CHAPTER IX
RESUME

The thesis which is in nine chapters deals with the evolution and growth of the temple in different facets. The history of the temple and place is traced with the help of all the available epigraphical materials both published and unpublished. Literary sources are fully utilised either to corroborate or rebut the conclusions drawn on. A bird's eye view of this temple Architecture forms a separate chapter. The following is the gist of the nine chapters.

The topography of the island where it is located is discussed with a view to explain the increasing dependency of the temple on the lands outside the island. Regarding the ancient name Tiruvāpaikkā, the inscriptional and literary account is considered as the basis. With reference to the modern name Jambukēśvaram, the evidence of the athala vriksha is made use of.

In the chapter on political background, the early period of the history of Tiruvāpaikkā is traced from Tamil literature and from the epigraphs available from adjoining places.
Three kings bearing the names Köchchäṅgappān are identified. The first is placed in the early centuries, coeval with the period of Saṅgam classics. The second is considered to be a predecessor of the three Śaiva saints. The third is placed to have lived in time later than those of the three Śaiva saints on the basis of the recently discovered Vēlanjōri plates of Parantaka I. Köchchāṅgappān, the author of the temple is identified as the second king mentioned above.

The next lustrous period when we get more information on Tiruvāṅaikkā falls in the 13th century when this area became the cockpit of the fight between the Hoysalas, Chōlas and Pāṇḍyas. The Hoysala's extraordinary interest in Tiruvāṅaikkā on account of its proximity to Kappapūr, their capital is explained. The continued interest in the temple maintained by the Vijayanagara and Nāyak at later times is also dealt in detail. The political pacts as gleaned from the temple epigraphs during the Chōla period is discussed. The important political events occurred during different periods have been elaborately discussed on the basis of this temple records and the conclusions are given at the end of individual dynastic chapters.
The chapter on Economic History, explains the growth of Tiruvāṉaiķkā temple on account of continuous partumage of the people and the kings and a comparison is also drawn with the huge economic history of the Śrīraṅgām temple as far as the evidences would lead us to trace the missing links in the economic history of our temple during the Chōla period. The sudden spurt in the purchase of extensive lands in the North Bank of Kolliṇdam and the intensive building activities of the Hoysalas at Tiruvāṉaiķkā are examined to explain intensive activities, of the labour in the temple leading to the improvement of its economy. It is also found that whenever the temple sold dēvadāna lands lying unutilised for a long time, the temple saw to it that the ownership was not transferred without securing adequate benefits to itself. This arrangement has given maximum benefit to the temple.

Inspite of the paucity of inscriptions from the early period, an attempt is made to explain how the endowments made in the temple changed in course of time - sheep for lamp; lands for the maintenance of various services; lands sold on favourable terms and purchased from fertile areas and the jewels endowed by the Pāṇḍya and Nāyaka kings. It is found that lands were sold at higher price
during the later period of Chōla Rājarāja III (1216 - 46 A.D.) as gleaned from the epigraphs of the king from this temple record.

Among the levies, the taxes collected to pay off the Hoysāla general and the term Vibūtiyakaikai are explained. The latter is understood as a contribution from the land owners including the temple towards the enjoyment and prosperity of the king. It is found that no exemption was granted in respect of this tax. The precision in land measurement is explained on the basis of a statistical study of the extents of land owned by the temple.

In the chapter on the religious history, the details of different sects of Śaivism such as Pāṣupata, Vīraśaiva, Śaiva siddhānta, Brahmanical at Tiruvāṇaiyakkā preaching their own doctrines depending upon the circumstances and patronage by the royalty. The fact that number of shrines raised by the Hoysālas in this temple and the fact that so such shrines have been raised by the same dynasty in the Renganātha temple reflects their leanings more towards Śaivism. This shows that the Hoysālas continued to encourage Śaivism even as their ally the Chōlas had been doing for centuries. The religious conflict between Śaivism and Vaishnavism during the year
1375 A.D. and the favouritism shown to Saivism and how the dispute between the religions was solved are all well brought out from the epigraphs and literary evi-
dences.

The important role of the mathās in feeding the seekers of knowledge leading to the dissemination of the philosophical tenets, the emergence of Pāṇḍava cult in the much later period in a reformed manner by associating a married man in the place of a celibate and the origin of the mathās are discussed wherever sources are available.

The chapter on Temple administration deals with the evolution from the sabha to the emergence of tanattar in the administrative set up of the temple on the basis of the inscriptions. The role played by the temple servants in unison symbolised by citing Chandēśvara as the foremost servant of the deity and as the leader is explained by discussing the format of documents where these ideas are expressed. The gradual decline of the influence of the brahmana members of the sabha is pointed out. The role of Panḍābaśīvaram during the period of Devaraya II in restoring worship has been brought out.

The chapter on Architecture seeks to explain every part of the temple with reference to its place in
the evolution of Architecture of the temple through the ages. A distinction is explained between the renovated and the retained parts of the temple sometimes in some cases on the basis of inscriptions and in some other cases on the basis of their occurrence in the general evolution in the Tamil country. Agamic concepts have helped in defining the Architecture of the temple. Care has been taken to fix the period of construction of the individual components of the temple.

The chapter on the Literary works pertaining to this temple deals with the names of place, temple and deity through ages. It is placed next with a view to highlight the effect of the religious centre on contemporary men of letters. The social and religious life of the people in different periods in this area are highlighted.

The chapter on Topography and Toponymy deals with the names of the locality and attempt has been made to identify as many of them as possible. The rationale behind some of the names are also given.

The appendices have been given at the end with a view to complete the account. The first one Pujas and festivals deals with the festivals that were conducted
in the past and all the festivals presently conducted. The second appendix elucidates the association of Sadasiva Dikshitar with the temple and an attempt is made here to know as to the identity of this famous guardian of the temple and the administration from the reliable evidences of the epigraphs which are mostly in Telugu.