



Historical development of Sriranganath Temple

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Abstract

There is massive number of historical developments in India and Srirangapatna temple is one of the outstanding ancient traits. It is an island city, located on Bangalore-Mysore motorway, encircled by way of the river Cauvery. The essential historic vacationer attractions of the city are Srirangapatna castle - a spectacular castle constructed in indo-Islamic style, Daria Daulat Bagh, the summer time palace of Tipu Sultan, Tipu's place of death, and Colonel Bailey's dungeon and Jamia Masjid and many others. This paper provides the historical development and heritage of monuments and their importance and its contribution to tourism development.

Keywords: Srirangapatna temple, historical development, ranganaatha temple

Introduction

Although the formation of temples is not very accurate in ancient Indian history. idol and deity worship can definitely be traced back to the time of the Sindus-Saraswati civilization. Similarly, it cannot be said that the same form of worship was in use all over India. viz. Harappan civilization or the Vedic age. It is equally true that although South Karnataka, especially, underwent the process of urbanization during the Ganga period, temples were not built on a large scale.

The beginning of the Sriranganath temple is a very simple, small shrine and later became a temple with Garbhagriha and Sukhanasi during the Ganga period. According to the architecture, the current Garbhagriha, Sukhanasi, and Navrangas were reconstructed during the Ganga and Chola period. which corresponds to Ranganatha temple's oldest inscription of 1210 BC. It cannot be assumed that the construction of Navranga took place during the Hoysala period. Information is available about how Ranganatha's temple was enlarged by bringing the ruins of several Jain temples to Kalastwadi during the Vijayanagara period.

However, based on the construction and the design style of the pillars, it has to be assumed that the Navaranga was renovated again during the Vijayanagara period, and the inner enclosure was also included. Two Chaturvimshati Vijayanagara period pillars are found in the doorway of the Sarna Sabhamantapa. Also, an inscription from 1528 mentions donations given to Ranganayaki Devi and records that the chariot festival had already begun. All this in the background records that the sabhamantapa and navaranga in the Ranganatha temple were second time renovated during the Vijayanagara reign.

According to historical records, the front of the hall and the porch were built in the post-Vijaynagar period, i.e., during the reigns of the Mysore rulers, and then renovated during the reigns of the Hyder ali and then Mummadi Krishnaraja rulers. It is noteworthy that the swag on the manual found on the porch garland and the tables in it and the sculptures in it are in Mysore style, but the outlying Rajagopura, the peak above the sanctum sanctorum, follows the Vijayanagara style.

Kotharotsava Mandapa Prasanna Venkataramanaswamy Temple was built in the Vijayanagara period. There is a legend that Vyasraya installed Hanuman in this temple, and correspondingly, the Prasanna Venkataramana Swamy idol is there in the Vijayanagara style of Lord Hanuman to emphasise this legend. Moreover, Tirumala II's donation to the temple of Ranganatha for the salvation of his father Ramarajaya confirms that the temple of Ranganatha was patronised by the Kings and Rajapalas of Vijayanagara. Mr. Kulkarni's opinion regarding Ranganatha's sculpture is that these are the creations of the Chola period. Furthermore, there is no objection to giving credit to his opinion, as the Chaturvedi Mangalas in South Karnataka were established against the backdrop of the Chola regime. These temples became more famous in later days, and the idols in Ranganatha's temple are especially composed in the Vijayanagara and post-Vijayanagara styles, but this does not retain the extraordinary sculptural variety.

The development of a temple depends on the patronage of its rulers. Also, the presence of Ranganatha has a history spanning more than a thousand years. It has been elaborated by different people at different times. Against this background, Srirangapatna is a strategic area where many dynasties have ruled. Various dynasties ruled, mainly the Gangas, Hoysalas, Vijayanagara kings, feudal lords, Mysore wodeyas, Hyder Ali, Tipu sultans and the British.

Srirangapatna was a small town surrounded by dense forest that had been ruled by one or more dynasties since antiquity. The exact date when the Ranganatha temple was built or enshrined here is not known. But several works mention that a courtesan called Hambi, who lived in Srirangapatna before Ganga Dandanayaka Tirumalaya, was surprised to hear from her gopala that the cow of her house was milking a cow every day on a cow; she inspected the place and built a one-column temple for the idol of Ranganatha found under the cow and made arrangements for worship. There is also a story that Natyarani Hambiya built Ranganatha's sanctum sanctorum in 817 ^[1].

After this 894AD, Gangas Dandanayak Tirumalaya built the Navaranga Mantapa of Sriranganath and Tirumaladeva temples, named Srirangapatna "Srirangapura," which was famous as Gautama Kshetra, and started ruling ^[2]. Instead,

the earliest inscription from Srirangapatna dates from 1210 and names the Hoysala Veerballala mentions the purchase and donation of Bhattamanyas by several Bhattas already living at Brahmapuri in Srirangapatna^[3].

According to this inscription, Brahmapuri sa.sha.pu. In 1210, he was performing duty in Srirangapatna. which had already become a city by that time. Brahmin Keri or Vidvatkeri were referred to as Brahmapuri in cities. Before this, during the rule of the Cholas, this place was Chaturvedi Mangala. It is certain that the educational and cultural heritage here dates back to the time of the Cholas. An inscription from T. Narasipur records that the Vaishnava tradition spread in the Kaveri River region before Ramanujacharya^[4]. Moreover, the worship of Vishnu was found in this region as early as the Ganga period.

The Ganga sculptures confirm this. After the Cholas occupied Gangawadi, educational centres of Vedic heritage were promoted in the region^[5]. One such centre is Srirangapatna. The *uttar merur* inscription of Chola Parantaka confirms that the administration of Chaturvedi Mangalas was performed by the Mahajanas during the Chola period. In all these circumstances, it cannot be denied that the Sriranganath temple in the east was revered by the Hoysalas. Especially because of the presence of Lord Narayana, the deity of the Srivaishnavas, and gained a lot of fame. But it is difficult to say that this temple had a royal residence in light of the current sources.

Gangavadi was absorbed into the Hoysala Empire after the conquest of Talakadu. Then these areas came under the direct rule of the Hoysalas. As it was necessary to keep an army station in Chola-occupied territory to prevent Chola invasions, the Hoysala kings established thaniyas at several important strategic places in the Chola-dominated Gangawadi. According to Hayavadanarao, Srirangapatna was also one of the thanias established. The reason is that the Hoysala kings donated the Chaturvedi mangalas established earlier by the Cholas and created a feeling among the people that they had created them. In this, it cannot be ruled out that there is a conspiracy to make the educated class accept the rulers of the state and the rulers who are ruling under the pretext of patronising the educated class. This work is a feature found in all the Chaturvedi Mangalas operating in Mandya district. During the Chola period, a lake near Srirangapatna that had been neglected for two centuries was repaired and revived to help agriculture. All these economic, social, and religious activities started in the Chola period. They took institutional form during the Hoysala period. Srirangapatna is one of the most notable Chaturvedi mangalas to emerge in this way.

The 1210AD Ballala inscription is one of the earliest inscriptions of the Sriranganath temple, and it only describes the king in the award portion. In that case, it records the name of the king. Thiruvaranga Mudeyyan, son of Narayana of the Kasyapa gotra, and his godmother Kalpagam Kondal's son Varantharumaan Peruman are also mentioned in the inscription. Thiruvaranga Narayana Chaturvedi Mangala to the Mahajanas of Chaturmukha Narayana Chaturvedi Mangala in Saka 1132, 1210 Pramoda Samvatsara Masa Purvapaksha So even though this inscription dates back to the Hoysala period, it cannot be said that the king built the Agraphara. By this time, Srirangapatna.

Chaturvedi Mangala, which records the existence of Sriranganath Temple at the time, was quite famous. The

Hoysalas, who brought Srirangapatna, which was under Ganga's rule, under their direct control, transformed this forested province into an Ashtagram. In 1117AD, Ramanujacharya received Ashtagramas on the banks of Kaveri as a gift from the Hoysala king Vishnuvardhana, arranged that all its income should be given to the Swami's Kainkarya, and appointed officers named Prabhu and Hebbara to oversee it. An inscription dated 1210 records the endowment of Varantharuman Peruma to the Brahmins of that town, called "Thiruvaranga Narayana Chaturvedi Mangala^[6]." This inscription indicates the reign of Veeraballa. From this, it is clear that Srirangapatna was the seat of the Srivaishnavas in the early 13th century. Following the decline of the Hoysala dynasty or the third Ballala and his death in 1342AD, The Vijayanagara Empire, which began in 1336 AD, brought the Hoysala Empire under its sway. It is particularly noteworthy that the early Vijayanagara inscriptions refer to the region directly ruled by the Hoysalas in this process as "Hoysala Nadu." The Vijayanagara kings continued to rule this area without any changes.

After the Hoysalas, Srirangapatna province earned the honour of "Dannayaka" from the kings of Vijayanagara. In 1454, he brought it further up. He got a secret fund, and with its strength, he built a fort around Srirangapatna, the outer wall of the Sriranganath temple, the great tower, and the grand gates. The Mysore Archaeological Report states that for this work, he demolished 101 Jain basadis in the nearby village of Kalastwadi and brought the stones^[7]. It is assumed that the princes of the family of Thimmanna Hebbar held sway over Srirangapatna until the leaders of Ummattur flourished in the region. While Devaraja Maharaja was ruling the kingdom, Devaraja Wodeyar, the lord of the Mahajanas, gave the Lord Soumyaraja Ranganatha the taxes imposed by the Srivaishnava Mahajanas of Ranganathapura, such as the tax and the *maggavumara* tribute. It records the details of the donation of thirty *honnus* generated from load-wise total duty and paddy sale pool duties for Ranganatha's Vasantotsava and Tirunal festivals^[8].

But by the time Vijayanagara dynasty, Ummattur palegars had become powerful in the Srirangapatna region and had started exerting their influence on all the administrative activities here. It is certain that Srirangapatna was ruling his inherited state of Ummattur during the time of Immadi Raya. If you look at it like that, the Ummattur Aras have made their own impact on the development of Srirangapatna. It is believed that Saluva Narasimha nayak attacked Srirangapatna, defeated Ummattur Nayak, and captured the fort of Srirangapatna. During this time Saluva Narasimha built a bridge across the river with the help of boats, moved his army from the northern bank of the river to the southern bank of the river, and conquered Srirangapatna. According to recent research, the famous king Krishnadevaraya of Vijayanagara, the son of Tuluva Narasayanaka, lived in Srirangapatna during his childhood and fell in love with Tirumaladevi and Chinnadevi, the daughters of Veerappa wodeya, who was the ruler of Srirangapatna^[9].

It is clear from these examples that not only the emperors of the royal family were involved in the development of the temple but that people from all social classes also contributed to its construction. As a blessing to

Krishnadevaraya, the emperor of Vijayanagara, a devotee named Krishnaraya Nayaka donated the village of Birsetty belonging to Kuruvankanadi to Sriranganath of Srirangapatna for daily 25 Atirasa Naivedya Shodasha Upachar. For the spring festival of the same deity, an officer named Devaraya Wodeyar, on the orders of Devaraya Maharaya of Vijayanagara, offered the same amount of tax that Sri Vaishnavas were paying. Rajakuvara Ramarajayarsa of Vijayanagara poured a stream out of Bannagatti village for the worshippers of the same deity ^[10].

It is known from the inscriptions that the servants of the kings also made donations. By 1528, Srirangapatna was under the Amarayanak system. Who also gave donations to the Ranganatha temple. An inscription from the time of Krishnadevaraya of Vijayanagara records the details of donations to this temple. On Magha Shuddha Tritiya of Sarvajitu Samvatsara of Saka 1446AD, Krishnaraya, the son of Aubala Deva of the Rik branch of the Ashvalayana Sutra of the Kasyapa gotra, presented to us the village of Birishetti in the inner Kuruvanka Nadi of the Srirangapatna region as a gift to Krishnaraya Maharaya on January 24, 1528 ^[11].

With the permission of Srikrishna Raya, Mahamandaleshwar Chammati (Sammati) Bhogeya Maharaja built the Agrahara as Nagalapura in the name of Nagalamba Amma for the divine mahisya of Sriranganatheva, Sarvantyyami, in the presence of the divine Purana of Sriranganath Deva. Originally conceived, the village of Nagalapur was donated to Kajjaya for the daily sacrifices and Nandadeepa for the annual festivals ^[12].

Methodology

The methodology to hint the history and development of the Sri Ranganatha Temple in Srirangapatna involves the use of primary and secondary resources like inscriptions and scholarly evaluation to chronicle its construction and expansion by using numerous dynasties. Key steps consist of: identifying the earliest foundations, noting the 9th-century construction by way of a Western Ganga leader and any pre-existing shrines, documenting the additions via next rulers consisting of the Hoysalas, Vijayanagara Empire, and Wodeyar dynasty, and reading architectural styles thus far capabilities and discover contributions from extraordinary eras.

Methodology of the Study

- **Archaeological and epigraphic analysis:** The maximum vital step is to research the physical proof of the temple itself.
- **Inscription evaluate:** Examine all temple inscriptions to establish the original creation date, the names of purchasers, and durations of vast renovation, as achieved via the Archaeological Survey of India.\
- **Architectural fashion analysis:** Study the architecture, particularly the gopuram (tower), for stylistic factors like the ones from the Vijayanagara length, as recognized via historians like George Michell.
- **Chronological compilation of contributions:** Compile evidence from numerous resources to create a timeline of improvement.

- **Western Ganga Dynasty:** Note the initial production in 894 CE through chieftain Tirumalaiah, as certain in the temple's inscriptions.
- **Hoysala Dynasty:** Document the grant by King Vishnuvardhana within the 12 centuries, along with giving the village as an agraharam to saint Ramanujacharya, and the renovations made by way of King Veera Ballala II round 1210 CE.
- **Vijayanagara Empire:** Acknowledge contributions, along with the construction of the prakara (enclosure) and gates with the aid of the Nayaka Thinnanna, who have become an official inside the Vijayanagara court.
- **Wodeyar Dynasty:** Include the contributions from the Wodeyar kings of the Mysore Kingdom, a point noted by means of historian George Michell.
- **Later additions:** Record developments made through rulers like Hyder Ali and Tipu Sultan, together with beginning fairs just like the Katorothsava in 1774.
- **Comparative analysis:** Compare the Srirangapatna temple's layout and features with other Ranganatha temples throughout South India to recognize its place within a bigger tradition.

Significance of the Study

The significance of the Sri Ranganatha Temple's records in Srirangapatna lies in its improvement thru centuries, reflecting the patronage of diverse dynasties that formed its structure, architecture, and religious importance. The temple turned into first consecrated in 984 A.D. By the Western Ganga dynasty, then accelerated by using the Hoysalas, and later adorned with Vijayanagara and Wodeyar-technology architectural functions, making it a rich testimony to local history and a key web page within the Pancharanga Kshetram traditions.

Early Foundation

- **984 A.D.:** The temple is first consecrated through a neighbourhood chief, Tirumalaiah, a vassal of the Western Ganga dynasty.
- **Historical Significance:** This initial creation via the Western Gangas underscores their position in selling Vaishnavism along their conventional aid for Jainism in southern Karnataka.

Hoysala Era Enhancements

- **12th Century:** Hoysala King Vishnuvardhana grants Srirangapatna to the Vaishnava saint Ramanujacharya as an agraharam (place of gaining knowledge of).
- **1210 A.D.:** Hoysala King Veera Ballala II commissions additions and renovations to the temple, which can be documented by using inscriptions.

Vijayanagara and Wodeyar Period Development

- ****Vijayanagara Architecture:**** The tower over the entrance reveals functions regular with Vijayanagara architectural fashion.

- **Nayaka Influence:** A Nayaka legitimate named Thinnanna, who served in the Vijayanagara court, later built the outer castle and a big wall for the temple says Tirthayatra.Org.
- **Wodeyar Kings:** The Wodeyar kings of the Kingdom of Mysore also made contributions to the temple, in line with historian George Michell.

Broader Historical and Religious Context

- **Pancharanga Kshetram:** The temple is considered the first of the five maximum vital shrines dedicated to Lord Vishnu in South India, making it a site of large non-secular importance, notes Karnataka Tourism.
- **Monuments of National Importance:** Today, it is included by way of the Archaeological Survey of India as a monument of country wide significance.

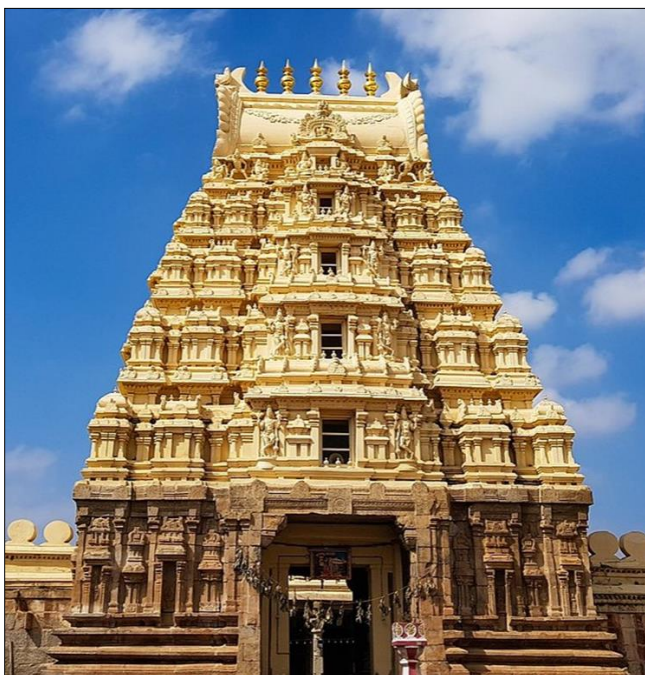


Fig 1: Ranganathaswamy Temple at Srirangapatna

Details of Donated Services

1. For Rathotsava, 40 Varaha
2. Every Friday, Pachkapura, Kasturi, and Punagusahit Devi's Coffee: Rs 4 per week.
3. 20 Varaha for one year of planting flower peas
4. Dollars for daily offering
5. For the race of Ranganathadeva, one money

It refers to the fact that every day Lord Sriranganatha and Srilakshmi Amma donated all the ingredients for the two bowls of rice, two varieties of paddy rice. 1464 AD an inscription of the Achyutarayan period issued in 1564 contains details of a donation made on Raktakshi Samvatsara Ashadha Shuddha Dwadashi. During the reign of Sriveera Pratapa Achyutaraya Maharaya, the Dalwai Agraharas of Srirangapatna were distinguished by their many villages, chatras, and temples.

It records that Parupattedara donated a total of 300 varahas to Lord Ranganatha due to the collection of many taxes that had not been there before and exempted the Mahajanas from

those taxes. The work of expanding the temple must have taken place during his time as well. His mother-in-law, Rangamma, used to give her ornaments to Ranganayakamma every Friday and Tuesday. It is said that she still wears a pearl nose-piece^[13]. Currently, this nose ring is not worn daily but only on special days. Later, during the Aravidu dynasty, Srirangapatna became the administrative centre of the representatives of the Vijayanagara Empire. In the Menagara inscriptions, Tirumalaraja Narihallya, son of Ramaraja Arasa and brother of Sriranga, donated four villages to Srirangadham Swami (Ranganath of Srirangapatna) as a gift to his father, Ramarajayya. There has been a proposal made^[14]. They wanted to be independent. Then Tirumala Raya II was the regent in Srirangapatna, and Venkata I was the emperor in Vijayanagara. Neither the emperor nor the regent were on friendly terms. Moreover, Tirumalaraya's body strength had collapsed. In this situation of opposition, the royal lords occupied Srirangapatna. Ratna Simhasanaveri of Srirangapatna ruled for 39 years, conducting Navratri Darba on the model of the kings of Vijayanagara and expanding the state^[15]. Jagadevaraya, the son-in-law of Sriranga of Vijayanagara, ruled with Chennapatnam as his center. Rajaodeyar captured several places belonging to this Jagadevaraya, and there is a mention in the Chikkadevarajavamsavali that the stone statue was built with the money brought by offering the jewels brought by looting the Arakere of "Adataraya," the first of Jagadeva's Dandanayakas, to Ranganatha of Srirangapatna. Also, the royal lords gave 50 khandugas of paddy-yielding land under the extended Kalastwadi lake to the Ranganathaswamy temple in Srirangapatna^[16].

It mentions Ramarajaya, son-in-law of Tirumalaya, donating daily prasada to Kainkaryya at Ranganatha's temple in the Kartika Shuddha (1571) Prajotpati Samvatsara^[17]. Kanthirava Narasaraja built a pond called Shukatirtha for Ranganathaswami's Gajendramoksha festival at Srirangapatna; he expanded the towers, mantapas, outer and inner walls; and it is known that a jewel named "Vaikunthamudi" was dedicated to Ranganathaswamy as a certain crown.

Kanthirava Narasaraja built the "Bangara Doddi Canal" in the name of Doddajamma, and ordered that the rice, sugarcane, grown under it be given to the Ranganathaswamy temple^[18]. Tula Purushadaan, Hiranyagarbhadan, Brahmandadan, Kalpavrikshadan, Gosahasradana, Hiranya Kamadhenu Dan, Hiranyasyadan, Hiranyaswara Dan, Hemahastira, Hiranyas, thadan, Panchalagaladan, Dharadan, Vishwachakradanasa, Kalpalatadanana, Saptashagaradadan, and Ratnaghedanusa in the presence of Ranganathaswami's auspicious seasons he did the Mahadana's without any defect in the law and praise^[19]. Devaraja and the later lords were staunch Vaishnavas like the Kantheeras. He was a special devotee of Ranganathaswami of Srirangapatna. The Ranganatha temple in Srirangapatna was one of the devadayas dedicated to Vaishnava temples by the lord Devaraja. On June 22, 1667, during his conquest of Tugalanya, he offered eleven villages^[20].

In the central enclosure of the temple, Kodandarama, along with Sitalakshmana, installed the idol on the south side. He gave the village of Avverahalli to this god with the king's permission to perform services, make offerings, and hold a special festival on Sri Ram Navami. A drought husband,

Lokayaka Veera Srimanharajadhiraja Rajapameshwara Rajapameshwara Mature Pratimavira Narapathi Narapathi Narapathi A dharma inscription refers to the village of Avverahalli in the sub-basement, on the south side of Sriranganatha Swami's sannidhi in Srirangapatna, to the sannidhi of Kodanda Swami, who was pleased to be Sitalakshmana's sevikan, and to the sannidhi of Mannar Krishnaswami. It mentions that the produce of this village was poured out for services such as rations, diparadhana, the Sri Ram Navami festival, and so on, all of which were performed in Swami's presence^[21].

Devarajaya, a subordinate officer of Krishnaraja Wodeyar II died in April 6, 1747, he built Sitavilasa, a two-storeys Ranganam at Ranganatha temple. Chikkadevaraja Wodeyar also served his family deities: Srichamundeswari Amma, Nanjangudu Srikantheswara Swami, Melukote, Srirangapatna, Edathore, Ramanathapura, Kariyaghatta, Tuppada Venkatakrishna, and also built a porch and a well to the Prasanna Venkataswamy temple at the north-west corner of Sriranganath Swami's temple on 1751, during the reign of Mummadi Krishnaraja Wodeyar.

Sriranganath Temple is one of the largest and richest temples in Karnataka and the inscriptions in the temple record that its heritage started from Ganga Tirumalaya until the time of Mummadi Krishnaraja Wodeya of Mysore State and that it fulfilled all its arrangements with the best of heritage festivals. Thus, it is known that the Ranganatha temple was a well-known and influential temple in the region during the Vijayanagara and post- Vijayanagara periods, providing religious, social, and economic shelter to the people. The above details clearly record that temples were not only places of worship in those times but also played an important role in the economic, social and religious development of a region.

Conclusion

In conclusion, the history and development of the Sri Ranganatha Temple in Srirangapatna is a testament to the wealthy cultural and religious historical past of India. From its historic origins to its enduring importance in the present day, the temple stands as a symbol of devotion, art, and architecture. Its historical development adventure reflects the religious and architectural evolution of the region, making it a site of top-notch historical development and cultural importance. Visitors and devotees remain captivated through the temple's grandeur and religious air of secrecy, making sure that its legacy will bear for generations to come back.

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