

CHAPTER : VRELIGION

Religion is a system of faith and worship. It is purely concerned with the conception of ¹supernatural power as well as the sense of dependence. Macdonell also remarks, " Religion is a system of faith and worship. In its widest sense it includes on the one hand the conception which men entertain of the divine or supernatural powers and on the other that sense of dependence of human welfare on these powers which finds its expression in various forms of worship." But " the Hindu religion is a term, that has been hitherto employed in a collective sense, to designate a faith and worship of an almost endlessly diversified description."²

Vedic Hindu religion believes, " Supreme Spirit manifests himself in various forms..... these several gods are one and one god may become several" This led to the conception of Incarnations or Avatāras, which plays such a prominent part in later religious systems."³ The various Upaniṣads emphathized on the dictom ' Ekam sad viprā

1. Macdonell A.A., Vm.1.

2. Wilson H.H., Religious sects of Hindus, p,1.

3. Bhandarakar R.G., Vaiṣṇavism, Śaivism and minor religious systems, p.2.

bahudhā vadanti." Venkātādhvarin has ascertained this truth (v.561).

This Supreme Being manifested in the sacred Hindu Trinity to whom is entrusted the work of creation, protection and destruction respectively to Brahmā, Viṣṇu and Rudra (v.16,304). A

The Supreme Being, the creator, the first deity of the sacred Hindu Trinity, to whome is entrusted the work of creation of the world, was given minor status with the course of time. "But the worship of Vāsudeva was destined to become the predominant religion of a large part of India even to the supersession of that of fire, sun, moon and Brahman." A survey of vaiṣṇavism from about the fifth century before Christ to the middle of the 7th century shows that it was a religious reform like Buddhism and Jainism. It was Ekāntikadharmā or the religion of a single-minded love and devotion to one. It soon assumed a sectarian form and hence it was called Pāñcarātra. Generally Nārāyaṇism grew up. Vāsudeva and Kṛṣṇa of the Bhāgavata and the Mahābhārata were also identified. Bhavabhūti of the eighth century declared Rāma also incarnation of Viṣṇu and all the minor creeds of vaiṣṇavism were developed with the development of incarnation theory.

4. Bhandarkar R.G., op.cit., p.3.

5. Ibid Chap.XXVI.

Veṅkaṭādhvarin believes Viṣṇu as the Supreme God among all the gods. This Viṣṇu, though a deity of capital importance in mythology of Brāhmaṇas occupies but a subordinate position in the R̥gveda. In the later Saṃhitās and Brāhmaṇas, he assumes importance and prominence. In the Epic and Purāṇic mythology, he is one of the leading gods and appears as the Supreme Spirit. But the names of Nārāyaṇa, ~~xxx~~ Vāsudeva-Kṛṣṇa apparently occur more frequently or are more prominent. The name Nārāyaṇa occurs in the Śat.Brāh. But there is not any way connected with Viṣṇu. The conception of Nārāyaṇa as Viṣṇu or the Supreme Being already been evolved in the later Brāhmaṇic period. In the Nārāyaṇa is directly related to Viṣṇu. By the time of Pāṇini the worship of Vāsudeva became well-known and it appears that Vāsudeva came to be identified with Nārāyaṇa. In some parts of the Mahābhārata we get definite evidence of it, while some portion of it does not acknowledge Vāsudeva-Kṛṣṇa. In the Purāṇic times, however, the cult of Vāsudeva ceased to be militant and three st-

6. Macdonell A.A., Vm., p.37.

7. Keith A.B., The Religion and Philosophy of the Vedas and Upanisads, Hos. Vol.31.p.110.

8. Bhandarkar R.G., op.cit., (B.O.R.I. ED.), 1929, p.47-49.

9. Raychaudhari H.C., Materials for the Study of the Early History of Vaiṣṇavism sect.p.7.

10. Bhandarkar R.G., op.cit., p.45.

11. Raychaudhari H.C., op.cit., p.9

12. Raychaudhari H.C., op.cit., p.13; Bhandarkar R.G., op.cit., 4; Cf. Agraval V.S., India as known to Pāṇini, (pp.359-360)

reams of religious thought were current: one flowing from Vedic Viṣṇu, second from the cosmic and philosophic God Nārāyaṇa and the third from the historical god Vāsudeva mingled together so as to form the later vaiṣṇavism which is reflected in this Campū.

Viṣṇu (v.46, 369, 389, 436, 594) is the Supreme Being (v.40, 561). He is called Nārāyaṇa (v.33, 585), Kṛṣṇa (v.28, 128-130 etc.) and Rāma (v.28, 38, 226, 583 etc.) who assumed several incarnations. This Omni-present god along with the goddess Lakṣmī (v.583) creates, protects and destroys the universe (v.15) at his own desire (v.221). Brahmā is son (v.1, pr.166 etc.), Sun and moon are his eyes (v.581, 583). Venkaṭādhvarin believes Supreme God as Viṣṇu, Śiva and Brahmā identified (v.304), and does not find any distinction among them.

Sun and Viṣṇu:

In the description of the god Sun he proclaims Viṣṇu in Sun (v.203) and remarks that Viṣṇu rather Nārāyaṇa is in Sun (v.203). Thus solar aspect of Vedic period is reflected there.

Śiva and Viṣṇu :

The poet has tried to identify both the deities in the descriptions of Ekāmeśvara at Kāñcī and in the description of Vedānti. But it is not asserted as Śiva lives in Viṣṇu's heart or vice versa or like the Mahābhārata

which confirms Viṣṇu in the form of Śiva and Śiva in the form of Viṣṇu¹⁴ because Purāṇic characters of Śiva and Viṣṇu are in the poet's view. Though the poet accepts such identity, he is aware of their diversity. It may be due to the conflict being current since the period of Śaṅkarācārya at least. But during the time of our poet such conflict may not be so strong.

Many gods are referred to by our poet among whom Viṣṇu and his incarnations in view of vaiṣṇavism, Śiva and his family in view of śaivism and other gods in connection with the minor sects are noteworthy. Many mythologies are woven around the gods which are shown in the chapter on 'Mythology.' Now let us proceed on with the discussion about Viṣṇu and his incarnations or the theory of incarnation.

Theory of incarnation:

One of the interesting points of vaiṣṇavism is the theory of Avatāra or incarnation. There is no clear reference to the theory of Avatāra in the Veda, but the germs of this theory are traceable to the thought which identifies one god with another and from this idea of identification the transition to that of incarnation¹⁵ is easy.

The person in the flesh is identified with the god

14. Hopkins E.W., Epic Mythology, p.221.

15. Bhandarkar R.G., op.cit., pp.14,16.

who is mere a spirit, so that the habit of thought which in Vedic times led to the identification of some of the Vedic deities with Agni has been at work even in this co-¹⁶ception of the Avatāras.

Various Purāṇas discuss the different Avatāras of Viṣṇu while Purāṇa like Vāyu mentions some Avatāras of Śiva and Indra also. Sometime goddess also is said to have assumed the Avatāras. Particularly Viṣṇu is said to take his birth partially in the various forms on the earth by his Māya rather the creative energy occasionally in view to re-establish Dharma by annihilating the Asuras, when it is declined.¹⁷ Sometimes Viṣṇu is said to be born among mortals for pleasure.¹⁸ Bhṛgu is said to have cursed Viṣṇu to be born seven times for his misconduct.¹⁹ But mainly these Avatāras were meant for the repression of the unrighteous-²⁰ness. In the Mahābhārata cause behind these Avatāras shows the motive behind the Avatāras to lower or remove the burden of the earth.²¹ According to Gonda " the very idea underlying all avataras is the self same antagonism between the great upholder of the cause of the good, and evil power

16. Bhandarkar R.G., op.cit., p.41.

17. Cf. Gītā IV.6,7,8.

18. MP. 47.1.

19. MP.47.105 ff.

20. Hopkins E.W., Epic Mythology, p.210.

21. Ibid.

of destruction, starvation and death."²²

Of course Purāṇas hardly agree as regards the exact number of the Avatāras.²³ Ācārya Ānandāsankara Bāpubhai²⁴ Dhruva enumerates 24 Avatars. Generally (1) Matsya or Fish, (2) Kūrma or Tortoise, (3) Varāha or Boar, (4) Narasimha or Leo-human, (5) Vāmana or Dwarf, (6) Rāma Jamādajñya or Paraśurāma, (7) Rāma Daśarethi, (8) Rāma Balarama, (9) Buddha, and (10) Kalki are ten major incarnations. Some who do not think Buddha an incarnation of Viṣṇu drop Buddha and take Kṛṣṇa as partial incarnation. Otherwise Kṛṣṇa is believed to be a complete incarnation²⁵ and other all as partial incarnations.

According to Venkaṭādhvarin Viṣṇu whose abode is Śrīraṅgam has assumed many incarnations (pr.166). He refers to the exact number of the incarnations as ten (v.288). God does ~~not~~ maintain his divinity in any incarnation such as Fish, Tortoise, Boar, Leo-human etc. (v.346).

(1). Matsya :

Our poet Venkaṭādhvarin mentions this incarnation as 'Pāthīnīyam' in the description of god Yajñavarāha at Śrīmuṣṇakṣetra (v.386).

22. Hopkins E.W., Epic Mythology, p.162.

23. Vide Bhandarkar R.G., op.cit., p.41.

24. Hinduvedadharma: Avatāra, pp. 282 - 286.

25. Cf. Gītāgovinda: दशवक्त्रकृते कृष्णाय नमः । I.1.1.

The antiquity of the flood legend connected with incarnation in Indian literature can be traced back to Sat.Brā.²⁶, where the fish saves Manu from the great deluge. The Mahābhārata identifies this fish with Prajāpati,²⁷ while in the various Purāṇas and Gītagovinda fish is said to be Viṣṇu himself. Our poet holds the same opinion.

(2). Kūrma or Tortoise:

Tortoise incarnation is mentioned in Śrīmuṣṇakṣetra-Yajñavarāhavarṇana (v.386).

The antiquity of this incarnation can be traced back to the Brāhmaṇa literature.²⁸ Prajāpati is described as moving in the form of tortoise on the primeval water. Purāṇas opine that this incarnation was of Viṣṇu in view to recover various objects lost in the deluge.²⁹ Kasyapa as creative power may once have been tortoise as earth-power.³⁰ Upholding Mandara (in the Mahābhārata) later interpreted 'Kāmatham Rūpam' in the form of Viṣṇu, as a substratum of Mandara at the time of the churning of the ocean.³¹

(3) Varaha or Boar:

26. Sat.Brā. I.8.1.

27. Macdonell A.A., op.cit., 41; Keith A.B., op.cit., pp. 111-112; Hopkins E.W., op.cit., pp.201-202.

28. Sat.Brā.7.5.1.5; TA.I.23.3.

29. Macdonell A.A., op.cit., p.41; Keith A.B., op.cit. p.112; Taratirtha Lakṣmana Sāstrī Joshi, Vedic Saṃskṛti cā Vikāśa, pp.130.

30. Cf. T.B. 7.5.1.5.

31. Hopkins E.W., op.cit., p.200.

Boar incarnation is said to be 'Ādima - kiṭima' (v.276) or Kaiṭam rūpam of Viṣṇu. Veṅkaṭādhvarin has taken up an opportunity to admire this incarnation in the description of Yajñavarāha who manifested in Śrīmuṣṇakṣetra (v.384). God Yajñavarāha rescued the earth with his tusk which was submerged into the sea and killed the demon Hiranyākṣa who tortured the earth, the consort of Viṣṇu rather Varāha (v.18, 323, 387). Ādivarāha, Yajñavarāha and Śvetavarāha seem to be synonyms. A Kalpa is also attributed to Varāha i.e. Vārāhakalpa.

The myth of Varāha is traceable to the ³²Rgveda. The Boar appears in the cosmogonic character in ³³Sat.Brā. He appears in ^{33a}T.S. as the form of Prajāpati with some modifications. The same myth can be found in ^{33b}T.B. In the post Vedic mythology of the Rāmāyaṇa and the Purāṇas the Boar which raised up the earth is called an incarnation of Vi-³⁴snu.

In the Mahābhārata this incarnation is called of Kṛṣṇa, while Mts in one place recognise it of Nārāyaṇa and at another of Kṛṣṇa. The prevalence of the Varāha wo-

32. Rgv. I.61.7; VIII.77.10.

33. Śat.Brā. 14.1.2.11.

33a. T.S.7.1.5.1.

33b. T.B. I.1.3.5.

34. Macdoneel A.A., op.cit., p.41; Keith A.B., op.cit., p.111; Dandekar A.N., op.cit., p.105.

rship in ancient India is testified by the Varāha temples in the epoch of the Pallavas of Kāncī.³⁵

Nrsimha:

God is so called because in this incarnation he possesses a head of lion and body of human being (v.211). This incarnation was assumed to protect Prahlāda (v.215) and to kill rather to tare his father Hiranyākāsipu, son of Kasyapa and Diti, and the husband of Kayādhu (v.19,75, 339). The half leonine and half human form was most furious one (v.215). Poet Venkaṭādhvarin thinks the myth connected with this incarnation as the supernatural power traceable to the Vedas (v.217). Dr. S.G.Kanta wala rightly observes in the critical study of the Matsya-purāṇa, " The myth of the Man-lion incarnation is not traceable to the Veda, but the names of the persons related in this myth occur in the Vedic literature. The T. B. (I.5..10.7) mentions Prahlāda as the son of Kayādhu. T.A. mentions Hiranyākṣa³⁶ (4.33). This incarnation seems as old as the T.A. (10.1.7).³⁷ Aranyaparva of Mbh describes this incarnation. But it is not often alluded to in the epic except Harivamsa. The mytn of this incarnation is

35. Dikshitar V.R.R., The Matsyapurāṇa: A study, p.66.

36. Dr. S.G.Kantawala, Cutural History from the Matsya-purāṇa, p.173.

37. Cr.Ed. 3.256.

often referred to by the Purāṇas.³⁸

Gonda points out that in such stories as that concerning Hiraṇyakaśipu's race, reminiscences may be found of a period of antagonism between worshippers of other gods (e.g. Indra) and Viṣṇu's devotees ending in the latter's victory.³⁹

Veṅkaṭādhvarin mentions the temples of Nṛsimha at Ghaṭikācala (Tirukkadikai in the North Arkot District) and Kāmāsikānagara i.e. Vellukai, a suburb of present Kāncīpuram. A short devotional poem is of three verses composed by our poet (v.212,213,214).

(5). Vāmana or Dwarf incarnation:

Viṣṇu in this incarnation (v.77) asked Bali for three strides land with a view to protect all the three worlds (v.310). The poet has referred to this myth in the description of the temple dedicated to god Trivikrama.

The germs of the Dwarf incarnation are traceable to the Rgveda. Three strides of Viṣṇu seem to be forming the foundation of this myth connected with this incarnation.⁴⁰

The intermediate stage^{40a} is found in Brāhmaṇas where Viṣṇu

38. Bhā.7; SKD.3.4; Mts.160-162.

39. Gonda J., op.cit., pp.170-171.

40. इति त्रिपदा विष्णुस्य त्रिपदा विष्णुस्य त्रिपदा ।

vide Gonda J., op.cit., pp.55ff.

40a. Cf. Sat.Brā.I.2.5.5; T.S.2.1.3.1; T.B. I.6.1.5.

is said to have assumed the form of a dwarf to recover by artifice the earth for the gods from the Asuras by taking his three strides. ⁴¹ Kṛṣṇa - Govinda of the Mahābhārata becomes Dwarf. The same myth is narrated with some details. ⁴² Account of Śukra's interference is also found there. Thus it seems that the concept of three strides was gradually developed and assumed the form of myth in the epics and various Purāṇas. The image of god Trivikrama at Kāñcī properly reflects the myth of this incarnation.

(6) Paraśurāma:

He is better known as Jāmadajñya Rāma. The poet Venkaṭādhvarin mentions only once in the description of Ayodhyā where Rāma is said to have deprived him of his pride (v.60).

The germs of this myth and incarnation are traceable to Atharvaveda. ⁴³ According to the Mahābhārata Paraśurāma incarnation was flourished in Tretā age. ⁴⁴ The myths connected with this incarnation can be traced in various ⁴⁵ Purāṇas.

41. Macdonell A.A., op.cit., pp. 39; Keith A.B., op.cit., pp.110-111; Dandekar R.M., op.cit., p.105.

42. Bhā.8.20.2.

43. Tarkatirtha Laksmāna Sastri Joshi, op.cit., pp.136; A.V. 5.19.1.11.

44. Hopkins E.W., op.cit., p.111.

45. ~~XXXXXX~~ Hv. I.41; Bhā. 8.20.

(7). Rāma Dāsarathi:

The detailed account of this incarnation is related in this Campū. Of course it is purely based on Rāmāyana. Sometimes the whole narration is given in brief in form of short stotras or devotional poems (v.50-68 & 69 -73). The poet Venkaṭādhvarin himself is an ardent devotee of Rāma. To him Rāma is god and his family deity. That is why he takes every opportunity to described the events related to Rāma incarnation. His fondness for playing on words also leads to admire Rāma. The poet plays on the words Rāmānuja and Raghunātha in the descriptions of Rāmānuja and Arasāṇipāla. The details of the events referred to in this Campū will be given in the chapter on 'Mythology.'

46 According to Rāmāyana it is a prādurbhāva incarnation of Viṣṇu. Bālakāṇḍa and Uttarakāṇḍa which are according to some scholars later additions consider Rāma an incarnation of Viṣṇu. Other five kāṇḍas think Rāma as a humanbeing, while purāṇas take Rāma as an incarnation of Vi-
47
sṇu.

The belief of Rāma incarnation of Viṣṇu existed in

46. Vā.Rā.I.76.17.

47. Hv.I.41; Bhā.IX; Hazara R.C., op.cit., pp.85-86.

all probability in the early centuries of Christian Era. But there is no mention of his name in such a work as that of Prajāpati, nor is there any old inscription in which it occurs. Amarasimha, too, has no place for him in his scheme of Brāhmanic gods.

Thus his myth was there still as depicted by Vālmīki. But there was no cult. Bhavabhūti and purāṇas exalted his character in such a way that Rāma won a place in the heart of the people of India and that led to the foundation of the cult which must have come into existence about the eleventh century A.D.⁴⁸

(8) Balarāma:

Balarāma is not considered as an incarnation here as we find in Mbh and purāṇas.^{48a}

(9). Buddha or Kṛṣṇa:

As regards the ninth incarnation many do not agree. Some take Buddha as an incarnation of Viṣṇu. Veṅkaṭādhvarin does not look at Buddha as an incarnation of Viṣṇu. The Mahābhārata mentions Kalkī but not Buddha (12.339). Even though it is highly probable that Buddha began to be regarded as an incarnation of Viṣṇu from about 550 A.D. To Veṅkaṭādhvarin Buddha is Tathāgata of Buddhism (v. 588). Of course Gītagovinda describes Buddha as ninth in-

48. Vide Bhandarkar R.G., op.cit., p.89.

48a. Hopkins, op.cit. p.212; Hazara R.C., op.cit., p.89.

carnation of Viṣṇu rather Kṛṣṇa.

Poet enumerates Kṛṣṇa as an incarnation of Viṣṇu (v. 20, 275). Kṛṣṇa is the ninth incarnation of Viṣṇu as the poet describes in Lakṣmīśahasra (26.30). So it can easily be ascertained that Buddha is not the ninth incarnation of Viṣṇu according to him (v. 588).

Kṛṣṇa:

Kṛṣṇa is highly appreciated in the description of Yamunā where the poet refers to the sports of Kṛṣṇa with the cowherd maids particularly with Rādhā. He mentions some names of the demons destroyed by Kṛṣṇa (v. 129, 130). Kṛṣṇa's character ~~described here~~ seems to be depicted as based on the Mahābhārata and the Bhāgavatapurāṇa. The detailed account of the myths referred to will be given in the chapter on 'Mythology.'

Śrīkṛṣṇa is the gradual development of Śrīvaiṣṇavism or Nārāyaṇism.⁵⁰ The Mahābhārata, the Bhāgavata and other purāṇas have glorified the character of Kṛṣṇa as an incarnation of Viṣṇu.

(10). Kalkī:

Kalkī is the manifestation according to the Mahābhā-

49. Gītagovinda: I. 1-9.

50. Bhandarkar R.G., op.cit., p. 47-54.

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rata (12.339) and the other purāṇas. In Lakṣmīśahasra he has praised this incarnation most (Daśavatāraṣṭabaka, v.31, 32,33). But he does not mention it here. In the Daśavatāraṣṭabaka of Lakṣmīśahasra the poet mentions all the ten incarnations viz. Matsya (v.2-4), Kūrma (v.5), Varāha (v.6,7), Narasimha (v.8-12), Vāmana (v.13-16), Paraśurāma (v.17-19), Rāma (v.20-24), Balarāma (v.25), Kṛṣṇa (v.26-30) and Kalkī (v.31-33).

Hari:

Hari incarnation is connected with the Gajendra episode which is referred to in the chapter on 'Mythology.'

Hayagrīva:

Hayagrīva is referred to twice (v.292,296). A demon named Hayagrīva achieved a boon from Brahmā according to which ~~only~~ ^{alone} the person of his name can slay him. Consequently the demon became unchallenged. Once he took away the Vedas. Viṣṇu assumed Hayagrīva incarnation, killed him and brought back the Vedas.

Our poet being an ardent devotee and a follower of Vedāntadeśika whose favourite deity was Hayagrīva. Hayagrīva incarnation is believed most by the Pāñcarātra sect of vaiṣṇavism.

Veṅkaṭādhvarin speaks of Vedavyāsa as an author of the Mahābhārata but not as an incarnation of Viṣṇu. But

51. Bha.24; GP. I.202. Cf. Gitagovinda I.10. m. 12.339.

Prof. Dikshitar finds out the theory of evolution⁵² in the theory of incarnation.. Prof. Dr. S.G. Kantawala refers to the view of Prof. Haldane who discussed this view in details in his Sardar Patel Lectures. Dr. R.G.⁵³ Bhandarkar opines that the idea of ten incarnations of Viṣṇu had become quite an ordinary belief in 1070 Vikrama Era or 1014 A.D.⁵⁴ Many poets like Jayadeva have sung songs in praise of ten incarnations.

52. Vide 'The Matsya Purāṇa: A Study,' pp.24ff.

53. Dr. Kantawala S.G., Cultural History from The Matsya-purāṇa, p.176 fn.86; Vide 'Common ancestor for all Living Beings,' Times of India, December 17, 1957.

54. Bhandarkar R.G., 'The Latest limit of the Date of the origin of the conception of Ten Avatāras of Viṣṇu and of the widow marriage Text, 'Collected works of Bhandarkar, Vol. I, p.302.

Contribution of Vaisṇava Ācāryas to Vaiṣṇavism:

Among the species of Vaiṣṇavism our poet has referred to Rāmānuja and Mādhva cults. Among the cults of Vaiṣṇavism Śrīsampradāya is the most ancient and worthy to be respected. Venkaṭādhvarin belongs to this school. Śrīsampradāya:

This school was founded by Śrī Rāmānujācārya who is said to be an incarnation of Śeṣa (v.227). His chief disciples embodied disc, mace, lotus and another insignia of Viṣṇu⁵⁵. His native place Bhūtapurī or Perumbuddur is described by the poet (v.223,224).

Even before Rāmānuja Vaiṣṇavism was expanded by the Alwar saints. These hymn-singers of Tamilnada were the creators of that powerful religious feeling which swept Buddhism and Jainism out of their country⁵⁶. Moreover it is interesting to note that Alvars were the first people who gave a new shape to Bhakti school, making simple, designed not for the purpose of worship by the elite, but subserve the similar ends for the quite ordinary folk⁵⁷. This was 'emotional transformation'⁵⁸. Alwar saints connect Gītā and Bhāgavata. To Swāmī Śraddhānanda Bhāratī " An Alwar is a

55. Wilson, op.cit., p.17.

56. Dr.Tarachandra, Influence of Islam on Indian culture, p.89.

57. Dr. S. Krisnaswami Aiyenger, History of Tirupati, Vol. I., pp.73-74.

58. Dasgupta S.N., A History of Indian Philosophy, Vol. III, p.82.

golden river of love and ecstasy which finds its dynamic peace in boundless ocean of Saccidānanda. An Alwara is a moving Gītā, breathing Upaniṣads, and a moving temple, a hymning torrent of divine rapture.⁵⁹ The Alwaras mention in unmistakable terms the three fold paths of salvation by Karma, Jñāna and Bhakti. But Alwars came to the conclusion that though they are recognised means in the last resort is to depend entirely on the grace of God.⁶⁰ The same path of Bhakti was expanded by the Ācāryas like Nāthamuni, Yāmunācārya, Rāmānujācārya, Madhvācārya, Vallabhācārya etc.

The Dravida devotees noticed in the Bhāgavatapurāṇa must have mostly flourished before the eleventh century⁶¹ A.D.

Generally Alwaras are believed to be twelve. They⁶² are Bhūta, Sara etc. Here the order is not maintained properly. No name of Āṇḍāla is mentioned there. Divyaprabandham edited by Amudana of Srīrangam follows another order which does not enumerate Madhurakavi. Shri Krisnaswami Ayyangar divides them in three classes:⁶³

* 59. Alwar saints, p.3.

60. Dr.S.K.Iyenger, A History of Tirupati, Vol.I.pp.112.

61. Bhandarkar R.G., op.cit. , chapter XIII.

62. भूतं सरस्वतीं मयदाक्षप्रभृतीनां परमं भक्तिसारं कुलशेखर योगिवाहन् ।
अर्वाङ्घ्रिरेणुपरकालममीदृशं प्रियात् श्रीमत्पराङ्मुखोऽहं निजप्रणतः ॥

63. Early History of Vaisnava in South India, pp.37-38.

- I Ancient : Saroyogi, Bhūṭayogin, Mahādyogin, Bhaktisāra (4).
- II. Later Śāṭhakopa, Madhurakavi, Kulasekhara, Vi-
period: śnucitta, and Godā (5)
- III. Flourished Bhaktānghrīreṇu,
in the Latest Yogivāhana,
period: Parakāla (3)

Order accepted by Vedāntadeśika is accepted most and considered to be most valid. Shri Krishnamachariar puts last in the early half of the eighth century A.D. and all the preceding Alwaras impliedly before that. The Earliest Alwar may be put about the fifth or sixth century A.D.

Nammalvar or Śāṭhakopamuni:

Among these Alwaras Śāṭhakopamuni or Nammalwara of the later period has occupied the noteworthy important place. He is known as Nammālvara, Śāṭhakopa, Parāṅkuśa, Bakulābharana, Māraṇa etc. In his childhood he drove away Vāyu named Śāṭha, hence he is called Śāṭhakopa, Śāṭhāri etc. Being fond of Bakula flowers he is known as Bakulābharana. He kept opposite schools of philosophy and religions under control, hence he is called Parāṅkuśa. His devotional poems made him known as Parāśara.

Śāṭhakopa or Nammālvara was born in Kurukāpurī

64. The Early History of Vaiṣṇava in South India, pp.37-38.

65. ~~Dikshitar V.R.R.~~ Bhandarkar R.G., op.cit., chapt.XIII
Prof. Vaiyapuri Pillai, History of Tamil language and Literature, pp.120; A.Govindecharya, The holy lives of Azhvaras or Dravida saints, pp.191.

65a. Dikshitar V.R.R., Studies in Tamil Literature & History, pp.105.

66. A. Ranganathan Mudaliar, Sri Bhagavadbisayam, pp.18-19.

or Kurukānagarī known as Tirukkurur or Alwar Tirunagarī on the bank of the river Tāmrarnī in the Tirunnavelli district of Madras state. He is believed as an incarnation of Viśvaksena, an attendant of Viṣṇu. So he is known as 'Avayavī' among other Alwaras who are known as Avayava only. His date is not fixed up yet, though it can be ascertained that he might have flourished at least before ninth century A.D. According to Guruparamparā he is said to be born in 83rd year in the beginning of Kali age. Shri T.A. Gopinatharao on the base of the Anamalai inscription thinks him to be flourished in the ⁶⁷ninth century. Shri Diksitar V.R.R. with the help of ⁶⁸Vellukkuddai Dānapatrā puts him in the 7th century A.D. According to some he was flourished in sixth century A. D.

His parents were Karimāran and Udayanagai. His parents left him in the hollow of the tamarind tree which is said to be existing even today, when Śaṭhakopa did not open his eyes or suck his mother upto ten days. There he passed sixteen years meditations and was nourished by some vaiṣṇava. After completion of that period he became inspired and began to sing the Tamilprabandham. Many works are composed in praise of Śaṭhakopa-

67. History of Śrīvaiṣṇavas, pp.18-21.

68. Studies in Tamil literature and History, pp.104-105.

muni or Parāśaramuni. He first time opened his tounge, when Madhurakavi approached him. Madhurakavi took down all the songs he uttered which became famous as Tamilprandham later on. All such Tamil songs better known as Tamil Veda are attributed to Sathakopamuni⁶⁹. He is said to have lived for 35 years.

Our poet Venkaṭādhvarin refers to Tamil Veda and the tamarind tree where he lived. He has mentioned Madhurakavi also. He has propitiated and praised Sathakopamuni most ardently.

It is believed that in his songs the essence of the Vedas, Upaniṣads and Śrīmadbhagavadgītā is preserved. Divyaprabandham is formed of four compositions (1) Tiruvaciriyam, (2). Tiruviruttama, (3). Periya Tiruvantadi, and (4). Tiruvoyamuli. Shri P.B.Anangaracarya rightly calls him the only divine poet of Lord Viṣṇu^{69a}. Poet calls Dravidaveda expanded in thousand branched (v.243,244,245, 488,489,491,492,494,495). Dravidaveda is highly respected by the Rāmānuja vaiṣṇavas particularly Tenkale vaiṣṇavas. (v.494,497,498).

Śrī Nammālvāra is the greatest vaiṣṇava saint who propounded the Viśiṣṭadvaita philosophy or qualified monism the followers of which can boast of their great re-

69. G.A.Natesan, Nammalvar, Madras, pp.22-23.

69a. शठारिके च कदम्बपतिदिव्यकविः ।

Divyasūrikathāmṛtam, pp.12.

ligion.⁷⁰

In true sense Alwaras were not the philop⁷¹h⁷²ers but they were the highly inspired ardent devotees and the morning stars of the Bhakti movement in South India. Govindacarya remarks, "Some of his poems (Nammalvar's) couched in the language of human love, reveal beautiful depths of mystical passion and longing for the Lord are few parrallels in any Indian Vernacular."⁷³ The poems of Sathakopamuni inspired Rāmānuja and made him able to solve several sūtras of Vedānta like riddles. This leads us to the conclusion that germs of Rāmānuja vaiṣṇavism are in Dravidavēda of Sathakopamuni..

Like Alwaras Ācāryas also gave good contribution in the development of Srīvaiṣṇavism. particularly Rāmānuja-vaiṣṇavism. Among the Ācāryas Nāthamuni and Yāmūnācārya are worthy to be remembered. Nāthamuni compiled the songs of Alwaras in the form of Tamilveda and the seeds of the Spiritual monism were sown. For this he composed Nyāya-tattva, Puruṣaminnaya, and Yogarahasya. Vedāntadeśika⁷⁴ calls him the founder of Srīrāmānujavaiṣṇavism. Venkaṭādhvarin does not refer to him but only Tamil Veda(pr.96, v.245).

71. V.Ranganatha Chetti, Triplicane and Triplicane Temple ~~xx~~ from records and Traditions, 1948, pp.53.

72. Ibid. p.285; J.J.Hoer, The Hymns of Alwars, pp.7-8.

73. A Metaphysique of Mysticism, pp.422.

74. Vedāntadeśika, Tattvamuktakalpa, v.136.

Yāmunācārya:

Yāmunācārya was great grand-son of Nāthamuni. He was flourished in 10th or 11th century (918-1038 A.D.). Stotraratnam, Catuhsloki, Siddhitrayī, Āgamaprāmānya, Gī-tārthasamgraha etc. are attributed to him. Immediate successor to him was Rāmānuja. The poet Venkaṭādhvarin takes a notice of the contribution of Yāmunācārya or Yāmuna-tīrtha in the development of vaiṣṇavism (v.228).

Rāmānuja:

The name of the cult is attributed to him. He was the son of Śrīkeśava and Bhūmidevī. He was born in 1017 A.D. at Perumbudur, Bhūtapuri or Terukundur. In his youth he lived at Kāñcīpuram and studied Advaita philosophy from Philosopher Yādavaprakasa. This dissatisfied pupil left him and studied the Prabandhas of Alvaras as a result of which he became a successor to Yāmunācārya and lived at Śrīraṅgam where he did his literary advancement and composed his principal works there. He visited various parts of India, disputed with the professors of different schools and cults and defeated them, possessed many temples particularly those of Saivas for the worshippers of Viṣṇu e.g. the temple of Tirupati. On his return to Śrīraṅgam the two cults Saivism and Vaiṣṇavism became violent.

He made Karikāla, his disciple who assumed the title Viṣṇuvardhana after rescue of his daughter from the evil spirit. Rāmānuja remained in Mysore for some years and the king founded a temple on Yadugiri at Melukote or Mail cotey. He also founded four religious centres of Rāmānuja-

vaiṣṇavism viz. Melukote, Tirupati, Kāñcī and Śrīraṅgam. Veṅkaṭādhvarin has described all these centres. He passed⁷⁵ his last days at Śrīraṅgam and passed away there.

Veṅkaṭādhvarin has praised him most. His ancestor Praṇatārtihara continued the practice of fetching water from a well for pūjā of god Varadarāja of Kāñcī. So he and his descendants earned the epithet 'Kāñcīghaṭāmbu! The poet has referred to some events (v.225,226,584-588). Among the works of Rāmānuja the poet has mentioned only 'Upaniṣadbhāṣya (v.223); 'Gītābhāṣya (v.228); and Śrībhāṣya (v.247). He also composed some other works (v.226) like Vedāntasāra, Vedāntasamgraha, Vedāntadīpa and so on.

It is interesting to note that the poet attributes only a few verses to describe Rāmānuja, while the remaining portion is occupied to describe the Tenkale Ramanuja cult rather the followers of that cult. Even today many Tenkale vaiṣṇavas live there. Rāmānuja, an exponent of Spiritual monism school defeated many rival schools of philosophy such as Pāśupata, Sāṅkhya, Mīmāṃsā, Bauddha, Jainism etc. (v.588).

Vedāntadesika:

In the description of Kāñcī our poet Veṅkaṭādhvarin refers to the birth place of Vedāntadesika and the poet

75. Shri Ranganathan Chetti, op.cit., 'Rāmānuja.'

devoted the whole chapter or portion of v.282 to 300 to describe Vedāntadesika. His chief deity was Hayagrīva (v. 222). He was an incarnation of the bell of Viṣṇu (v.297). He expanded the Vaiṣṇava philosophy (v.298). He was not only a great philosopher but also a poet (v.299). In true sense he was a protector of Rāmānuja vaiṣṇavism (v.300). for which he defeated many rivals (v.290,291) and proclaimed the true Vedic path (v.295).

According to the records of the Vadagalai Guruparamparā, the date of Vedāntadesika's birth is 1268 A.D. His place is called Tuppil or Tuppul, According to the tradition-records his death in 1369 A.D. It is said that his parents once went to Tirupati on pilgrimage. His mother dreamt there as if Venkaṭeśvara in guise of a child presented her a bell. So he is called a bell of Viṣṇu. His father was Anantasūri. His mother Totāramma or Totādryembā was the sister of Rāmānuja Ātreya (1221-90 A.D.), the Viśiṣṭadvaitic logician, the author of Nyāyakulīśam and immediate successor to Varadācārya (1165-1275), in whose family our poet is born. According to Guruparamparā Rāmānuja is an incarnation of Śeṣa. Varadācārya was Sudarśanāvātara of Viṣṇu, while Ātreya Rāmānuja is considered to be an incarnation of Garuḍa, Vehicle of Viṣṇu. In the same way Vedāntadesika is called ~~can~~ Chantāvātara or an incarnation of Viṣṇu's bell. According to Śaṅkalpasūryodaya he studied under his maternal uncle Ātreya Rāmānuja, Simhāsanādhipati at Kāñcī, who desired to be succeeded to by Vedāntadesika who became master of almost all the śāstr-

as. As a poet he favoured most Kālidāsa and Bhavabhūti. Samasyāpūrṭi and Śleṣa or double entendre formed the juvenile hobby of Vedāntadeśika who mastered the Tamil lore also. He succeeded to Ātreya Rāmānuja. He shifted his seat at Tiruvahindrapuram, a popular capital of Colass where he stayed for fifteen years and worshipped Devanāyaka. That is why our poet propitiates Devanāyaka (v.381). His residence in Kāñcī meant a ceaseless activity in the sphere of literature, religion and philosophy. He is called him Kavikathaka-ghaṭa-kesari Venkaṭeśa, Kavikathakasimha, Kavitarṅgikakesari Vedāntācārya and Sarvatantrasarvabhauma. He is said to be author of at least 119 works in Sanskrit as well as vernacular language. He also visited many places during his pilgrimage and met with the challenges of the rivals and protected the Rāmānuja vaiṣṇavism. He also defeated Sudarsana Bhaṭṭa Pillai Lokācārya, Periya Accana Pillai, founder of Tenkale cult.

Vedāntadeśika earned appreciation from Appaya Dikṣita (16th century A.D.), Doddācārya (18th century A.D.) etc. He is also known to the common people also. Our poet calls him an ideal man (v.291).

" Simplicity was his great characteristic. In fact, sincerity and simplicity constituted the strength of his personality. He hated dancing attendance of kings and was outspoken in his views. God was king for him and god was his patron. All those who knew him loved him for his outspokenness, his simplicity and his straight forwardness (v.291). "He was sincere and honest, contemplative and content and full of reverence for law and life.

Vedāntadesika was a great relentless critic not only of poetry and philosophy but also of religion. His loving heart, a forgiving nature, a self questioning tendency and great sense of duty helped him in expanding and developing Rāmanuja vaiṣṇavism. No doubt he is a poet first ~~poet~~ and a religious teacher and sectarian head afterwards. Among his works Padūkasaḥasra, Devanāyakapañcāśat, Vegāsetustotra, Varadarājapañcāśat, Kāmāsikāṣṭaka, Aṣṭabhujāṣṭaka etc. might have inspired most.

Vedāntadesika is said to be founder of the Vaḍagalaī sect to which our poet is belonged. So Vedāntadesika to our poet is a philosophical and religious guide and teacher. So the poet gives him due respect.

Madhvācārya:

The institution of this sect is posterior to Rāmanuja vaiṣṇavism. " The work of Madhvācārya is but a continuation of that of Rāmanuja and his school!"

Madhvācārya, Pūrṇaprajñā, the son of Madhiya Bhaṭṭ, was born in 1199 A.D. in Tuluva or Udipi of Karnataka. According to the legendary account of his followers, he was an incarnation of Vāyu who took up the human form by the desire of Nārāyaṇa, and who had been previously incarnate as Hanumān and Bhīma in preceding ages. In his early age he composed Bhāṣya, commentary on Gītā etc. After returning from pilgrimage he established mutts at Udipi, Madhyatala and Subrahmanya.

&_ 76. Dr.Satyavratasingh simha, Vedantadesika: A Study, chapter-1, 1958; Ranganathan Chetty, op.cit., Vedantadesika.

77. Bhandarkar R.G., op.cit., chapter-XVI.

Udupi or Udipi is the main centre of this sect where Madhvācārya resided for many years and composed many works. Thirty seven works are attributed to him. He seems to be highly influenced by the Alwara saints. He also defeated many rivals during his tour. Finally at the age of 79 years he departed for Badarikāśrama.

Veṅkaṭādhvarin refers to his native place Rajatapīṭhapura and the followers of this sect, nay, the ācāryas of this sect.

In the description of Udipi or Rajatapīṭhapura the poet pays homage to Madhvācārya or Ānandatīrtha (175,176). Kṛṣṇānu draws our attention towards the lives of the ācāryas or the spiritual guides of this sect. Any religious person who follows the Vedic path, would not like their non-performance of Sandhyā, performance of Sandhyā after the rising of the sun (v.177), no recitation of the sacred Mantra of Gāyatrī, throwing away the sacred thread, non-keeping of śikhā, travels by the vehicles (v.178), non-studying the Vedas or the sacred lore, non-performance of Homa on Ekādasī (v.181) etc. They take food with any vaiṣṇavite and do not cling to the rules of the fourfold class system very rigidly (v.179). They stay in the houses of the house-holders or the mutts or the religious centres. They wear thin clothes. Many times the ascetics give alms to the house-holders (v.181).

Viśvāvasu defended the behavior of the Mādhva Ācāryas who observe fasts and worship the god with devotion. They pass their time in the service of Lord Viṣṇu, reading

and discussing purāṇas, taking bath in the sacred water of the holy places and meditating on Brahman (v.184). Flexibility in performance of Sandhyā etc. was very common in the other cults also (v.187). It seems true that these charges can easily put on any other sect like Tenkale as Visvāvasu points out.

The members of this sect exist in pretty large number in the Kanerese districts of Bombay presidency, Mysore and western coast from Goa to South Kanara and some scattered adherents in North India.⁷⁸

Ācāryas of this sect adopt the external appearance of Dandī such as carrying of a staff and a water pot, leaving aside the Brāhmanical cord, going bare-headed, and wearing a single wrapper stained of an orange colour with an ochry clay. The impressions of the symbol of Viṣṇu upon their shoulders and breasts, stamped with hot iorns and the frontal mark consists of the perpendicular lines made with Gopicandana, and joined at the root of the nose like that of Śrīvaiṣṇava, but instead of red line down the centre, the followers of ~~Madhva~~ Mādhvācārya make a straight line with the charcoal from incense offered to Naraṇa ~~terminating~~ in around mark with ~~termeric~~. They also believe in Pañcasamskāra. Thus there is much more similarity between Rāmānuja Tenkale vaiṣṇavism and Mādhva-vaiṣṇavism.

78. Bhandarkar R.G., op.cit., chapter-XVI for details.

The Ācāryas of this sect accept duality or difference between spirit and matter, Parabrahma and Jīvātma. Life is eternal and dependent on Supreme. An important consequence of this is that they do not deny Mokṣa or submerging of spirit as portion into the Universal spirit and loss of independent existence.

The usual rites of worship are same as those of other vaiṣṇava sects. In pūjā they friendly lean with śaivas and put the images of Śiva, Durgā, Gaṇapati etc. in the same shrine dedicated to Viṣṇu. The Mahābhārata, the Rāmāyana and Pāñcarātra are their authority.

Here in this Campū it seems that the target of Kṛṣṇa's attack is the Ācāryas and the Sannyāsins or ascetics. Each guru has a number of families attached to him hereditarily. Their spiritual guidance he may sell or mortgage to a Brāhmaṇa of any sect. Kṛṣṇa has condemned such Ācāryas most.

Vallabhācārya:

He was the founder of the Gopāla-Kṛṣṇa cult. It is very strange that the poet Venkaṭādhvarin does not refer to it. Once he uses the word 'Śrīvallabhādāsebhya' but it is in the sense of vaiṣṇavas and not the followers of Vallabhācārya (v.437). Perhaps due its expansion in North and West India than that in South India or it was newly developed sect.

Rāmānuja Vaiṣṇavism and its two sects:

Philosophical aspect of Rāmānuja Vaiṣṇavism is shown in the chapter on 'Philosophy.' The Vaiṣṇava ethics is the ethics of Prapatti which can be realised in and through the performance of the Pañcakālakṛtyas. It is not the negation but the sublimation and the spiritualisation of the other Dharmas and Ācāras. Abhigamana or the surrender of the soul, Upādāna, Ijyā etc. all the eight elements are being observed. All the Kālakṛtyas suggest the impulsive love of a vaiṣṇava towards the ~~Divine~~ Cosmic Divine and the Transcendental Supreme. It is the unbroken attachment of a devotee. The metal marks of disc and conch also are very suggestive of the same thing. The Vaiṣṇavite devotees would like to worship the god in the shrines and to put on Urdhvapundraka, the symbolic expression of Vaiṣṇavism. All such views reflecting the ethics of Rāmānuja vaiṣṇavism can easily be found.

Rāmānuja Vaiṣṇavism is divided in two sects viz. Vādagalai and Tenkalai or Tenkale. No doubt controversy between these two sects is not the only subject of this Gaṁpū but the poet has discussed it occasionally in some details. Bhāvārthatippanī, a commentary on Viśvagunāḍarsācam-pū comments on such verses. One can easily find the poet has not described all the vaiṣṇava temples of South India. It seems that the poet has, most probably, referred to the temples belonged to his sect i.e. Vādagalai. The study of the temples and the differences of the two sects prove it to be true that they usually fought for the ri-

ghts of the temples'. Though Venkaṭādhvarin was the godly natured person he could not ~~keep~~ silence on this point and he pointed out some controversial points between the two sects. The commentator of Viśvagunāḍarsācampū in his Bhāvārthaṭippaṇī has interpreted all the points of demerits otherwise and has shown that the poet has not condemned the ~~Tenkale~~ sect but appreciated through artful praise as it happens in the case of Śiśupāla - Bhīṣma dialogues in Śiśupālavadhā and Śiśupālavadhā episode of Sabhāparva of the Mahābhārata.

As is the case with all the religions and minor sects, Rāmānuja Vaiṣṇavism is the victim of a schism which is ~~originated~~ in an unknown but recent period and culminated in the division of sect into two major groups known as Vadagalai and Tenkale. It is very difficult to trace the author of the schism, which should have been the outcome of some historical causes such as personal feelings, pride, prestige etc. of an individual or a group of individuals, who would have founded a new protestant cult. Later on innovations and departures from tradition created the differences. The mutual bickerings between the cults two or three centuries old and before that there was nothing but accord and harmony among the followers of Rāmānuja. No doubt some have tried to ~~to~~ trace the origin of such differences to the date of Vedāntadesika. At present all the vaiṣṇavite temples referred to are not belonged to Vadagalai sect only.

Vadagalai and Tenkale sects:

No doubt our poet belongs to Vadagalai sect which is said to be founded by Vedāntadeśika. Though some ideas and interpretations contained in the some works of Vedāntadeśika find the favour with the present day Vadagalai doctrines, but some do not think Vedāntadeśika as the founder of the Vadagalai sect because there are some views which are accepted by the Tenkale cult. More over Vedāntadeśika for the example is worshipped by the Tenkalai vaisnavas in the Rāmānuja's temple at Perumbuddur and Pārthasārathi temple at Madras.

Vadagalai means a northern cult. It is said that the Vadagalais are interested more in Sanskrit . Tenkale means southern cult people of which believe in Tamil lore. But this view cannot stand forth. Usually Vadagalais are believed to be the trustees of Vedas and believe in Śrībhāṣya only, while Tenkalais are believed in 'Nalayira Divyaprabandham' containing 4000 Tamil songs. But this difference is not catagorical or matter of great controversy, and it was not so during our poet's time. Our poet honours both, the trustees of the Vedas and Śrībhāṣya as well as the believers of Śrībhāṣya and Divyaprabandham (v.491,492). Vedāntadeśika himself has stated in one place that the differences between the followers of Rāmānuja are Yojanābheda or the differences in scope or aspect of some concepts and not ideological or intrinsic. Venkaṭādhvarin expresses such ideas in Rāmānujavarnana and Sāthakopamunivarnana. He welcomes the study of Prabandhas like Vedic lore (v.230,

243,244). With the course of time such differences might have assumed definite shape. Venkaṭādhvarin opines that such differences are no so desireable. He says, " Good always desire to compromise 8 (pr.99) which is very suggestive of ~~sukh~~ existence of such differences and the poet's feelings towards such differences.

It is significant to note that there is no metaphysical difference between the two sects. Both read Śrībhāṣya with the same interpretation and construction. Of course some differences are doctrinal and some are formal. Bitterness has arisen due to economic reasons like temple rights. Both the sects try to prove them to be ancient or earliest one.

Generally it is believed that the Vadagalai sect was founded and propagated by Vedāntadesika and Tenkale sect was founded and propagated by other Ācāryas particularly Manavalamamuni or Pillai Lokacarya. With the course of time these differences assumed the controversial form. Such differences are believed to be eighteen in number.

Thus the differences are explained:

79. अष्टादशार्थविषये त्रिविधं बन्धव्याख्यातृभिर्गुरुभिरुक्तं त्रिद्वयं प्रदेष्टुं ।
 आभाष्यमुख्यमस्ति त्रिविधं त्रिपक्षं च बन्धव्याख्यातृभिर्व्यवहितं प्रलिख्य
 त्रयः स्यान्निष्पादकान्तरातिष्ठुः, आभाष्यव्याख्यातृपादात्तयोः
 तद्व्याख्यानव्याख्यातृभिरुक्तवत्तयोः व्याख्येयं च तत्कारिणि ।
 धर्मव्याख्यानं विरोधयोः स्वविहितं व्याख्यातृगणैस्तु तयोः
 प्रत्यक्षव्याख्यानयोः तदीयभजनेऽप्युपलब्धव्याख्यानवत्तयोः ॥

(unknown authorship)

(1). Vadagalai believes that God's compassion to us -devotees is Sahetuka or involuntary, so one must try to acquire or to earn it. While Tenkalai believes that God's compassion to a devotee is Nirhetuka or voluntary and one has not ~~xx~~ to try to earn it.

Veṅkaṭādhvarin refers to the performance of the Vedic rites and to stress upon the acts supported by the Vedic injunctions and ordinances of Dharmaśāstra. In other words he opines that one should try to acquire the God's compassion(v. 231,233,237 etc.).

(2). If we reach god, the gain is ours like that of god as a result salvation is one's goal, as Vadagalai believes. But Tenkalais believe otherwise. Salvation is not our goal of human life or puruṣārtha because salvation is God's and not of a soul. So gain is entirely God's and not of one's soul, ~~ffor~~ god is longing to have us, more than we long to reach him.

(3). Among the paths for salvation viz. knowledge, devotion and action devotion or Bhakti and Prapatti are alone sādhanas or means for achieving Mukti or salvation and not all the three. Remaining are accepted due to paramparā or custom. So they are customary as Vadagalai believes. Veṅkaṭādhvarin has favoured Bhakti and Prapatti most, while Vedic rituals, study of the vedas etc. are taken up as customary and expected to be performed properly (v.88, 98,101,113,127,128,139,149,150,151,152,160,171,183,184, 193,194,204,212,213,214,219,240,~~244~~,~~212~~,244,246,247,365, 367,400,401,413 etc.). ~~Tenkale~~ takes believes that all

the three paths of knowledge, devotion and action, Prapa-tti and Ācāryaniṣṭhā all these five are the sādhanas for Mokṣa.

(4). According to Vadagalai sect Lakṣmī is Parabrahman or Viṣṇu, all pervading as well as Vibhu who can create, protect and ~~desolve~~ the whole universe, while Tenkale believes that Lakṣmī is Anu or atomic as human soul. Brahman is absolute. There cannot be two Brahman. So she neither independently grant salvation to a devotee nor can she create, protect or dissolve the whole universe. All these functions are attributed to the Lord only. The views regarding Lakṣmī and her relations with the Lord are widely shown by the poet in his devotional poem Lakṣmīsahasram where he attributes all these functions to her. But in this Campū all these functions are attributed to Viṣṇu (v.15).

(5). Lakṣmī is attributed with puruṣakāratva and Upāyātva by the Vadagalais, while Tenkalais attribute puruṣakāratva only to her. According to Vadagalais Lakṣmī is the upāyas or means to attain salvation, but Tenkalais believe that salvation is given by the Lord only out of infinite mercy. The poet has discussed in details his views on this point in Lakṣmīsahasram . In this Campū he opined that the worship of Lakṣmī helps a devotee in achieving salvation (pr.177,v.426) and prosperity (v.423, 427).

(6). Among the innumerable attributes of the Lord the Vātsalya is one. ~~of them~~ According to Vadagalais Vātsal-

lya consists in the Lord's ignoring or overlooking the defects of a devotee. It is known as 'Doṣādarsītvā' or 'Doṣānādarahetuh snehah! But according to the Tenkalais Vātsalya is 'Doṣābhogyatva' or taking the defects of a devotee as the virtues or merits and be compassionate to him.

It is not easy to understand or appreciate this definition fully. It is a unique quality of God, which can come into play only very rarely. This definition of Vatsalya is severely condemned by the Vadagalais on the superficial ground.

(7). According to the poet Venkaṭādhvarin God is the ocean of compassion or Dayā for which one should try and God leads the devotee to the salvation (v.17). For such try many sāstras are laid down. Bōdy is given to worship and Upaniṣads are given to be taught by the gurus (v.24).

Like the definition of Vātsalya the definition of Dayā is also matter of great dispute. Dayā is another quality of the Lord. According to the Vadagalais it is 'Paradukhanirācīkīrṣā' or the desire to wipe out the misery of the others or devotees, while Dayā according to the Tenkalais is a feeling sad over the misery of the devotees. The emphasis here is on the prior stage, while in Vadagalai sect it is on the subsequent stage.

Venkatadhvarin has shown his views on this in Dayā-stabaka of Lakṣmīśahasram.

Several differences seem to be based on the views of Prapatti. They are as under:

(8). Prapatti or Saranāgati or surrender is the act of whole heartedly throwing our selves to the protection of the Lord. It has six Āṅgas or limbs and all of them should be strictly adhered to, if one desires to produce the desired direct effect of salvation. The Tenkalais think that Prapatti is nothing^{else}/but the act of desisting from our individual efforts to attain salvation which will create conflict with the Lord's professed mission of granting salvation to a devotee. More over our individual efforts are not sufficient to earn salvation which is a gift of the Lord who grants man out of sheer compassion. Realisation of our selves as helpless is sufficient to earn the compassion of the Lord which in its turn will fetch us Mokṣa.

(9). According to Vadagalai sect Prapatti is the Upāyas or means to attain Mokṣa, while according to Tenkala sect the Lord is the Upāya or means to attain Mokṣa, which can never be earned by anything done by us but which is given by God out of infinite mercy.

(10). The Vadagalais or Northerners think that only those who are incompetent to do other sadhanas such as Karmayoga, Jñānayoga and Bhakti are qualified to perform Prapatti and not others. The Tenkalais interpret otherwise. All either competent to perform other sādhanas such as action, knowledge and devotion or not, are qualified to perform Prapatti. }

(11). As a result of this Karmas or the rituals prescribed by the śāstras are performed by the Vadagalais who

believe to perform them without any attachment, while Tenkalais presume that anything done by us cannot create any desired fruit.

(12). Consequently according to them Upāsana is Svarūpa-virodha or self-contradictory one, while it is not so according to the former.

(13). Upaniṣadic Bhakti is welcomed by Vadagalais as productive of the desired results, while Tenkalais look towards it as in conflict and unworthy to be practised.

(14). Expiatory rules ordained by the Śāstras for any sins committed by the Prapadana or Prapanna rather the devotees who have surrendered themselves to God, should be performed with a view to please God. Tenkalais believe that there is no necessity of such rituals. All the sins may ~~dis~~ be dispelled by the grace of God. We can never please God by anything done by us or by performing any actions which can never be perfect. We should perform the actions ordained by the Sastras in a spirit of service or kainkaryā.

(15). No differences of castes and creeds and Āsramas are observed among the Prapadanas and Bhāgavatas by the Tenkalais. According to them God's devotees should be worshipped and respected regardless of the rules of caste and Āsramas. In the area of devotion and Prapatti such restrictions pale into insignificance according to them. Vadagalais believe that God's devotees should be worshipped and respected only subject to the rules of caste system.

(16). The Lord does not pervade the atom or soul inside but touches it only in all the ten directions as the Vadagalais believe. But according to the Tenkalais the Lord pervades the atom or soul inside as well as out. Thus Anupraveśa in Anu is accepted.

(17). Vadagalais believe in Kaivalya salvation or Self-revelry i.e. Ātmanubhūti. It is given to any Jīva to indulge in self-revelry in solitude at a place situated within the Prākṛtīmaṇḍala and it is called Kaivalya. If a devotee becomes tired of it, he can be born again on this earth and reach Mokṣa by the prescribed Sādhanaś or means. According to the Tenkalais Kaivalya is beyond the Prakṛtīmaṇḍala and he who goes there can never be born again on this earth. So it is left to a devotee to choose either Mokṣa or Kaivalya. Both of them can never be achieved or altered in turn. One can never change, if he may desire.

(18). Lastly forms are as important as substance according to the Vadagalais, while Tenkalais agree on sacrificing the forms for substance.

Both the sects have separate holy marks of Urdhva-pundrakas. This symbol is said to be Haripadakṛti. The Vadagalais put on a 'U' type mark, while the Tenkalais put on 'Y' type mark.

Veṅkaṭādhvarin has always favoured four-fold class system and four-fold Āśrama system as well as the Vedic rituals, Vedic path, rules laid down by the Śāstras, Śruti, Smṛti etc. He has highly appreciated the institution of sacrifice, performance of Sandhyā, pilgrimage, bath in the

rivers and reservoirs, preservice of Agnihotra etc. for which he is proud of (v.24,25,78,88,94,100,114,139,140, 158,183,184,247,251,258,357,360,364,368,369,378,451,452, 453,565,566,577,578 etc.). Even though through Viśvāvasu he favoured devotion, Prapatti, Kainkarya, action etc., he stressed upon devtion. He says, " one should not be afraid of faults, when there is deep devotion in the heart of a devotee. Only a single lamp can remove darkness" (v.149). Misery, rebirth, Avidyā etc. can be destroyed by only devotion to God (v.150,151,155,183,204,247,365, 448).

Śrīśaila Lakṣmaṇa of Bhūtapurī or Perumbuddur praises the poet's attitude towards Tenkale sect which he appreciated most under pretext of censure or ~~av~~praisable as it is done by Śrīdhara in his commentary on the Bhāgavata, by Nīlakaṇṭha in his commentary on Śiśupāla-vadha episode of Sabhāparva in the ^{Mahābhārata} ~~Bhāgavata~~ or as Maṅha has done in Śiśupalavadha at the occasion of Bhīṣma - Śiśupāla-samvada. This portion on which Śrīśaila Lakṣmaṇa has commented upon, is taken up as censure of the Tenkalais by some critics. Śrīśaila Lakṣmaṇa interpreted them otherwise in the description of Rāmānuja where he claims that Tenkalais of Śrī Perumbuddur or Bhūtapurī are praised most (v.230-240). Other than this critic take otherwise because Viśvāvasu has not refuted the charges put forth by Kṛṣṇa. Any how this portion throws flood of light on some more differences between the two sects which are given below.

(1). Non-performance of Pañcamahāyajña is supported by Gītā and Śruti injunctions.⁸⁰ Only Brahmabhāvanā is prominent among the Tenkalai Bhāgavatas (v.231). In Vadagalai sect the Bhāgavatas believe in the rituals ordained by ~~the~~ the Śāstras. Venkaṭādhvarin has praised such rituals most. Kṛṣṇa draws attention off his friend towards the situation arisen from the belief of the Tenkalais. All the people believing them submerged in Bhakti and Prapatti do not care for rituals and they presume themselves to be true devotees.

(2). Dravidaveda is highly honoured by the Tenkalais. They through the scriptures attract the learned people. This charge does not seem proper. Of course Vedas are highly honoured but with the course of time Vedas became unintelligible. Vedic knowledge is preserved in the vernacular literature by the Alwar saints as other saints did. So it is better to say that they equally honour Vedic scriptures and Dravidaveda (v.243,244,245). This point of conflict seems to be later development.

(3). Tenkalai Bhāgavatas condemn the Vedic sacrifices on due to immolation of the animals.⁸² The Vadagalai Bhāgava-

80. सर्वधर्मपरिष्कारे नामके शरणधरा । जीम. १४-३६ ॥
यथा धर्मिकर्मणोऽन्तर्गतं लोकोऽयं कर्मबन्धनः । (गीता ३.९.)
'किमर्थं प्रथमं यथाशक्ते । किमर्थं यथाशक्ते' - (अथर्वशिखण्डपुराण)

81. Cf. Gujarati poet Akho says:
आवाते खुं वळगे, भर! जे रणमां जीते ते शूर.
संस्कृत बोले खुं थरुं, कांई प्राकृत मांही नाही गथुं (अरुना गंध्या)
P. 47

What is in a language? He is a warrior who is victorious on the battle-field. What is the use of speaking Sanskrit? Is Prakṛta poor one?

82. पशुधर्मैः प्रादुशो धृष्टमर्हति । (अथर्वशिखण्डपुराण)

tas being followers of the Vedic path do not feel hesitation in performing such Vedic sacrifices. Veṅkaṭādhvarin and his ancestors performed many sacrifices (v.231) which can be ascertained from his colophons to his works and the titles 'Adhvarin' or 'Astokādhvari'. To them violence in Vedic sacrifices is no more violence.

(4). Often saluting the Lord is not favoured by the Tenkalais Bhāgavatas. They think that Praṇāma once is equivalent to Daśāsvabhr̥tha bath, nay, more than that because a performer of Daśāsvabhr̥tha bath ought to pass through rebirth, while the Bhāgavata who bows only once is liberated.
83
ted.

If we take 'Kārayantah' instead of 'Vārayantah' as Bhāvārthatippanī does, it would be very suggestive of forgetting the former Praṇāma and bowing again and again.
84

The manes of such vaisnava always become pleased for having such Bhāgavata in their family.
84

(5). Tenkalai Bhāgavatas believe that there is no need of performing Śrāddha as only a birth of a Bhāgavata can rescue the fore-fathers. Bhāradwaja also says, " Vaiṣṇavism is the foremost religion all the religions. Observance of

83. Śrīśaila Lakṣmana quotes:
सकृत् कृतश्राद्धार्थः सकृदेति श्राद्धार्थः सकृदेव प्रपन्नयि ।
एकी हि कृष्णो सुकृतः प्रणामो दशान्वयेनैव भूमेन पुनर्यः ।
दशान्वयेन पुनरेति जन्म कृष्णप्रणामी न पुनर्भवति ॥

84. Śrīśaila Lakṣmana quotes:
श्राद्धोदयनि पितरः प्रणत्यनि पितान्तयः ।
पितृवो नः कुले जातो सन्नर-सन्तारयित्यति ॥

Ekādaśī can please Hari. If anybody may take food on Ekā-
⁸⁵daśī, he may commit sins like Brahmahatyā." So these Bhāg-
 gavatas do not perform Śrāddha on Ekādaśī. Instead of pe-
⁸⁶rforming Śrāddha on Ekādaśī they perform it on Dvādaśī.

Kālaprakāśikā also does not allow to perform Śrāddha on
⁸⁷Ekādaśī. With this opinion Vadagalai Vaiṣṇavas do not agree.

(6). Vadagalai Bhāgavatas being believers of the Varnā-
 śramadharmā do not agree with Tenkalai Bhāgavatas who fa-
 vour non-distinction among all the Vaiṣṇavas, house-hold-
⁸⁸ers and the ascetics (v.231). Śrīśaila Lakṣmaṇa cites an
 example from Rāmāyaṇa where Hanumān in guise of a brahmin
 bows the kṣatriya i.e. Rāma. Veṅkaṭādhvarin and the foll-
 owers of the Vadagalai sect condemn this custom of bowing
 the house-holders by the ascetics or bowing down by the
 high-born people the low-born people. The poet has bitterly
 criticised this custom in his separate work 'Yatipra-
 vandanakhandana.'

(7). Sadveśam:

Sadveśam means putting of Urdvapundraka on the fore-

85. Śrīśaila Lakṣmaṇa quotes:

८५. अग्निं काले च पापानि क्षम्यन्त्या यमनि च २
 ८६. अग्निं काले च पापानि क्षम्यन्त्या यमनि च ॥
 ८७. अग्निं काले च पापानि क्षम्यन्त्या यमनि च ॥
 ८८. अग्निं काले च पापानि क्षम्यन्त्या यमनि च ॥
 ८९. अग्निं काले च पापानि क्षम्यन्त्या यमनि च ॥
 ९०. अग्निं काले च पापानि क्षम्यन्त्या यमनि च ॥
 ९१. अग्निं काले च पापानि क्षम्यन्त्या यमनि च ॥
 ९२. अग्निं काले च पापानि क्षम्यन्त्या यमनि च ॥
 ९३. अग्निं काले च पापानि क्षम्यन्त्या यमनि च ॥
 ९४. अग्निं काले च पापानि क्षम्यन्त्या यमनि च ॥
 ९५. अग्निं काले च पापानि क्षम्यन्त्या यमनि च ॥
 ९६. अग्निं काले च पापानि क्षम्यन्त्या यमनि च ॥
 ९७. अग्निं काले च पापानि क्षम्यन्त्या यमनि च ॥
 ९८. अग्निं काले च पापानि क्षम्यन्त्या यमनि च ॥
 ९९. अग्निं काले च पापानि क्षम्यन्त्या यमनि च ॥
 १००. अग्निं काले च पापानि क्षम्यन्त्या यमनि च ॥

(Quoted by Śrīśaila
 Lakṣmaṇa)

head, As regards the symbol both the sects differ. Urdhvapundraka must be Haripādākṛti or like the ~~from~~ footprint of Viṣṇu. This is a symbolic expression of spiritual rite among the Vaiṣṇavas irrespective of caste and creed, ascetics and house-holders. Śrīvaiṣṇava Samhitās have laid down much emphasis on its daily practice which makes a devotee, a votary of God. The saint Nammālvāra in his monuments of mystic rapture, saw no difference in Urdhvapundraka done with sacred dust or that done with ashes. Vedāntadesika interprets the Tamil word for ashes as

suggestive of sacred powder. Moreover he prescribes that one should put on as many a Urdhvapundrakas on one's body as one can. Vadagalai Bhāgavatas put on 'U' shape symbol very suggestive of giving space for Lakṣmī, while Tenkalai Vaiṣṇavas put on 'Y' type symbol. Former is begun from the root of the nose (Nāsāmūlam Urdvapundrakam), while the latter interprets 'Mūlam' as the top of the nose and starts it from the middle part of the nose considering two feet of Viṣṇu and Lakṣmī as 'Jīva'. This also has become a matter of great dispute between the two sects.

(8). Tenkalai Bhāgavatas do not perform the Vedic rituals (v.231). Śrīśaila Lakṣmaṇa clarifies the ground. In preparation of garlands, lamps (Dīpas), singing songs in praise of God and reciting the various Kathās etc. They pass their time. Kainkarya is more fruitful than the Vedic rituals.

(9). In Arcā or worshipping Tenkalai Bhāgavatas do not

ring a bell . A commentator says, " a devotee does not wish that others may know and appreciate his worship being done." In other words ringing of a bell is considered to be propaganda of worship. Moreover presiding deity of Ghaṇṭā or a bell and crouch also may be other than Viṣṇu whom staunch vaiṣṇavite won't worship. Vadagaḷai Bhāgavatas, as they follow the Vedic path, do use bell (v. 232,240).

(10). Vadagalais believe that Lakṣmī is Viṣṇu or all pervading one. So she can create, protect and destroy the whole universe, while Tenkalais look at Lakṣmī as a soul. So, according to them, she cannot do all three functions which are attributed to God. She is God's Māyā or Anu. Vadagalais think that she is nectar of the good people or ³⁹ Vaiṣṇavas. The poet gives his views about Lakṣmī in the description of Śrīraṅgavarṇana and in his devotional poem Lakṣmīsahasram where he attributes all the three functions of creation, protection and destruction to Lakṣmī.

(11). (A). Tenkalai Bhāgavatas do not perform the special rites to performed on Saṅkrānti, rites of tarpana etc. in order to avoid all the Kāmya actions.

89. *સા છે આર્યની સતી*

(Quoted by Bhāvārthatippanī).

(B). They do not take bath in the sacred rivers
90
like Ganges or ocean (v.237).

(C). They do not take Pāñcagavya (v.237). Tenkalai Bhāgavatas believe that sacrifices and other actions which are being performed mechanically are of no use at all. According to Gītā even such actions are useless.⁹¹ But according to the Vadagalai Bhāgavatas the actions ordained by the Śāstras should be performed. So they do not agree with the Tenkalai Bhāgavatas.

According to the Tenkalai Bhāgavatas there is no distinction among the followers of the Tenkale cult. They give equal importance to Gurus or Ācāryas. So they instead of taking bath in the sacred rivers like Ganges or ocean or taking Pāñcagavya, they take sacred water with which the feet of Ācāryas are washed in goṣṭis (v.232, 235, 237). Thus they take Śrīpādātīrtha as water with which the feet of a holy brahmin are washed. Such water is considered to be purifying one.

(12). Sāṅketa and Sāṅketikācāryas:

Venkaṭādhvarin does not like Sāṅketikācāryas, as many of them are illiterate. Gujarati poet Akhedāsa

90. Cf. तपश्चर्योऽपि नीधितिं स्मरितं च श्रुतं च ।
आयत्ता धृष्ट्या प्रपातं विष्णुभक्तपदं भवः ॥
किं नम्ये दानैः किं नीधितिं किं तपोभिः त्वमेव ॥
यते नित्यं दधातु देवं नारायणमनम्यथा ॥

(Quoted by Śrīśaila Lakṣmaṇa in Bhāvārtatippaṇī)

91. Cf. अङ्कुराद्या धुनकाद्या लुङ्गयोः व्यवसायिनाम् ।
युक्तिमां बुद्धिमां चामं प्रवद नम्यपि प्रवर्तः ।
परिवादनाः कश्चि नम्यदुस्तीति वादिनः ॥
काशिलावः स्वर्गपराः भोगैश्चर्यगतिं प्रति ।

Cf. Gītā, XVII.13-15.

(Gītā.II.41-43).

better known as Akho also holds the same opinion. One who is not able to make one's own self godly gifted cannot make anybody able to make fortunate to achieve godly grace. (v.252). Such Ācāryas who have tied up heavy stones with their necks cannot swim as well as they cannot make others swim as Akho points out. Such Ācāryas are interested only in increasing the number of their disciples. So they without any sense of discrimination ~~they~~ give dīkṣā to the low persons such as thieves, rogues, wicked kings etc. (v. 249,250,251). Blind followers propitiate the persons born in the family of the Guru, howsoever they may be unworthy to be honoured and propitiated. Such attitude of the vaiṣṇavas is not desirable. Such worship of the persons by only birth is not acceptable to our poet (v.253). Our poet favours the qualified Ācāryas and he does not see any fault in Ācāryas, if they won't perform any rites due to sickness or some other reasons (v.246).

Saṅketa is a Dīkṣā ceremony prevalent among the Rāmānuja vaiṣṇavism. The Sāṅketikācāryas give Dīkṣā through five Saṅketas to Prapadana or surrenderer (v.255) who is worthy disciple (v.254) viz. Tapa, Puṇḍraka, ~~Mantra~~

92. cf. अरण्यः ^१ कृष्णो अंग २ (अथवा वा. छप्पा. PP. 115-136)
no. 628-722.)

93

Nāma, Mantra and Yoga. Saṅketa is understanding among the people of the same sect i.e. Tenkale.

Tapah:

Branding of the disc and crouch on the right and left arms respectively is considered as the symbols of vaiṣṇavas as the saubhāgya symbols are being put on by the ⁹⁴ ladies. This Tapa is looked upon as the ideal selfless service to God and human beings by Śrīvaiṣṇavas (v. 240, 249, 255, 257). The people who possess these symbols will symbolize their love and affection for God.

The poet Veṅkaṭādhvarin does not like such branding with the metal disc and crouch (v. 368, 370, 371, 372).

Pundra:

Urdhvapundraka like foot-print of Hari is also one of the five Samskāras (v. 240). Vaiṣṇavas belonged to Tenkalai sect put on 'Y' shape mark, while the Vaiṣṇavas belonged to Vadagalai sect put on 'U' shape mark on the fore-head. They put on Padmākṣa garland also. Though all these are external, they are considered to be internal merits to the spirit of religion or spontaneous urge in the heart of people.

93. पुष्करस्य नाममन्त्रो यथाश्च पञ्चाङ्गः ।

94. च्छायादिधारणं पुंसां परसर्वधनदेवदत्त ।
नतिप्रसन्नं हि नृपं वल्लभादिनिष्प्रसन्नम् ॥

(Quoted by Śrīśaila Lakṣmaṇa).

Nāma:

Sāṅketikācāryas give a special vaiṣṇavite name to the ~~xxxx~~ disciples to distinguish vaiṣṇava and non-vaiṣṇava as well as their disciples (v.255).

Mantra:

Mantradīkṣā is also a part of Dīkṣā ceremony (v. 249,255). Mantra 'Om Namo Nārāyaṇāya' is given to a disciple. Mantropadeśa is being done according to Adhikāra or ability rather capacity of Aṣṭākṣaramantrādhikāra , Dvayādhikāra and Caramādhikāra which are fully discussed by the Ācāryas in Rahasyatraya, Rahasyatrayasāra etc. This Dīkṣā is conductive of good, spontaneous urge of a devotee, leading to release.

Yōga or Ijyā:

Yōga or Ijyā is the act of worshipping, the Lord Viṣṇu with all the eight elements of worship called Aṣṭāṅga-yoga. These eight elements are as under:

(1). Abhigamana:

The desire to consecrate the self is Abhigamana. All that belongs to the self for adoration is for the adoration of the deity.

(2). Bhoga:

It is offering of the best material objects along with internal offerings of Bhāvanā at the feet of the God.

(3). Pūjā:

Pūjā is offering of honey and ghee to God.

(4). Pūjana:

It is offering of cooked meal to the deity. This signifies the sense of dedication of everything to divine.

(5). Sampradāna:

Sampradāna is to give away the objects offered to the deity to others. This is rather sharing with the other members of the family, the society, community etc.

(6). Vahnisantarpana:

Vahnisantarpana is pouring of the oblations into the fire for the sake of the deity.

(7). Pitryāga:

It is offering to the manes.

(8). Anuyāga:

It is Prāṇāgnihavana or the offering of the vital force for the propitiation of the deity. It is very suggestive of the importance of internal services.

Thus Yāga is the way of worshipping the God. Both the sects Vadagalai and Tenkalai agree but with some differences such as non-performance of Pañcamahāyajña, Tarpana, Śrāddha on Ekādaśī etc.

(13). In Gostī where Vaiṣṇavas assemble there is no distinction among the Vaiṣṇavas. Vadagalai Vaiṣṇavas observe the rules of Varnāśrama properly. Consequently the followers of Tenkalai sect take food, drink water etc. along with the Vaiṣṇavas, while others do not do so (v.229,

95
230, 239, 247). Tenkalai Vaisnavas do not take food seen by other than Vaisnavas. Even today youngsters are prohibited to see the elders taking food particularly in Ācārya families.

The conception of Prapatti of the Vadagalai sect as 'Yoga' brings out the ideal of culture of self-surrendering of the being. It is the sublimation of the consciousness for the sake of the soul vision of God which does not require any effort on the part of devotee. It is a religion of activity. According to Tenkalai sect Prapatti is 'Ākiñcanya' or Spiritual passing rather to keep the grace of God in the forefront. If man is enough active, the grace of God cannot fully and freely blow. According to Vedāntadesika there is no such distinction. God's grace and activity of a devotee with complete surrendering both both wait for each other for the better result.

95. ८७. नाहुं विप्रो न च वैश्यो नापि शूद्रियो न ब्रूयः ।
 नो वाणी न गृहपति नो वनस्थो दत्तियो ॥
 किं तु श्रीमद्वैष्णवप्रवक्तृस्थित्यप्यायं कहेगीः ।
 श्रीमद्वैष्णवप्रवक्तृस्थित्यप्यायं दत्तियोः ॥
 वयं तु केकरा विप्रोः नारायणपरा वयम् ॥
 (श्रीवैष्णवप्रवक्तृस्थित्यप्यायम्)

Saivism

The cult of Siva dates back to very early times and it is not unlikely that it was current among the non-Āryans⁹⁶ in the pre-vedic period, but Rudra occupies a sub-ordinate position in the R̥gveda.⁹⁷ The A.V. and Y.v. have much more to tell of his appearance and in the Brāhmaṇas the power of Rudra is at its height.⁹⁸ Upaniṣads like Śvetāśvatara and Ātharvaṅgirasa sing the glory of Rudra.⁹⁹ It became prominent and wide-spread in the epic period and purāṇa period.¹⁰⁰ Śiva assumed a sectarian spirit in the some of the purāṇas. The worship of Śiva, in the form of Līṅga, it has been observed, is almost the only form in which that deity is reversed. It is also perhaps the most ancient object of homage adopted in India subsequently to the ritual of the Vedas. How far the worship of Līṅga is corroborated by the Veda, is a matter of doubt but it is the main purport of several purāṇas like SKD (Kāśīkhanda), Brahmāṇḍa,

96. Majumdar R.C. & Pusalkar A.D. (Ed.), The Age of Imperial ~~India~~ unity, p.453.

97. Macdonell A.A., op.cit., p.74; Keith A.B., op.cit., Vol. 31, p.132; Dandekar R.N., Rudra in Veda, Jr. of the University of Poona, Humanities, Section I. ~~Vak~~ No. I. p.94.

98. Keith A.B., Ibid p.144.

99. Bhandarkar R.G., op.cit., pp.151ff.

100. Majumdar R.C. & Pusalkar A.D., op.cit., p.457; Bhadarkar R.G., op.cit., for the origin and growth of Saivism in details.

Līṅga etc. The worship of Śiva under this type prevailed through out India at least as early as the fifth or sixth century of the Christian era.

Saivism is also divided in subsects like (1) Daṇḍīs or Daśanāmis, (2) Yogīs, (3) Jaṅgamas or Līṅgāyatas, (4) Paramahamsas, (5) Urdhvaḥbāhus (Akas, Mukhis, Nakhis), (6) Gudarās, (7) Rukharas, (Sukharas and Ukharas, (8) Karalīṅgas, (9) Sannyāsins etc.

In the time of Patañjali, images of Śiva, Skanda and Viśṣakha, made sometimes of precious metals, were kept for the common worship. Though it is noteworthy that a Saiva sect is, however, mentioned by Patañjali. The members of it were known as Śaiva Bhāgavatas. Nārāyaṇīya section of the Mahābhārata also mentions Pāśupata cult as one of the five schools. But it seems to be a general worship of Śiva. Later on Pāśupata cult, Kālamukhas, Kāpālikas, Līṅgāyatas or Vīraśaivas etc. came into existence gradually. Among these all cults Kāpālika is the group of leftist Śaivas. Names and doctrines of Śaiva sects might have their own Āgamas and literature. But they are neither available nor published.

101. Bhandarkar R.G., op.cit. chapter IV for ~~xxx~~ details.

102. Mbh. Śānti. 349.46,47.

Our poet has referred to general Śaivism in the descriptions of Kāśī, Ekāmreśvara, Śrīraṅgam (Jambūkeśvara) etc. He also refers to Liṅga worship (v.85,87,151,158, 159), Pāśupata (v.517,527,588), Kāpālika (v.449,519,520, 521,524,525,527,597,pr.222) and Liṅgāyatas (v.168,169).

Many myths are connected with Śiva and the members of his family viz. Pārvatī, Gaṇeśa and Kārtikeya. Many incarnations of Śiva are also narrated. All the accounts as regards myths and the members of the Śiva's family etc. are given in the chapter on 'Mythology.' Here we shall see the sects of Śaivism referred to in this Campū by our poet.

Liṅga worship:

This was widely prevalent in ancient world as well as in ancient India. Of course the scholars hold divergent vies regarding the origin and antiquity of Liṅga-worship in India.

Veṅkaṭādhvarin has mentioned the worshipers of Siva in the descriptions of Kāśī (v.82-88), Āndhra (pr.57,v. 158,159), Kaṇṇāṭaka (v.168,169), Kāñcī (Ekāmreśvaravarṇana), Śrīraṅgam (Jambūkeśvaravarṇana), Coladeśa (v.446),

103. Bhandarkar R.G., op.cit., chapter:VI p.59.

104. Karmarkar A.P., The Religions of India, Vol.I.pp.79.

and Vedāntivarnana (pr.218,v.517-527). Among all these descriptions the poet refers to general Śaivism rather than general worship of Śiva. He refers to Kāpālīka and Pāśupata cults in the description of Vedānti. Lingāyata or Viśiṣṭaśaivism is referred to in the description of Karṇāṭaka.

Worshippers of Śiva take bath in the holy water (of Godāvarī) and worship the Śiva-līngas made of sand with Tila, Akṣata, flowers and Bilvapatras (v.158). They observe fast, austerities and go on pilgrimage (v.527). To them God Śiva is the Supreme Being (v.517) who gives ~~them~~ Tārakamantra to a devotee, maddened with deep devotion at the time of his death (v.27) at Kāśī in order to bestow upon him a salvation and freedom from the cycle of transmigration (v.85) to enjoy Kaivalya mukti (v.85). God Śiva is worshipped with Abhiṣeka for which the poet has used many paradox figures based upon the various myths and Śiva's character(v. 321-331;444,445).

Pāśupata cult:

Pāśupata sect of Śaivism is mentioned in the description of Vedānti (v.519). He calls this sect rather the Śaivism of Avaidika (pr.222) as well as great sinners (pr.222). Rāmānuja is said to have defeated this cult (v.588). God Śaṅkara is called Paśupati by the followers of this sect (v.517). Rudra Śiva was the God of the open fields and wild and awful religions away from the habitations of men and worshipped by abearant or irregular people. This character did impress itself on the mode of worship for

his propitiation, which was developed in the later times. Paśu is the individual soul, Pati means the Lord and Pāśa is fetters. Knowledge, action, meditation and conduct are four pādaś of the process in order to achieve the final release.

Both Śaiva and Pāśupata schools are dualistic or pluralistic and maintain that the Supreme and individual souls possess distinct qualities and Pradhāna is the co-constituent cause of the material world. In the delivered condition the individual soul shakes off its ignorance and weakness and attains boundless knowledge, and power of action according to Pāśupata doctrine, while Śaivas hold the view that the soul becomes Śiva himself i.e. attains perfect resemblance with the God Śiva without, however, the power of creation. ¹⁰⁵ Veṅkaṭādhvarin uses the word 'Paśupati' or 'Pāśupata' in connection with Śaivism and it seems that he does not directly refer to this sect.

Kāpālīka cult:

Kāpālīka Śaivism is a leftist group of Śaivism. They follow Vāmamārga. ¹⁰⁶ Rāmāyana refers to Kāpālīkas. They use to keep six 'ma'kāras namely: 1. Necklace, ornament, ear--

105. Bhandarkar R.G., op.cit., Chapter VIII for details.

106. Rāmāyana II.2.35, 36.

ornament, crest-jewel, ashes, and the sacred thread. Kālamukhas believe in : (1) eating in skull, (2) besmearing the body with ashes of a dead body, (3) eating ashes, (4) holding a club, (5) keeping a pot of wine, and (6) worshipping the God seated therein i.e. cemetery. They put on a bracelet of Rudrākṣa and keep one string of matted hair¹⁰⁷ on the head.

Our poet refers to them. He describes them naked, having pipe for smoking, keeping matted hair, besmearing their bodies with ashes (v.449). Their way of living is horrible as they live among Vetālas (v.519) in cremation ground and propitiating fire there (.524). Kāpālikas and Aghorīs being naked show their genital organ to the people in order to get money (v.525). They uphold their hands. They keep long nails and remain unholy (v.526). They observe Vratas and Upavāsas (v.527).

Here we find the description of the several minor sects like Kāpālika, Aghorī, Urvabāhus etc. among whom we do not find any distinction ordinarily. This Bhairava form of Śiva rather horrible god had culminated with the course of time from the Vedic conception of Rudra.¹⁰⁸

107. Bhandarkar R.G., op.cit., chapter:IX.

108. Ibid.

Vīrasaivism:

Vīrasaivism or Liṅgāyata cult, known as Jaṅgamas also is referred to. The chief essential characteristic of this group of Saivism is wearing of the emblem on some part of body, dress or person. The type of this emblem is of small size, made of copper or silver and commonly worn round the neck or sometimes it is tied in the turban. They smear their foreheads with ashes and wear Rudrākṣa garlands. They believe that Liṅga is God Śiva himself and Aṅga or an individual soul. The power of creation is attributed to God Śiva. This power is not unreal. The Liṅgāyata school, is a school of qualified spiritual monism. Method of redemption taught of this school is that of Bhakti or love for God, a course of moral and spiritual discipline upto attainment of Samarahasya with Śiva. In this respect it resembles with Rāmānuja system.

Our poet calls the Vīrasaivas non-vedic, non-followers of caste system and besmearing the body with ashes (v.168). The poet says that the Vīrasaivas sprinkle the Śiva-liṅga with the water with which they had washed their feet. In this respect it resembles to the some extent with Tenkale cult of Rāmānuja vaiṣṇava school.

109. Bhandarkar R.G., op.cit., chapter:IX p.137 .

Veṅkaṭādhvarin calls them 'Pākhaṇḍas' as they hate 'Viṣṇu' and his followers by all means.

This cult is more prevalent in Mysore state or Ka-
 110
 rṇāṭaka and in South India. There are 20 to 25 Lingāya-
 tas families at Cidambaram even today.

110. Vide Bhandarkar R.G., op.cit., Vīrasaivism.

Controversy between Saivism and Vaisnavism:

Bhakti cults of Vaishnavism and Saivism have arisen in the same period and perhaps simultaneously. Ālvaras were maddened with deep devotion to Viṣṇu and Nārāyaṇa, while Nāyanars were maddened with the deep devotion to Śiva. Consequently two cults were founded and developed in the later period rather during the period of Śāṅkarācārya. There after controversy between these two sects, nay, among the various sects namely Bauddha, Jaina, Saivism, Vaisnavism etc. had arisen. Rāmānuja is said to have defeated many rivals. Tirupatī temple was declared by him as vaiṣṇavite one. Madhvācārya and Vallabhācārya also followed the same path. Śatadūṣaṇī of Vedāntadeśika and his life-sketch reflect the same thing. The doctrine of world illusion, founded by Śāṅkarācārya and developed by his followers, was refuted by the Vaiṣṇava Ācāryas through Bhakti movement. The feeling of hostility to Spiritual monism gathered to a head in the eleventh century of Christian era during the period of Rāmānuja. Pluralism of Madhvācārya (13th century A.D.), Śuddhādvaita of Vallabhācārya (15th century A.D.) the worship of Boy-³Kṛṣṇa and Rādhā continued the Bhakti movement and continued the controversy with Saivism rather with Śāṅkara-Vedānta of Advaita philosophy.

Śāṅkara- Vedānta ~~school~~ school is refuted in the be-

ginning and then the various creeds of Śaivism namely Pāśupata and Kāpālīka are refuted. This is sufficient to show the prevalent controversy to some extent existing during the period of Venkaṭādhvarin, even though the poet himself has praised Śiva and his family and described Śaivites sacred places and temples.

Kāśī, Kāñcī, Śrīraṅgam and Tanjore or Cola region were the Śaivite centres. The descriptions of the above mentioned places may lead us to the conclusion that the conflict between the two sects was not strong and bitter. With the course of time tables were turned. Most probably the Muslim invasions in South India (13th to 16th or 17th century A.D.) and arrival of the foreign people such as the English, the Portuguese etc. compelled the religious sects to save Hinduism which made internal conflict mild and unimportant. As a result of it they became enough generous to look at each other with some respect. They were engaged in protection of their own sects. Our poet praises Śiva as well as Viṣṇu. Blind followers like Kṛṣṇānu were few in number. In the conversation ~~between~~ between the two friends Viśvāvasu and Kṛṣṇānu several points of the conflict are disclosed, though to some extent both the friends agree. Let us go through such points:

(1). Residence and death in Kāśī open the doors of heaven or salvation of Sārūpya type. Kṛṣṇānu does not agree with his friend on this point (v.87,88).

(2). In the description of Āndhra Viśvāvasu pays homage to Sandy Liṅgas worshipped by Śaiva devotees (v.158).

Here also Kṛṣṇānu does not object his friend's action of benediction.

(3). In the description of Karnāṭaka Vīrasaivas or Ling-
ātas are condemned by Kṛṣṇānu (v.168,169). Viśvāvasu does
not appreciate Vīrasaivas or does not prevent his friend
from condemning them. On the contrary he is interested in
describing Yadugiri or Melukote as the centre of Rāmānuja
Vaiṣṇavism. He seems to console his friend for it as his
sect has become popular there (v.170,pr.65) and so his
friend need not worry for the expansion of Vīrasaivism.

(4). When both the friends cross the boarder of Karnāṭa-
ka, they do not cast a glance at the region where the
monkey-like people live (v.189,pr.73).

(5). Kāñcī was the abode of both the sects which divided
the city in two. It is noteworthy that the poet does not
refer to such divisions of the city namely Śiva-kāñcī and
Viṣṇu-kāñcī. Of course he enters the city from eastern
side. This part of the city is known as Viṣṇu-kāñcī where
generally we find Viṣṇu's temples. Only the temples of
Trivikrama and Paḍākam or Pāṇḍavadūta are in Śiva-kāñcī
even today. Śiva-temples like temple of Ekāṁreśvara are
in Śiva-kāñcī. It is noteworthy that temples like Kailās-
anātha and Vaikunṭha-perumala (Perumala = Temple) are
enough ancient. But ~~the poet does not mention Vaikunṭha-perumala~~
Vaikunṭha perumala is mentioned indirectly after the de-
scription of Nṛsimha instead of giving any details of the
subject taken up for description (v. 302). Jain temple is
also unmentioned.

In this description he seems to be proud of the fact that the gods of opposite nature dwell together in this city (pr.140,v.337,338,pr.141,v.339,340). To Viśvāvasu it is good thing that the followers of both these rival schools live together (v.341,pr.143). This leads us to the conclusion that a small group of staunch and blind followers of both the sects hated each-other. Generally there does not seem any bitterness.

In the later portion of the description of Kāñcī Viśvāvasu's attitude is accepted by Kṛṣṇa and poet seems to be interested in solving the mystery of self-contradictory character of Śiva which gives ample opportunity to poetic and magnificent fancies (v.320-329 and 335). It is worthy to be noted that no charge is put on Śaivism. On the contrary he says that staying in Kāñcī even for the very short period bestows ~~xxx~~ salvation upon a devotee like that of Kāśī (v.336). He further appreciates the Śaivas' devotion to Śiva which is not in conflict with Viṣṇu. In other words devotees of Śiva who are jealous to Viṣṇu and Vaiṣṇavas won't live long and may not achieve any good fortune (v.533). The poet looks upon Śaivas belonged to Kāpālikas, Aghorīs and Pāśūpata with a broad view as at least they observe several Vratas and Upāsanaś or penance (v.527).

(7). In Cola description he describes the Śaivite temples (v.446). But he does not refer to the temple of Brhadīśvara of Tanjore in its description even. Perhaps it may be due to the oversight and he intended to intimate regard-

ing its existence later on in the description of Cola. Temple of Br̥hadīśvara is an ancient one which was built by Rajendra Cola. In the description of Cola we do not find any bitterness.

All this leads us to conclude that a controversy between the two sects was not bitter. The Vaiṣṇavites hated Pāśupata, Kāpālikas and Aghorīs less and Vīrasaivas more. It may be due to the attitude of Vīrasaivites of condemning the Vaiṣṇavism and Viṣṇu. But generally there was not noteworthy conflict between the two sects. Samarapūṅgava Dīkṣita, a Śaivite poet of our poet's time praise both the temples Śaivites and Vaiṣṇavites. Thus the conflict continued for last five or six centuries ended with Muslim invasions in South India and arrival of the foreigners.

Sāktism

The history of Sāktism is of great interest. "Mother worship in India presents a very important but very intricate aspect of the history of Indian thought as expressed her philosophy, religion, general art and literature." There are many controversial opinions regarding the origin and antiquity of Sāktism. It is difficult to say what extent pre-Vedic culture of India, now discovered in the Sindhu-vellay, contributed to the conception of a mother goddess of the type now familiar to us as Śakti, but was fed by indigeneous and aboriginal belief is the almost certain judging by the qualities with which she invested at the later times.

It is said that there are 108 Divya - Śakti-sthānas. Kāñcī is one of them rather one of the main 51 Śakti seats. There are two schools of Sāktism viz. Dakṣiṇa and Vāma originated from the right and left parts of Sati's body, when she threw herself in Dakṣa's sacrificial fire and burnt. Authority literature of Śākta Āgama enumerates Kāmākṣī at Kāñcī among 12 Devī-vigrahas.

111. Dasgupta Sastribhusana, Evolution of Mother worship in India, Great women of India (Ed. by Swami Madhavananda & Majumdar, p.49.

112. Majumdar R.C. & Pusalkar A.D. (Ed.), The Classical age, Saktism, pp. 203 ff,

113. Ibid, Vide Kalyāṇ Tīrthāṅka, 'Kāñcī!

Veṅkaṭādhvarin does not refer specially to this cult. He describes Kāmākṣī of Kāñcī who is highly respected by the Śākta literature. Another Kāmākṣī is found associated with Gandhamādana.

Jainism

Jainism was also followed by some people. Veṅkaṭādhvarin once and only once refers to this religious sect. The poet refers in connection with violence in the Vedic sacrifices (v. 367). It must be more prevalent in our poet's time.

Temples and Sacred places of the
various sects

In this Campū many temples of the various sects are referred to under the pretext of either visiting the sacred places or under the descriptions of the temples of India. Motive behind the composition of this work is to describe the various sacred places or Divyakṣetras and Tīrthas most probably visited by himself during his pilgrimage. The two Gandharvas visited Vaiṣṇava, Śaiva, and Śākta temples and sacred places.

(1). Ayodhyā or Śāketa:

Ayodhyā or Śāketa, situated on the bank of Śarayū is appreciated most by the poet as it is a birth place of his favourite deity of his own family rather his father. It is noteworthy that he refers to all the possible events of Rāma's life but he does not mention any temple dedicated to Rāma.

(2). Badarikāśrama:

The two Gandharvas firstly visited this place on entering Bhārata from North. Here is the temple of Nārāyaṇa of Bādarinātha whom Viśvāvasu praise most. The person who takes bath in the cold water of the tank and worship Lord Nārāyaṇa can achieve the eternal peace. This is a salvation-giving place. Here God Bādarinātha stands eastward

114. ६. अथवा प्रजापति पुत्रिः स्वर्धर्मनिधिपूर्वकम् ।
अथवा देविदेव पुत्रिः पुत्रो को स्थिता ॥
श्रीवदयति पुत्रं यत्र यत्र स्थितः समरेत् ।
स सति वीर्याय स्थानं पुनरावृत्तिवर्जितः ॥ (कल्याणः ॥ ५५५ ॥)

faced with Aravindavallī Lakṣmī in Saptakāñcana Vimāna.

Our poet perhaps refers to Taptakundatīrtha (v.35).

(3): Bhūtapurī:

Bhūtapurī or Permbuddur, a village 22 miles away from Madras somewhat in southern direction. It is a birth place of Rāmānujācārya, the founder of the Spiritual monism school of philosophy and religion. It is very curious that the poet does not refer to the temple of Rāmānujācārya which is believed to be ancient one. X

(4). Campakāraṇya:

This place is 25 miles from Cuddlore in South India. This whole area is known as Campa^{Ka}raṇya or Dakṣiṇa Dvārakā where river Pambani flows.

The temple dedicated to Rājagopāla is covered with seven walls and it has seven Gopuras. God is four-armed having cunch, disc, mace and lotus in four hands. Śrīdevī and Bhūdevī are on the both sides. The consorts Rukmiṇī and Satyabhāmā are with him. A ¹¹⁵seperate temple is dedicated to the goddess Campakalakṣmī.

Veṅkaṭādhvarin refers to God only. Here it seems that the poet is interested in describing Arcakas and cooks than the temple (v.461,462).

115. Kalyāṇa Tīrthāṅka, Campakāraṇya,

(5). Devanāyaka:

This temple is very near to the bank of river Pinākinī and Garuḍā. This temple is dedicated to Hayagrīva on the hill. Vedāntadeśika whose most favourite deity was Hayagrīva lived here for some years. Vedāntadeśika has composed a hymn in praise of Devanāyaka i.e. Devanākapañcāśat. It is said that he realised the Lord Devanāyaka or Hayagrīva.

(6). Ghatikācala:

Next to Tirupati the poet refers to the temple of Narasimha at Ghatikācala or Tirukkadaikai, eight miles away from Sholinghur Welajan road.

God Yoganarasimha stands eastward faced with the consort Amrtavallī Lakṣmī on hill. Here is Amrtatīrtha. God's miracle power cures the devotees from the malicious effect of ghost etc. This type of magic power is implied in the description (v.217).

(7). Grdhrapatiksetra:

This place is 7-8 miles away from Kāncī in west. Here the Lord Vijayarāghava is eastward faced along with his consort Marakatavallī Lakṣmī in Vijayakoṭi vimāna.

116. Kalyāṇa Tīrthāṅka, p.504.

117. Ibid p.507.

This is the place where Rama performed cremation rites of Jātāyu (v.346). The local legend is popular even today about the place or kṣetra that a barren woman begets a child with the growth of roasted mudga being sown there (v.348).

(8). Jagannāthapuri:

Jagannathakṣetra is believed to be the holiest place in this Kali age. Kṛtyakalpataru of Lakṣmīdhara (1110-1120 A.D.) does not include it in its Tīrthakāṇḍa, but Raghunandana in his Puruṣottamatatvavākyaṁ ~~which opines~~ quotes a passage from the Srāddhakalpataru which opines it to be the most famous Tīrtha. During the Muslim invasions the priests flew away with its image. The pious founder and others rebuilt the temple at various times. King Anantavarma (1074-1148 A.D. built the famous temple of Jagannātha at Puri. It is said that the image was buried three times for protection in the Chilka lake; and that once in 1558 A.D.

According to our poet:

(A). Jagannātha is the Lord of the universe.

(B). No distinction of caste and creed is observed among the devotees and the visitors of the various castes. High and low all enjoy to eat together equally. In the presence of God Jagannātha all are equal as barriers of caste, race and faith disappear. (v.113).

(C). In the main temple of Jagannāthapuri the idol of Jagannātha is made of wood (v.114). This shrine is big one.

It has four big gates namely Simha, Asva, Vyāghra and Hasi in east, south, west and north respectively. God Jagannātha is in Srimandiravināna. ¹¹⁸ Rāmānujācārya spent some years here.

(C). Liberty from the cycle of transmigration is very easy to have (v.112).

(D). The dead body remains like a piece of wood without ¹¹⁹ any change (v.112).

The whole temple is divided in three parts: (1) Main temple of Jagannātha, (2) Jagannātha temple, ~~xxxxx~~ Jagamohana temple, and (3) Muthashālā where one may find ¹²⁰ Bhogamandapa.

(9). Kāñci:

Kāñci is the city 45 miles away from Madras in south-west direction. This ancient town is mentioned as the city of the temples of Vaisnavism and Saivism also. Veṅkataādhv-arin has referred to the temples of both the sects. A map of the temples in the present Kāñcīpuram is also attached herewith in the appendix. Here the details of the Vaisnavite temples referred to by the poet are given in an alphabetical order.

118. Kalyāṇa Tīrthāṅka, p.197.

119. II.pt.I.Jagannāthapurī.

120. Kalyāṇa Tīrthāṅka, Purī,

(1). Astabhuja temple:

This temple is not very far from the temple of Yathoktakārī. Here the God is eight armed one holding various weapons and he is, as if, trying to stop the fast coming rivulet with the eight arms. The consort of the Lord Astabhuja, Pūspavallī is to the left of the Lord in a separate shrine.

There is a tank named Gajendra puṣkarinī or Hastisara on the north-western side of the temple. So going from the temple of Yathoktakārī Viśvāvasu first praised the tank and then the Lord Astabhuja (v.285). The name of the Vimāna is Cakrakōṭi or Gaganakōṭi.

The name of the tank is very suggestive of the myth connected with Gajendramokṣa or rescue of the elephant from the mouth of the crocodile.

(2). Dīpaprakāśa:

Dīpaprakāśa is known as Śrī Vilakkoi perumala. The name of the Lord is Dīpaprakāśa or ~~Luxure~~ Lusture of the Light who is giving Darsana with his consorts Śrīdevī and Bhūdevī. In the South Indian temples generally we don't find god and goddess together. But here it is not so. The name of the goddess is Marakatavallī Tayer and Vimāna is

Śrīkara.

Alwaras like Nammālvara, Tirumaṅgai etc. have sung
the hymns in the praise of the Lord Vilukoli.¹²²

This is known as Sarasvatiksetra.¹²³

The God Dipaparakāsa manifested here, while Sarasvati in the form of Vegavati created darkness with a view to destroy the sacrifice of Brahmar, Sarasvati's husband, as local legend says.

(3). Narasimha:

The temple dedicated to the God Narasimha perumala named Vellukkai stands in the southern direction of Dipaparakāsa and the street known by the god's name i.e. Singaperumala street. The god is west facing. His consort is Kāmāsikāvallī or Velunakaivallī. The name of the Vimāna¹²⁴ is Kanakakoti. This was realised by the sage Bhṛgu. This most ancient temple is in the ruined condition today, if this is the same temple referred to by the poet. The word 'Kāmāsikānagara' is suggestive of the consort of the Lord.

(4). Pāṇḍavadūta or Padākam:

It is situated in the Pāṇḍavaperumala koil street.

122. Kalyāṇa Tīrthāṅka, p.506, No.86; Kāñcī.

123. Ibid .

124. Ibid. p.506, No.87.

It is five pharlangs away from the bus-stand. This temple is dedicated to Pāṇḍava permala or Kṛṣṇa. Here Lord Viṣṇu gives darsana as Viśvarūpa to Arjuna.

(5) Thoopul or Birth place of Vedāntadesika:

This is one of the important ^{places} of Kāñci. Thoopul means a place of cool park. Nammālvar and Tirumāṅgai Alvar have sung the hymns in praise of this place. This place is just near to the temple of Dipaprakāśa.¹²⁵

Venkaṭādhvarin being the ardent devotee and the follower of Vedāntadesika (born in 1268 A.D.) devotes some special portion to give life-sketch of Vedāntadesika and his contribution to the Rāmaṇuja Vaiṣṇavism.¹²⁶

(6). Trivikrama temple:

Trivikrama temple or Peragam or Ulaganda perumala temple is in west Kāñci or Big Kāñcipuram on the northern part of the city to the north direction of Narasimha temple or south-~~west~~ east direction of Kāmāksi and Ekāṁresvara.

This is a famous shrine of Vāmana known as Ulaganda perumala. Here Viṣṇu gives darsana in a gigantic standing posture of Trivikrama whose image is 25 feet in height approximately. The name of the consort is Amṛtavalli Nachiar.

125. Kalyāṇa Tīrthāṅka, p.506.

126. "Dr. Satyavratasimha," Vedāntadesika: A Study for details about life, literary contribution etc.

The name of Vimāna is Śrīkara. God is facing west-ward.¹²⁷
 No one may have darsana of the God Trivikrama without li-
 ght of a lamp lifted up with a bamboo.¹²⁸

(7). Varadarāja temple:

The temple of Lord Śrī Mahāviṣṇu named Varadarāja, known as Thirumangam is situated at eastern end of the city. It has lofty gopurams and high compound wall which presents an imposing sight.

Lord Devarāja is standing west-ward faced on the hillock known as Elephant hill (Hastigiri) within the temple, as if blessing the whole city of Kāñcī with his gracious glances. God Viṣṇu is known as Devarāja, Devadhirāja, Varadarāja perumaḷa etc. His consort is known as Mahādevī (Perundevi in Tamil) the name by which the Upaniṣadic mantra refers to Mahālakṣmī who is seated facing east-ward. It may be so because Brahmā might have seated east-ward and God Devarāja appeared before him facing west-ward out of altar.

The temple of Devarāja or Varadarāja is very grand and imposing edifice having the main entrance on the western side, which crowned by a high gopuram. Both gopurams on eastern and western side, Puṇyakōṭivimāna and hundred

¹²⁷. Kalyāṇa Tīrthāṅka, p.506.

¹²⁸. Ibid p.354.

pillared mandapam were built during the reign of the Vijayanagara rulers Venkata I and Venkatapathy Raja II (1575 to 1642 A. D.) who were devout disciples of Sri Kottikanyākadambakam Laksmikumāra Tātādesika most probably the same person referred to as the preceptor of the king of Karnāṭaka by our poet (v.2).

This temple consists of five Parakamas, the inner most is the one round the Garbhagrha of Śrī Devarāja. The outer most of the fifth Parakama is for madaveethees.

Anantasara is a sacred tank on the western bank of which the temple dedicated to Varāha swamy is situated. Among Alwaras ~~there is~~ a shrine dedicated to Sathakopamuni and to Nammālvara or Sathakopamuni and shrine of Rāmānuja are noteworthy. A shrine of Vedāntādesika is also there. Here Śrī Laksmikumāra Tātādesika and his consort Ammanagar are also deified.

In the main temple of Varadarāja Hasigiri is not actual hill but a high padastalled mandapam projecting a shape of a hill which has 24 steps leading to upper part are considered to be 24 letters of the Gayatrīmanta.

God Varadarāja was worshipped by the Alwaras and Rāmānuja during his period of Learning and early days of Sannyāsa. He used to bring the special water for the God from the well Salikinar, situated about two miles from the temple of Varadarāja towards southwest direction

129. Sthalapurāṇa of Varadarāja .

This process of bringing water was continued by his chief disciple Pranatārtihara and his descendants which made them famous by the epithet 'Kāñcī-ghaṭāmbu.' We find this epithet in many colophons to his works. So it seems that this temple was closely associated with Venkatādhvarin and his family.

Venkatādhvarin has mentioned that the river Vegavatī flows in south and the city of Kāñcī is situated on the northern bank of the river Vegavatī where God Varadarāja stands with lotus, disc, couch etc. (v.274). Venkatādhvarin refers to Varadarāja, Anantasara and Uttara-vedī (v.267-274). The present site of the temple of Śrī-devarāja was the Uttaravedī or the Grand Alter of the sacrifice performed by Brahmā. The temple and the sacred spots are referred to by the poet (v.267-275).

(8). Śrī Vaikunthapurumala temple:

Visvāvasu describes this temple after Kāmāsikā - Naraharī (v.302-305) and before the temple dedicated to Trivikrama.

This temple is situated near East Raja street in present Kāñcī. Here the Lord is known as Paramapadana-thar. His consort is called Vaikundavalli. This temple is built by Parameswara Varman in seventh century. Originally this temple was called Paramesvara - Vinnargaram, and is of great archeological and historical interest. The boss relief sculpture panels around the main parakamma depict the battles between Pallavas with Gangas and

Calukyas. The first eight panels show the origin of Pallava dynasty by showing ins sculpture direct descends from Visnu.

(9). Yathoktakāri or Setukrt God:

It is situated approximately half a mile in north-west direction from the temple of Varadarāja in Little Kānci. God Yathoktakāri is known Tiruvekka, Chonna Vannan seitu perūmala or Sonnavanna perumala. His consort is Komalavallī or Natchiar (v.279). God Yathoktakāri is in lying posture as if trying to stop the flow of the river Vegavatī, hence he is called Vegāsetu (v.279) or God Seukrt. God Yathoktakāri has laid nude and flat in the course of the fast coming rivulet on the coils of the Ādisesa forming sort of band with a view to protect the Brahmā's horse sacrifice (v.278). The idol of the God is black in colour like Tāpiccha (v.278).

God is said to be in Vedasāravimāna. The consort of the God keeps her face west-ward.

River Vegavatī which is said to be flowing in seven streams, flows near the temple of Yathoktakāri. The poet also describes in the same manner (v.283, pr.111).

To the north of this temple there is a reservoir named Puhyā (v.284).

Nammālvara, Srī Poigai Alvara and Vedāntadesika have sung the beautiful hymns in praise of Yathoktakāri.

It is interesting to note that the poet Venkatādhvarin was one of the managers of this temple and was re-

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siding near this temple.

(10): Kumbahagbonam or Kumbhakonam:

It is 22 miles away in north-west direction of Tanjore. This place is situated on the bank of the river Kaveri which is generally dry. Among the five main temples of this place only the temple of Śārṅgapāṇi is mentioned. Perhaps it is due to its association with the Vadagalai sect.

After taking bath in the tank Mahāmaghatīrtha pilgrims may have darsana of the God Śārṅgapāṇi. Inside of the lofty gopurams having nine stories there is a mandapam of 250 pillars. Here Vimāna is known as Vaidikavimāna where four-armed Viṣṇu is lying on Śesa. Śrīdevī and Bhūdevī are shapooing his feet. In the circumbulation there is a temple of consort Komalavallikā. The tank named Hemapushkarinī is just near to this temple. Mahārṣi Hema realised the Lord Śārṅgapāṇi who is east-ward faced.

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Veṅkaṭādhvarin mentions only Śārṅgapāṇi (v.459). It is one of the 108 divine places of Viṣṇu.

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(11). Madras (Cannapattana):

In Madras there are five main temples among which only the temple of Pārthasārathi is mentioned by the poet.

130. Vidhitrayaparitrāṇa, Tirupatidevasthānam prakāśana, 1953, p.11 (Introduction).

131. Kalyāṇa Tīrthāṅka, p.388.

132. Ibid.

A temple of Pārthasārathi stands near the tank named Triplicane. This temple is situated in the southern part of the city. Peyālvara and Tirumāṅgai Alvara sang songs in praise of this deity. It is included in the list of 108 divine places of Viṣṇu or Tirupatis.

Triplicane is originally Tiru-Alli-Kenni or a sacred lily tank known as Kairaviṇī in Sanskrit. Today it is just opposite to the temple. Dr.V.Raghvan suggests that Triplicane tank was originally different one which was extended to the south of the present new colony of houses called Vedavallipuram has sprang up. But Tirumāṅgai Alvara has referred to existing tank. The tank originally has extended further southwards and has been much bigger in area, including even parts of the present Vedavallipuram and later shrunk to its present area.

There are two gates and two flag-staffs within the temple in east and west. In east flag-staff is plated with gold. Mandapam in front of the god is known as Tiru-vaimoli or Mahāmandapam. Pārthasārathi is also called Śrī-veṅkaṭa-Kṛṣṇa-swāmī who is in the sanctum sanctorum named Anandavināṇa.

The idol of Pārthasārathi is in the standing posture. The crouch Pāñcajanya is held up in the right hand, while the left hand is pointed ~~xxx~~ to the holy lotus like feet of the goal of the life or soul. His consort Rukmiṇī is on the right side, and Sātyaki is on the left with his sword in his hand. Balarāma with a plough in his hand is

on the southern side. Pradyumna and Aniruddha are facing the Lord. Bhogalakṣmī, Śrīdevī and Bhūdevī are on his right and left sides. Sthalapurāṇa as gleaned from Brahmāṇḍapurāṇa says that at the end of the Dvāpara, sage Ātreya requested Vyāsa who intimated him to stay in the forest of Vṛndāvana where the sages Bhṛgu and others were observing penance. Myth says that Ātreya, with the image of the Lord Kṛṣṇa came to the hermitage of Sumati in the forest Vṛndāvana where that image was installed. Later on this place became famous as Pārthasārathi's temple.¹³³

Venkaṭādhvarin refers to this temple only because, as I think, the image of Kṛṣṇa was brought by ~~his~~ the first person of his family or gotra.

(12). Setu:

A bridge built by Rāma better known as Ādam's bridge is referred to in Setuvarṇana. But no temple even a temple of Rāmeśvara is not mentioned (v.474-479). In the later part of this description the poet is fascinated with the sight of the ocean and a bridge (v.482-485).

(13). Śrīmuṣṇakṣetra:

This place is 26 miles away in south from Cidambaram. Here Viṣṇu is the form of Varāha along with his

133. Ranganathan Chetty, Triplicane temple and Triplicane from the records and traditions, 1948; Dr.V.Raghvan, Notices of Madras in the Sanskrit works, Madras Tercentenry Vol.(1939), p.107-12; Madras city and Sanskrit literature, Jr. of Oriental Research Institute, Madras, Vol.27.p.111-12.

consorts Śrīdevī and Bhūdevī on both the sides. This place is in south-west direction from the temple of Devanāyaka. Varāha is called Yajñavarāha because Yajña means Viṣṇu (Yajño vai Viṣṇuh) or in other words Viṣṇu is in the form of Varāha. This refers to the Varāha incarnation. It is one of the Arcāvatāra.¹³⁴

(14). Śrīraṅgam:

This city is situated on the bank of the river Kāverī. Now it is a suburb of Trichinopalli. Vedāntadesika calls it a Divyakṣetra or divine region. Island of Śrīraṅgam is about three miles away from the city of Trichy in north.

It contains a celebrated shrine of Śrīraṅganātha, a chief deity of the Raghu race and subsequently presented to Vibhīṣana.

The temple is situated on a special plat in the island. It is one of the biggest temples with numerous circumbulations, gopuras and gates. The Vimāna or sanctum sanctorum is Omkāra shaped. Vallai ḡpuram is 270 feet high. After bathing in Kāverī and Candra Puṣkarinī a devotee may have darsana of Śrīraṅganātha with four hands and reposing on the serpent.

There are the images of Yāmunaācārya and Rāmānujācārya in the same premises. The image of Vedāntadesika is on one of the gopurams. Rāmānuja resided here and passed

134. Kalyāna Tīrthāṅka, p.359 for details.

135. Astottarasatadivyaṣṇusthāna: v.19 quoted in Kalyāna Tīrthāṅka, p.486; Śrīmuṣṇamahātmya (Varāhapurāṇa), 9.v.60-63.

away here. Vedāntadesika also resided here for some years.

The temple was supported by all the dynsties of South India namely Pallavas, Colas, Pāndyaś, Nāyakas and the Hoyasala rulers of Vijayanagar and their chieftains. Many images of them can be found on the pillars of the Mandapam.¹³⁶

The whole temple is covered with the seven walls. God is facing south. His consort Rāṅganāyakī is in a se-
perate shrine in the fifth circumbulation. Rāṅganāyakī is facing east. Garuda is facing north in front of the Lord Rāṅganāyaka who is associated with the two goddesses Śrī-
bhūdevī and Śrīdevī. Rāṅganāyaka is the first Arcāvatāra.¹³⁷¹³⁸
This whole region is known as Rāṅgaksetra. Rāṅgamāhātmya¹³⁹ can be found in Garuḍapurāṇa, Brahmāṇḍapurāṇa, Pañcārātra Paramesvarasamhitā, Śrīrāṅgabrahma-vidyā, and the Rāmāyana.¹⁴⁰

Our poet Venkaṭādhvarin has praised Śrīrāṅganātha, Rāṅganāyakī and Garuda seperately. He also mentioned the moon-shaped Candra puṣkarinī.

(15). Śrīnivāsa, Venkata, Tirumalai or Bālājī:

All these names of the God on Tirumalai or Sesadri

136. Sthalapurāṇa or Rāṅgamāhātmya for details; II, pt. 1.

137. Sthalapurāṇa or Rāṅgamāhātmya.

138. गंधं प्रेक्ष्य स्वयं भक्तं विमानं रजःशरीरकम् ॥

139. इति शक्तो हरिश्चन्द्रो नमो ह्यर्चयन्तं हृदयदपि ।

रतिं शक्तो हरिश्चन्द्रो नमो ह्यर्चयन्तं हृदयदपि ॥

140. Rāṅgamāhātmya given in Sthalapurāṇa.

rather Venkaṭagiri or Tirupati are very famous. The temple is dedicated to Śrīnivāsa or Viṣṇu who enjoys amorous sports with his consort there. The temple of Śrīnivāsa is on the hill, while that of Tirupati is at the foot. This mountain has seven hills named Vṛṣabhādrī, Añjanādrī, nīlādrī, Nārāyaṇādrī, Garudādrī, Śeṣādrī or Ānandādrī and Venkaṭādrī. All these names are of the same mountain in the different ages. The whole mountain is said to be in the shape of a serpent named Śeṣa (v.151,201). The poet calls this mountain Vṛṣādrī (v.193), Śeṣa (v.151,201), Venkaṭācala (pr. 78.p.157-158).

The whole shrine is covered with three walls (Parakota). Many gopuras of this temple are possessing the golden pots on the top. It has Tirumahāmandapam and thousand pillared pandal. The first gate is Simhadvāra inside of which idols of Kṛṣṇadevarāy with his two consorts are there. Second circumbulation is Sanpangipradakṣiṇā where there are two wells named Viraja and Puṣpakūpa. Then comes Vimāna circumbulation which begins inside the third the third gate. In front of the main temple there is a golden staff for flag. In the sanctum sanctorum there is a black-coloured image of the Lord who holds conch, disc, mace and lotus in all the four arms. The idol of

141. Venkaṭācalamāhātmya in Sthalapurāṇa.

the Lord is seven feet high. Bhūdevī and Śrīdevī are on both the sides.¹⁴²

The temple is situated south of the tank named Swamipuskarini which is considered to be holy and praised by the most of the Alwara saints and by almost all the Purāṇas. Many legends are woven around this tank and God Venkatesvara.¹⁴³

This temple of Bālājī or Venkatesvara on the seventh hill was developed by the donations of the royal devotees and others.¹⁴⁴

(16). Vikṣāranya:

Vikṣāranya or Tiruvallure is situated approximately 42 miles from Madras on Madras - Arkonam line. Here God Vīrarāghava lies east-ward on Śeṣa (v.222). He is accompanied by his consort Komalavallī Lakṣmī. ~~Sanctum~~ ~~sanct-~~ ~~orum~~ is known as Vijāyakoṭi vimāna. Here Śālihotra is said to have practised penance and realised the Lord (v. 219). God's head is in south and feet in north. His right hand is on the head of Śālihotra (v.222).

After the destruction of Dakṣa and his sacrifice Śaṅkara took bath in reservoir to get rid of Brahmahatya

142. Vide Sthalapurāṇa of Tirupati; P. Sītāpatī, Śrīvenkateswara, chapter-I; Venkatācalamāhātmya Part I & II.

143. Vide ~~xxx~~ chapter on 'Mythology.'

144. P. Sītāpatī, Śrīvenkateswara, chapter-I

and Śaṅkara had relief, hence the tank is known as Hr̥ttā-
panāśinī (v.221). Other myths about Lord Vīrarāghava and
sanctity of the divine place are also implied by the po-
et¹⁴⁵ (v.211).

(17). Yadugiri or Melukote:

It is one of the four Rāmānuja seats in South India. Vedāntadeśika in his Divyamaṅgalānusāsanapañcakam enu-
merates and praises it (v.4). The tank Viṣṇupadī near the
temple is mentioned (v.174). Many Rāmānuja saints worship
there (v.170). This is a temple dedicated to Kṛṣṇa (v.
172-174). This temple or this kṣetra was restored or re-
movated by Rāmānuja who stayed here for some time rather
sixteen years. The sacred tank of this place is named Pa-
ñcātaraṇitīrtha or Vedapuskariṇī.¹⁴⁶

It looks very strange that though the poet refers
to Rajatapīthapura (v.175), he does not mention any Vai-
ṣṇavite temple belonged to Mādhva cult.

It is also noteworthy thatp the poet does not men-
tion any temple in the description of Gujarat and Yamunā.
In the description of Mahārāstra the poet mentions the
pilgrims from the various parts of India but not any te-
mple or sacred place. No reference to any temple is fou-
nd in the description of Āndhra. Generally it seems that

145. Kalyāṇa Tīrthāṅka, p.504.

146. Kalyāṇa Tīrthāṅka, p.527.

the poet has referred to the temples which he visited. In other words he is more acquainted with the temples of South India. The descriptions of such temples are begun from Yadugiri, one of the major seats of Rāmānuja Vaisṇavi-
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sm.

Saivite temples & Sacred places

(1). Kāñci:

As we have noted before Kāñci is divided in Śiva-kāñci and Viṣṇu-kāñci. The temple of Ekāṁreśvara is situated on the ancient river Kampā. Today this river is considered to be flowing underground, and is represented as a tank in the premises of the temple. The temple of Ekāṁreśvara is in Periyakāñci or Śivakāñci.

The name Ekāṁreśvara or Ekāṁranātha is a modified form of the expression of 'Eka Āmra Nātha' mentioning the Lord of Unique mango tree, root of which represents Mahāmāyā, an origin of four Vedas and the whole univer-
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se.

Important thing of the Mūlalinga is that it is earthen one or it is one of the five elementary Lingas.
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* 147. Vedāntadeśika, Divyadeśamaṅgalānuśāsana.

148. History of Śrī Ekāṁreśvara Temple, p.2.

149. Ibid. p.3.

Shri K.R. Venkatarāman proves that the original name was 'Ekamban' or simply 'Kamban' which suggests that this symbol of worship was a pillar or Sthānu. E-Khambha means E=Lofty and Khambha = pillar or the flaming Triśula. By the time of Sekkīar, the divine symbol taken in association with the mango tree, came to be called Ekāmbara or Ekāmra, though the old form still continued to be used especially in the Tamil works.¹⁵⁰

The present temple of Ekāmrānātha has five circumbulations just like Tiruvenikkoil temple in Trichi District. There are thousand pillared mandapa or hall (Today there are only 665 pillars) near Kampā river, nay, a tank. The whole temple is covered with the massive walls and 12 192 huge Rājagopurams constructed by Śrī Kṛṣṇadevarāya in 1509 A.D. The history of the temple goes back to the pre-historic era. Mango tree is said to be 2500 years old. There are fine specimen of Pallava Art depicting Somasekhara, Śiva, Pārvati and Skanda in stone panel of Pallava architecture besides the old mango tree.¹⁵¹

This temple is to the south-west of the temple dedicated to Kāmāksī.

It is stated in the Sthalapurāṇa of Ekāmrēśvara that Goddess Pārvati was advised by Viṣṇu to please Śiva,

150. K.R.Venkataraman, Devi Kāmāksī in Kāñci, p. 27; History of Ekāmrēśvara, p.2,

151. Sthalapurāṇam in History of Ekāmrēśvara; Vide II. pt.I; Kalyāṇa Tīrthāṅka, Kāñci: p.354.

who was enraged for covering his eyes in joke on account of which the whole world was covered with darkness. God Śiva cursed her. Consequently the golden-hued Umā became dark in complexion. The goddess Umā made a symbol with the handfuls of Kampā-sand in the bed of Kampā river, flowing close to Kāñcī Māyanam. She worshipped the symbol with intense love, piety and devotion. Śiva tested her with the ~~fox~~ flood of the river, that came to wash away the sandy symbol. Umā embressed it and consequently Śiva appeared before her and granted her boon. She became again golden-hued one. ¹⁵²

This temple has continually received the attention of the Pallavas, Colas, and Vijayanagar kings who contributed to the improvement, extension and restoration of the temple. ¹⁵³

As the symbol is sandy one or earthen Linga, here Abhiseka to the God is performed with Chameli oil. ^{153a}

(2). Kāśī:

It seems that the poet has referred to the temple of Viśvanātha in the description of Kāśī where the poet is more interested in society than in the temple. The temple mentioned here is of his own time or belonged to the

152. Sthalapurāṇa in History of Śrī Ekāṁreśvara; II.Pt.I; Kalyāṇa Tīrthāṅka, Kāñcī:Ekāṁreśvara.

153. II.pt.I, Kāñcī.

153a. Ibid.

period before Aurangazib who destroyed it. This primeval Jyotirlinga is the chief deity of the city. Kāśīviśvanātha is believed to go back to Epic and Purāṇic stages of Hindu culture, and it is one of the twelve Jyotirlingas. This temple was often desecrated by successive foreign invaders but was in every case restored by the Hindus almost at once, and probably on the same spot. The chain of destruction continued through the history of the temple. Nārāyana Bhaṭṭ declared that there was no question of untouchability in the temple. Death in Kāśī liberated one from the cycle of transmigration.

(3). Srirangam: ?

The temple of Jambūkeśvara is also known as Tiru Vemaikka. It is situated on the island of Śrīraṅgam, formed by Kāveri and Coleroon. It is one of the five elementary symbols. It is one mile away from Śrīraṅgam or Śrīraṅganātha temple.

The name Jambūkeśvara is derived from Jambū, a Sanskrit name for the naval tree. It was this place where Akhileśvarī worshipped the Lord Jambūkeśvara sitting under a Jambū tree for the eternal union with him in immortal bliss. Our poet does not refer to the myth of a sp-

154. Aurangazib is not contemporary of our poet.

155. ~~Kāśīviśvanātha~~ Srirangam. 4th part of the text.

156. II.pt.I. Srirangam.

157. Tristalisetu II.p.3.

158. 4th part of the text.

ider and white elephant who were blessed by the god. (9)

Historical references to this temple from 6th and 7th centuries onwards are available. This temple was maintained by the kings of Chēras, Colas, Pāndyas and Hoya-
159
sala dynasties.

Here the water comes out of the Līṅga like a fountain, as this is a symbol of water element.
159

Veṅkaṭādhvarin does not give any detail of this temple. It is noteworthy that the walls of this temple as he mentioned were seven. But today they are only five (v.441,442).

Here a pandal has 400 pillars. Name of a lake is Teppakulai on the right side of the temple. There is also a thousand pillared pandal. A separate temple dedicated to Akhilāṇḍeśvarī is there.

Thus watery symbol at Jambūkeśvara and sandy symbol at Kāñcī are referred to by the poets

In the description of Āndhra, a region between the two rivers Godāvarī and Kṛṣṇā the poet refers to many sandy symbols of Śiva but not to any temple of Śiva.

In the description of Colamandala he refers to some Śaiva temples without naming them. It is very curious that the poet does not refer to the ancient temple of Brhadīśvara which is famous for the gigantic images.

Sākta

(1). Kāñcī:

It is said that there are 108 Śakti sthānas among which Kāmākṣī is said to be in Gandhamadana. Another Kāmākṣī is at Kāñcī. The goddess Kāmākṣī is described in the description of Kāñcī.

The present temple of Kāmākṣī has five storied tower. The Goddess Kāmākṣīdevī, seated right in the centre of Gāyatrī mandapam facing west. She is in the position of Padmāsana with Brahmā, Viṣṇu, Rudra Īśvara, and Sādaśiva at the basis with four arms having Pāśa or rope, Ankuśa, Puṣpam, and bow of sugarcane. She is Rājarājesvarī or ruling all the three worlds. As Lalitā she is beauty of beauties and as a destroyer of all Kāmas she is Kāmesvarī. Devī from mount Meru came over here through Pila Kasa and destroyed the demons like Bhaṇḍakāśura and others.

The goddess practised here penance and regained her original beauty as she was made ugly one by the curse by Śiva. Here Kāmākṣī is known as Ādyāśakti, Bhagavatī, Tripurasundarī. The poet seems to have referred to the form of Kāmākṣī, one of the five forms, who is in the sitting posture in Gāyatrīmandapam. The name of the sacred tank

160. Dbh.7.30.

160(a). *चतुर्भुजा गुरे उ चतुर्भुजा (त्रिपुरा गुरे-2 ना शक्ति-
स्वर 48/71-75)*

161
is Pañcagangā.

Shri K.R.Venkataraman points out in his research work 'Devī Kāmākṣī in Kāñci' that the earliest reference to this Śākta Kāmakoṭam is in Sundarar's Padigan sung in the Onakantam temple in Kāñci. He says that the temple was recently built rather established. Smbandar calls her Kāmakoḍi or the 'loving creeper' of Siva. The short 'O' does not occur in Sanskrit but spoken in Tamil has both the short and long forms, in writing till about 17th century. A mūrti need have any specified iconographic features to be called Kāmākṣī, and several mūrtis of Durgā in various parts of India are also known as Kāmākṣī. Buddhist and Jain vestiges that have been found in the site of and within the temple, some of which belong to even such a late period as the 13-14 th centuries, lead to the obvious conclusion that in the particular locality of Buddhist and Jain places of worship, there could not have been a temple of Kāmākṣī of Śākta pe-
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ntheon. Further he says that scholars are generally of opinion that the icon of Kāmākṣī in new Kāmakoṭam was originally a form of Tārā. Sekkilar (12th century) speaks
163
of both the Kāmakoṭam old and new. Old Kāmakoṭam is just
164

161. Kalyāṇa Tīrthāṅka, Kāñci, p.354.

162, K.R.Venkatesvara, op.cit., pp.6 -9.

163. Ibid p.16.

164. Ibid p.20.

adjacent to the temple of Kandakotam or Subrahmanyam.¹⁶⁵
 Poet Villiputturar (c.1400) refers to old one. Mūka kavi
 (16-17 centuries) though mentions ~~new~~ new temple but did
 not forget old one.¹⁶⁶ The structure of the present Kāmākṣī
 temple is not older than the 14th century. After its fo-
 undation as a Hindu temple in, and not earlier than the
 11th century the references are available.¹⁶⁷ Thus it will
 be enough to show that the poet Venkaṭādhvarin describes
 only the temple of Kāmākṣī which is new one and does not
 mention old temple of Kāmākṣī.

165. K.R.R Venkataraman, op.cit.,p.23.

166. Ibid. p.24.

167. Ibid. p.27.