Conclusion
CONCLUSION

There are many Siva temples from one end to the other end of Tirunelveli District. Among them the shrines of Papanasam, Cheranmahadevi, Kodaganallur, Kunnathoor, Murappanadu, Srivaikuntam, Thenthirupperai, Rajapathi and Cherthapoomangalam are considered to be the nine sacred Sivalayams technically known as Navakailasam. On Sivaratri day, pilgrims from various parts and even from outer areas of Tirunelveli districts throng in number and visit the nine places serially. It is to be believed that, if the devotees visit all the nine temples on the Sivaratri day itself, lord Siva will forgive and atone all the sins and offer wealth, prosperity and health to the devotees.

There is a belief that saint Agasthiar lived in the Pothigai hills near Papanasam. He is popularly known as Kurumuni, because of his short appearance. The origin, growth and development of the nine sacred Siva temples have its own glory. Saint Romasar, the principal disciple of Saint Agasthiar was willing to worship lord Siva along with his consort goddess Parvathi. He told him this fact. Saint Agasthiar offered nine lotus flowers to St.Romasar. He ordered him to put the flowers in the starting point of river Thamirabarani. During its flow in the river, if a flower stops in a particular place, where a Sivalinga is to be installed along with his consort
Parvathi and named after them as Kailasanathar and Sivakami Amman. The myth clearly explained about the origin of the nine temples in the series of nine planets. It is believed that if a person worships nine temples in the serial of nine planets, he will be preserved from the planet by which he will be affected as per astrological interpretations.

Even though **Saivism** and *Vaishnavism* are the two main streams of the great religion Hinduism, they are brought together to establish the phenomena of their supreme God. During the 6th and 7th centuries A.D, the Jain monks established their religious fervour among the people of Tamil Nadu. In certain occasions, the **Saivites** and *Vaishnavites* united together apart from their religious bigotry to give a death knell to the recently arosed Jains. One such temple ceremony is called Sivalaya ottam, which is regularly conducted even now in Kanyakumari district in the twelve Sivalayams namely Thirumalai, Thikkurichi, Thirparappu, Thirunandikkarai, Ponmanai, Pannipagam, Kalkulam, Melancode, Thiruvidaiicode, Thiruvithancode, Thirupantricode and Thirunattalam situated in and around Padmanabhapuram the erstwhile capital of the then Travancore state.

The **Saivites** established the nine Siva temples on the banks of the river Thamirabarani and identified the nine temples with nine planets as under:
1. Papanasam (Sun)
2. Cheranmahadevi (Moon)
3. Kodakanallur (Mars)
4. Kunnathoor (The Moon ascending node)
5. Murappanadu (Jupiter)
6. Srivaikuntam (Saturn)
7. Thenthirupperai (Mercury)
8. Rajapathi (The Dragons descending node)
9. Chemthapoomangalam (Venus)

Similarly, the Vaishnavites also established nine Vishnu temples popularly known as Navathirupathis in the composite Tirunelveli District. They also classified the temples as nine and serialised them with nine planets as noted below.

1. Srivaikuntam (Sun)
2. Natham (Mars)
3. Thirupuliyangudi (Moon)
4. Perunkulam (Saturn)
5. Thulai villi Mangalam (The Moon ascending node)
6. Rettai Thiruppathi (The Dragons Descending node)
7. Thenthirupperai (Venus)
8. Thirukkaloor (Mercury)
9. Alwar Thirunagari (Jupiter)
At present the nine temples are in the recently formed Tuticorin District. On *Vaikunta Ekadasi*, the devotees of Lord *Vishnu* worship the nine temples in the serial of the nine planets as the *Saivites* do during the time of *Sivaratri*.

At Srivaikuntam and Thenthirupperai, both the *Navakailasam* and *Navathirupathi* temples are situated. *Kumara Guruparar*, the poet laureate in his poetic work *Kailaikalambagam* called Srivaikuntam as *Thenvaikunthakailai*.

The important duty of the students of history is to list out the nine temples which are coming under the jurisdiction of *Navakailasam* and identify them. Certain sects of people list out the nine temples as Brahmasesa, Ariyanayakipuram, Chindupoondurai, Keelanatham, Murappananadu, Srivaikuntam, Thenthirupperai, Chernthapoomangalam and Gangaikondan.

*Thirikooda Rasappa Kavirayar*, in his *Thirukuttala Thalapuranam*, in the 28th Chapter (*Kandana Chethana Charukkam*) 5th poetry generally pointed out about the *Navakailasam* and *Navathirupathis*, and the name and fame of the *Moorthy*, *Thalam* and *Theertham* of the both sects of the temple.
According to the tradition, the nine temples are situated on the banks of river *Thamirabarani*. A sect of religious people considered that Brahmandesam, Ariyanayakipuram, Sindupondurai, Keelanatham, Murappanadu, Srivaikuntam, Thenthirupperai, Chenthapoomangalam and Gangaikondan are the nine *Siva* temples. Moreover, the places such as Brahmandesam, Ariyanayakipuram, Chindupondurai, Keelanatham and Gangaikondan mentioned by certain sects of people are not under the vicinity of river *Thamirabarani*. It is the fountain duty of the historians to infer the fact that what are the nine temples really come under the so called *Navakailasam* and the fact of real research is to be exposed to the outerworld. The lord at *Brahmadesam* is called as *Kailasanathar* whereas the goddess is named as *Birahantha Nayaki*.

The *Siva* temple situated at Brahmandesam and the river basin has no correlation at all. At Ariyanayakipuram, the temple is situated away from the river. At Ariyanayakipuram, the principal deity is known as *Man Konda Pandeeswaramudayar* and the Goddess is known as *Ariyanayaki* whereas at *Navakailasam*, Lord *Kailasanathar* and Goddess *Sivakami* are in their general names. At Chindupondurai, lord *Siva* is known as *Sundareswarar* and Goddess is named as *Meenakshi Amman*. Chindupondurai is in the heart of Tirunelveli, whereas the flow of the river *Thamirabarani* is away from the temple.
Keelanatham is a small hamlet in Palayamkottai Taluk in which an old temple is dedicated to lord Siva. The principal deity is known as Kailasanathar and the Goddess is familiarly called Sundaravalli. One group of people included this temple in the list of Navakailasam. But there are so many contradictory opinions about the inclusion of Keelanatham in the list of Navakailasam because the flow of the river Thamirabarani is far away from the temple area, whereas a small canal in the name of Thamirabarani still exists with dirty water in the vicinity of the temple in question. Hence it is easy to infer that, the Keelanatham temple cannot be included in the list of Navakailasam.

At Gangaikondan, the Lord is known as Kailasanathar and goddess is known as Anandavalli. The temple at Gangaikondan is also not coming under the present list of Navakailasam. Though the Siva temple is situated in the heart of the hamlet Gangaikondan, the river Thamirabarani or Porunai is far away from the temple premises.

It is crystal clear that the Navakailasam in the series of nine planets are the present Navakailasam known as Papanasam, Cheranmahadevi, Kodakanallur, Kunnathoor, Murappanadu, Srivaikuntam, Thenthirupperai, Rajapathi and Chernthapoomangalam. Certain group of people twisted the temple series and added some more five temples as thier own wims and
fancies. History cannot be twisted according to their own will and pleasure. History can be proved with facts and figures.

The nine planets play a vital role in every individual's life. As per Astrology, Sun occupies its role for six years in a man's life, Moon for 10 years, Mars for seven years, Raghu (The Moon ascending node) for 18 years, Jupiter (Guru) for 16 years, Saturn for Nineteen years, Mercury for seventeen years, Kethu (The Dragons descending node) for 7 years and Venus for 20 years. The nine Siva temples have the role of nine planets and reduce the bad influence of the planets while worshipping these temples whenever necessary.

Tirunelveli is very particular for its contribution to the growth of Saivism and Tamil literature. The people of Tirunelveli tolerate all religious sects. Christianity and Islam have their growth in this area. Saints and prophets propagated their religious faiths. Any how the growth and development of Saivism is a memorable one. Both Saivites and Vaishnavites are doing their best to propagate their respective religions.

Temples are edifices of national importance. They proclaim artistic eminence, the spiritual aspirations and other cultural attainments of the people of the age to which they belong. One cannot but wonder at the masterpiece of sculptures, workmanship at the beautiful images of these temples and elsewhere are wonderful creations of the artists of olden days,
who were fired with religious fervour. It is their imaginative power that sustains them in their escorts though these artists and workmen have forgotten their creations remain. It is pity that most of the temples are left desolate due to neglect so much they are falling into ruins. There should be a national awakening on the part of people. The temple has been richly endowed but the income has not been properly utilized.

The Navakailasam at present scattered in Tirunelveli and Tuticorin districts at nine places, are drawing the attention of Saivites. Particularly on the day of Sivaratri, the people in large number visit all these nine temples to worship Lord Siva. There is a strong belief among the Hindus that the worship of the nine temples on the day of Sivaratri will lead to prosperity and happiness.

The conflict between the Bhakti cults and heterodox cults, and the consequent persecution of the latter by the former through various methods. (Eg. with the support of the royal monarchs and the spreading of the Bhakti through hymns of the wandering mendicants) is a known fact of the early medieval history of the Tamil Country.

The Navakailasam are not very popular so far. It is just like a lamp inside the pitcher. The main bone of contention of the present research study is to lit the lamp on the peak of the mountains from the pitcher. The name and fame of the Navakailasam must spread throughout the world.
The ultimate goal of the present study is to bring Saivism in the unknown areas. It is a gift to Saivites to know about the Navakailasam as the Vaishnavites know the fact of Navathirupathis. Nine planets play a vital role in Astrology and so in the Navakailasam, people can independently do their pariharams, as they like. Besides the expenses to do the particular pariharam in a particular temple is not so expensive. Hence, the nine temples attract the attention of many. Lord Siva and His consort Goddess Parvathi felicitate the devotees in a common name namely Kailasanathar and Sivakami Amman.