CONCLUSION

Now, we should see the cosmologies, which emerge from the above analysis of ritual and similar phenomena as powerful alternatives to everyday cognition, which are experienced by the pilgrims as actors in governing an altogether different castes. The ritualization of sacred-interrelationships and their formality together with a view of time as expressed in socio-religious and national-festivals, which makes events relevant to the 'steady-state of temple's economy according to prof. Burton Stein. The shrines to Telugus, Tamils, Malayales and Maharasthrians supported their particular commitment in our schedules because the 'Jyothirlinga' and 'Sakti-
peetham' are the patron deities of their kinship or lineage as their 'kuladevathas' and their future very much prospered under its Divine-grace guidance. The sacred complexes of Srisailam were the ones most frequently visited by them in addition to their financial support of the complexes at Srisailam were, the rich-landlords from professionally agricultural-castes lavishly celebrated the annual festival at their maths rather than at one of the sacred-complexes. They continued the tradition of supporting sacred-shrines and temples, largely out of a desire to ensure the tranquility of their subjects.

The sacred-culture was to undergo a rebirth in Srisailam...
under the able guidance of reformist-gurus, known to

his/her followers of Lingayats—revered by the visiting

pilgrims. Theoretically speaking, Lingayatism rejects the

notions of ritual-inequality and purity-pollution. In

practice, Lingayats have retained inequality in social

rank and observe purity-pollution in domestic-settings.

But at the Mallikarjuna-temple, the Lingayat-priests have

minimised the inequality and purity-pollution. Pilgrims

from all ranks can touch and worship the main-idol here.

By contrast, in the Brahmarambhika-temple priests being


and

"Some aspects of Lingayat-ideology and

Brahmins follow the Agamic-regulations for maintaining purity.

**Cultural-Scene:** The socio-religious traditions of this region have contributed immeasurably to the sacred-culture that flourished along with singers and hearers to adopt ascetic-devotionalism and spiritual-syncrétism centred in personal realization. By scholarly consensus the tale; recitals from Basava Puranam; Hari and Shiva kathas; Bura kathas; drama, dance and celebration of festivals makes significant mention of conventional religious-hierarchies.

These are well known to Hindu-audiences, however, who generally regard them as part of their extra-curricular

6. Selected-notes from my field-diary.
7. ibid...
activities. Such functions clearly drew support from cross
section of sacred-society and this revitalized religious
festival was a means through which the masses could be
reached with renewed confidence as a social, political,
and cultural structure seemed to offer the potential for
creating a new sense of unity among the pilgrims. This
process continues into the present day, particularly in
small town and larger villages. The above themes continues
to include political and social dimensions as an important
parts of its public celebration. It frequently taking root
in the village-school and spreading into the sacred-units
as a whole. It has adapted itself to changing cultural and

8 Ibid...
9 Ibid...
political circumstances. Classes of saints are said to have appeared to them as true-devotees 'naturally' in the form of Divine-power. Devotional-literature and temple guidebooks admonish pilgrims to visit all of the shrines far and near as part of a single-pilgrimage, claiming that the merit to be obtained from receiving the auspicious sight (darshan) of the sacred-cosmos.

Especially, at such functions all the communities get together and entertain the things in order for social-balances to continue the true-tradition from one generation to another. The value of all social and institutional life is merely as part of culture and religious discourses on the temple-platform according to

10. Ibid...
11. Ibid...
the sacred-tradition. It is the fruit of sublimation with facilities and amenities, what they need to engage. All forms of such things concentrates on these localities with common and preparation of new modes and new attitudes of life. This is really a core of any complex in our country. India as a cradle, itself recognised as the main system of such functions in terms of sacred and sanity.

These programs take on a carnival atmosphere. As I have seen in Srisailam, the functions continues to exhibit enormous vitality and crossing over of boundaries, sacred and secular. It is too religious in character for Indian pilgrims committed to specific social-cultural or

12. Ibid...
ideological programs, and it is too secular for Hindus oriented toward traditional religious practices. The festival, like the deity it honors, stands on the boundaries among categories, eluding them all, and remaining Lord of them all.

Apart from these socio-cultural and economic-exchanges, pilgrimage-centre reflects the solidarity of various castes, who recognizes the ritual importance of their festivals. A.R. Beals presents an example of how religion provides the auspices for social exchange. In part of South India studied by him, one such occasion is the interlocal festival performed by the

members of a village in honour of a local deity and for the benefit of visitors from other places. Participants of virtually all castes and sects in the community attend together in performing the rites and this joint action helps demonstrate and so bolsters the solidarity of the community. The social-distance between lower and higher castes, between elder and younger generation breaks down temporarily with the starting of these events and melas.

In National-context that is most unique and the changing socio-cultural and economic circumstances of a Hindu-universe, especially in interrelationship to the nationalities are given here ceremonial representation. At the same time these exchanges at fairs
and festivals reinforces solidarity within the pilgrim community that sponsors it. Jyothirlingam or Sakti-peetham gives symbolic-expression to many of the aspirations of Indian-pilgrims.

*Sacred-complex as a regional-integrator:* The very essence of the religious-pilgrimage is to unite together. Veerasmism, being the most eclectic and tolerant religion here, even of the spiritual-world, has an integrative and assimilating characters, which unite the devotees from Maharashtra, Karnataka, Tamil Nadu, Kerala and Andhra Pradesh and from other corners of Bharat and thus form one big Hindu universe. *Sacred-economic necessity as well as socio-cultural pressure has helped Hinduism to assimilate*
various elements of foreign or indigenous culture.

Barbaric-invaders tried their level best to destroy
Hinduism, because they ultimately became an intrinsic
part of an organic-whole with special-reference to
art and aesthetics irrespective of their fanatical
approach.

It happened so because the Hinduism has built up a "democracy of cultures". This
grew into what Bose(1958) calls" a federation of human
faiths". The most important integrative-elements in
Shaivism are various symbols and rituals, which Deccan
culture presents before the mass for easy grasp of its
esoteric-doctrines. Deeper and more abstract-truth of
this religion are conveyed to the common-pilgrim through sacraments and symbols. Again, Srisailam has a body of myths and legends concerning every aspect of its contents about Shiva or Shakti; a creation of the universe; the beings; life; mind; intuition to its God-head; life after death; place of pilgrimage, etc. Veershaivism points to the purpose of all sacred-existence; the significance of this cosmic-drama; the ultimate-destiny of man and the universe and this is its Teleology. Another very integrative factor in sacred-culture is the institution of pilgrimages. In the Mahabharata, we find the description of the numerous 'thirtas' (holy-places) all over the
country and great emphasis is laid to pilgrimage(tirthayatra). Adi-Sankara established the four-headquarters of his monasteries in places of pilgrimage at the four corners of India. Dwarka is situated on the extreme western end of Kathiawar peninsula; Puri is on the eastern coast; Badrinath in the Himalayas; and Sringeri in Mysore near the southern end of the peninsula. A man, belongs to vaishnavadevi sect as well as Swamy Ayyapa cult of Sabari-malai has numerous sacred-spots at National-level. A Saiva has similarly twelve effulgent-lingas (jyothirlingas) symbolizing Shiva situated all over the country. A Sakti has his fifty-two Sakti-pithas distributed over the whole
of India and Nepal. In this way in Hinduism the system of
pilgrimage and the habit of reading and listening to
sacred-books, whether in the privacy of one's own home or
at the village centre of the act of propitiating the
Gods in various-forms and symbols in places of pilgrimage
have bound together the whole country by a deep sense of
cultural-unity.

I seek to bring to light what may
be described as "socio-ritual, cultural and economic ex-
changes of Indian-pilgrims". Socio-cultural and economic
exchanges along with their rituals have demonstrated that
there have been substantial redistributive effects at
these congregations of sacro-economic interests and the costs involved for their beneficiaries. The experience of such categories interrelates to a sacred-complex as an institution. One of our findings is that this extremely costly-factor arises from their fundamental beliefs and values, embedded in the sacred-culture along with an economic-exchanges. 'At accurately', the Indian view of sacred-order, notions concerning the respective roles of upper-castes and lower-tribe (Chenchu) social-strata here. In the past few decades considerable socio-cultural and economic-exchanges have taken place within service-giving communities to pilgrims. These factors induced me as a researcher an urge to conduct an empirical-enquiry
The conceptual understanding of various scholars on religion and economic-exchanges has been explained in the first chapter. These scholars have given their attention towards actual behaviour and interrelationships including the socio-cultural, ritual and psychological aspects of interaction and transactions in pilgrims' life in addition to sacred-phenomenon. Social history of Srisailam has been mentioned in chapter two. It has shown that social-management, socio-historical-importance along with myths and legends, the changing-conditions exhibit both continuity and sacred-tradition. Chapter three
covers the statistical-profiles of Srisailam along with quantitative-tables. Apart from its, notable coverage is made in chapter four on the main-functions of temple's management along with functionaries. I have discussed socio-ritual aspects of priests in chapter five. Chapter six bear the empirical-analysis of trader's economic exchanges and their role in the development of region.

They found as main-income group in Srisailam's economy.

The middle and upper class buyers plus sellers reveal similar familial features. In our last chapter, pilgrims as respondents are significantly interrelated to this sacred-unit. This chapter (seven) projected mainly on
their interactional and attitudinal dimensions of spiritual
solace by taking services in the form of socio, ritual,
cultural and economic-exchanges. Their trend towards
solidarity is noticed in the conclusion from Anthropological
analysis.

Researchable-areas: (1) A comparative-study of pilgrims
from Karnataka, Maharashtra, Andhra Pradesh, Tamil Nadu and Kerala in terms of their socio-ritual and economic-
exchanges.

(2) A Sociological-analysis of Kannadiga and other immigrant
traders with a focus on their interaction with the floating
pilgrims.

(3) A critical-study of socio-economic roles and their
services with special-reference to their income and
mediation between artisan-groups and professionally service
giving tribes as well as service taking-pilgrims(castes)
of Indian-sacred centres.

(4) Case-study of an interrelationships between the sacred
complexes and land-owning castes along with their ritual
specialists.

(5) Anthro-Sociological study of sacred-complexes at
National as well as International level with special
reference to their sacred-dynamics.

I would like to continue the research
on one of the above topics according to invaluable comments
by examiner's at post-doctoral level by the grace of
Almighty.