CONCLUSION

FINDINGS OF THE STUDY

Major findings of the study are summarized below:

1. Chattampi Swamikal was an ever shining resplendent star in the history of modern Kerala. His life and works helped our society to make giant leaps by transforming itself and revolutionizing our religious and social perspectives.

2. His ideals were further pursued mainly by his beloved disciples who were instrumental in propagating his teachings and they started a new method of teaching and learning known as Tṛthapada Sampradāya.

3. He is known as a great Guru who influenced in no small measure even Narayana Gurudeva.

After the death of Chattampi Swamikal,
Narayana Guru wrote a poem about him which extols him as a Guru.

4. He followed the principles of Advaita throughout his life and propagated equality of all, irrespective of caste, creed and religion.

5. He was also a follower of Ahiṣṭa, and wrote Jñāvakīruṣya nirṛpaṇa which gave much importance to non-violence. He showed great compassion to all living creatures.

6. His work V.N sharply questioned the supremacy and monopoly of the Brāhmins over the Vedas. He tried to promote the Vedas and for achieving this goal he wanted to teach it to all who were really interested in practicing it in everyday life. As far as the study and practice of Veda is concerned, he does not accept any single community claiming authority over the
Vedas; instead he worked for all to be benefited from Vedic consciousness. Thus he always stood for the uplift of the downtrodden people.

7. He was a faithful messenger of Advaita Vedanta and as a result of the propagation of the philosophy of Advaita, Swamikal built bridges integrating diverse social groups of Kerala. Chattampi Swamikal and his monumental works may remind the younger generations the great social reformation happened under his stewardship.

8. The study of Vedādhikīra Nirṛtpaṣām has helped to build an ideal society based on eternal Vedic moral values and today also caste hierarchy is under attack whether it is in temples or outside mainly because of the
influence of the works of V.N and Srªcakrapªjakalpam.

9. There are a number of freedom fighters, social reformers and political leaders in Kerala, but only a limited number of studies have taken place about them. Such studies are essential.

10. Further studies should be made comparing the works of Chattampi Swamikal and those of Narayana Guru with a view to getting a clear perspective of the social renaissance in Kerala. A comparative study is possible regarding the contribution of Chattampi Swamikal, Tunchath Ezhuthacchan and Kunchan Nambiar for the promotion of a casteless society. History should be enriched by the studies of the Biographies of great men. Such studies explore how the traditional
society based on inequality transformed itself into a vibrant and egalitarian one with the lower strata always taking the lead.

11. Though Swamikal was not a spokesman of a particular community, today many consider him as a reformer of Nair community. This attitude is to be changed and a clean cosmopolitan image is to be given to Chattampi Swamikal.

12. Further studies can be possible regarding the works of Swamikal like Prícña Malayílam, Jvákìru, ya Nirípa, am etc.

13. In his works he uses the tenets of Tarka ájstra or the science of debate. When he says that he is criticizing the Bible on its own terms he suggests that nobody will be allowed to criticize Hinduism using the terms. What he is
trying to assert is that no other Dharma except the Hindu Dharma should be acceptable to Indians and religious conversions are unnecessary as all should return to the Veda.

14. Through his writings Swamikal critically analyses the social evils of the traditional caste based Hindu society in which the supremacy of higher castes and the exploitation of lower castes are upheld. Even in the 21st century the traditional caste hierarchy continues, caste based discrimination, unsociability and inequality are also extant everywhere even among the highly literate Keralites. In this existing scenario the teachings of the Swamikal based on the equality of mankind are remarkable.
He was also a great advocate of equality of the sexes. While emphasizing the importance of teaching Vedas to women, Swamikal expresses the view that education of women is essential for human development. His concept of equality of men and women is quite significant in the modern age.

All the other Renaissance leaders had tried to transform the culture of the common folk by the introduction of English education. In this way they had succeeded in their effort to mobilizing the common people to fight against the caste hierarchy and other social evils like Sati. But Chattampi Swamikal using his knowledge of the Vedas and Upaniṣads questioned the same evils and he succeed in his effort to safeguard Vedic cultural values and fundamental ideologies. He hereby
could find apt ideas from those ancient Vedic treatises itself and through popularizing the same he could succeed in defending this great tradition. He had such immense power in him that all cultural deviations forced upon our tradition were set straight. Till his time the Brāhmaṇins had taken certain rules and regulations from the Vedas and Upaniṣads for supporting their own interests which were responsible for the marginalization of other castes as well as the downtrodden. Swamikal basing their own primary sources of the Vedas questioned the same by quoting from more basic and authoritative Vedic texts like the Ṛgveda. This is the quality of Swamikal which one cannot see in any other social reformer. He never followed any other
secondary texts. But all other reformers used English education for the propagation of their reformative ideas based on new humanism.

In Kṣṭumata Nirṛpaḥam the reader could find the same line of argument, showing their own religious tenets as basic premises he had succeeded in onslaught of the Christian citadel. By taking their own ideas he could refute the Bible and Christ. Once these premises are established no counter attack on the similar lines can be made against Hinduisms. Hinduism should be criticism on our own terms. So Christians are faced with no alternatives except defend his own religion.

In Vedādhikīra Nirṛpaḥam he defends his idea that the āśdras enjoy the same right as Brāhmins in the study and practice of the Vedas. When looked in this way everyone has equal right to the Vedas.
Showing certain instances from the very same Vedic literature, which were exposed by the Brāhmins for denying the authority of studying the same to the áśādras. The specialty of Swamikal is that in defending his ideologies he never trespassed the limits of the so called cultural tradition. By holding strongly to our tradition he could succeed in establishing his view that there is no fault on the part of a áśādra in studying the Vedas if he posses necessary qualities of a real Sādhaka. He establishes the same idea by giving valid reasons which are incorporated in the same tests. He has such a clear intellect that he could see things precisely and also present the same in convincing manner.

Chattampi Swamikal had immortalized his name in the history of Kerala through his works,
and through his everlasting contributions to Kerala culture. He was a pioneer of socio-religious reform movements in Kerala. He played a great role in society for the uplift of the downtrodden people. He followed his life through Advaitic concepts. He propagated the principles of equality. There is no discrimination between upper castes and lower castes. He proved his principles by his memorable work Vedādhikīra Nirṛpāñam. *At the time of Chattampi Swamikal caste system was very rigid.*

*He suffered very much from the existing caste hierarchy.*

The social condition of that time was very primitive in all fields. According to the beliefs of Varṣādharma, the ideas of humanity, universal brotherhood, equality among individuals, civil rights, etc. were absent.
After his childhood he realized that education is the most important factor for the removal of caste hierarchy. Then he wandered Kerala and TamilNadu and became proficient in all kinds of knowledge and he taught the poor so that they might assert their rights. He wrote many works on equality, ahimsa, humanism, etc. He simplified the language of Sankaracharya's Advaita Vedānta for the less elite Hindus so that they could easily access to those ideas.

The British ruled over India for centuries. They had reformed the attitude of the people of Kerala through their so called Western educational system. They gave us a chance for introspection regarding the existing social circumstances. As a result the educated people criticized the domination of the Brāhmins and they began to condemn the
cruelty shown by the higher castes against the weaker sections. The culture of the educated intellectuals became the hallmark of modernity in Kerala and they had started clamoring for social reforms across the country. They also influenced the people and they endeavored for certain positive changes in the existing social and religious conditions. Society is a formation of human beings each forming a part of the whole.

The principles of Varṣa Dharma based on the concepts of clarity-uncleanness have realized themselves in later times as the evil practices of untouchability and unsociability. The Brāhmaṇical hegemony resulted in the suppression of women in every field. Women were subjected to a number of taboos which were intended to keep them away from social life. They were not expected to enjoy
freedom and they were to be subordinated to men. Women could not get higher education and they could only get basic knowledge of the alphabet. They were forbidden to listen to the chanting of Vedic hymns.

The social reform movement was aimed at the removal of social disabilities of the entire section of population and creating self-governing society. It virtually affected the major communities in Kerala like Ezhavas, the Nairs, and Pulayans. These reforms were aimed at creating a new uniform society and promoting equality.

Chattampi Swamikal who was popularly known as Kunjan Pillai was not an organizer or propagandist, but he strictly adhered to the characteristic virtues of an ideal sage practicing Ahimsa (Non-violence), Satya (truthfulness), Asteya
(Non-stealing), Brahmacarya (Celibacy) and Aparigraha (Refusal) as an exemplary mode of life. His influence widened the vision of many and imparted self-confidence to innumerable people leaving a mark in the religious attribute of the large sections of people. His views on social reformation influenced Sri Narayana Guru greatly. In spite of the narrow and restrictive conventions that existed in his times, he mastered many forms of art and branches of knowledge. Swamikal acquired a remarkable mastery over Vedānta. He wandered as a mendicant (on foot) usually in search of knowledge and spirituality. He enlightened whoever he met and educated them. He was led by a desire to see historical justice done rather than by personal pride. He always extended his hands to those who were the victims of the evil practices of society and
tried to raise them up. His vision of unity (Samadarśana) was the outcome of his Vedāntic conviction. Ītman is Brahman which makes one potentially divine. All existence per takes the essence of Vedāntic wisdom. Swamikal is considered to be the foremost crusader who brought about incredible transformations and reformation in the religious, spiritual and socio-cultural atmosphere of Kerala. He was the guiding star to those who fought to bring about spiritual renaissance and social resurgence in this country.

The dream of restructuring history is to become a reality having an important result for today. It was connected with the study of more general problems of historical progress. The social reform movement was started by Chattampi Swamikal, Sri Narayana Guru, and Brahmananda
Swami, Sivayogi etc. Chattampi Swamikal, the great social reformer who traveled all over Kerala got a number of disciples across the country. He encouraged the people to organize small groups for cultural activities and intellectual discussions and these groups always formed new ideas. Discussions were conducted in a temple or in a house. There he gave discourses on Vedánta and other subjects. The exploitation of Nairs by Brāhmins during the time of Swami was very cruel. Chattampi Swamikal rose to be a historical public figure by waging an ideological war against false notions of religions evil practices of society. For the promotion of Vedic knowledge to all he decided to write a book ‘Vedādhikāra Nirāpaṇam’. It is a critique of caste and its attendant evils.
‘Vedādhikīra Nīrśpaśam’ is an interpretation of Vedic texts dealing with our social and religious human rights. It points out that everyone has the right to study and teach Vedas. The work reveals the profundity of the vision of Swamikal. He recognized the academic and theoretic basis of the religious and social reforms in the aforesaid work. It is based on the principle of Advaita Vedānta. It helps the knower of the Vedas in removing darkness and spreading the light of knowledge. He wrote many works for the uplift of the common people. In Kerala during the time of Chattampi Swamikal learning was considered to be the exclusive right of the upper castes. In this work Swamikal questions their so called monopoly with the help of the Vedas., Śmaṭi, Upaniṣads and Purāṇas, etc. He wrote so many treatises which discuss the philosophy of
Advaita. He wanted the common people to know about their rights. So he wrote in simple language understood by everyone.

Chattampi Swamikal's main aim was to reform the Hindu religious thoughts and Dharma which come under the universal law of knowledge for all people. The study of the Vedas is essential for life. As food is essential for existence so knowledge is essential for attaining the Ultimate ie. Mokṣa.

His teachings and preaching influenced so many people and they followed his food steps. For the propagation of his teaching his disciples started Aśramas; they are, Tṛthapīdīṁramam at Vazoor, Ezhumatur, Paramabhattīraśramam, Sri Nālakandatṛthapīda
Swami mahīsamīdhipī-am, in Karunagapally at Punnakulam,
Sri Balabhattirakewaraketram at Panmana, Paratara Bajanama at Vazhamuttam in Patanamtitta and organization such as Sri Vidyadirajasabha, Sri Vidyadhirajaviwakendram, and Chattampi Smiraka trust in Thiruvanantapuram.

Today, even eminent leaders may not know about the real greatness of Chattampi Swamikal. His massive work may serve to stimulate the younger generation to know his lifestyle and understand the perspective of egalitarianism for all and peacefulness.

The contribution of Swamikal to Kerala culture is highly significant as he tried to establish a new society based on equality. Chattampi Swamikal followed the doctrine of non-dualism, Ahimsa, Satya and simple living. His whole life was dedicated to the promotion of the poor people and
that is why he started an intellectual war against the existing social situation.

Chattampi Swamikal was born in a Nair family and he worked for socially backward community. He moved his pen for the poor people. Through the help of Swamikal people started to eradicate the existing caste hierarchy. After that many organizations came and fought for the progressive development of society. They are Sri Narayanadharmaparipalana Yogam, Sadhujana Paripalana Sa´gham, Ëtmavidya Sa´gham, Siddhíramam and YogakÀemasabha,

For strengthening Nair community Nair Service Society was started. Manath Padmanabhan, the leader of Nair community started a union of Nairs, ‘Samudîya’ This society gave importance to education. There are many sub-castes among Nairs.
who did not eat food jointly and there was no marriage across these groups. When Tippu conquered this land started advancing to the capital of Travancore, all sections of Nairs were compelled to eat food together and they tried to found their Samudiyya. Mannath Padmanabhan at first struggled hard to achieve Hindu unity and engaged in a struggle against Christians before starting Nair Samijam. Later when he started for civic freedom, Christians also considered him their leader.

The historical contribution of Thunchat Ezhuthachan was very memorable in the field of education and intellectual awakening. This period was one of increasing cruelty and clash in the political life of Kerala. He translated Rimiya, Mahibhirata and Harinima Kirtanam in unique way.
Ezhuthachan symbolized the renewal of the Bhakti cult in the medieval Kerala.

Kerala followed untouchability and unapproachability even in the 20th century. Satyagraha was started by the people for entry into temples in Vaikam during [1924-1925] and Guruvayur satyagrahas occurred during (1931-32). People started a procession by burning Nilavilakku and Nirapara. *All people jointed this Jîtha. It was a great success.* In 1925 Vaikam temple was opened to all communities. Gandhiji supported this Satyagraha by writing an article. Under the leadership of K. Kelappan Guruvayoor Satyagraha started. At last in 1932 temples were opened to all Hindus.

After this Satyagraha, in Travancore communal revolt started especially by Nairs and Ezhavas.
The opposition of Nairs and others to non-malayali Brahmins had caused the starting of Malayali memorial which was followed by the establishment of Ezhava Memorial. Ezhava memorial was a movement demanding equal rights, education and government service.

The missionaries converted natives into Christianity. Mannam struggled against the activities of Christians missionaries. In his speech he created a new awareness among the Nairs and abolished evil customs and practices from the Nair society. Not with standing these entire struggles Mannath Padmanabhan is not considered as a founder of one community. His service is to make a new society. If he worked only for one community ie Nair community he could not get the support of Gandhiji. He was born in a Nair family, and he knew all
existing evils of Nair community. So he turned against these evils. Even Christians accepted him as their leader as he stood for civil liberty.

The Brīhmins advocated that they were leaders of all castes. The members of that caste and they alone are qualified to superintend religious observance, and without them the intercourse between man and the gods cannot be possible. In the joint family system the Nambéthiri women had no rights. VT. Battatiripad and some leaders started reformation against the evil custom existed among Brahmins.

After that a new organization came in Kerala ie. Yogakēema Sabha in 1908. The aim of this organization was to promote English education for woman, widow re-marriage and also Nambéthiri men marrying women from their community. For
promoting widow re-marriage the men of Nambéthiri started a drama and also a new paper was introduced. This was a great victory for Nambéthiri family and their women got school education.

After this revolt and struggles, law and order was established. Nair Regulation Act, Marumakkattìya Act, Nambéthiri Act, KÀatriya Act, Ezhava Regulation Act were enacted. One important message in the field of social revolution was Narayana Guru's message of ‘one caste, one Religion and one God for mankind’.

In Vedìdhikìra Nirìpaìam Swamikal proves that women could attain Knowledge as in Vedic times. The education of women was restricted in later Vedic period due to Brìhmin hierarchy. They also suppressed women in society. Now women got proficiency in Vedas. Earlier women and á£dra were
not allowed to study the Vedas. Women also participated in battles. For example Kaikeyi supported Dasaradha on battle field. Gargi, Maitreyi, etc. were eminent scholars of that time.

Vedādhikāra Nirdeśam was a master piece of Chattampi Swamikal because of the importance of that area under discussion which affected the life of Swamikal in his early life. He was a child of Sambandha type of marriage; so he cannot get any kind of protection from his Brahmin father and he suffered very much on account of existing caste rigidity.

The main content of the text Vedādhikāra Nirdeśam begins with the derivation of the word Veda-Veda, āruti, and Ėṃṇīyam help us to understand the distinction of Dharma and Adharma is called Veda. āruti means the one which is heard
about *Dharma* and *Adharma*. Êmnîya means it is taught from generation to generation.

Then comes to the number of Vedas- árauta’s opinion that the Vedas are infinite. But Prapaµcavedins considered that the number is calculated on the basis of the existence of substance in the world. So they called Veda is Prapaµca itself. *There is another opinion regarding the authority of Veda. Is Veda PauruÀeya or ApauruÀeya. The árauta called Veda is ApauruÀeya ie written by their Almighty. Veda is PauruÀeya according to Prapaµcavedis. They proved their opinion by analyzing the evils of Veda and conclude that they were written by man himself.*

In the second chapter the author expresses his knowledge of Pramî,as. In the beginning of this chapter there is a discussion of three pramî,as
Pratyakṣa, Anumāna and ābda. Among this more importance is given to Pratyakṣa because it only concerns the direct perception but the other two are the second part. So it is not considered as true Pramāṇa. But in the case of Advaita Vedanta he gave priority to ābda Pramāṇa. In the last part of the second chapter, he stresses the authority of the Vedas. It is only man made and so he concludes that the Vedas were written by many persons according to their own motivation.

The third chapter is the main theme of the work as it concerns who the authority of Vedas is. It is believed that only Brāhmins have the right to learn and teach the Vedas. KÀatriyas and Vaiṣyās have the right to learn but not the right to teach. But if we see in detail whether there is any ban for á£dra to learn and KÀatriya to teach, there is no such
restriction. There are many examples in the Vedas itself which say that KÀatriya and á£dras can teach and learn Veda.

The fourth chapter says that everyone can study and teach Veda and he proves with the help of other Pramì̄s, Små̄ti, and Purå̄s. In this chapter the gender equality is emphasized. Like men, women also studied Veda. Gargi asked many difficult questions to Yìjì̄valkya regularly about the Veda. Yìjì̄valkya who never failed to answer the questions of other sages was struck by a lady's questions. By this, one can understand that women too have the right to learn Veda. Women like Maitreyi and Kartyì̄yani also studied Bramavidyì̄ from , Yìjì̄valkya. It also shows that women in those days were well educated. Purå̄s also give examples of the study and teaching of the Vedas by
á£dra. Vy¡sa and Par¡¿ara were born from á£dra women.

In the concluding chapter it is revealed that every person can study and teach Veda by his own capability. Before concluding that the actual picture is shown very provisionally. If a á£dra did not gain knowledge everyone in this world would never attain MokÀa. But á£dra attained MokÀa and there are many examples of this fact in the Vedas and Pur¡¸as. The aim of every individual is the attainment of MokÀa. It was only through knowledge that one attains MokÀa. As food is essential for living so knowledge is essential for all men.

In Ved¡dhik¡ra Nir£pa,am, Chattampi Swamikal says that each Vedic mantra has its own saint. But it was not written by God Himself. The authority of
Veda is a debated question and it is the most important part of this work. At the end of the work Swamikal clearly proves that everyone studies and teaches Veda irrespective time present or past. This work also helps to strengthen the basic foundation of secular society. It also helps the students to do Puja and to study the Tantric knowledge.

Veda leads to the realization of Dharma and Adharma distinction. á£dras have a right to study the Vedas, there is no border line of caste in this matter. Swami proves that á£dratva or Brhma,atva is one not Janmaja but Karmaja only.

‘VÉx”ÉxÉÉ VÉÉªÉiÉä ¶ÉÚpù&
Eò¨ÉÇhÉÉ VÉÉªÉiÉä ÉuùVÉ&*’

The main teaching of Swamikal was greatly influenced by the people of Kerala and so he sets
down the Dharma values for their social life. Ahiṣa, Satya, Dharma, courage, truth, etc. are among them. Each work gives us a great message for our life. This helped people to know about one another. Moreover Swamikal's work gives us an intellectual orientation to our society.

The thesis is concluded by historicizing the teachings, philosophy and religious outlook of Chattampi Swamikal. The socio-religious contributions of Swamikal and the changes it has brought about and its relevance in the modern society were explained.

This will also help the educated Kerala society and people to know about their rights in their religious practices. The work mainly encompasses the social, religious, educational and cultural fields.
This study has examined the various aspects of the life and works of Chattampi Swamikal and it is aimed at the wellbeing of our society and religion underlying it. Through Vedādhikāra Nirñeya, am the people of Kerala were able to identify the existing social degradation resulting in caste inequality. Today, the society is more or less governed by caste even among the educated world for various reasons. So Chattampi Swamikal’s work becomes relevant even in 21st century.