.7 percent of the pilgrims belong to the Theni district, while the remaining 28.3 percent are from other than Theni districts. It's concluded a majority of the pilgrimages belong to Theni district of Tamilnadu.

Purpose of visit to The Keezha Chokkanathar Temple

The following Table 4 to analyses the Purpose of visit to The Keezha Chokkanathar Temple. Generally every pilgrimages want to identify the satisfaction of the after praying the god shiva, Some pilgrimages are to satisfaction the some significance in alleviating problems related to Rahu-Ketu dosha, Naga dosha, and marriage-related issues.

Table 4: Purpose of visit to The Keezha Chokkanathar Temple

S. No.	Particulars	Number of respondents	Percentage	Cumulative Frequency
1.	Rahu and Ketu	69	23.0	23.0
2.	Nāga Dosha	66	22.0	45.0
3.	Obstacles in marriage	63	21.0	66.0
4.	Astrological difficulties	60	20.0	86.0
5.	Others	42	14.0	100.0
	Total	300	100.0	

Source: Primary Data

Table 4 inferred that 23 percent of the respondents are satisfaction under the problems solving the Rahu and Ketu, 22 percent of the respondents are satisfaction under the problems solving the Naga Dosha, 21 percent of the respondents are satisfaction under the problems solving the obstacles in marriage, 20 percent of the respondents are satisfaction under the problems solving the astrological difficulties and remaining 14 percent respondents are under the solving the other related problems. This research identify the pilgrimages to visit almost for the purpose of Rahu-Ketu dosha, Naga dosha, Astrological difficulties and marriage-related issues.

Satisfaction level of pilgrimages

The following table 5 is discussed about the Satisfaction level Pilgrimages to visit The Keezha Chokkanathar Temple

Table 5: Satisfaction level of pilgrimages

S. No.	Statement	Strongly Dis Agree	Dis Agree	No opinion	Agree	Strongly Agree	Total Score	Rank
1	The temple premises are well-maintained and clean	36 (12%)	48 (8%)	120 (13%)	360 (30%)	550 (37%)	1114	1
2	The management efficiently organizes daily rituals and festivals	72 (24%)	180 (30%)	174 (19%)	160 (13%)	200 (13%)	786	5
3	The temple provides adequate facilities for devotees (e.g., drinking water, rest areas, sanitation)	105 (35%)	20 (3.3%)	105 (12%)	240 (20%)	450 (30%)	920	3
4	The staff and volunteers are courteous and helpful	10 (3.33%)	100 (17%)	195 (22%)	300 (25%)	500 (33%)	1105	2
5	The temple timings are convenient for devotees	68 (22.7%)	116 (19%)	150 (17%)	276 (23%)	275 (18%)	885	4

Source: Primary Data

In the above table 5 reveals that among the various statements of Pilgrimages satisfaction of level for Temple Management and Facilities factors "The temple premises are well-maintained and clean" secured highest score of 1114, which is considered as most influencing statement It is followed by the "The staff and volunteers are courteous and helpful" with a score of 1105, "The temple provides adequate facilities for devotees (e.g., drinking water, rest areas, sanitation)" with a score of 920 "The temple timings are convenient for devotees" with a score of 885 and "The management efficiently organizes daily rituals and festivals" with a score of 786. Based on the above analysis it is concluded that under the "The temple premises are well-maintained and clean" is the highest influencing the satisfaction level and "The management efficiently organizes daily rituals and festivals" is the lowest factor that influences on the Pilgrimages satisfaction level for Temple Management and Facilities.

Conclusion

Nestled in the foothills of the Western Ghats, approximately 8 kilometers from Bodinayakanur, the Keezha Chokkanathar Temple is an ancient Shiva shrine said to be over 2,000 years old and managed by the local zamindar family. The temple is known for its effective treatments for Nāga Dosha, Rahu, Ketu Dosha, and marital issues, making it a popular destination among devotees. This temple is unique in that it is said to be guarded by a fiveheaded Naga, as represented by the serpentine rock formations enclosing the sanctuary, highlighting its cultural and mystical significance.

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