

CHAPTER VIII.

RELIGION.

I. General.

SCARCELY any evidence exists of the religion, if any, of Palæolithic man in the State. Pre-historic religion.

Of Neolithic man, however, a nascent fetichism may, as in the other parts of the world, be predicated because of the objects found buried with his remains. These objects show that at this period men believed in a happy future life of eating and drinking, when children would need their playthings and men their weapons and customary implements. Pre-historic stone circles may be of religious significance, but as suggested by Professor Hopkins, "they may be without religious bearing." As has already been remarked (*vide* Chapter VI), no gap in time exists in Southern India between the Neolithic and Iron Ages, the people of the latter age being doubtless direct descendants of the former. Neolithic man.

How far the people of the Neolithic Age influenced the religion of their descendants of the Iron Age is not yet definitely ascertained. It is possible that the foundation of the religion of the people of the Iron Age should be sought for in that of those of the Neolithic Age. Perhaps, Iron Age people continued in the belief of a future life as they certainly continued the burial usages of their predecessors. For instance, the burial usages of most of the primitive tribes, including the Irulas, Sholagars, Todas and other castes and tribes, strongly resemble those of Neolithic man. Similarly, the sculptured cromlechs and other memorial stones we find set up throughout the Iron age man.

length and breadth of the State, in fact over the greater part of Southern India, are evidence of this perpetuation of the old belief. However, we cannot, unless we knew the exact causes, be too sure in matters of this kind. It is best to avoid generalizations of a far-reaching character in this domain, as the necessary data for any definite deduction are lacking. A genuine pre-historic survey may enable us hereafter to understand more clearly the beliefs of primitive man in Southern India.

Pre-Dravidian religion.

The Pre-Dravidians, whom a large number of writers have identified with the jungle tribes and castes (*vide* Chapter VI), exhibit religious beliefs and tendencies which deserve some attention. How far they are indebted for these to their alleged ancestors, the people of Palæolithic times, it is altogether impossible to define. The Irulas, for instance, still construct stone circles; they also worship fetiches in the shape of water-worn stones under the shade of trees; and they revere also their totem animals. On the last of these, a word may be usefully added, the more so as totemism is common to most castes and tribes in the State. How far were the later Dravidian tribes indebted for this to the pre-Dravidians is not clear. It is possible from the wide prevalence of totemism that the tribes forming the Dravidian race had already developed totemistic beliefs before they came into contact with the pre-Dravidians. However that may be, it is inferable that the reverence the pre-Dravidians paid to their totem animals and plants was the result of that belief in spirit life common to most primitive races all the world over.

II. Animism.

Dravidian religion.

The Dravidians, if anything, perpetuated this belief in a spirit world in a more extended form. The vestiges

of totemism we still see among them lead us to infer that at one time it was widely prevalent among them. The difficulty, however, is to trace how far they were influenced in these and other beliefs and ideas by the pre-Dravidians. Can it be that they evolved these independently themselves? Might it not be that they partly developed them? These are questions that continually arise in the discussion of the development of Dravidian religion. Our knowledge in this respect is so meagre that it would be wrong to make any wholesale generalizations. In fact, Tiele was so impressed with the inadequacy of our knowledge of Dravidian religion that he purposely left out the Dravidians and a few others such as the Mundas and Sinhalese in his genealogical classification of religions. Since his time, no doubt, some progress has been achieved in investigation work, but we are hardly yet in a position to affiliate the Dravidian to any of the well-known families of religions. The same uncertainty that marks the Dravidian origins is to be found in regard to the sources from whence the Dravidian religion derived its root ideas. From wherever derived, the beginnings of Dravidian religion and its general character must be traced, as Dr. Caldwell has pointed out, to a belief in spirits and a fear of the evils which they inflict. With morality this religion has little or no connection, and its doctrine of immortality consists almost entirely in the representation that the earthly life is continued elsewhere, while of the doctrine that men will receive hereafter according to what they have done, only the first beginnings are to be traced in it. There is no priesthood attached to it and those who act as priests do not belong to any hereditary or exclusive class. At ordinary times the head of the family or sometimes that of the community officiates. This spirit worship is universal among the Dravidian tribes and castes in Southern India, though it must be added it is

most conspicuous in those parts, notably South Kanara and the adjoining areas of the Mysore State, Malabar, Tinnevely and Travancore, where the Dravidian population has been least affected by extraneous influences. The spirits worshipped are many and various and usually take the form of goddesses, who are worshipped as "Mothers." Among the most favourite Goddesses of Mysore are the following:—Māriamma (or Māramma) often styled simply Amma, or in the honorific plural Ammanavaru, the Goddess of small-pox; Uramma; Durgamma; Sunkālamma; Mahēswaramma; Puḷamma; Annamma; Uddālamma; Kokkalamma; Sukhājamma; Yellamma; Gangamma; Māstamma; Manigamma; Hindamma; Hosakere Amma; Halasamma; Mutyālamma; Patālamma; Masinamma; Hunasamma; Kālamma; Māthanamma; Maddūramma; Chandamma; Kariyamma; Sidabamma; Akkamma; Mallamma; Hulamma, etc. Every village in the State has its own goddess. According to some, goddesses are characteristic of a race of agriculturists and the Dravidians being agriculturists, worshipped only the "Mother." Others have suggested that this form of worship is indicative of the old maternal filiation which at one time prevailed more extensively in Southern India than now. We have already referred to this subject at some length (*vide* Chapter VI) and it should suffice here to state that Divine motherhood, like the kinship of men and gods in general, was to the Dravidian as to the old heathen Semite, a physical fact and the development of the corresponding cults and myths laid more stress on the physical than on the ethical side of maternity, and gave prominence to sexual ideas which were never edifying and often repulsive. Especially was this the case when the change in the law of kinship deprived the mother of her old pre-eminence in the family and transferred to the father the greater part of her authority and dignity.

This apart, spirit worship has with the Dravidian principally taken a double form. On the one hand, he believes that each village is surrounded by evil spirits who are always on the watch to inflict diseases and misfortunes of all kinds on the unhappy villagers; they lurk everywhere, on the tops of palmyra trees, in caves and rocks, in ravines and chasms; they fly about in the air, like birds of prey, ready to pounce on any unprotected victim. On the other hand, there are the village deities, whose function it is to ward off these evil spirits and protect the village from epidemics of cholera, small-pox or fever, from cattle disease, failure of crops, childlessness, fires, and all the manifold ills that flesh is heir to in the villages. But these village deities themselves are beings of most uncertain temper, very apt to fly into a rage and inflict the very ills it is their business to ward off. So, the villager spends his life in constant terror of his unseen enemies and friends alike. "The sole object of the worship of these village deities is," says Bishop Whitehead, who has devoted special attention to their study, "to propitiate them and avert their wrath. There is no idea of praise and thanksgiving, no expression of gratitude or love, no desire for any spiritual or moral blessings. The one object is to get rid of cholera, small-pox, cattle disease or drought or avert some of the minor evils of life. The worship, therefore, in most of the villages, only takes place occasionally. Sometimes there are daily offerings.....but the general attitude of the villager towards his village deity is 'Let sleeping dogs lie.' So long as everything goes on wellit seems safest to let her alone. But when misfortune comes, it is a sign that she is out of temper, and it is time to take steps to appease her wrath." While the evil spirits are conceived to be everywhere, each village deity who is believed to combat their malevolent influences is a local divinity distinct

Spirit
worship:
Grāma-
devatas.

from every other and with the name of mother or a special name of her own; she has a holy place where she lives; and she is represented by an image, a shapeless stone or some other symbol. The last of these is often nothing more than a mere post or a pot of water. In some places, she has a shrine built for her, but it is no pretentious structure. More often she is invoked when her presence is needed in a temporary hut or a pendal specially put up for the occasion, as during the prevalence of an epidemic. People pay their respects at the proper times to both sets of divinities, though the worship of evil spirits as such is restricted to special occasions. Annual feasts are held in connection with the village deities and at these, the sacrifice of animals is a prominent item. Sacrifice, indeed, is considered the most fundamental doctrine of this cult, the "mother" being satisfied with nothing less than a living animal. The ceremonies in connection with their feasts generally extend over several days, on the last of which the animal is sacrificed, *i.e.*, buffaloes, sheep, goats and pigs being the animals usually offered. The details vary greatly and are not infrequently of a somewhat revolting character. One of the celebrants will carry the entrails of the victim in his mouth and round his neck: Another will drink the blood from the severed neck till he has drained the carcass. The proceedings often close with the transportation of the image of the goddess in what is called a car to the confines of the next village, there to be dealt with in a similar manner.

A typical
Grāmadevata
festival.

A typical festival of one of these goddesses, that of Maheswaramma of Bangalore, is thus described by Bishop Whitehead:—

"An annual festival is held in this village after harvest. A special clay image is made by the goldsmith from the mud of the village tank, and a canopy is erected in a spot where

four lanes meet and decorated with tinsel and flowers. The goldsmith takes the image from his house, and deposits it beneath the canopy. The festival lasts three days. On the first day, the proceedings begin at about 2 P.M., the washerman acting as a Pujari. He is given about two seers of rice, which he boils, and at about 5 P.M., brings and spreads before the image. Then he pours curds and turmeric over the image, probably to avert the evil eye, and prostrates himself. The villagers next bring rice, fruits and flowers, incense and camphor, and small lamps made of paste of rice flour, with oil and lighted wick inside, called *arati* and very commonly used in the Canarese country. One *arati* is waved by the head of each household before the clay image, another before the shrine of Maheswaramma, another before a shrine of Muneswara about two furlongs off, and a fourth at home to his own household deity. During these ceremonies music is played, and tom-toms are sounded without ceasing. After this ceremony, any Sudras, who have made vows, kill sheep and fowls in their own homes and then feast on them while the women pierce their cheeks with silver pins, and go to worship at the shrine of Maheswaramma. At about 9 P.M., the Madigas, who are esteemed the left hand section of the outcastes, come and sacrifice a male buffalo called *Devara Kona*, i.e., consecrated buffalo, which has been bought by subscription and left to roam free about the village under the charge of the Toti, or village watchman. On the day of the sacrifice, it is brought before the image, and the Toti cuts off its head with the sacrificial chopper. The right foreleg is also cut off and put crosswise in the mouth, and the head is then put before the image with an earthen lamp alight on the top of it. The blood is cleaned up by the sweepers at once to allow the other villagers to approach the spot; but the head remains there facing the image till the festival is over. The Madigas take away the carcass and hold a feast in the quarter of their village. On the second day, there are no public offerings but each household makes a feast and feeds as many people as it can. On the third day, there is first a procession of the image of Maheswaramma seated on her wooden horse, and that of Muneswara from the neighbouring shrine round the village. They stop at each house, and the people offer fruits and flowers but no animals. At about 5 P.M., the washerman

takes up the clay image of the Grāmadevata, goes with it in procession to the tank accompanied by all the people to the sound of pipes and tom-toms, walks into the tank about knee deep and there deposits the image and leaves it."

It is remarkable that only goddesses are fond of these animal sacrifices. Almost the only male deity in whose honour buffaloes are sacrificed in the State is Hirianna, one of those specially worshipped by the Agasas. We may here note the offering of the buffaloes as a sacrifice to Māra in Manjarabad. Mr. Elliot describes the ceremony followed there :--

"A three or four years old (Male) buffalo is brought before the temple of Mara, after which its hoofs are washed and unboiled rice thrown over its head, the whole village repeating the words *Mara Kona*, or in other words, buffalo devoted to Mara. It is then let loose and allowed to roam about for a year, during which time it is at liberty to eat of any crops without fear of molestation, as an idea prevails that to interfere with the buffalo in any way would be sure to bring down the wrath of Mara. At the end of that time, it is killed at the feast held annually in honour, or rather to divert the wrath, of Mara."

Origin of
Grāmadeva-
as.

Discussing the origin of those village deities, Bishop Whitehead remarks that the system is "as a whole redolent of the soil and evidently belongs to a pastoral and agricultural community." He attributes to it a totemistic origin which he develops at length in his book on the *Village Gods of South India*. His argument is rather difficult to summarize, but the main idea underlying it is a desire to seek communion with a supernatural power. He traces the essential belief involved in it "to that particular form of animism, which is known as Totemism." As a person not belonging to a clan became a member of it by being made a partaker of its blood, so when the human clan desired to strengthen its position

with one or another of the many animal clans that surrounded and impressed itself upon its imagination as animated by supernatural power, the animal clan became the totem of the human clan. The spirit that was supposed to animate the totem clan became, in a certain sense, an object of worship. One great purpose of the worship then was, says Bishop Whitehead, "to cement and strengthen the alliance between the human clan and the animal clan, and the way in which this was done was through some application of the blood of the totem, or by, in some way, coming into contact with that which was specially connected with its life, or by partaking of its flesh. The object then of killing a member of the totem tribe becomes clear. Under ordinary circumstances it would be absolutely forbidden and regarded as the murder of a kinsman; but on special occasions, it was solemnly done in order to shed the blood and partake of the flesh, and so strengthen the alliance. The blood is regarded as the life, and when the blood of a member of the totem tribe of animals was shed, the life of the totem was brought to the spot where it was needed, and the blood could be applied to the worshippers as a bond of union, and then the union could then be still further cemented by the feast upon the flesh by which the spirit of the totem was absorbed and assimilated by its human kinsman. The object of the animal sacrifice, therefore, was not in any sense to offer a gift but to obtain communion with the totem spirit. Now, if we apply this theory of sacrifice to the sacrifices offered to the village deities in South India, we see that the main ceremonies connected with them at once become intelligible; the various modes of sprinkling and applying the blood and the different forms of sacrificial feast were all originally intended to promote communion with the spirit that was worshipped. In the same way, even such a ceremony as the wearing of the entrails round the neck

and putting the liver in the mouth acquires an intelligible meaning and purpose. The liver and entrails are naturally connected with the life of the animal and the motive of this repulsive ceremony would seem to be an intense desire to obtain as close a communion as possible with the object of worship by wearing those parts of its body that are specially connected with its life. "So too, this theory explains," adds Bishop Whitehead, "why the animal sacrificed is so often treated as an object of worship" In the case of buffalo sacrifices, the buffalo is paraded through the village decked with the garlands and smeared with turmeric and *kunkuma* and then, as it passes by the houses, people come out and pour water on its feet and worship it. But why should this be done if the animal sacrificed is regarded as only a gift to the goddess? When, however, we realize that the animal sacrificed was not originally regarded as a gift, but as a member of the totem tribe and the representative of the spirit to be worshipped, the whole ceremony becomes full of meaning.

Other
features.

Hookswinging (or *sidi*) has practically gone out of use. At one time, it was common in the State in connection with the festivals of certain 'goddesses. Fire-walking is still popular. Another kind of self-torture practised is the passing of a wire of silver or some other metal through the two jaws between the flesh. The bridled mouth cannot be opened without acute pain. Abbé Dubois gives many instances of this kind of torture prevalent during his time in the State. These are even now by no means rare. Ancestor worship is found among the generality of Dravidian castes and tribes. The underlying idea seems to be that if the soul of the departed is not, at certain fixed times, properly attended to, it will do harm. *Bhūta* worship is in great favour in the long range of hills which bound the State on the

west. Each family has its own *bhūta*, to which it offers daily prayers and sacrifices in order that it may preserve its members from the ills which the *bhūtas* or their enemies might bring upon them. All these *bhūtas* delight in sacrifices of blood. Every caste or tribe worships its own particular caste or tribe *fetish*, the potter his wheel, the fisherman his net, the farmer his plough and so on. Tattooing, so far as it is now practised in the State, does not possess any religious significance. It is nowhere known to be in honour of a god or goddess. But that it did possess some religious or social meaning may, perhaps, be inferred from the facts that it is still ordinarily restricted to girls and that the first tattooing is followed by a ceremonial dinner. Serpent worship is general throughout the State. With it has been associated for long tree worship. The serpent stones worshipped are erected usually under certain trees which are most frequently built round with a raised platform. One is usually a sacred fig which represents a female, and another a margosa which represents a male; and those two are married with the same ceremonies as human beings. The *bilpatre* (*agle marmelos*), sacred to Siva, is often planted with them. Particular trees or plants are held sacred by themselves, such as the *Asvaththa* or the pipal, the *nīm* or margosa, the *tulasi* (*ocimum sanctum*), the *ekke* (*aristolochia indica*), etc. The general object of trees and serpent worship seems to be for the purpose of obtaining offspring. Animism is the name given to cover all this medley of superstitions which prevail among primitive tribes in all parts of the world. The tribes are very vague in their religious ideas, but they all agree in the presence on the earth of a shadowy crowd of powerful and malevolent beings who usually have a local habitation in a hill, a stream or patch of primeval forest and who interest themselves in the affairs of men. Illness and misfortunes of all kinds are

attributed to them. Wizards are employed to placate the offending ghostly being by a suitable sacrifice. Their services are requisitioned when good crops are required, to cause injury to an enemy or to ascertain the omens relating to some proposed course of action. These features of animism are universal and in this State seem to be coupled with belief in a supreme God. It is this which makes it impossible to say when a man has ceased to be an Animist and has become a Hindu. Hinduism and Animism are not by any means mutually exclusive.

III. Vedic Hinduism.

Vedic
Hinduism.

The religion of the Āryans, who came to live amidst these people, was of a different nature. To these Āryans, Southern India appears to have been known from fairly early times. Sporadic settlers might have crossed the traditional Āryan boundaries and come down south before the events related in the Rāmāyana took place. There is ground for believing that, by the time the Aitarēya Brāhmana was composed, Southern India was already well known to the Āryans. During the Sūtra period (1000 B.C. to 250 B.C.), Southern India had undoubtedly been colonized by the Āryans in large numbers. The writings of Baudhāyana, who has been assigned to the 6th century B.C., make possible not only this but also that there were semi-Āryanized kingdoms in the south. There were in it even different schools of law and learning. Baudhāyana himself was probably a Southerner and although he expresses high regard for Āryavarta, or the Gangetic Valley, yet he takes great care to mention peculiar South Indian customs and laws, such as eating in the company of uninitiated persons and of one's wife, the use of stale food, and marrying the daughter of a maternal uncle or a paternal aunt. Dr. Bühler is of opinion that Āpastamba lived, taught and

founded his school of Sūtra in the Āndhra country between the Godavari and the Kristna. By linguistic arguments, he shows that Āpastamba cannot have written later than the 3rd century B.C. and adduces grounds for assigning to him a date as early as the 5th century B.C.

The actual introduction of Brāhmans into Mysore is assigned to the 3rd century A.D. According to tradition, the Kadamba king Mukkanna or Trinētra at that time settled them at Sthānagundūr (Talgunda in the Shikarpur Taluk, Shimoga District). Some inscriptions found in the State give a highly realistic account of this introduction of Brāhmans. Having sought diligently, we are told in one of them, throughout the regions and finding none, he went without delay into the north, and from the Ahichchatra Agrahāra (said to be in the Bareilly District) produced a number of Brāhman families, whom he settled in the Agrahāra of Sthānagundūr. This was in the west. In the east, the Pallava King Mukkanti is said to have introduced Brāhmans at about the same period. In the south, the Ganga King Vishnu Gopa, belonging to the same century, is said to have become devoted to the worship of Brāhmans, and to have thus lost the Jain tokens which were heirlooms of his house. In Mr. Rice's opinion, the evidence of inscriptions is in favour of an earlier existence of Brāhmanism in this country. The Malvalli inscriptions of the 2nd century, discovered by him, show the king Satakarni making a grant to a Brāhman for a Siva temple followed by a Kadamba king also making a grant to a Brāhman for the same. Moreover, the remarkable Talgunda inscription, also discovered by him, represents the Kadambas themselves as very devout Brāhmans, and one of them, perhaps the founder of the royal line, as going with his *Brāhman* Guru to the Pallava capital (*Kānchi*) to study

Brāhman
immigration
into Mysore.

there. It also states that Satakarni, probably the one above mentioned, was among the famous kings who had worshipped at the Siva temple to which it belongs. It has, therefore, to be presumed that Brāhmanism, more particularly the worship of Siva in the form of the Linga, existed in Mysore in the first centuries of the Christian era, concurrently with other forms of faith, Buddhism and Jainism, but that the latter were in the ascendant. The traditions, perhaps, indicate, as Mr. Rice suggests, the time when Brāhmanism received general public recognition by the State.

Development
of Vēdic
Hinduism.

It is not deemed necessary here to go into the gradual development which Vēdic religion underwent as the people professing it extended their sway from the north-west part of India to the south. Many standard textbooks dealing with the history of religions devote much space to this phase of Hindu religious development, the latest being Professor Hopkins' *History of Religions*. The interested reader will find in this work authoritatively set forth all that is known on this subject. Unlike the Dravidian religion, the Āryan religion looked rather above than under the earth and cared more for gods than for ghosts. About the time the Brāhmans began to settle in the State, the religion they first professed had undergone change. It was affected as much by environment as by internal development. Still "the masses continued to worship" as Professor Hopkins points out, "all the religious phenomena of their inherited faith, physical objects, ghosts, and gods above, with a sectarian growth leading to the Siva and Vishnu cults. The hypcstasis of Brahma was retained as Brahma the Creator. The masses kept, too, the hope of a happy hereafter in a joyous, material heaven. Song, dance, mimetic exhibitions, not too nice, accompanied religious festivals. In short, as is sometimes forgotten, the

common people remained frankly Vēdic in their beliefs, fears and hopes undisturbed by the disquisitions of the mystics. Most of the population were now not Āryan at all; but also who could call themselves so and invented pedigrees which Āryanized them. At the same time, they clung to their old native gods; so these gods were Brāhmanized too and called "forms" of this or that great recognized God, a process still going on in India, where every wild-tribe devil is converted by the Brāhman priests and becomes a form of Shiva or Vishnu. On this unending under-current of the popular religion with its cult of spirits, ghosts and godlings, its spring festivals, its maintenance of the old domestic rites, its attention to the dark, the productive, the mysterious, much may be written but space forbids.

The inscriptions found in the State throw a side-light on the religious development of its peoples. Mr. Rice, who has devoted some space to this topic in his "*Mysore and Coorg from the Inscriptions*," writes that the earliest form of Brāhman faith in the State was connected with the worship of Siva, who was, it is asserted in one inscription, door-keeper to the Mahāvalis of Bānas. Vishnu in his Vāmana or Dwarf incarnation, deprived Mahābali in two strides of all his possessions except Pātāla, which was left to him. Krishua, who is another form of Vishnu, also found means, it is said, in a war against Bāna, to overcome Siva, who fought for the Bānas. It is difficult to separate the worship of Siva and Vishnu in subsequent periods. They continued to be jointly recognized in all parts and the united form Harihara, composed of Hari (Vishnu) and Hara (Siva), was a symbol of their general equality in religious estimation. Of Harihara, one inscription says, "The celebrated Siva acquired the form of Vishnu and Vishnu acquired the great and famous form of Siva, in order that the

Light from
Mysore
Inscriptions.

saying of the Veda (that they were one) might be fully established." Kēsava or Vishnu, again, is identified as follows in the fourteenth century with the chief object of worship in all the sects :—" He whom the Saivas worship as Siva, the Vēdāntis as Brahma, the Buddhas as Buddha, the Nyāyakas as Kartha, the Jainas as Arha, the Mimāṃsakas as Karma." The worship of Siva was from an early period specially associated with an ancient teacher named Lakulīsa, who apparently can be traced back as far as the first century A.D. His name frequently occurs in Mysore inscriptions and his creed and sect are referred to as the Lakulāgama, Lakulāmnaya, Lakulasamaya, etc. But Mr. Rice adduces reasons to show that there must have been a succession of Gurus of the name. Lakulīsvara, the founder of the Pāsupata sect, belonged to the Lāta country, and has been assigned by Dr. Bühler to the 11th century A.D. The Lakula of the Mysore inscriptions belongs to the period between 1054 and 1156 A.D., and is generally mentioned in connection with the Kālāmūkha sect, who are not unknown to other parts of Southern India as well.

IV. Jainism.

Jainism.

Of the warring sects that came into being in the 6th century B.C., two attained to lasting prominence and extended their influence to Mysore at a very early period. These are Jainism and Buddhism. Both of these are connected with Mysore by the closest of ties. Jainism was the older of the two. Though an ancient sect and professed at one time by many kings and large sections of people, its existence was brought to light in Mysore by Colonel Colin Mackenzie of MSS fame, who conducted the Mysore Survey in 1799 and the following years. The Jains are dispersed throughout India and their numbers are probably understated at less than a million

and a quarter according to the Census of 1911. They are most numerous in Rajaputana, Guzerat, Centarl India and Mysore. In the north and west of India, they are chiefly engaged in commerce; in the south, they are also agriculturists. At one time, they were more or less predominant in Mysore from the earliest part of the Christian era to the 12th century. In Southern India generally, they were established from a very early period. The oldest Tamil and Kannada literature is of Jain authorship and to the Jains is due the first cultivation of these languages. The name "Jain" comes from *Jina*, conqueror, a title bestowed upon triumphant leaders of sects, who had conquered all controversial opponents and also conquered for themselves whatever bliss true religion may win. In this case, the conquering Jina was Vardhamana or Mahāvīra (d. 484 B.C.) pupil of a certain Pārsvanātha. This Mahāvīra either magnified his teacher's order or instituted one of his own, whose members called themselves Nīrgranthas (emancipated). They did not believe in the authority of the Vedas nor in the existence of God but adopted a dualistic philosophy. Certain illuminated human beings of the past became their objects of adoration. These were called Tirthankaras, whose images to-day adorn the Jain temples. They taught also that animals should not be injured and are still famous for the care they take not to injure life. Salvation, they believe, depends on faith in their founder as a saviour, through his teaching how men may become emancipated, on a right understanding of his doctrines and on right living. The soul must cease from restless activity; a man may even starve to death with this end in view. In thus calmed in life, it afterwards enters an existence of peace, bodiless and immortal. This sect, despite its heresy, has existed for twenty-four centuries, because from the beginning it has clung to rites and ceremonies. It practically worships the great Jina and his predecessors,

for, like the Buddhists, the Jains believe there were many Jinas. It was always a formal sect and one of Mahāvīra's disciples called Gosala found a dissenting subject which afterwards (*circa* 300 B.C.) was called the Digambara or naked, a section opposed to Swētāmbara or slightly clothed. Originally, however, Gosala representing the Ajivika sect (referred to in the inscriptions of Asoka) was a "livelihood" man or professional beggar, whose life was morally objectionable; but he defended it on the score of determinism, disclaiming freedom of will and moral responsibility, views offensive to Mahāvīra, although he also was a naked ascetic. The Jain Church in general allowed its lay brothers to build nunneries and monasteries, whose numbers constituted the bulk of the faithful. The Jains of to-day, as Professor Hopkins says, are a pleasing sect, who make an excellent impression owing to the absence of idols and of grosser superstitions in their religion and to their placid and gentle demeanour.

Jain
immigration
into Mysore.

According to unvarying Jain tradition and writings, Jainism was introduced into Mysore by Bhadra Bāhu, the last of the Srutakēvalis, and his disciple Chandragupta, the great Maurya Emperor, who both led a colony of Jain emigrants from the north to the south to escape the horrors of a twelve years' famine. Chandragupta, as we know, reigned from 321 to 397 B.C. There is much in literature and lithic inscriptions of a later period to confirm this tradition. Mr. Rice, who has written at length on the subject, adduces many reasons to show that the tradition is not unworthy of credence. Sir Vincent Smith, who at one time thought that the story was somewhat unbelievable, gave it as his considered opinion recently that it "has a solid foundation in fact." According to this story, Chandragupta survived his teacher twelve years and died an ascetic at the age of sixty-two years, on the Chandragiri Hill at Sravana

Belgola. Further details about this immigration of Jains into Mysore will be found in Vol. II, Chapter III of this work.

The principal seats of the Jain faith in Mysore now are at Sravana Belgola in Hassan District, Maleyūr in Mysore District, and Humcha in Shimoga District. The first place is the residence of a Guru who claims authority over the Jains throughout the south of India. He professes to be a *guru* to all the Jaina Kshatriyas in India; and in an inscription dating so late as 1830, claims to be occupant of the throne of Dilli (Delhi), Hēmādri (Maleyūr), Sudha (Sōde in Northern Kanara), Sangītapura (Hāduvalli), Svēdapura (Bilige), Kshē-mavēnu (Mudu Bidare), these last three in Southern Kanara, and Belgula (Sravana Belgola) *samsthanas*. But the foundation of the present religious establishment is attributed to Chāmunda Rāya, who in about 983 A.D., set up the colossal statue of Gomata on the biggest hill, Indra-giri or Vindhya-giri. To provide for the maintenance and worship of the image, he established a *matha* and other religious institutions, with liberal endowments. According to a list from the *matha*, the following was the succession of *gurus*. They were of the Kunda-kundan-vaya, Mula-sangha, Desi-gana, and Pustaka-gachcha.

Their chief
Mutts and
Gurus.

Nemichandra Siddhāntāchārya—appointed by Chāmunda Rāya	...	...	...	...	c.	983
Kundakundāchārya—appointed by Pāndya Rāya	...	...	...	...	c.	983
Siddhāntāchārya—appointed by Vira Pāndya	...	...	...	...	c.	983
Amalakīrtyāchārya—appointed by Kuna Pāndya	...	...	...	...	c.	983
Sōmanandyaachārya—appointed by Vinayāditya	...	...	...	...	c.	1050
Tridama Vaibhūbandyaachārya—appointed by Hoysala	...	...	...	...	c.	1070
Prabhachandra Siddhāntāchārya—appointed by Ereyang	...	...	...	...	c.	1090
Gunachandrāchārya—appointed by Ballāla Rāya	...	...	...	...	c.	1102
Subhāchandrāchārya—appointed by Bitti Deva	...	...	...	...	c.	1110

From 1117, the *gurus* all bear the name of Chārūkīrti 'anditāchārya and endowments have been granted to

the *matha* by all succeeding lines of kings. There are about a dozen inscriptions printed in the *Epigraphia Carnatica II* (*Sravana Belgola*), revised edition, which give succession lists of Jaina *gurus*. Though these lists are difficult to reconcile, there is in them much valuable information about individual *gurus* which ought to merit the attention of the more serious student of Jaina history. It must be added that the Mutt list given above is not easily reconcilable with those yielded by the inscriptions.

The Maleyūr *matha* is subordinate to that of Sravana Belgola, and is now closed. According to Wilson, Akalanka, the Jain who confuted the Buddhists at the court of Hēmasitala in Kanchi in 788 A.D., and procured their expulsion from the south of India, was from Sravana Belgola, but a manuscript in Mr. Rice's possession states, it is said, that he was a *yati* of Maleyūr, and that Bhat-takalanka is the title of the line of the *yatis* of that place.

The Humcha *matha* was established by Jinadattarāya, the founder of the Humcha State, in about the eighth century. The *gurus*, as given in the following list, were of the *Kundakundanvaya* and *Nandisangha*. From Jayakīrti Deva, they were of Sarasvati-gachcha. The descent is traced in a general way from Bhadrabāhu, the Srutakēvali, through Visākhamuni, the *Dasapurvi*, his successor, through Umasvati, author of the *Tattvarthasutra*, and then the following:—

Sāmantabhadra, author of *Dēvāgama stotra*.

Pūjyapāda, author of *Jainendra Vyakarana*, of a *nyasa* on Panini called *Sabdavatara*, and of a *Vaidya Sastra*.

Siddhāntikīrti, guru to Jinadatta Raya. About 730 A.D.

Akalanka, author of *Bhāṣya* on the *Dēvāgama stotra*.

Vidyānanda, author of a *Bhāṣya* on the *Aptamīmāṃsā*, also of *Sloka vārttikālakāra*,

Mānikyanandi.

Prabhāchandra, author of *Nyāyakumudachandrodāya*, and of a *nyasa* on *Sakatayana*.

Vardhamāna munindra, by the power of whose

mantra Hoysala subdued the tiger 980-1040

His successors were *gurus* to the Hoysala Kings.

Vāsūpūjya vrati, *guru* to Ballala Rāya... 1040-1100

Sripāla.	Subhākirti Deva.
Nēmichandra.	Padmanandi.
Abhayachandra, <i>guru</i> to	Māghanandi.
Charama Kesavarāya.	Simhanandi.
Jayakirti Deva.	Padmaprabha.
Jinachandrāya.	Vāsūnandi.
Indranandi.	Mēghachandra.
Vasantakīrti.	Viranandi.
Visalakīrti.	Dhananjaya.

Dharmabhushana, *guru* to Dēva Rāya... 1401-1451

Vidyānanda, who debated before Dēva Rāya and
Krishna Rāya, and maintained the Jain faith at

Bilige and Kartala ... 1451-1508

His sons were:—

Simhakīrti, who debated before the court of Muham-
mad Shah ... 1463-1482

Sudarshana.

Mērunandi.

Dēvēndrakīrti.

Amarakīrti.

Visalakīrti, who debated before Sikander and Viru-
pāksha Rāya ... 1465-1479

Nēmichandra, who debated at the court of Krishna

Rāya and Achyuta Rāya ... 1508-1542

The *gurus* are now named Dēvēndra Tīrtha Bhattāraka.

There are two sects among the Jains, the Digambara, Their sects.
clad with space, that is, naked; and the Swētāmbara, clad
in white. The first is the original and most ancient. The
yatis in Mysore belong to the former division, but cover
themselves with a yellow robe, which they throw off only
when taking food. The *yatis* form the religious order;
the laity are called *Srāvakas*. Certain deified men termed
Tirthankaras, of whom there are twenty-four principal
ones, are the chief objects of Jain reverence. Implicit
belief in the doctrines and actions of these is obligatory
on both *yatis* and *Srāvakas*. But the former are
expected to follow a life of abstinence, taciturnity and
continence; whilst the latter add to their moral and
religious code the practical worship of the Tirthankaras
and profound reverence for their more pious brethren.

Their moral
code.

The moral code of the Jains is expressed in five *Maha-vratas* or great duties; refraining from injury to life, truth, honesty, chastity, and freedom from worldly desire. There are four Dharmas or merits; liberality, gentleness, piety and penance; there are three sorts of restraint; government of the mind, the tongue and the person. To these are superadded a number of minor instructions or prohibitions, sometimes of a beneficial and sometimes of a trivial nature. Among these may be mentioned the duty to abstain at certain seasons from salt, flowers, green fruit and roots, honey, grapes, and tobacco; not to deal in soap, natron, and iron; and never to eat in the dark lest a fly should be swallowed. The hair must not be cut but should be plucked out. The Jains hold the doctrine of Nirvana, but it is with them a state of beatific rest or quiescence, cessation from rebirth, but not annihilation. The practice of *Samādhi*, *Sanyasana* or *Sallekhana* (or religious suicide) is considered meritorious, and was at one time not uncommon, especially to bring to a close a life made intolerable by disease or other dire calamity. At the same time, Ahimsa or avoidance of the destruction of life in whatever shape, is the fundamental doctrine, carried to extremes. Numerous instances of *Sallekhana* are recorded in inscriptions (see *Epigraphia Carnatica II*, *Sravana Belgola*). In a few cases, the period of the fast is mentioned; it ranges from 3 days to one month. The epitaphs are dated from 600 A.D. to 1809 A.D. The process of fasting is thus described in the *Ratnakarandaka* of Sāmanta-bhadra :—

“One should by degrees give up solid food and take liquid food; then giving up liquid food, should gradually content himself with warm water; then, abandoning even warm water, should fast entirely; and thus with mind intent on the five salutations, should by every effort quit the body.”

The ritual of the Jains is as simple as their moral code. The *yati* dispenses with the acts of worship at his pleasure ; and the lay votary is only bound to visit daily a temple, where some of the images of the Tirthankaras are erected, walk around it three times, make an obeisance to the images, with an offering of some trifle, usually fruit or flowers, and pronounce a *mantra* or prayer. The Jain prayer-formula is as follows :—

Namo Arhantānam
Namo Siddhānam
Namo Achāryānam
Namo Uvājjhānam
Namo loc saffa-sāhūnam :

Reverence to the Arhats, to the Siddhas, to the Achāryas, to the Upādhyāyas, to all Sadhus in the world.

The Jains reject the Vedas, and have their own sacred books. The original Pūrvas, 14 in number, were lost at an early period, but the 45 *Agamas*, which include the eleven Angas (specially considered the sacred books), the twelve Upāngas, and other religious works have been handed down. In their present form, they were, according to tradition, collected and committed to writing in the fifth century at Vallabhi, under the directions of Devarddhiganin but the Angas had previously been collected in the fourth century at Pātaliputra. The sacred language of the Jains is called Ardha-Māgadhi, but is a Prakrit corresponding more with Mahārashtri than with Māgadhi. In the eleventh century, they adopted the use of Sanskrit. Caste as observed among the Jains is a social and not a religious institution. In the Edicts of Asoka and early Buddhist literature, Jains are called Nigranthas (those who have forsaken every tie). With reference to their philosophical tenets, they are also by the Brāhmans designated Syādvādins (those who say *perhaps*, or *it may be so*) as they maintain that

Their sacred books.

we can neither affirm nor deny anything absolutely of an object, and that a predicate never expresses more than a probability. Professor Jacobi points out that Syādvāda is best understood by considering its relation to the doctrines it was employed to oppose. The great contention of Advaitins was that there is only one really existing entity, the Atman, the One-only-without-a-second (*ekādvitīyam*), and that this is permanent (*nitya*), all else being non-existent (*a-sat*), a mere illusion. Hence it was called the *ātmavāda*, *eka-vāda* and *nitya-vāda*. Their stock argument was that just as there are no such entities as cup, jar, etc., these being only *clay* under various names and shapes--so all the phenomena of the universe are only various manifestations of the sole entity, *ātman*. The Buddhists, on the other hand, said that man had no real knowledge of any such permanent entity; it was pure speculation, man's knowledge being confined to changing phenomena—growth, decay, death. Their doctrine was therefore called *anitya-vāda*. As against both these, the Jains opposed a theory of *varying possibilities* of Being, or various points of view (*anekānta-vāda*). Clay, as a substance, may be permanent; but as a jar, it is impermanent—may come into existence, and perish. In other words, Being is not simple, as Advaitins assert, but complex; and any statement about it is only *part* of the truth. The various possibilities were classed under seven heads (*sapta-bhanga*), each beginning with the word *syād*, which is combined with one or more of the three terms *asti* ("is"), *nāsti* ("is not"), and *avaktavya* ("cannot be expressed"). These are thus enumerated by Dr. Bhandarkar:—

"You can affirm existence of a thing from one point of view (*syād asti*), deny it from another (*syād nāsti*); and affirm both existence and non-existence with reference to it at different times (*syād asti nāsti*). If you should think of affirming both existence and non-existence at the same time

from the same point of view, you must say that the thing cannot be so spoken of (*syād avaktavyah*). Similarly, under certain circumstances, the affirmation of existence is not possible (*syād asti avaktavyah*); of non-existence (*syād nāsti avaktavyah*); and also of both (*syād asti nāsti avaktavyah*). What is meant by these seven modes is that a thing should not be considered as existing everywhere, at all times, in all ways, and in the form of everything. It may exist in one place and not in another, and at one time and not at another."

Some Jaina Pandits illustrate the doctrine by pointing out that one and the same man may be spoken of under different relations as father, uncle, father-in-law, son, son-in-law, brother and grandfather.

Pārsvanātha and Mahāvīra, the twenty-third and twenty-fourth Tirthankaras, were historical persons, of whom the former, it is supposed, was the real founder of Jainism, while the latter, whose country, descent, connections and life bear a close resemblance to those of Buddha (also called Mahāvīra and Jina, and the last of twenty-four Buddhas), and whose period also nearly corresponds with his, was its greatest apostle and propagator.

Their
Tirthankaras.

The following is the list of the twenty-four Tirthankaras :—

Name	Sign	Sasana Devi
Rishaba or Ādinatha ...	Bull ...	Chakrēsvari
Ajitanātha ...	Elephant ...	Ajitabalā
Sāmbhava ...	Horse ...	Duritārī
Abhinandana ...	Monkey ...	Kālikā
Sumati ...	Curlew ...	Mahākālī
Padmaprabha ...	Lotus ...	Syama
Supārsva ...	Swastika ...	Sānta
Chandraprabha ...	Moon ...	Bhrikutī
Pushpadanta ...	Crocodile ...	Sutārakā
Sitala ...	Srivatsa ...	Asoka
Sreyamsa ...	Rhinoceros ...	Mānavī
Vāsupūjya ...	Buffalo ...	Chanda

Name	Sign	Sasana Devi
Vimalanātha	Boar	Viditā
Ananthanātha	Falcon	Ankusā
Dharmanātha	Thunderbolt	Kandarpā
Sāntinātha	Antelope	Nirvāṇi
Kunthunātha	Goat	Bala
Aranātha	Nandyāvarta	Dhārini
Mallinātha	Water Jar	Dharanapriyā
Muni Suvrata	Tortoise	Naradattā
Niminātha	Blue Waterlily	Gāndhāri
Neminātha	Conch	Ambika
Pārsvanātha	Cobra	Padmāvatī
Vardhamāna or Mahāvira	Lion	Sidhayikā

The Jaina *Puranas* bear the name of one or other of the *Tirthankaras*, whose lives they record. The following list may prove interesting in this connection :—

Date	Author	Name of Purana	No. of Tirthankar
c. 1170	Nemichandra	Neminatha	22
1189	Aggala	Chandraprathi	8
c. 1195	Āchanna	Vardhamāna	24
c. 1200	Bandhuvarma	Hariyamābhyudaya	22
1205	Pārsvapandita	Pārsvanātha	23
1230	Janna	Anantanātha	14
c. 1235	Gunavarma II	Pushpadanta	9
c. 1235	Kamalabhava	Santisvara	16
1254	Mahābalakavi	Nēminatha	22
1385	Madhura	Dharmanatha	15
1508	Mangarasa	Nemi-Jinesa	22
1519	Sāntikīrti	Sāntinātha	16
1550	Doddayya	Chandraprabha	8
1578	Doddananka	Chandraprabha	8

It will be seen that Neminātha, the 22nd Tirthankara is a great favourite for *Puranas* being devoted to him; and next to him comes Chandraprabha, the 8th, who has three *Puranas* dedicated to him.

Jainism in
Mysore.

The history of the spread and decline of Jainism in the State, which is closely bound up with the history of

the State itself, may be briefly told here. The spread of this religion was greatly promoted in the second century A.D. by Sāmanta Bhadra and later by Akalanka who, as already stated, defeated the Buddhists in public disputation at Kanchi in the eighth or ninth century, in consequence of which they were banished to Ceylon. Jainism was the State creed in the time of the Gangas, of some of the Rāshtrakūtas and Kālachūryas and of the early Hoysalas. Also of the minor States of Punnata, of the Santāras, the early Chengalvas and the Kongālavas, as testified to by their inscriptions. But the Chola conquests in 1004, the conversion of the Hoysala king in 1117, and the assassination of the Kālachūrya king in 1167 were severe blows to its influence. In an endeavour to accommodate itself to the age, Jina is described in an inscription (Tumkur, 9) of 1151 A.D. as the Universal Spirit who is Siva Dhatri (Brahma), Sugata (Buddha) and Vishnu; and for a generation following, we find chieftains who were supporters of all the four creeds Mahēsvara, Jaina, Vaishnava and Buddha. In 1368 the then Vijayanagar King, Bukka, effected a reconciliation between them and the Vaishnavas, who had been till then at bitter enmity with them. Except for occasional interference on the part of the over-zealous Virasaivas, the Jains have been since then left to pursue their religious beliefs and practices in peace.

Some further information on Jains resident in the State will be found included in the accounts of the principal castes appearing in Chapter VI of this Part.

V. Buddhism.

If the introduction of Jainism into the State was due to Chandragupta, the establishment of Buddhism into it was the act of Asoka, his grandson. The circumstances

under which this was done by him and the promulgation of his edicts in and near Mysore are referred to in detail in Vol. II of this work. It should suffice here to state that much of the country now part of North Mysore was already under Buddhist influence in the third century B.C. Asoka strove towards the close of his reign to propagate Buddhism in the State. His Edicts found engraved in the village of Siddapura, Molakalmuru Taluk of Chitaldrug District, show the spirit underlying the activities of this great Mauryan Emperor. He is also known to have sent Thēras or Missionaries of the Buddhist faith to Mahishamandala, the country round Mysore and to Banavasi, in the north-west of the State. Buddhism, however, did not strike root in the Mysore soil, either because it was eclipsed by Jainism which was more tolerant of ritualism, or it was not backed by the political influence that the other religion possessed. There is, however, some evidence to believe that the early kings of the Satavāhana line were Buddhists by religion as also some of the Bāna and Pallava kings. A Bāna king of the fourth century A.D. is compared in some inscriptions with Bōdhisattva in compassion for all living things in the world. Even so late as 1065 A.D., a Buddhist Vihāra was erected in Belgami and the Bauddha *Sāvāsi* is mentioned in 1098 A.D., while a great Bauddha town, named Kalavati, is referred to even in 1533. But Buddhists, it would seem, were never numerous in the State. The growth of Jainism proved a serious bar to the progress of Buddhism, while the causes which contributed to its downfall in other parts of India soon induced its practical disappearance in it. Whether there is any truth in the story told by Wilson that Akalanka, a Jain controversialist, finally confuted the Buddhists in argument at the court of Hemasitala at Kanchi and procured their expulsion to Ceylon in 788 A.D. or not, there is no doubt that they ceased to be of

any practical importance generally from about the 8th century A.D. in South India.

So many works are now available on the subject of Buddhism that it is deemed unnecessary in this place to give any account of the life of Buddha and the doctrines he taught. Dr. Rhys Davids thus describes the causes which led to the decline of Buddhism in India generally:—

Causes of the decline of Buddhism.

“It had been supposed on the authority of late priestly texts, where boasts of persecution are put forth, that the cause of the decline of Buddhism in India had been Brahmin persecution. The now accessible older authorities, with one doubtful exception, make no mention of persecution. On the other hand, the comparison we are now able to make between the canonical books of the older Buddhism and later texts of the following centuries, shows a continual decline from the old standpoint, a continual approximation of the Buddhist views to those of the other philosophies and religions in India. We can see now that the very event which seemed, in the eyes of the world, to be the most striking proof of the success of the new movement, the conversion and strenuous support, in the 3rd century B.C., of Asoka, the most powerful ruler India had had, only hastened the decline. The adhesion of large numbers of nominal converts, more especially from the newly incorporated and less advanced provinces, produced weakness rather than strength in the movement for reform. The day of compromise had come. Every relaxation of the old through going position was welcomed and supported by converts only half converted. And so the margin of difference between the Buddhists and their opponents gradually faded almost entirely away. The soul theory, step by step, gained again the upper hand. The popular gods and the popular superstitions are once more favoured by Buddhists themselves. The philosophical basis of the old ethics is overshadowed by new speculations. And even the old ideal of life, the salvation of the Arhat to be won in this world and in this world only, by self-culture and self-mastery, is forgotten or mentioned only to be condemned. The end was inevitable. The need of a

separate organization became less and less apparent. The whole pantheon of the Vedic gods, with the ceremonies and sacrifices associated with them, passed indeed away. But the ancient Buddhism, the party of reform was overwhelmed in its fall; and modern Hinduism arose on the ruins of both."

VI. Later Hinduism.

(a) THE SEVERAL BRAHMAN SECTS.

Leading
Brahman
sects.

The decline of Buddhism was marked by the rise of new sectarian religions from about the eighth century A.D. These centred round the worship of new divinities, identified with Siva or Vishnu. The process by which the exaltation of these Gods took place is too large to go into here. It will be found sketched in some of the books mentioned at the end of this chapter, to which the reader is referred. Mysore was the home of some of the more important of these new sects. Sankarācharya, the philosopher-teacher, who resuscitated the worship of Siva, Vishnu and other Gods in the eighth century A.D., made Sringeri, in what is now known as the Kadur District, his headquarters and there established the principal of his Mutts in India; Ramanujācharya, born in the beginning of the 11th century, not far away from Madras, sought refuge in Mysore from the persecution of his own king and gave an impetus to the worship of Vishnu. Basava, the founder of the Virasaiva sect, which rose to prominence in the 12th century, though born outside the State, soon had many followers in it. Madhva, who belongs to the 13th century, lived and preached in territory which at no distant date formed part of this State. His successors have their most important Mutts in Mysore. As the sects founded by these teachers have still many thousands of adherents in and about the State, some account of them will be given below.

The Smartas (or traditionalists), follow the teachings of Sankarācharya. The great Vedantic teacher is stated to have been born at Kaladi, 6 miles to the east of Alvoi, now a station on the Cochin-Shoranur railway line. The exact date of his birth is not known. Sir John Fleet has adduced reasons to show that he lived between 625 and 655 A.D. Mr. Telang places him even earlier. South Indian literature seems correct, however, in assigning A.D. 788-820 as his date, for, he himself in his *Saundarya Lahari* refers to Sambanda, one of the South Indian Saints, as *Dravida sisu*. This date corresponds with the dates given by Messrs. Logan and Pathak and may be accepted as approximately correct. It also agrees with the date fixed by Professor Max Muller. Sankara is presumed to have been born of Nambüttiri parents, his mother having belonged, according to tradition, to the *Pazurpanai Illam*, a Numbüttiri family living in the neighbourhood of Trichur. Here the ground on which her remains were cremated is still pointed out. His father was known as Sivaguru, who seems to have died while Sankara was still a youth. Of his affection for his mother, several stories are told, one of the most noteworthy being his performing, though a Sanyasi, her funeral obsequies. He appears to have been brought up in the traditional way. His teacher, to whom he refers in every work of his, was Gōvinda, who was himself a disciple of the more famous *Gaudapāda*. After due initiation and study at Gōvinda's feet, on the banks of the Narmada, he repaired to Benares and from there commenced his wide travels through India. These peregrinations and refutations of different religious teachers and sects are told in the *Sankara Vijaya* and other similar works extant. In recent years, attempts have been made to extract the truth out of these traditional versions, though it is still undoubtedly the fact that we know little authentic about the details of

Smartas
Sankara
charya.

Sankaracharya's life. It is, however, fairly certain that he visited Benares and lived there for a time. He also appears to have visited Badri in the Himalayas, where he set up a temple dedicated to Narayana, where a Nambūttiri (Malabar Brāhman) still officiates. His visits to Kēdara, Pūri (Jagannath) and a few other places, where his Mutts exist may also be true. He also travelled in the Deccan and Southern India, in the former of which he put down the evil practices of the Kāpālikas and in the latter the Sakti worship which in his times seems to have gained the upper hand. The temples of Kanchi (Conjeeveram) and Tiruvottiyūr, near Madras, seem to have been the chief seats of Sakti ritualism, in those days. These he appears to have successfully put down. It is stated that the famous Kumārila Bhatta, who confuted the Buddhists and Jains, was a contemporary of Sankara, and that the latter met him while he was consigning himself to the flames. Likewise, the *Sankara Vijaya* gives what appears a circumstantial account of Sankara's disputation with Mandana Misra, the disciple of Kumārila and his wife Bhārathi, who, it is related, was a sister of Kumārila and a renowned scholar. Both husband and wife were eventually worsted in disputation and followed Sankara on his return to the South. Here he established himself at Sringeri, where he set up his headquarters Mutt. Mandana Misra, his erstwhile opponent, donned the yellow robe and became Surēsvaracharya and as such, the head of Sankara's Mutt at Sringeri, and his wife, who apparently followed him, won sufficiently the esteem and admiration of Sankara to be practically deified in after years in a temple specially erected for her. After the latter, the headquarters Mutt at Sringeri is called the Sārādā Pīta. Sankara's place of death is not definitely known. In his final tour through India, he is said to have visited Kamrup (modern Gauhatti) in Assam, where he worsted

in a controversy Abhinava Gupta, a well-known Sakta commentator. He took ill here and retired first to Badari, where he is said (by Wilson) to have died. According to accounts current in Sringeri, he is said to have retired to that place after his final tour and died there after a prolonged residence. The succession of Gurus at Sringeri is traced from him directly and a small shrine is there shown as the place where he disappeared from life. It contains a statue of him, seated after the manner of the Buddhist and Jain images. The date of his death is probably 928 A.D. If this date is accepted as correct, he should have been but 38 years of age at the time, though, according to many Indian writers, he was only 32. It must, however, be added that Professor A. A. MacDonnell, who accepts 788 A.D. as the year of Sankara's birth, thinks that he "probably lived to an advanced age."

Though even the main facts connected with the life of Sankara are disputed, his literary and philosophical reputation rests on the solid basis of his works. These include commentaries on the *Upanishads*, the *Vedānta Sūtras* of Badarayan and the *Bhagavad Gīta*. A collected edition of his writings was published a few years ago by the Vani Vilasa Press at Trichinopoly. Many of his works have also been translated into English. The *Vedānta Sūtras* have been done into English by Dr. G. Thibaut and included in the *Sacred Books of the East*. Sankara's commentary on the *Bhagavad Gīta* has been translated into English by Mr. Mahadeva Sastri and his commentaries on the *Upanishads* have been widely quoted from by most writers, East and West. A work attributed to him by some scholars is the *Sarva Siddhānta Sangraha*, which is said to have been used as a model for his *Sarva Darsana Sangraha* by the celebrated Mādhava. A selection from his writings, text and translation, has

His works.

also been issued by an enterprising Madras firm of publishers. Though much has been done in making his original works available to the scholar and the student, no attempt has yet been made to present to the general reader a comprehensive and critical life of the great teacher. By far the best sketch of his philosophical system is that given by Dr. Thibaut in his introduction to the *Vedānta Sūtras*. The importance of Sankara's commentary on the *Vedānta Sūtras* will be manifest when it is stated that a translation of his commentary cannot be combined with an independent translation of the *Vedānta Sūtras*. His doctrine has been held by Dr. Thibaut to faithfully represent the teaching of the *Upanishads*. The same great authority says that his philosophy is nearer to the teaching of the *Upanishads* than the *Sūtras* of Bādarāyana. His whole system hinges on the doctrine of the absolute identity of the individual soul with the Brahman. It has still to be determined how much of his theory he owed to Gōvinda, his teacher, and Gaudapāda, his teacher's teacher. Gaudapāda's *Karika* on the *Mandūkya Upanishad*, which is not quoted by Sankaracharya anywhere in his writings, already contained the kernel of the theory developed so elaborately by Sankara. As has been pointed out by one critic, many of the thoughts and figures, which begin to appear in the *Karika* are in common use in Sankara's commentaries. Sankara may, in fact, be said to have reduced the doctrines of Gaudapāda to a system, as did Plato those of Parmenides. Indeed the two leading ideas, which pervade the Indian system, *viz.*, that there is no duality (*Advaita*) and no becoming (*Ajati*) are, as Professor Deussen points out, identical with those of the Greek philosopher. But Sankara's great contribution to Advaita theory is the doctrine of Maya, or cosmic illusion, which is really his own. The doctrine assumes nowhere in Gaudapāda the position it does in Sankara's

commentaries. The germ of the doctrine is no doubt found in the *Upanishads*, but that it obtains its classical form in Sankara's hands, there can be no doubt whatsoever. Attempts have not unnaturally been made to trace the causes which contributed to this development of the doctrine in Sankara's commentaries. Professor Jacobi has advanced the theory that a very important part of its content has been derived from Buddhism. Of course, there is no *a priori* reason to deny the possibility of such borrowing. In definitely historical times, as Dr. A. B. Keith has pointed out, there was clearly a lively interchange of views between Buddhism and Brahmanical schools, the growth of logic was furthered by discoveries or developments now by the one side, now by the other, and there is striking similarity between the doctrine of void, which was brought into special prominence by the Buddhist Nagarjuna in the first or second century A.D., and its development into Vijñānavāda of Asanga, probably in the fourth century A.D., which has suggested to Professor Jacobi the view that the illusion theory as developed by Sankara owes much to Buddhism. Even conceding this, it cannot but be admitted that it is in Sankara's hands that the theory assumes its definite and indeed its complete form. The influence of his theory is to be seen in the *Sāṅkhya Sūtra*, which is probably a work that has to be assigned to the 15th century A.D. The *Sūtra*, which uses many phrases borrowed from Sankara, bitterly opposes, however, the doctrine of the unity of the soul, of the sole existence of the soul, the doctrine of ignorance and illusion and the view that the released soul has enjoyment as its characteristic. The Sankhya view apparently seems to have had weight with later exponents of Sankara's thought. This tendency to interfuse Sankhya thought with the Vedānta is clearly seen in the *Panchadasi* of Mādhava (about 14th century A.D.) and in the far more famous *Vedānta Sāra* of

Sadānanda, a work written before 1500 A.D. These and other matters relating to Sankara's theory and its later forms cannot be further pursued here. It should, however, be added that except for the few points in which Sadānanda betrays traces of Sankhya doctrine he is by far the best exponent of Sankara's Vedānta theory. His *Vedānta Sāra* was translated by Dr. Ballantyne as early as 1851.

His system of
Vedānta.

For an authoritative exposition of the Vedānta system as propounded by Sankara the reader is referred to Dr. Thibaut's *Vedānta Sūtras* and to Professor Deussen's *Systems of Vedānta*. Many smaller publications on the subject are now so widely extant that a detailed statement of it is not deemed necessary in this work. The following is a brief resumé of the chief ideas underlying it:—Its fundamental doctrine, expressed in the famous formula TAT TVAM ASI, "thou art that," is identity of the individual soul with God (*Brahma*). Hence it is also called the *Brahma* or *Cariraka-mimamsa*, "Inquiry concerning *Brahma* or the embodied soul." The eternal and infinite *Brahma* not being made up of parts or liable to change, the individual soul, it is here laid down, cannot be a part or emanation of it, but is the whole indivisible *Brahma*. As there is no other existence but *Brahma*, the Vedānta is styled the *Advaita-Vāda*, or "doctrine of non-duality," being, in other words, an idealistic monism. The evidence of experience, which shows a multiplicity of phenomena, and the statements of the Veda, which teach a multiplicity of souls, are brushed aside as the phantasms of a dream which are only true till waking takes place.

The ultimate cause of all such false impressions is *Avidya* or innate ignorance, which this, like the other systems, simply postulates, but does not in any way seek to account for. It is this ignorance which prevents the soul from recognizing that the empirical world is mere

Maya or illusion. Thus to the Vedantist the universe is like a mirage, which the soul under the influence of desire (*Trishna* or "thirst") fancies it perceives, just as the panting hart sees before it sheets of water in the *Fata Morgana* (picturesquely called *Mriga-Trishna* or "deer-thirst" in Sanskrit). The illusion vanishes as if by magic, when the scales fall from the eyes, on the acquisition of true knowledge. Then the semblance of any distinction between the soul and God disappears, and salvation (*Moksha*), the chief end of man, is attained.

Saving knowledge cannot, of course, be acquired by worldly experience, but is revealed in the theoretical part (*Jnana-Kanda*) of the Vedas, that is to say, in the *Upanishads*. By this correct knowledge, the illusion of the multiplicity of phenomena is dispelled, just as the illusion of a snake when there is only a rope. Two forms of knowledge are, however, distinguished in the Vedānta, a higher (*Para*) and a lower (*Apara*). The former is concerned with the higher and impersonal Brahma (neuter), which is without form or attributes, while the latter deals with the lower and personal Brahma (masculine), who is the soul of the universe, the Lord (*Isvara*) who has created the world and grants salvation. The contradiction resulting from one and the same thing having form and no form, attributes and no attributes, is solved by the explanation that the lower Brahma has no reality, but is merely an illusory form of the higher and only Brahma, produced by ignorance. But as the mind of man cannot elevate itself to the contemplation of the inscrutable First Cause and only Soul, he may be contemplated through inferior deities and sought through the prescribed rites and exercises. This creed thus tolerates all the Hindu deities, and the worship of the following was, by Sankarāchārya's express permission, taught by some of his disciples:—that of Siva, Vishnu, Krishna, Sūrya, Sakti, Ganēsa and Bhairava.

Sringeri
Mutt.

The Sringeri Swami or the head of the *Matha* or the Monastery at Sringeri, the principal one established by Sankarāchārya, is styled the *Jagat Guru* or *Jagad Guru*, the priest of the world, and is possessed of extensive authority and influence. The *Matha* is situated on the left bank of the Thunga, in the centre of a fertile tract with which it was endowed about 400 years ago by the Vijayanagar kings. The estate yields a revenue of Rs. 50,000 a year, and a further sum of Rs. 10,000 a year is received from the Mysore State. But the expenses connected with the feeding of the Brahmans, and the distribution of food and clothing on festival days to all comers of both sexes, exceed the income, and the Guru is constantly engaged in long and protracted tours through various parts of the country for the purpose of receiving contributions from his disciples. He wears a tiara like the Pope's, covered with pearls and jewels, said to have been given to him by the Peshwa of Poona and handsome necklace of pearls. His sandals are covered with silver. He is an ascetic and a celibate, and in diet, very abstemious. He is borne along in an *Adda Palki* or palanquin carried crossways, which prevents anything else passing. He is attended by an elephant and escort, and accompanied by a numerous body of Brahmans and disciples.

The following is the succession of Sringeri Gurus, obtained from the *Matha*:—

			Consecrated	Died
			A.D.	A.D.
Sankarāchārya (Born 737 A.D.)	...	..	745	769
Sureshvarāchārya	...	...	753	773
Nityabhodaganāchārya	...	...	758	848
Jnanaganāchārya	...	...	846	910
Jnānottamasivāchārya	...	...	905	953
Jnāngiri Achārya	...	...	949	1038
Simhagirisvarachārya	...	...	1036	1098
Isvarathirthāchārya	...	...	1079	1146
Narasinha-Muni or Mūrti	...	...	1114	1228

Commenting on Sureshvarāchārya's death, Mr. Rice says :—

"This date is plainly given in the annals, according to Salivahana Saka. But the preceding dates are absurdly referred to the Vikrama Saka, in the fourteenth year of which Sankarāchārya is said to have been born; and to connect the two eras, Sureshvarāchārya is gravely asserted to have held his authority for 800 years, although only 32 years are granted to Sankarāchārya. Accepting the succession as correct, I have taken the names of the years, and calculated the preceding dates accordingly. That Sankarāchārya lived in the latter part of the eighth century has been conclusively proved by Mr. Pathak (*J. Bo. Br. R. A. S.*, XVIII, 88; *Proceedings, Ninth Oriental Congress*) as admitted by Dr. Bühler and M. Barth."

	Consecrated	Died
	A.D.	A.D.
Vidyasankara Swāmi	1228	1333
Bhārati Krishna Thirtha	1328	1380
Vidyāranya	1331	1386
Chandrasekhara Bhārati	1368	1389
Narasimha Bhārati	1387	1408
Bhakta Sankara Purushottama Bhārati	1406	1448
Sankarananda Bhārati	1428	1454
Chandrasekhara Bhārati	1449	1464
Narasimha Bhārati	1464	1479
Purushottama Bhārati	1472	1517
Ramachandra Bhārati	1508	1560
Narasimha Bhārati	1557	1573
Narasimha Bhārati	1563	1576
Immadi Narasimha Bhārati	1576	1599
Abhinava Narasimha Bhārati	1599	1622
Sachchidānanda Bhārati	1622	1668
Narasimha Bhārati	1668	1705
Sachchidānanda Bhārati	1705	1741
Abhinava Sachchidānanda Bhārati	1741	1767
Narasimha Bhārati	1767	1770
Sachchidānanda Bhārati	1770	1814
Abhinava Sachchidānanda Bhārati	1814	1817
Narasimha Bhārati	1817	1879
Sachchidānanda Sivābhinava Narasimha Bhārati	1867	1912
Chandrasekhara Bhārati	1912	(Now guru)

Vidyāranya, of the above list, has been identified with Mādhava, the brother of Sāyana and the celebrated author of *Parāsara Madhaviya*, the *Sarva Darsana Sangraha* and other works. He was, according to his works,

a Minister of the then Vijayanagar King Bukka. Contemporaneously with him, there lived another Mādhava, of a different *Gotra*, who was also an author and a Minister of King Bukka. The latter, however, appears to have been but a Provincial Governor on the West Coast, while the other Mādhava—identified with Vidyāranya—describes himself as the “bearer of the burden of the sovereignty of King Bukka,” which interpreted means his chief or prime minister. This postulation of two Mādhavas has, however, been disputed in certain quarters. The whole question requires further elucidation.

Sri Vaishnavas.

The next great sect is that of the Sri Vaishnavas, more popularly known as Vaishnavas. They are the followers of the teachings of Rāmānujacharya, the well-known Hindu religious reformer. Vaishnavism is an old religion and has long been prevalent in one form or another in Southern India from a period long anterior to Ramanuja. How ancient it really is, it is difficult to say.

Antiquity of Vaishnavism: the Bhāgavatas.

From the fact that Rāmānuja bases his interpretation of the *Vedānta Sūtras* on Baudhayana's commentary on the same, it has been inferred that Vaishnavism is at least as old as Baudhayana's time. Baudhayana has been assigned to the sixth century B.C. The Bhāgavatas, whose doctrine is expounded in the *Mahābhārata*, the *Bhagavad Gīta*, the *Bhāgavata Purāna* and other works, are probably the followers of Baudhayana's school and as such, the forerunners of Rāmānuja. These Bhāgavatas, also called Pāncharātras, are referred to by Sankarāchārya in his commentaries on the *Vedānta Sūtras* and refuted. Their system is, according to Dr. Thibaut, nearer to Bādarāyana than that of Sankara, though, it must be admitted, as presented by Rāmānuja in his chief work, he makes it diverge considerably from the *Sūtras* of Bādarāyana. The Bhāgavata theory is

set forth in its most authoritative form in the *Pāñcharātra Tantra*. The system of Pāñcharātra is said to have been declared by Nārāyana himself. A scholarly account of the Bhāgavata cult will be found in Dr. Thibaut's introduction to Sankara's *Vedānta Sūtras*. A class of teachers who probably followed the Bhāgavatas in their religious views were the twelve Vaishnava Ālvars, who flourished in Southern India from about the first century A.D. onwards.

Their chronology is not yet accurately determined, but the following is the traditional order in which they are said to have appeared :—

- | | |
|-----------------------|----------------------------|
| 1. Poygai Ālvar. | 7. Kulasēkhara Ālvar. |
| 2. Būthathu Ālvar. | 8. Periyālvar. |
| 3. Pey Ālvar. | 9. Āndal. |
| 4. Tirumalīsai Ālvar. | 10. Tondaraddippodi Ālvar. |
| 5. Nammālvar. | 11. Tiruppanālvar. |
| 6. Madhurakavi Ālvar. | 12. Tirumangai Ālvar. |

Of these, the first three are said to have been contemporaries, and are apparently the earliest of the twelve. Their hymns speak of Nārāyana as the highest God and frequently refer to the early Avatars, more especially the Trivikrama. The *Bhagavad Gīta* was known to them as also the *Bhāgavata* in one form or another, for their poetry shows a close acquaintance with Krishna's early life. They presuppose the existence of temples dedicated to Vishnu at Srirangam, Tirupathi, Algarkoil (near Madura) and other places. These were probably the earliest shrines at which the Bhāgavatas worshipped, if they did not actually establish them. The reverence they show to the Vedas and the personal relationship they seek with God in their hymns show that they were Bhāgavatas of the true type. Nammālvar, fifth in the above list, is better known as Satakōpa. He is, perhaps, the most famous of the twelve. He was a native of Kurukai, now Ālvār Tirunagiri, near Tinnevely. He

composed over a thousand hymns in Tamil. He appears to have visited many of the shrines sacred to Vishnu and to have, as usual, composed verses in their honour. His hymns are known as the *Tiruvoymozhi* (Lit: the word of the holy mouth) a term now applied to the whole collection of hymns sung by all the Ālvars. Kulasēkhara is said to have been a king of Travancore. Āndal was a woman, Tiruppan, a Paraiyan, and Tirumangai, probably a Kallan. Since Tirumangai, the last of these, is believed to have lived in the second quarter of the seventh century A.D., the period of the Ālvars actually closed at least four centuries before the birth of Rāmānuja.

Nathamuni
and his
successors.

Nāthamuni, who has been assigned to the 9th century A.D., collected the hymns of the Ālvars into four collections of about a thousand stanzas each and arranged for their regular recitation at Srirangam. Nāthamuni influenced the growth of Vaishnavism in a twofold manner. By making the recitation of the hymns of the Ālvars part of the daily ritual at the temples in common with recitation of the Vedas, he not only sanctified the work of the Ālvars but also popularized the Vaishnava religion. On the ontological side, he is credited with having developed the doctrine of *Prapathi* or surrender to God in absolute renunciation and faith which was first inculcated by Satakōpa. The work of Nāthamuni thus laid the foundation for the differences that now divide the *Vadagalais* (Northerners) and the *Tengalais* (Southerners). A grandson of Nāthamuni was Yāmunāchārya (better known as Ālavandar) who did much to advance Vaishnavism. He probably lived during the reign of the great Chola King Rāja Rāja (985-1012 A.D.) to whom he allusively refers in one of his works. He was both a poet and a philosopher. Some of his works have come down to us and these show how well he prepared the ground for Rāmānuja's work. That he continued the

Bhāgavata tradition in its theoretical aspect may be gathered from his *Siddhi Traya* in which he controverts Sankara's doctrine of Avidya. In his *Agama Prāmānya*, he defends the Pāncharātra position from the attacks of Sankara and attempts to prove its orthodoxy in a manner that has won modern approval. In his *Gītārtha Saṅgraha*, he still further elaborates the *Visishtadvaita* position and a comparison with it of Rāmānuja's *Gīta Bhāṣya* shows how much the latter owed to his predecessors.

To Rāmānuja, however, belongs the credit of not only extending Vaishnava influence North and South but also evolving a coherent system of philosophy suited to the times out of the accretions that had gathered round the ancient Bhāgavata doctrine. Rāmānuja was born at Sri Perambudur, not far away from modern Madras, in 1017 A.D. He was the son of Kesava Bhatta, who had married Kāntimathi, a grand-daughter of Yāmunāchārya. He studied under Yādavaprakāsa, an Advaita teacher of great fame at Kanchi, the modern Conjeeveram. He early showed considerable independence of thought and controverted the teacher on many occasions. The story goes that Yādavaprakāsa was rather chagrined at this and plotted to get rid of him while on a pretended journey to Benares. Rāmānuja apprised of the evil intention by a relation and a co-pupil before the party had proceeded far from Kanchi, quietly separated from them and returned home safe. Not long after, he got under the influence of one Kanchipūrṇa, a non-Brahmin disciple of Yāmunāchārya, who was a devotee of the famous Vishnu temple at Kanchi. An intimacy grew up between the two, which eventually led to Rāmānuja giving up his married life and becoming a *Sanyasin*. From this time, his activities as a teacher and propagator of Vaishnavism apparently commenced. Men

began to flock to him, among the first converts, according to tradition, being his own old teacher Yādāvaprakāsa. He then settled down at Srirangam and there devoted himself first to the completion of his religious and philosophic studies. Then he began to compose his works, the first of which is the *Vedānta Sangraha*, in which he examines the chief Upanishads which lend weight to the *Advaitic* view and establishes, after controverting that view, his own standpoint. In this work, he also attacks Sankara's doctrine of *Māya* and the *Bheda-abheda* doctrine of Bhāskara and Yādava, the successors of Sankara in the Advaitic school of thought. The *Srī Bhāshya*, which makes up his commentaries on the *Vedānta Sūtras* of Bādarāyana, is his next work. This has been translated by Dr. Thibaut in the *Sacred Books of the East* as also by the late Professor M. Rangacharya. It is based on the earlier *Vritti* (or commentary) of Baudhayana, already referred to. To secure this ancient commentary, Rāmānuja, it is said, travelled as far as Kashmir with an ardent disciple of his who, tradition says, committed the *Vritti* to his memory and acted as his amanuensis afterwards. The importance of this great work for a proper understanding of the *Sūtras* of Bādarāyana, will be manifest when it is said that it enshrines in some respects an earlier tradition which Sankara or his predecessors ignored or left out of account. *Vedānta Sāra* and *Vedānta Dīpa* are other works in which Rāmānuja re-states his views in simpler language. His *Gīta Bhāshya* (*Commentaries on the Gīta*) is also a notable work. His exposition of the *Gīta*, however, closely follows that of Yāmunāchārya, especially in laying stress on the doctrine of *Bhakti* as propounded in it. These works and his practical zeal for his religion established his reputation far and wide. As became a teacher of eminence, Rāmānuja travelled extensively through India, visiting almost every part of it and

making known his doctrine. We are told in the traditionary accounts of his life that, after visiting the different shrines in Southern India connected with Vaishnavism, he went to Rameswaram and from there to Ālvār Tirunagiri, the birthplace of Sage Satakōpa, and from thence to Malabar and Travancore, from where he trecked northwards along the sea-coast to Girnar and Dwaraka in Guzerat, where Sri Krishna is supposed to have lived and ruled. Thence he went to Muttra, Govardhan, etc., places connected with Sri Krishna's exploits. Then he went further north up to Himalayas to Badari. From there he went to Kashmir, always famous for its scholarship. At Srinagar, he made a great name for himself which raised jealousy against him. Escaping from a plot against his life, he soon left the place and arrived at Benares. From there, he travelled south-eastwards and reached Jagannath, where he established a Mutt. He then travelled south and reached Tirupati, where he amicably settled a dispute as to the nature of the image on the hills. His authority settled it in favour of Vishnu and since then, there has been no controversy about the matter. After short halts at Conjeeveram, and a few other Vaishnavite holy places, he returned finally to Srirangam.

Rāmānuja was now apparently at the height of his fame. But the very fame brought trouble on him. Kulōttunga, the reigning Chola King, it is said, sent word to him at the instigation of Saivite bigots that he should appear before him and subscribe to the dictum that there is none superior to Siva. Two of Rāmānuja's devoted disciples, one of them personating him in his garb of a *Sanyasin*, went to King's Court and there, refusing the Saivite creed, were blinded. Meanwhile, Rāmānuja fled the country and skirting the Nilgiris, entered into Mysore. There he first established himself

His flight to
Mysore.

at Vahnipushkarani, a place on the Cauvery about forty miles west of Mysore. Thence he moved on to Mirle and Saligram, about ten miles westwards. Here Rāmānuj spent some time, converting a large number of people and among them one Āndhrapūrṇa, also called Vaduhānāmbi, so called probably because he was a Telugu speaking Brahman. This Āndhrapūrṇa became even afterwards a devoted follower of his and in one sense his biographer. His *Yatirāja Vaibhavam* is, barring perhaps the 108 verses of the Smārtha convert Amudan of Arangam, known as *Rāmānuja Nūrandādi*, the best contemporary account we have of Rāmānuja's life and work. Rāmānuja thence moved on to Tonnur, where in time he converted the reigning Jain King Bitti Deva, who thereafter came to be known as Vishnu Vardhana. The story of his conversion will be found referred to in Vol. II, Chapter III of this work. Rāmānuja's stay in Mysore extended over nearly twenty years, during which he built up a large Vaishnavite community in it. He built the temple of Tirunārāyaṇa at Melkote, a few miles north of Mysore, where still a great festival takes place every year attended by thousands of persons from every part of India. He also set up temples at Belur and other places, in 1117 A.D., to all of which he admitted, on festive occasions, for one reason or another, the Panchamas, the lowest among the Hindu castes. Meanwhile, Kulōttunga Chola died and his successor showed himself a more tolerant king. Rāmānuja, hearing of this, returned without delay to Srirangam. Out of the two disciples who went to the Court of Kulōttunga, Mahāpūrṇa, the elder, died on his way home. The other, Kurēsa (or Kurthālvar) by name, was now old and decrepit and he was received with marked favour and duly condoled with. After more years of quiet work, the great teacher died, it is said, in his 120th year at Srirangam.

The *Visishtadvaita* system inculcates the *Advaita* or oneness *with attributes*. It is qualified monism. God alone exists, all else that is seen is his manifestation, attribute or *Sakti*. Such attributes are *Chit* or the individual souls and *Achit* or matter. The *Advaitic* position is also that God alone exists and all else is manifestation. This element is common to both systems of thought. The *Advaita* regards the manifestation as unreal and temporary and as the result of *Avidya* or Nescience. In the *Advaitin's* views, therefore, the one Brahman is without any attribute. Rāmānuja regards the attributes as real and permanent, but subject to the control of the one Brahman in all their modifications and evolutions. The oneness of God is compatible, in his view, with the existence of attributes, as the latter are incapable of existing alone, and do not constitute independent things. They are called *Prakaras* or modes, *Sesha* or accessories, and *Niyamya* or the controlled, of the one Brahma. The word Brahma is thus used either to denote the central trinity, when it becomes possible to speak of the souls and matter, as its attributes, or to denote the combined trinity when the whole universe may properly be described as consisting of Brahman alone. According to *Visishtadvaitism*, the souls are neither absolutely independent entities nor endowed with the separate capacity of separate existence and activity, apart from Brahman. The chief points in which Sankara and Rāmānuja agree and differ will be found stated by the interested reader in Dr. Thibaut's edition of *Vedānta Sūtras, Part III, Sacred Books of the East, Vol. XXXIV, pp. xxx*). Rāmānuja, as may be expected, denies the existence of the two Brahman postulated by Sankara and also the doctrine of *Māya* as developed by him. He likewise denies the distinction between a higher and a lower knowledge. He enlarges on the relation of the individual soul to the Brahman. According to Rāmānuja,

His system of Vedānta.

the soul is of minute size and a knowing agent. Creation, according to him, is the sport of Brahman. Brahman is, according to him, the creator of the world; Brahman modifies itself into the world; the world is his body; the Brahman and the world, indeed, are related to each other as the snake and its coils. Certain tenets peculiar to Rāmānuja are of some interest. Such are his eternally free souls (*Nityas*); heaven conceived as a distinct place apart from and outside the changeable universe, though not outside Brahman; the existence of the deity in physical forms of various kinds; the peculiar path of souls on their release from the body, etc. These, however, do not touch his philosophical system, as such.

Later history
of Vaishna-
vism.

The later history of Sri Vaishnavism is chiefly interesting, because it accounts for the gradual growth of the differences which mark the two sects into which it is divided, the *Vadagalais* and the *Tengalais*. The most notable name connected with the former is that of Vedānta Dēsika, a nephew of one Ātreya Rāmānuja, who was himself the great-grandson of one Pranatārtihara, a nephew and disciple of Rāmānuja himself. The acknowledged head of the *Tengalais* is Manavālamahāmuni. Both these were great leaders and instructors as well on religious and philosophic topics. Vedānta Dēsika was born about 1268 A.D. and died about 1369 A.D. Manavālamahāmuni was born in 1370 A.D. and died about 1443 A.D. The differences which divide the followers of these two great exponents of Vaishnava faith seem to have been of slow growth. The disputes between these sects, so well known in Madras, have not penetrated into this State. The Government of Mysore have, since 1894, directed that neither the "V" nor the "Y" mark should be used in disputed cases but only a *tilaka* or streak (*Vide* Government Order No. 411-19, dated 21st July 1905).

The third great Brahmanical sect is that of Madhvas. Madhvas: Madhvāchārya. These are also known as Sad-Vaishnavas. The founder of the sect was Madhvāchārya, who has infrequently been confounded with Mādhava, the author of *Sarva Darsana Sangraha* and other works. According to recent researches, Madhvāchārya was born in or about 1238 A.D. and died in 1317 A.D.

He was the son of a pious Brahman, named Madhya- His life. gēha Bhatta, of the village of Pājaka, close to Udipi, in South Kanara District. He was brought up in the Bhāgavata School, Madhyagēha himself being a noted Bhāgavata. He studied under Achyuta Prēksha, a renowned teacher of the time who presided over a mutt of note at Bhandārkere, which is still in existence. There is evidence to believe that Achyuta Prēksha was a devout Bhāgavata and differed widely from the prevailing *Advaita* school of thought. He is stated to have written a commentary of his own on the Brahma Sūtras, which however has not come down to us—probably Madhvāchārya owed not a little to this great teacher of his. After his ordination, when he was but 11 or 12 years of age, he held many successful disputations with religious leaders of different schools and was soon installed in a *Mutt* of his own. He then travelled through India going up to Badari twice. On the east coast of Madras, he made many notable conversions to his new faith. One of these was Narahari Tirtha, who subsequently held sway over the Kalinga country as guardian of the then infant King. Another was Sobhana Bhatta, who as Padmanābha Tirtha succeeded him in the Pontificate. In his own country he was equally successful. One of the most noteworthy adherents to his faith was Trivikrama Panditāchārya, the father of Nārāyana Panditāchārya, the author of *Madhva Vijaya*, which chronicles the leading events of Madhvāchārya's life.

His works.

Madhvāchārya is also known by the names of Madhyamandara, Pūrnapragna, and Ānanda Tīrtha. His literary works are twenty-eight in number, of which the following are perhaps the best known:—*Gīta Bhāshya*; *Gīta Tātparyanirṇaya*; *Anu Vyākhyāna*; *Sūtra Bhāshya*, being commentaries on the *Bādurāyana Sūtras*; *Anu Bhāshya*, which is a commentary on the *Sūtra Bhāshya*; commentaries on the more important ten Upanishads; *Dvādasa Stotra*; *Rig Bhāshya*; *Mahābhārata Tātparya Nirṇaya*, a summary of the *Mahābharata*; the *Bhāgavata Tātparya Nirṇaya*, which is a similar treatise giving the gist of the *Bhāgavata*; *Vishnu Tatva Nirṇaya*; *Tatva Sankhyana*; *Tatva Viveka*; *Māyāvāda Khandana*; *Upādhi Khandana*; the ten *Prakaranas*, including *Tatva Nirṇaya*, *Yamaka Bharata*, *Saāchāra Smṛiti*, *Jayanti Kalpa*, etc. A work of some interest dealing with the great *Ekadasi* Fast is the *Krishnamrita Mahārṇava*. Another work worthy of note is *Karma Nirṇaya*, which deals mainly with ritualism. His writings show that Madhvāchārya was as deeply read on the purely philosophical as on the ritualistic side. Among other miscellaneous works may be mentioned *Yati Pranava Kalpa*, *Narasimha Nakha Stuti*, *Tantra Sāra*, *Kanduka Stuti*, etc. His knowledge of music seems to have been particularly great. On one occasion, it is said of him, that on being called upon to sing, he, like Orpheus, made the seeds in the palm of his hand sprout up to the strains of his music. On another occasion, when a king doubted that the recital of a Vedic hymn would cause seeds to sprout and grow, Madhvāchārya, to demonstrate the truth of the Vedic teaching, recited, it is said, the well-known hymn *Ya Aushadhi* in such a manner that the seeds in the hollow of his hand began to sprout up as the Sruti had declared. Making due allowance for poetic and popular exaggeration, there can hardly be any doubt that Madhvāchārya was a great proficient in the chanting of the Vedas.

His system of Vedānta can only be briefly sketched here. As Vyāsa Rāya, one of the greatest exponents of Madhvāchārya's writings, puts it in a well-known verse, in Madhvāchārya's system, "Hari (Vishnu) is supreme; the world is real; separateness of Paramātman and Jivātman is true; the individual souls are infinitely graded as superior and inferior and are dependent on God; liberation is self-realization consisting in the enjoyment of such bliss as remained latent in the soul. Pure Bhakti (devotion) is the means to this end. Perception, inference and testimony are the sources of knowledge, mundane and heavenly." "Hari (Vishnu) is knowable in the Entirety of the Vedas and by Vedas alone." Madhva is not only a Vaishnava, in that he makes Vishnu, the paramount Lord of the Universe, but he is also a pronounced dualist who believes in a personal God. Though he made Vishnu Lord Paramount, he did not show any rancour towards Siva. In this, he differed from Rāmānuja. This was, perhaps, due as much to his environment as to the theory and practice underlying Bhāgavata worship. He differs from Rāmānuja on the devotional side as well. According to Rāmānuja, Para Brahman is the material and efficient cause of the world. Madhva objects to God being the material cause of the world. In regard to the individual souls, Rāmānuja holds them capable of infinite knowledge and bliss and says that, when the final release occurs, all the released souls enjoy bliss in an equal measure of perfection, equal to God himself. Madhva does not allow this. To him, the idea of individual souls ever reaching a footing of equality with God, in point of bliss or any other respect, is unintelligible. He draws thick lines between souls and matter and between these and the Para Brahman. He differs even more fundamentally from Sankara. These are really at the opposite poles. His position being that individual souls are different from the Para Brahman,

His system
of Vedānta.

he denies they could ever be absorbed into the Brahman. He denies both identity and merger. He denies extinction of the soul, and in doing so goes further than Rāmānuja. He is thus a declared opponent of the doctrine of *Māya*. While Sankara maintains the unreality of the Universe by reason of *Māya*, Rāmānuja holds the opposite view that there is no such thing as illusion in the world at all, in matters mundane or Divine. According to him, even the silver-in-the-mother-of-pearl and the snake-in-the-rope are realities and not illusory. Madhva, on the other hand, says that the world is real and not illusory. But it is not impossible that illusion or misapprehension should occur when the senses and the mind are diseased, and sufficient cause exists to produce a perverted perception or experience. Madhva was not prepared to hold that, when a rope is imagined to be a snake, the snake exists in reality in the rope, and is not a mere figment of the imagination. Madhva pays special attention to the doctrine of *Māya* in his works. His *Māyāvāda Khandana* is entirely taken up with this topic. He follows up his criticism in his *Upādhi Khandana* and *Tatvōdyōta*. In these and other works, he attacks each component part of his doctrine. According to Sankara, Brahman is attributeless. Madhva says that a Brahman without attributes is tantamount to *Sūnya* or *Nihilism*. If Brahman is *Nirguna*, why is the term *Nirguna* required to describe him? Is not that epithet itself a kind of predication? The *Srutis* treat extensively of the Brahman in descriptive language and enjoin a study of the Brahman as the only road to salvation. If this is so, it seems a contradiction in terms to state that the Brahman is indivisible and without attributes. Madhva in fact opposes the fundamental canon of interpretation adopted by the propounders of the Advaita.

Madhva
Mutts.

It is not intended to give here a complete account of the several Madhva *Mutts* that were founded by

Madhvāchārya. Only those which have directly to do with Mysore or have its headquarters here will be considered. The *Uttarādi Mutt* (i.e., the original North *Mutt* because it was first presided over by men drawn from the North or *Uttara Desa*) is the prime pontifical seat of Madhvāchārya. This *Mutt* has its headquarters at Hole-Narsipur and has had a succession of teachers. Padmanābha Tīrtha, the immediate successor of Madhvāchārya, founded a *Mutt*, now known as Sri Pādarāya *Mutt*, which has its headquarters at Mulbagal in the Kolar District. The most famous *Guru* of this *Mutt* was Sripāda Rāya, who was a contemporary of the Vijayanagar King Sāluva Narasimha (1487-1493 A.D.). He is well known by his hymns. Mādhava Tīrtha, a *Guru* of the *Uttarādi Mutt*, founded the present Majjigehalli *Mutt*, which also has its headquarters at Mulbagal. Akshōbhya Tīrtha, his successor in the *Uttarādi Mutt*, founded the *Mutt* named after him at Kudli. He was a contemporary of Vidyāranya. His student was Jayatīrtha, the Scholiast of Madhvāchārya's works. Jayatīrtha is more famous as Tikāchārya. He was sainted at Mulkhed in His Exalted Highness the Nizam's Dominions. A disciple of Akshōbhya was Rājendra Tīrtha, who founded a *Mutt* of his own which is now well-known as the Vyāsarāya *Mutt*. Vyāsarāya, after whom it is called, was a contemporary of Krishna Rāya, the Vijayanagar King (1509-1530) and appears as one of his donees in an inscription dated 1527 A.D. A disciple of his was Purandaradāsa, whose hymns are famous in Southern and Western India. Kanakadāsa, another disciple of his, was also a noted hymnologist. Vyāsa Rāya himself was a great polemical writer and some of his works are still ardently studied by students of Madhva Philosophy. His life is detailed in *Vyāsa Tīrtha Vijaya* and in *Vyāsa Yōgīsa Charita* by Somanatha, which is now in course of publication. During the time

of Sri Rāma Tīrtha, a successor of Vyāsa Rāya, the Vyāsarāya *Mutt* branched off into two sections, which have up-to-date remained independent of each other. One of these has its headquarters at Sosale and the other at Kundapura. In the time of Rāmachandra Tīrtha of the Uttarādi *Mutt*, Vibudhēndra, a disciple of his, founded the Pūrvadi, Rāghavēndraswami, or Sumatēndra *Mutt*, which has its headquarters now, at Nanjangud. Many distinguished *gurus* have presided over this *Mutt*. Copper-plate grants in possession of the *Mutt* show the patronage they enjoyed during the days of Hindu rulers. One of these was Vijēndra Tīrtha, who was a disciple of Vyāsa Rāya. He was a voluminous writer and a contemporary of Appayya Dikshita, the great Advaita scholar. Another was Rāghavēndra Tīrtha, a great Vedic scholar and commentator. He was sainted at Manchala in the Bellary District.

(b) LINGAYATS.

Virasaivas.

The Virasaiva community comprises a large number of castes and tribes from the Brāhman downwards which has during the course of ages come under the influence of the religion known popularly as *Lingayat* or *Sivachar*. The more accurate name for this religion is *Vira Saiva*, which is both the older and the more authoritative one for it. The religion of Siva is, as we have already seen, an ancient one. The term *Vira Saiva* literally means a champion of the notions and practices of the Saivas and is ordinarily used to describe one who wears the Linga on his body (Cf. *Basava Purāna*, 3, 49 ; 25, 26 ; 50, 43). Their creed is described as *Vira Saiva Achāra* (*Basava Purāna*, 22, 23). It has been suggested that the name applies to those who have adopted the extreme views of this sect, "ultra or warrior followers of the *Saiva* system, a term which indicates their polemical zeal." The term

has, however, the general significance that the persons who bear it are strict *Saivas* and as such champions of their faith. It is a term like *Vira-Vaishnava*, which signifies a champion of the notions and practices of the *Vaishnavas*—Rāmānuja or Madhva.

In the *Rig-Veda*, *Rudra* is a prominent God. In the Yajur-Veda he begins to appear as *Siva*, being several times mentioned by that name as well as by other epithets peculiar to *Siva*, such as *Sankara* and *Mahādēva*. In the *Grihya Sūtras*, *Rudra* takes the name *Hara* and is described as being the "Universe." In the *Upanishads*, *Hara* is used in the sense of God, which shows the transformation in conception that has taken place. He is now described as the one God, the supporter of the Gods, creator of the world. He is, indeed, identified with *Prāna* and is regarded as a manifestation of the highest *Brahman*. The *Bhagavad Gita* speaks of *Siva* as the Ruler of Creators. Whether a God evolved by the Aryans or adopted to some extent from the non-Aryans, it is inferable that slowly *Siva* came to be recognized in Brahmanic literature as a great deity equal in power to *Vishnu* and *Brahma*. About the 4th century B.C., his worshippers became exclusively *Sivaites*, thus beginning the sectarian worship of *Siva*, whom they called *Mahesvara*. By the 4th century A.D., the rivalries between the *Saivites* and *Vaishnavites* led to a compromise which ended in a formal union of the Gods—*Vishnu* and *Siva* under the dual form of *Harihara*, *Sankaranārāyana*, etc. The relation of the *Bhāgavata* cult to this fusion has already been dealt with. Still later, the fusion was extended to *Brahma* and resulted in the union of three great Gods, *Brahma*, *Vishnu* and *Siva* as *Trimurti* or "the three forms in one." Despite these attempts, sectarian worshipping apparently persisted in the land.

Early
Saivism.

Influence of
Kashmirian
Saivism.

In South India, there were by the 6th century A.D. Saiva sects and in Kashmir, by the 9th, we find two schools of *Saivism*. The period between the 6th and 9th centuries A.D. was marked by a revival of *Saivism* in South India. The great men who worked for it came to be regarded with special veneration in later days. Their list includes the famous sixty-three devotees, whose lives figure as much in Tamil as in Kannada Saivite literature of a later date. This period coincides with the suppression of the heretical faiths of the Buddhist and Jains and the cleansing of the *Saiva* faith itself by Sankarāchārya. During the time of the Chola Kings, especially Rāja Rāja, Rajendra and Kulōttunga Chola III, (from about the close of the 10th to about the middle of 12th century), the Pāsupatha form of *Saivism* flourished in South India.

Pāsupatha
system.

The *Pāsupathas* are, as a sect, mentioned in very early literature including the Mahābhārata (*Sāntiparva*) and the *Vāyu*, *Kūrma* and *Linga* Purānas. Some have assigned them to 200 B.C. and whether this is justified or not, there is no doubt that Lakulisa, its founder, can be traced back as far as the first century A.D. His name frequently appears in Mysore inscriptions, in which his creed is referred to as the Lakulāgama, Lakulāmnāya, Lakulasamaya, etc. It is possible, as suggested by Mr. Rice, that there were a succession of *Gurus* of this name. Lakula's religion, however, was only one particular form of *Saivism*. There were at least three other allied forms known from early times and these together formed the four schools of *Saiva* thought and worship. They have been usually referred to as jointly forming the *Pāsupatha* school. Rāmānuja in his *Sri Bhāshya* referring to the *Pāsupathas* names them as follows:—*Kapālas*, *Kālāmukhas*, *Pāsupathas* and *Saivas*. According to *Tarkarahasyadīpika*, a commentary on the

Shaddarsana Samuchchaya of Gunaratnasūri, a work of about 1363 A.D., these four were known by the following names :--*Kālāmukha*, *Pāsupatha*, *Saiva* and *Mahavratadhara*.

There was much give and take between these schools and there is evidence to believe that these were closely connected with each other. The *Kālāmukhas* (or *Kālānanas*) were apparently from Kashmir and were settled in the Mysore State as early as the beginning of the 9th century A.D. Apparently, they came through the Dahala country, identified with Chedi in Central India. Later they appear to have spread their influence all over the State being in charge of *Saiva* temples and establishments. The Chola conquest of the country in the beginning of the 11th century A.D. probably added to their already great influence in the land. A succession of teachers of this school is known from Mysore inscriptions and their period ranges from the 9th to the 15th centuries. One of their most famous centres in the State was Balagami in the Shimoga District. One inscription describes them as having immigrated from Kashmir, which is corroborated by other inscriptions of the school found outside the State. Indeed, it may be said, that Kashmir was the centre for Saivism from about the 9th century and it was the country from which most of the great Saiva teachers came to resuscitate their religion in the south. They seem to have been highly respected by royal personages, whose *gurus* they were in different parts of India. The *Saivism* taught by them was of the catholic type and did not break away from the traditional Vedic faith. Numerous inscriptions show that they cultivated Vedic and Philosophical learning and lived in amity with the followers of Vishnu, Jina and Buddha. The teachers were either married or celibate, the latter being more venerated. The *Kālāmukhas* apparently had settlements

Its spread in
the State.

all over the South, the most important known being Sri Parvatha or Srisaila in the present Kurnool District; Balagāmi, in the Shimoga District; Abbalur, Hangal, Gadag and other places in the Dharwar District; Chadurgola and Asagude in the Chitaldrug District; and probably many other places. In the Telugu country, the *Kālāmukhas* were in existence as early as the time of the Eastern Chalukya King Amma II (A.D. 945 to 970). They appear to have been divided into branches and sub-branches known as *Parshes*, *Avalis* and *Santatis*. But on these and other matters, we have still to learn a great deal. A peculiarity about their names is that they end in *Sakti*, *Rāsi*, *Siva*, *Ābharana*, etc. The first of these is borne solely by them while they share the others sometimes with other Saivas. The Saivas of this period paid equal attention to the Vedas and the Saiva Āgamas. There is, indeed, reason to believe that the revolt against the Vedas was never a pronounced one. Though in some respects they differed from the orthodox school of interpreters, the Saivas never were heterodox to the extent of rejecting the Vedas. In describing themselves, they profess to be interpreters of the Veda and in classifying themselves, they set themselves with the other known schools of thought such as Jaina, Buddhist, Mimāmsaka, Sāṅkhya, Nyāyika, Advaitin, etc., and they speak of their own *Siddhānta* (the Lakula *Siddhānta*) along with that of Patanjali. They studied earnestly the Vedas, taught them to their students and provided for their exposition in their endowments. As the higher intellectual followers of Siva, they take Siva as a convenient name for their immanent transcendental God. Saivism struggled against Vedic control rather than against Vedic belief.

Basava's
reform.

In the time of King Bijjala of the Kālāchūrya line (12th century), Basava, his minister, gave a popular, if

not an entirely political, turn to Saivism. The ground had been already prepared for him by a succession of Saiva teachers who had dared to preach the equality of men in the eyes of Siva, whom they had proclaimed the one God. The story of Basava's life and his struggle with Bijjala will be found narrated in Vol. II, Chapter VI of this work. A careful comparison between the versions of the Jain and Virasaiva writers is necessary before a final verdict on him and his work can be pronounced. There is scarcely any doubt that he produced a lasting impression on the men of his day. He appears to have gone a step further than the Saiva propagandists of his time. This is evident both from his extant works and from the literature he has inspired.

Pāḷkurki Sōmanātha, a poet famous in Telugu and Kannada literatures, writing within forty years of Basava's death, speaks of him as "the Avatar of Nandikēsa" and makes him the first of the Amaranāgas. Among the others he mentions in this connection, are Chennabasava, Ekāntarāmaiya and a number of women, who all appear to have been among the first to be his followers. There is abundant evidence that Siddha Rāma, Sōmanātha and others were prominent among those who propagated Basava's religion in the Andhra and Karnataka countries. Sōmanātha's *Basavapurāṇa*, the earliest of its kind, treats of its origin and spread in a metre specially chosen for propagandistic purposes. Even women could commit the poem easily to memory and it is probable it gained currency at first largely by oral recitation. Very similar is his other poem, *Basava-ragada*, which is even more popular. His other works also—and they are many in Kannada, Telugu and Sanskrit—treat of Bāsava's religion. They testify to the great hold that Basava had gained on the imagination of his contemporaries. A point to note in this connection

Spread of his religion.

is that the first propagators were, like Basava himself, Brahmans. Even the satirical description that Dharani Pandita, a Jain writer of the 17th century, indulges in his *Bijjala Rāya Charita*, concedes that the religion attracted all classes of people. There is reason to believe that the kings of the first Vijayanagar dynasty were largely under Saiva influence. Kriya Sakti was the Guru of Bukka, Harihara and Dēvarāya. Mādhava Mantrin, the Vijayanagar Governor of Banavasi and other countries on the West Coast, was a disciple of Kriya Sakti. Kallarasa, a Kannada poet who wrote during the time of the Vijayanagar king Mallikārjuna (A.D. 1446 to 1467), calls himself a disciple of Kriya Sakti, probably the Kriya Sakti we have just mentioned. Under the influence of these teachers and ardent kings, who professed their religion, Saivism flourished and soon had a large following everywhere in Southern India. The literature of the period bears ample testimony to this fact. Bhima Kavi, a Kannada poet, composed a Purāna in Basava's name about 1369, which was not long after translated into Telugu. Sankara Kavi gave a Sanskrit rendering of it. A Kannada commentary on it by Mallikārjuna was written about the end of the 16th century. Popular renderings of Basava's life and teachings are many. Some will be found referred to in Vol. II, Chapter IV of this work. Similarly, Chennabasava, his nephew and an ardent disciple, has also a Purāna devoted to him. This was written by Virupāksha Pandita, who also lived towards the close of the 16th century. Indeed, during the 15th and 16th centuries, the religion of Basava was written upon and expounded by a series of writers who have left their mark on Kannada literature.

Virasaiva
Doctrines.

From these writings, some idea of the doctrines and religious beliefs of Virasaivas can be obtained. The religion of the *Pāsūpathas* made Siva the transcendental

God. They affirmed that Siva as *Pasupathi* was the operative cause. Basava and the host of writers who have built their religion on his writings and teachings were the intellectual descendants of these *Pāsūpathas*. Not only in their theories, but also in their teachings, they recognize this relationship. In fact, the teachings of the writers who lived before Basava form the bed rock of *Virasaivism* as professed to-day. Gubbiya Mullanna's *Gana Bhāshya Ratnamāle*, a work of the 15th century A.D., shows this unmistakably. Other works of the same kind, belonging to the same century, from which the same inference may be drawn are *Linga Līla Vilāsa* of Kalla Mathada Prabhudēva and *Nurōndusthala* of Jakkanārya. These and other works of professedly Virasaiva origin leave no doubt that the Saiva faith as propounded by Basava sought to base itself on the teaching of previous Saiva teachers. Indeed it has been the settled practice of Virasaiva teachers to explicitly state, following in this again the earlier Saiva teachers, that what they set down is the essence of the Vedas, Upanishads, Puranas, etc. *Vedāgama Purāṇetihāsādi Granthagalu*, *Vedāgamōpanishat Sammathiyam*, etc., are the usual words employed. Like the *Pāsūpathas*, they professed to act in accordance with the Srutis and not outside of them. As will be seen below, this aspect of their religion has received the attention of Rāmānuja in his *Srī Bhāshya*. Among the distinctively Virasaiva doctrines are *Ashtāvaranam* and *Shatsthala*, *Shatsthala-gnāna* or *Shatsthalaviveka*. *Ashtāvaranam*, or the eight environments, are aids to faith and protection against sin and evil. These are: (1) obedience to a *guru*; (2) worship of a *linga*; (3) reverence to the *jangamas* as for an incarnation of Siva; (4) *vibhūti*, or cowdung ashes, i.e., its devout use on the body; (5) wearing of a *rudrāksha* (*eleocarpus ganitras*) sacred to Siva; (6) *Pādōdaka*, the washing in or drinking of water in which the feet of

a *guru* or *jangama* has been bathed; (7) *Prasāda*, the presentation of food to a *guru*, *linga* or *jangama*, and eating sacramentally what is left; and (8) *Panchākshara*, the uttering of the five-syllabled formula *Namah Sivāya* ("Obeisance to Siva"). The *Shatsthala* doctrine has received the very widest attention from Virasaiva writers, several important works being wholly devoted to its elucidation. Among these may be mentioned *Prabhu Deva's Shatsthala Gnāna Chāritra Vachana Tika*, also called *Shatsthala Viveka*, which is Mahalinga Deva's commentary on Prabhu Deva's work, and *Ekōththara sthala* by the same author, Jakkanārya's *Nūrondu-sthala*, Māyi Deva's *Shatsthala Gadya*, etc. The last of these, Māyi Deva,—who wrote about 1430 A.D.—has been famous in later Virasaiva literature as *Shatsthala Brahmvādi*. In its essence, *Shatsthala-gnāna* consists in the strict adherence to the rule that prescribes both religious belief and conduct. This is comprehensively set down as comprising six different heads, each being further sub-divided into different items, the whole together being 101 in number. These 101 are known as *Ekōththara Shatsthala*, the six major heads being called the *Shatsthala*. *Shatsthala* may be popularly described as the six stages of approximation towards union with Siva. These are:—(1) *bhakti*, (2) *mahēsa*, (3) *prasāda*, (4) *prāna linga*, (5) *sarana*, and (6) *aikya*, which means absorption. *Sthala* means the eternal, impersonal divine entity (also called *Siva-tatva*) which manifests itself as *Linga-Sthala* (the personal deity to be worshipped). The three degrees of manifestation of the deity are sometimes described as the *Bhāva-linga*, *Prāna-linga*, and *Ishta-linga*, the first corresponding to spirit, the second to the life or subtle body and the third to the material body or stone-linga. The connection of *Shatsthala* to the "Six Mudras" of the Saivas described by Rāmānuja in his *Srī Bhāshya*,

is an interesting one. It cannot, however, be gone into here for obvious reasons. On the philosophical side, however, Virasaivas differed from the *Pāsupathas* and other Saiva schools. Unlike them, which are dualistic, they hold a doctrine of qualified spiritual monism. Srikantasivāchārya, whose *Bhāshya* on the *Vedānta Sūtras* is well known, approximates to the Virasaiva view. This qualified monism of the Virasaivas resembles that of Rāmānuja, though there is a radical difference between the two schools. With Rāmānuja, there is a real rudiment of the soul and of the external world characterizing God which afterwards develops, but with the Virasaivas, there exists a power only in God which leads to creation, so that it is the power that characterizes God according to the Virasaivas, while the rudiment is his characteristic according to Rāmānuja. The method of redemption taught by the Virasaiva School is that of Bhakti or love of God, and a course of moral and spiritual discipline up to the attainment of *Samarasya* with Siva. In this respect also Virasaivism resembles Rāmānuja's system.

VII. Islam.

The commercial intercourse which existed from the remotest times between the Western Coast and Arabia doubtless led to a spread of Muhammadan influence into the neighbouring countries, but the first appearance of Mussalmans by land south of the Vindhya mountains was in 1294, in the invasion of Alā-ud-din, who captured Dēvagiri. Their introduction into Mysore was probably in 1310, when Dorasamudra, the capital of the Hoysala kingdom, was taken by the Muhammadan General, Malik Kafur. There is a story that the Sultan's daughter fell in love with King Ballala from the reports of his valour, and threatened to destroy herself unless married to him.

Eventually, his sword was sent as his representative, with due escort, and to that the Princess was formally wedded and then joined the King. They lived happily for ten years after which he was induced, by the consideration that he was a Rajput and she of inferior caste, to put her away, which provoked, it is said, the second invasion of 1326. Under the Vijayanagar Empire, the continued rivalry and struggles between that power and the Bahmani and Bijāpur Pathan kingdoms gave occasion for the further introduction of Islam into Mysore. But it was in 1406, in the reign of Dēva Rāya, who, as elsewhere related, gave his daughter in marriage to Firōz Shah, that Muhammadans were first enlisted into the Vijayanagar army. The Rāja built them a mosque and had the *Koran* placed before his throne in order to receive their obeisance, which they refused to make to him as an idolator, but willingly made to their sacred book. Subsequently about 1560, a Muhammadan force from Bijāpur assisted the usurper Tirumal Rāya, and a little later, the Vijayanagar army helped Bijāpur against Ahmadnagar.

The permanent settlement of Muhammadans in Mysore may be assigned with certainty to the time, first of the Bijāpur conquest under Ranadulla Khan in 1637, and second, to the Moghul conquest under Khasim Khan in 1687 and the formation of the Province of Sira. By settlement, conquest and conversions, there were considerable numbers of Muhammadans employed in the military and the other services in the territories of Mysore, Bednur, Chitaldrug and the other Provinces at the time of Haidar Ali's usurpation in 1761. A Navāyat commanded the forces of Bednur in the decisive battle of Mayakonda in 1748, when Madakeri Nayak fell, and Chanda Saheb, whose cause he had espoused, was taken prisoner, his son being also slain. Under Haidar Ali, there was doubtless a considerable accession to the Mussalman ranks by forcible conversion of captives in

war and other means, but the dark and intolerant zeal of Tipu Sultan made the cause of Islam a pretext for the most terrible persecutions and degradations, with the avowed object of extinguishing every other form of belief. It is unnecessary in this work to give an account of the life of Muhammad (570—632 A.D.), or of the tenets and propagation of the religion he established. They are contained in every general history. The interested reader may, however, be referred to Sir William Muir's *Life of Mohammad*, which is classical on the subject. For a short but critical and impressive account of Muhammad's career and work, Meredith Townsend's essay entitled the "Arabian Prophet" in his well-known *Studies—Asia and Europe*—may be usefully consulted. A readable summary of the origin and tenets of this religion may be read in Dr. R. E. Hume's recently issued publication, *The World's Living Religions*.

The name which Muhammad used for his faith expresses exactly its central principle—"Islam," meaning "Submission to God." Another word derived from the same Arabic verbal root is the participle, "Muslim," or in the more common form, "Mōslem," which is used as a technical term to designate "those who submit."

Islam is unique among the religions of the world in that its sacred scriptures are avowedly the revelation of God to the founder. The main speaker in the *Koran* is Allah. Sometimes Allah is represented as simply speaking to Muhammad, and sometimes as bidding Muhammad to speak as the mouthpiece of God. The *Koran* now in use dates from the times of Othman, the third Caliph. To put an end to the variations and confusions which had arisen among the reported sayings of Muhammad, he ordered some ten or twelve years after the death of Muhammad a revision of the same, all existing copies of the previous compilation of Abu Bakr, the immediate

successor of Muhammad, being destroyed. Literary criticism has traced the many sources which had entered into the mind of Muhammad before he uttered these teachings. Some traditional Arabic beliefs and folklore can be recognized in the *Koran*. Some elements may have been originally Zoroastrian, for example, the devil, angels, the judgment-day, the resurrection. There are many references to persons and events of the Old Testament. Some Rabbinical remnants from the Jewish Talmud may be identified. There are many allusions to the New Testament evangel "Injil," and to Christianity, including at least eight references to the Messiah and twenty-five to Jesus Christ. Indeed, attention has to be drawn to a curious resemblance between the meaning of the Greek word "Paraclete" and the Arabic word "Ahmed," which is a synonym for "Muhammad," so that the founder of Christianity is represented as predicting, literally, the future founder of Islam.

The structural arrangement of the *Koran* is in 114 chapters, or "Suras," totalling slightly less than the New Testament and about one-quarter of the size of the Old Testament. The first chapter contains a short opening prayer, the famous *Fatiha*. Thereafter the chapters are arranged simply according to their length. From the longest at the beginning, with 286 verses, they diminish down to the short chapter at the end, the shortest containing only three verses. Modern critical scholars believe that they have succeeded in identifying the "Suras" which were "revealed" in the successive periods of Muhammad's life—first at Mecca, then at Medina, and again at Mecca. Rodwell's translation (see *Bibliography* at the end) presents the *Koran* in this rearranged chronological order of chapters, which discloses the process of development in Muhammad's own mind. Every one of the chapters, except the ninth, begins with the well-known formula: "In the name of Allah, the

Compassionate, the Merciful"—*Bismi 'llahi 'rrahmani 'rrahim*. Historically, the *Koran* has been the most influential book in all Arabic literature. Hardly an Arabic book of any importance has been written subsequently without making allusions to, or quoting from, it. It is the chief text-book in the modern Muhammadan University of Al-Azhar, at Cairo.

Monotheism is Muhammad's pre-eminent religious message. As formulated in the *Koran*, his main teaching is—that there is one Sole God, whose name is Allah. The historical origin of this monotheism was, it has been pointed out, three-fold: partly in Muhammad's own insight into an ultimate unity in the Supreme Being of the universe, partly in his learning this great idea directly from Jewish monotheism, and partly in his conscious reaction against the crude tritheism of the Syrian Christians whom he came into contact with. The *Koran* contains some noble descriptions of the omnipotent and beneficent Creator, which have won the acceptance of both Jews and Christians. The finest description of God in the *Koran* is the famous "Verse of the Throne" or "Verse of Power," which is frequently inscribed in mosques.

The essential Muhammadan beliefs are six in number:—

- (1) Belief in one God, Allah;
- (2) Belief in Angels;
- (3) Belief in the *Koran*;
- (4) Belief in the Prophets of Allah;
- (5) Belief in Judgment, Paradise, and Hell; and
- (6) Belief in the Divine Decrees.

The five primary Muhammadan duties called "the Five Pillars of Islam" are:—

- (1) Repetition of the Creed, *Kalimah*, every day in the original Arabic. This runs as follows:—

"There is no God but Allah, and
Muhammad is the prophet of Allah."

The simple repetition of this creed is accepted as a test of conversion to Islam.

(2) Prayer. The *Koran* frequently enjoins the duty of praying. The call to prayer may be heard from the minaret of every mosque five times every day. The *Koran* requires prayer at three stated times—day-break, noon, and night. It must always be directed toward the Sacred Mosque at Mecca.

(3) Alms-giving. This is a duty explicitly enjoined upon faithful Moslems.

(4) Fasting during the days of the month of Ramadan.

(5) The pilgrimage to Mecca (*Haj*). Every Moslem is required once in his lifetime to go to Mecca, to circumambulate the Sacred Mosque, and to kiss the Kaaba Black Stone seven times. However, in case of inability, a Moslem may send a substitute on this sacred duty. The pilgrimage is to be performed within certain lunar months, according to certain other details.

In this State, the Ramadan (called also Ramzan) is kept for thirty days. The Muharram, a season of lamentation, is correctly kept here as a period of mourning. The principal other public feasts are the Bakr-īd and the Shubebārāt.

The Muhamnadans belong to one of two religious sects, the *Sunni* and *Shiah*, the great majority being *Sunnis*. The Turkish Moslems are mostly *Sunnis*. They are so called from accepting the *Sunnat* or traditional law, based on the sayings and practice of Muhammad, as of authority supplementary to the *Koran*. They also revere equally the four successors of the Prophet, alleging that he made no arrangements for hereditary succession and left the matter to the faithful. The *Shiahs*, on the other hand, attach supreme importance to the lineal descent of the Imam or head of the faithful. They, therefore, reject the claims of the three Khalifs that succeeded Muhammad and recognize Ali, the fourth Khalif, the husband of Fathima, the Prophet's only surviving child, as the true Imam, followed by their

two sons Hassan and Hussain. To the usual formula of belief, they add "Ali is the Khalif of God." The various sub-divisions of *Shiah* Muhammadans differ among themselves conceding the number of *Imāms*, or divinely appointed leaders, and also conceding the identity of the latest Mahdi, or Guided one. The *Shiah* Moslems are located chiefly in Persia and Africa. Their tendency is toward liberalism and mysticism. Well-known authorities agree in thinking that they have been influenced by other systems of belief, especially Zoroastrianism. The *Sufi* sect of Moslems, who are so named from their original clothing of *suf* or coarse wool, exhibit still another religious trait. They have developed the idea of incarnation and are characterized by the pantheistic tendency that even ordinary men may almost become divine by a process of asceticism and mysticism. They have been located mostly in Persia and India. The most famous *Sufi* was the Persian mystic Jalal-ud-din Rumi (1207-1273 A.D.). The most famous religionist, revivalist and author in the whole history of Islam was Alghazati, who died in 1111 A.D.

The following is the distribution of Muhammadans in the several districts according to the Census of 1921:—

Sl. No.	Class	Bangalore including C. & M. Station and City	Kolar including Gold Fields	Tumkur	Mysore including City of Mysore
1	2	3	4	5	6
1	Sheikh	46,375	29,003	20,445	26,254
2	Saiyid	17,540	12,940	5,741	8,019
3	Moghul	2,338	1,646	824	1,615
4	Pathan	14,917	8,176	6,015	7,283
5	Labbe	1,913	623	182	4,245
6	Pinjari	247	965	891	9
7	Others	5,909	2,822	3,806	6,039
	Total ...	89,239	56,175	37,904	53,464

Sl. No.	Class	Hassan	Shimoga	Kadur	Chital-drug	Grand Total
		7	8	9	10	11
1	Sheikh ...	11,033	22,283	9,917	18,742	184,052
2	Saiyid ...	3,132	5,487	2,195	4,939	59,993
3	Moghul ...	719	682	505	593	8,922
4	Pathan ...	2,280	4,293	1,356	2,436	46,756
5	Labbe ...	572	306	578	75	8,494
6	Pinjari ...	4	210	12	2,362	4,700
7	Others ...	1,331	2,657	2,404	2,576	28,544
	Total ...	19,071	35,918	16,967	31,723	340,461

The four classes first above given are those of reputed pure descent. But although good families doubtless remain in various parts, the bulk are of mixed descent, due to intermarriage and conversions, voluntary or enforced. *Sheikh* denoted properly a lineal descendant from Muhammad through his successors Abu Bakr and Umar; and *Saiyid*, a descendant through his sons-in-law Ali and Hussain. But these titles have probably been often assumed by converts promiscuously without reference to their signification. Pathans are of Afghan origin, descendants of Kutub-ud-din, the founder of the Pathan dynasty, and his followers; while Moghuls are descended from Tartar chiefs who followed Tamerlane into India. The Sherifs, nearly all in Tumkur District, claim to be descended from nobility.

Hanifi are a sect of *Sunnis*, who follow the teachings and traditions of Abu Hanifa, one of the four great Doctors of Islam. In fact, one of their principal distinctions is in multiplying ceremonial ablutions. The *Daire* of Mahdavi are a sect peculiar to Mysore, principally

settled in Channapatna in the Bangalore District, and at Bannur and Kirigaval in the Mysore District. Their belief is that the Mahdi has already appeared in the person of one Saiyid Ahmad, who arose in Guzerat about 400 years ago claiming to be such. He obtained a number of followers and settled in Jivanpur in the Nizam's Dominions. Eventually, being worsted in a religious controversy, they were driven out of the Haidarabad country and found an abode at Channapatna. They have a separate mosque of their own, in which their priest, it is said, concludes prayers with the words "the Imam Mahdi has come and gone," the people responding in assent and denouncing all who disbelieve it as infidels. They do not intermarry with the rest of the Muhammadans. The *Daire* carry on an active trade in silk industry with the West Coast, and are generally a well-to-do class.

The Arabs, Kandaharis, and Baluchis are mostly in Bangalore, and come here as horse-dealers and traders in cloth.

The *Labbe* and *Mapille* are by origin descendants of intermarriage between foreign traders (Arabs and Persians), driven to India by persecution in the eighth century, and women of the country, but the later designation was taken by the children of those forcibly converted to Islam in Malabar in the persecutions of Tipu Sultan's time. The *Labbe* belong to the Coromandel Coast, their principal seat being at Negapatam, while the *Mapille* belong to the Malabar Coast. The former speak Tamil and the latter Malayalam. The *Labbe* are an enterprising class of traders settled in nearly all the large towns. They are vendors of hardware, collectors of hides and large traders in coffee produce, but take up any kind of lucrative business. They are also established in considerable strength as agriculturists at Gargeswari in the Mysore District.

The *Meman*, all in the Civil and Military Station of Bangalore, are immigrants from Cutch, come here for trade. By origin, they appear to have been Rajputs. The *Pinjāri*, as their name indicates, are cleaners of cotton. They do not intermarry with other Muhammadans, who, as a rule, have no intercourse with them. The *Pindāri* were to a great extent Afghans, Mahrattas and Jats in origin, disbanded from the service of the Moghul Empire, but became known as a tribe of freebooters who ravaged India on a grand scale, with large armies and gave rise to many wars. They were finally suppressed in Central India in 1817 in the time of Marquis of Hastings. They are now settled down in the pursuit of peaceful occupations, in agriculture and Government service of various kinds.

The *Navāyats* in the State are not many. They appear to be immigrants into India from Mesopotamia. One of the places in which they originally settled appears to have been Bhatkal in North Kanara, close to the Mysore frontier. An interesting account of their history and manners and customs will be found in the *Quarterly Journal of the Mythic Society, Bangalore* (XI, 41-5).

VIII. Christianity.

The Catholic Church.

The close connection of the greater part of Mysore with Malabar and the Western Coast affords grounds for supposing that Christian influence may at a very early period have been extended to this country. But the first systematic attempt to convert Mysore to Christianity was made by the Dominicans about 1325 A.D. Their leader was Fra Jourdain Catalanus De Severao, who on his return to Europe, was consecrated, in 1328, Bishop of Quilon at Avignon by Pope John XXII. After his consecration, he came back to India, where he was put to death by the Muhammadans at Thana near Bombay.

The converts made by the Dominicans, in the territories which later on went to form the Mysore State, numbered at least 10,000, but nothing is known of what became of them. There is, it is true, a statement that in 1445 a Christian was Dewan of Vijayanagar. He may have been a descendant of those converts. For further particulars on this head, the interested reader is referred to *Du Brahmanisme et de ses rapports avec le Judaïsme et le Christianisme*, by Mgr. Laoënan, Pondicherry, 1 p. t. 11, 402-403.

Through the Bijāpur conquest of the north and east of Mysore and the conversion to Christianity by the Portuguese of many in the Konkan, Christian influence and preaching found their way to Mysore. There is a tradition that St. Francis Xavier, the zealous disciple of St. Ignatius of Loyola, who came out to India in 1542, traversed Mysore on his way to the south, but his attempts at conversion among the Kanarese people proved fruitless.

Coming down to a later period, we know the intimate relations which existed between the Bijāpur State and the Portuguese Settlement at Goa, and so it is from the capture of Goa by Albuquerque in 1510 that we may date the foundation of the Roman Catholic Church in Southern India.

The Franciscans found their way to Mysore from Goa about 1587 A.D. We have no definite information on the result of their preaching, but when the Jesuits appeared on the scene in the beginning of the following century, they found Catholics in the Mysore territory: a special mention is made of a flourishing congregation at Seringapatam.

In a new attempt to introduce Christianity into Mysore, we find that the effort came from two different directions and we are confronted with a Kanarese and a Telugu Mission, the Portuguese Jesuits working in the West and the French Jesuits in the East.

It was the Portuguese Jesuits who founded the Kanarese Mission. They came from Satyamangalam, where they had a large number of Christians, through the wild tracts of jungle on the borders of the Cauvery, and established congregations, the descendants of whom are still to be found in a few villages in the south-east. On one spot, at Basavapatna, is pointed out a ruined Chapel marked by four large stones on which are inscriptions dated 1704 authenticating the gift of the land to the "Sanyasis of Rome." Father Cinnami made Seringapatam the headquarters of the Jesuit Kanarese Mission. The number of Christians in Seringapatam itself was greatly increased when Haidar Ali brought thither nine thousand Catholics from Mangalore. Some of these Catholics were enrolled in the army and put in charge of one of the forts of the City, others were employed in manufacturing arms and in looking after the horses. At Palhalli, near Seringapatam, another Christian congregation was formed, but we do not know at what date. There is a tombstone in the church bearing the name of one Father Michael and the date 1781. Gadanhalli had its first Christian converts in 1760 and the first church was built there in 1768. It contains the tomb of one Father Rajendra with the date of 1776. When Haidar Ali conquered Nagar in 1763 some Konkanis came to that place, where they built a chapel of which nothing remains. It is said that of the two bells which were in that church, the larger one is in a Hindu temple at the foot of the Ghats and the other one in a temple near Nagar itself. In the Tumkur District, Sira had a Catholic church in 1770.

In the East, a Telugu Mission was established in 1702 by two French Jesuits, named Boucher and Mauduit, who came from Thakkolum, about eight miles from Arkonam and who built chapels at Bangalore, Devanahalli, Chikballapur, Hoskote, Anekal, Kolar and other places.

On the strength of an inscription on a stone at Anekal, purporting to have the words "Jesu Naderu" and the date 1400 engraved at the foot of a Cross, it has been asserted that this was the most ancient known Catholic Station in the State, but on further investigation, it has been proved that the stone is an ordinary boundary stone with a Cross but without a date. This stone is now set up in the St. Patrick's Cathedral compound, Bangalore. Abbè Dubois from authentic records computes the number of Christians in Mysore in 1750 at about 35,000, but then the limits of Mysore were different from what they are now. They did not include the region north-east of Bangalore, nor the Kingdom of Bednore, but on the other hand, Coimbatore was a part of it and probably the bulk of those Catholics belonged to the Coimbatore District. Yet the Telugu Mission may have probably made up for it, so that we can accept that total as being approximately the number of Christians in the middle of the 18th century in what now forms the Mysore State.

In 1755, there were 13 Portuguese Jesuit Missionaries in the Kanarese Mission and about the same number of French Missionaries in the Telugu Mission.

The progress of the Mission received a severe check from the suppression of the Jesuits in 1759 in Portugal and in 1773 all over Europe, which stopped the supply of missionaries and from the fanatical persecution of Tipu, who was determined, if possible, to extirpate Christianity from his dominions. By his orders, almost all the churches and chapels were razed to the ground, with two remarkable exceptions. One, a small chapel at Grama near Hassan, which was preserved by a Muhammadan Officer, and the other, that in the fort of Seringapatam, which was protected by the Native Christian troops under their Commander Surappa.

For a few years, Indian priests sent from Goa were in charge of the few Christians who remained. In 1777, the Holy See entrusted the care of the Karnatic Mission, with headquarters at Pondicherry, to the Society of the Foreign Missions of Paris, and Mysore, including both Kanarese and Telugu Christians, became a part of that Mission. On the fall of Tipu, in 1799, a member of that Society, the famous Abbè Dubois, was sent to Seringapatam where he was received well by Colonel Wellesley. He remained assisted by four Goanese priests in charge of all Christians in Mysore. It has been said that this remarkable man had escaped from one of the fusillades of the French Revolution and sought refuge in India, but this is incorrect. Abbè Dubois left Paris on the 19th January 1792, one year before the massacres of the French Revolution began. On entering on Mission work, he resolved to follow the example illustriously set by De Nobilli and Beschi, of adopting the Indian costume and accommodating himself to the customs and modes of life of the country. "During the long period," he states, "that I remained amongst the Indians, I made it my constant rule to live as they did, conforming exactly in all things to their manners, to their style of living and clothing, and even to most of their prejudices. In this way, I became quite familiar with the various tribes that compose the Indian nation, and acquired the confidence of those whose aid was most necessary for the purpose of my work." The influence he thus acquired is testified to by Major (afterwards Colonel) Wilks, who says:—"Of the respect which his irreproachable conduct inspires, it may be sufficient to state that, when travelling, on his approach to a village, the house of a Brahman is uniformly cleared for his reception, without interference and generally without communication to the officers of Government—a spontaneous mark of deference and respect."

He was the founder of the Church in Mysore, and of the Christian agricultural community of Settihalli near Hassan. He laboured in Mysore for twenty-two years. He wrote a well-known work on *The Customs, Institutions and Ceremonies of the People of India*, the manuscript of which was purchased by the British Government. He also introduced vaccination into the State. From a list written in his own hand and style and preserved, we find that during eighteen months in 1803-1804 he vaccinated 25,432 persons. He left India in 1823, the Government paying his passage and giving him a pension. On his return to France, he became the Superior of the Society of Foreign Missions in Paris, and died universally respected in 1848.

Mysore remained a part of the Karnatic Mission till 1844, when it was erected into a separate Vicariate Apostolic including Coorg and Wynād, the Hosur Taluk and Kollegal, with headquarters at Bangalore and was governed by Vicars Apostolic assisted by European Priests, all members of the Society of Foreign Missions, and Indian Clergy.

In 1887, the Hierarchy was proclaimed in India and the countries above mentioned were erected into a Bishopric, under the title of the Diocese of Mysore, the headquarters remaining at Bangalore as before.

There are, in Bangalore, a Cathedral for Europeans and Anglo-Indians and five churches mostly for Indians. The out-stations for the Diocese are divided into sixteen districts, of which eleven are in the Mysore State, the latter under the ministration of between twenty and thirty European priests appointed by the Society of Foreign Missions in Paris and several Indian priests.

There are in the Mysore Diocese, 95 schools for both girls and boys with 6,260 pupils. The most important institution for boys in Bangalore is the St. Joseph's College, which is divided into the European and Indian

sections and teaches up to the B.A. Degree. The chief educational institution for girls is the Sacred Heart's College, also in Bangalore, teaching up to the Intermediate standard.

There are at present one Bishop, styled "Bishop of Mysore," with his headquarters at Bangalore, 50 European priests, 2 Anglo-Indian priests and 18 Indian priests in the whole Diocese.

The religious communities of the men are the Brothers of the Immaculate Conception, and the Brothers of St. Gabriel, both engaged in educational work in Bangalore.

The religious communities of women are :—

- (i) The Nuns of the Good Shepherd with headquarters in the Convent in Bangalore, and branches in St. Martha's Hospital and in Mysore.
- (ii) The Magdalenes under the direction of the Nuns of the Good Shepherd.
- (iii) The Sisters of St. Joseph's of Tarbes at Cleveland Town, Bangalore, with branches at Bowring Hospital, Champion Reefs, and Mercara.
- (iv) The Little Sisters of the Poor, Home for the Aged, Bangalore.
- (v) The Little Catechists of Mary in Bangalore City.
- (vi) There are also Indian Sisters attached to the Convents of the Good Shepherd and of St. Joseph and a separate Order at Settihalli near Hassan.

Agricultural Farms with villages populated chiefly by family orphans have been established at Siluvepura, Nelamangala Taluk and Mariapura, Kankanhalli Taluk. Over 1,500 orphans, both boys and girls, are supported by the Mission. The largest Mission Orphanage is St. Patrick's Orphanage, Bangalore, with over 100 inmates, all Europeans or Anglo-Indians. The total, Catholic population of the Mysore Diocese in 1921 was 52,000, of whom nearly 3 per cent were Europeans and 8 per cent Anglo-Indians, the remainder being Indians.

The Roman Catholic Diocese of Mysore can boast of splendid buildings, more especially in Bangalore. Among these, we may mention St. Patrick's Cathedral, built by the late Rev. Father A. M. Tabard and consecrated in 1899, the Convent of the Good Shepherd, the St. Joseph's College, and St. Martha's Hospital in the City proper. The members of the Mission have always been on the most friendly terms with the Mysore Royal Family. The first Vicar Apostolic Dr. S. Chanbonneur was an intimate friend of His Highness Krishnaraja Wadiyar III, and in our own days the Rev. Father A. M. Tabard, M.A., M.R.A.S., M.B.E., was decorated by His Highness Sri Krishnaraja Wadiyar IV in the order of the *Ganda Bherunda* with the title of *Rājasabhābhūshana*, as an acknowledgment of services rendered to the State in founding the Mythic Society.

The first Protestant Mission to the Kanarese people was established at Bellary by the London Missionary Society. Thence in 1820, operations were commenced in Bangalore. and in 1839, extended to Mysore; but in 1850, the latter station was given up. From the commencement, the efforts of the Mission have been devoted to public preaching, education and literary work.

The London
Mission.

By agreement with other Missions, the District over which organized work is carried by the London Mission has since the eighties been confined, within the Mysore State, to the strip of country extending north and south between Bangalore and Kolar. In this area, the Mission has two head stations, Bangalore and Chikballapur, a number of out-stations with resident evangelists; and schools for boys and girls, containing some 2,000 pupils. A third head station is at Hosur, just outside the limits of the State.

For the benefit of the Indian Christian community, the Mission has in Bangalore two churches (Kanarese

and Tamil) with Indian Pastors, but now connected with the South Indian United Church; a Boarding Home for boys, originally established in 1825 and continuously maintained since 1877; and a similar home for girls, also commenced in 1825 but continuously maintained since 1842. A Theological Seminary for the training of Preachers was carried on with one or two intervals from the early years of the Mission until 1910, when it was merged in the United Theological College of South India and Ceylon, for which permanent premises were opened in Bangalore in 1913. A Union Kanarese Seminary (of the London and Wesleyan Missions), opened in 1916, is located at Tumkur.

Of educational institutions for boys, the principal is the High School in Bangalore, established in 1847. It contains about 600 pupils, and educates up to the Entrance Examination of the University. Its hall, from the time of its erection in 1879, has been much used for public lectures to the English speaking Indian community. The name of Rev. T. E. Slater (1883-1904) is well known in this connection.

Female education is especially indebted to ladies of this Mission (Mrs. Sewell and Mrs. Rice) who, in the face of many difficulties opened and conducted the first schools for Indian girls in this State in 1840. The Christian girls of the Boarding School were from an early period taught English as well as the Vernacular, and were long in advance of the general standard of Female Education in the State. Out of this institution has grown a High School for girls, open, since 1904, to girls of all classes, containing now 170 pupils.

Chikballapur was made a head station of the Mission in 1891. In February 1913, a well-equipped General Hospital, called the Wardlaw Memorial Hospital, with 60 beds, was opened there, by the Mission. Dr. T. V. Campbell and Dr. J. Winterbotham carried on the work

of the Hospital until their retirement. It is now under the medical superintendence of Dr. T. T. Thomson.

Some mention of the literary work done by the members of the Mission may be mentioned here. Rev. W. Reeves compiled the earliest Karnataka-English and English-Karnataka Dictionaries. The earliest complete version of the Bible in Kanarese was made by Mr. Reeves and Mr. Hands of this Mission. It was for this that Kanarese type was first cast under the direction of Mr. Hands. Rev. Benjamin Rice and Colin Campbell had a prominent share in a later translation, completed in 1859; and Rev. E. P. Rice was chief reviser of the still more recent version of the *New Testament* and *Pentateuch* made by a Committee of Missionaries of various Missions. The revision of the whole Bible is now (1924) practically complete. Rev. Benjamin Rice was the first writer of modern school books in the Kannada language and thus prepared the way for the large educational literature which has since arisen. He also edited the earliest periodical in the language, an Anglo-Kannada Magazine entitled *Arunodaya* (1861-67).

The Wesleyan Mission commenced its work in the Mysore country in 1821; but for many years, the Missionaries laboured only among the Tamil people of the Cantonment of Bangalore. The Kanarese Mission was begun in Bangalore, in 1835. The following year, a lengthened tour through Mysore and Coorg was undertaken by two of the Missionaries (Revs. Hodson and Franklin) and suitable stations were selected. Gubbi was made the residence of a Missionary in 1837, and Christian preachers regularly visited a considerable number of populous villages in the neighbourhood. In 1839, work was begun in the City of Mysore and gradually other towns were occupied and made the centres of organized efforts.

The Wesleyan
Mission.

The Mission now (1923) employs 18 European Missionaries, 18 Women Missionaries (of whom 3 are Doctors, 3 are Nurses), 11 Indian Ministers, 50 Evangelists and 30 Bible-women. The Christian community numbers 7,251. The Mission maintains two Collegiate High Schools for boys, 2 Normal Training Institutions—one for men and one for women—70 Vernacular and Anglo-Vernacular Boys' Schools, 1 High School and 40 Vernacular and A.-V. Schools for girls, 1 Orphanage for boys and 1 for girls, 1 Industrial School for boys and 1 Home for women. Four-hundred and fifty teachers of both sexes are employed and instruction is given to 6,863 boys and 3,878 girls.

Many of the Missionaries are employed almost daily in preaching in the open air, as well as, on certain days, in chapels and school rooms. Others are engaged in schools. The educational operations of the Mission have been attended with much success, and until the formation of the Government Educational Department in 1857, the English instruction of Indian youth was entirely in their hands. An institution at Bangalore, established in 1836, was made a first class institution from 1851, and this High School with the one established at Mysore in 1854, are still carried on, teaching up to the University Entrance standard. Hardwicke College was established at Mysore in 1898 and is for the sons of Indian Christians.

To the printing establishment of the Mission, set up at Bangalore in 1840, the Kanarese people are much indebted. Here in 1848, were perfected by the Rev. J. Garret and T. Hodson, in conjunction with Mr. Watt, a type-founder in England, a variety of improvements in Kanarese type, resulting in a great saving of time and labour, and by the introduction of space between the words, promoting facility in reading. A Kanarese translation of the *Bhagavad Gita* was printed in the new type,

and subsequently a portable edition of Reeves' *Kanarese-English Dictionary*, edited by the Rev. D. Sanderson of this Mission. The Kanarese Bible, in the new translation of which this gentleman took an important share, and a great number of other useful publications, issued from this Press. In 1872, the Mission disposed of the establishment to a private person. In 1890, a Press was again erected in Mysore, which has, under European management, greatly developed. From it issues, a monthly periodical called the *Harvest Field*, a Vernacular weekly paper called *Vrittanta Patrike*, which has a wide circulation, and many other publications.

The Mission has erected fully equipped hospitals for women and children in Mysore and Hassan. Each is under the charge of a European Woman-Doctor and each has a European nurse on the Staff. Another hospital is being erected in the Shimoga District for the benefit of the women and children of the Malnād.

The Church of England is represented by three Chaplains, one other Clergyman, and one S. P. G. Missionary in Bangalore, and one Chaplain at Mysore, all under the Bishop of Madras. Their work lies principally among the Military and the European residents, but the Chaplains in Bangalore visit the Remount Depôt at Hosur, the Railway officials at Arsikere, and Europeans at the Kolar Gold Fields, while the Chaplain of Mysore makes periodical tours to Coorg and important places in the planting districts. The number of churches on the establishment is six, and the number of persons returned in the Census of 1921 as belonging to the Church of England is 7,500, of whom nearly 6,600 are Europeans and Anglo-Indians. There are large schools, the principal being Bishop Cotton's School for boys and girls at Bangalore, and an Orphanage.

Other
Churches.

The Church of Scotland has a Kirk and good schools at Bangalore, under the care of a Chaplain, who also visits Coorg once a year.

Since 1880, two American Methodist Episcopal Churches have been established in Bangalore, chiefly for the Anglo-Indian and Eurasian population, and the Baldwin Schools for boys and girls are important institutions maintained by this Mission. There is also an Orphanage at Kolar.

The Church of England Zenana Mission has been at work for several years at Bangalore and the ladies belonging to it visit principally among Mussalman families. A large hospital for women has lately been erected in connection with the Mission.

There are also two small communities of Baptists and a Leipzig Lutheran Mission in Bangalore, and some Brethren in Malavalli.

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