CHAPTER VIII

Religious Conditions

Since Śaṅkara’s times, Śrīnērī has continued to be the symbol of synthesis in Hindu religion and culture. It is one of the great centres of pilgrimage and has been attracting devotees from all over India. Most of the activities that take place in the Śrīnērī Matha are religious.

The kadatas refer to various religious festivals, observances and activities like the Mahānāvami utsava, renovation of the Sārada temple, car festival Amṛtābadi and Nandādīpti in the Vidyāśākhara temple, Parjanya, Satarudrābhīṣāka, and Diparādhane in the Mallikārjuna temple, observance of Chāturmāsya by the Gurus, Vasanto-vatamsa, pilgrimages and tours (Vijaya-vātras) undertaken by the Gurus, Āhāra-vīchāra of the disciples, religious problems of certain communities etc. From a study of a number of records in the kadatas, a brief account of the religious conditions which prevailed since the Vijayanāgar times to 19th century can be given here.
The Jagadguru

The head of the Śrīṅgēri Matha is styled "Jagadguru". He is the supreme religious leader for all those who follow the doctrine of advaita. He regularly worships Śrī Chandramaulisvara and other idols. As mentioned earlier, he has a number of titles like Paramahamsa, Parivrājakachārīya, aṣṭāṅgayōganuṣṭhāna nīṣṭha, tapaḥchakravartī, Vyākhya- simbāsanādhiśvara and Vaiḍīkamārgapravartaka. These titles together with the insignia like adāpallakki, śvētachhatra, and makaratorāṇa for which he is entitled, indicate his religious and spiritual status. At the time of the accession of the new Guru, the coronation that takes place is an important religious ceremony. For instance, a kadāta refers to the coronation of Śrī Abhinava Satchidananda Bharati I in A.D. 1741. The scholar who fixed the auspicious day and prepared the horoscope of the Guru for the coronation, was Yellappa Śaṅkaranārāyaṇa Jōis. Details about the titles and insignia, succession, coronation, sanyāsa, choice of the Guru etc., are given earlier.

Land grants exclusively meant for religious activities.

Since the Vijayanagara times, the kings of the various ruling dynasties, minor chieftains and rich
people continued granting lands to the Matha, the income from which was exclusively meant for regular worship in temples, conduct of religious functions, offering of food to Brahmins and other pilgrims, renovation of temples, and general welfare activities. 5

The Jagadgurus also granted lands to various individuals who were required to conduct regular worship in the different temples assigned to them. One or two examples may be cited here. 1) Sri Narasimha Bharati VI, in Saka 1596 (A.D. 1674), dedicated a garden in Honnaleyanadu to God Venkatatesvara of Anigunda. A person named Bommaya of Muginadu took over charge of the garden. 5 2) In Saka 1670 (A.D. 1748), Sri Abhinava Satchidananda Bharati I, granted lands to Sesa Bhatta who was required to conduct regular upadhi of Sarasvatî-sûtra at the holy feet Sri Saradambâ. 7 Besides these, the kadatas refer to several other similar land grants. 8

Dharma Samsthana

In many of the documents that are found in the kadatas, Sringeri Samsthana is generally styled "Dharma Samsthana". For instance, Sri Ranga Raya I's land grant to the Sringeri Matha, dated A.D. 1573, expressly states that it was made
when Sri Narasimha Bharati occupied the Dharma Samsthana in Sringeri fostering the six Darsanas. Similarly, in a land grant (A.D. 1652) made by Sri Satchidananda Bharati I to Ramachandra Varanasi, the Guru refers to Sringeri as Dharma Samsthana. From a letter of Sivappa Nayaka of Keladi, dated A.D. 1653, to Sri Satchidananda Bharati I, it appears that His Holiness had requested the Nayaka to formulate rules and regulations with regard to the income of the Matha which was to be utilised for the maintenance of Dharma. Sivappa Nayaka promised to carry out the wish of the Guru. These instances clearly indicate that both the Gurus and the secular heads took keen interest in the maintenance of Dharma, and for this reason, Sringeri was known as Dharma Samsthana.

Principal deities

A good number of records found in the kadatas frequently mention the names of a few deities like Chandramaulisvara, Saradamba, Vidyasaṅkara and Mallikarjuna. Most of the grants made to the Matha were meant for the conduct of religious functions in these temples. In fact, even today, these deities are considered prominent in Sringeri. Besides these, Daksināmūrti, the teacher-aspect of the Brahman and an embodiment of Bliss and Wisdom,
Srī Chakra, the grand mystic symbol of the Universe, Lākṣmi-Narasimha, representing the Paramātmā and Viṣṇu-Sālīgrama, representing the virāta aspect of the Parabrahma, and Gaṇapati, the remover of obstacles and bestower of wisdom, are some important deities worshipped in the Śrīnagerī Pītha.12

Srī Chandramaulīśvara is a crystal linga self-radiant like the moon representing jñāna and bliss. It is the principal idol of worship not only in Śrīnagerī but also in the other three advaita pīthas, Badri, Dvāraka and Puri. This sphatika (crystal) linga worshipped by the Śrīnagerī Guru is believed to have been worshipped by Ādi Saṅkarāchārya, and since then his successors down to the present day have continued to worship the same linga.13 It is a symbol of the Infinite Brahman without form and attributes, which by the play of māyā (illusion), assumes various forms to bless the devotee.

In order to conduct regular worship of Srī Chandramaulīśvara, several land grants14 were made by devotees at various periods. From a letter,15 dated Śaka 1659, (A.D. 1737), written by Belare Channappayya to His Holiness (Srī Saṃvidhānanda Bhāratī II), it is known that the former built an agrahāra on the bank of the Tuṅgabhadra (near
Tirthanajpura) and erected a temple for Siva. Since this agrahara was handed over to Sri Chandramaulisvara, His Holiness instructed Channappayya to name it Chandrasekhara-pura and accordingly it was so named. The binnavattale further tells us that all the religious activities that were to take place thenceforward in Chandrasekharapura, were to be conducted in accordance with the directions of the Sringeri Matha.

Sri Saradasambha temple

Sri Sarada is the presiding Goddess of the Sringeri Pitha. When Adi Sankaracharya installed the idol of Sarada over a Sri Chakra, it was made of sandal-wood. Sri Bhаратia Tirtha and Vidyaranja had a temple built for the Goddess. Of course, the entire structure was of wood. Thinking that the wooden idol might not last long, Sri Vidyaranja substituted it with a gold vigraha. Sri Satchidananda Bhаратia II (A.D. 1705 - A.D. 1741), instituted the performance of the Navaratra festival which continues to be an important festival in the Matha. As noticed earlier, during the pontificate of Sri Satchidananda Bharatia III, in A.D. 1791, the Maratha hordes of Parasuram Bhuu looted the temple and desecrated the holy shrine of Sarada. Sri Satchidananda Bharatia III could immediately
reconsecrate the Goddess because of the help he received from Tipu Sultan. The present structure in fine polished granite was erected by Sri Satchidananda Siva Abhinava Narasimha Bharati (A.D. 1879 - A.D. 1912). In May 1916, Sri Chandrasekara Bharati consecrated the new temple. His Holiness Sri Abhinava Vidyā Tirtha, the present pontiff has added a beautiful gopura or tower over the entrance and a mukha-mantapa to the temple.

The temple is an excellent specimen of Dravidian architecture with three entrances to east, north and south. "The raised navaranga or mahamantapa has two rows of four massive pillars. Sri Durgā or Mahisa-mardini with eight hands; Sri Rāja Rājesvari, a Deva holding the emblems of deer and drum and exhibiting abhaya and varada mudras, and another holding rosary and lotus and showing varada and abhaya mudras are four outstanding pillar sculptures. There are two dvarapālakas. A small sukhanāsi leads to the sanctum." Inside the sanctum is the gracious vigraha of Sāradā seated on the Sṛīchakra. In the prakāra are shrines to Sri Gaṇēśa and Sṛī Bhuvanēśvari. There are also the silver and bronze images of Sāradā which are taken out during festivals and processions. Facing the temple is a lofty āśpastambha about 35 feet in height.
The veneration with which Sri Saradamba is held can be realised from a number of land grants made to the temple by the devotees at various times for purposes of regular worship, the conduct of the Navaratre festival, the renovation of the temple etc.

In Saka 1676 (A.D. 1754) Venkanaanthacharya of Veengare made a gift of land in Veengare agrahara to Sri Saradamba to meet the expenses of the Krittika festival. Similarly, a person named Venkataramanayya of Ambale, granted one khanduga of land in Govanahalli agrahara (in Chikkamagaluru gime) for the conduct of daily food-offering (naivedya) in the temple. A few more kadatas also refer to the land grants made to the temple for the conduct of regular worship.

A number of grants that are recorded in the kadatas bring out the importance of the Navaratre festival. On the occasion of this festival, the devotees remitted kanike and various other items of grocery to the Saradamba temple. A few instances from the past may be cited here.

In Saka 1670 (A.D. 1748), when Sri Abhinava Satchidananda Bharti I was the pontiff, the devotees from Ikkeri, Durga, Honnali, Sagar, Holehonnur,
Bhadrapura, Kālagutti, Gutti, Bādabadailu, Rāmachandrāpura, Āyanūru, Hāranahalli etc., gave in charity to Śrī Saradāmbā, rice, paddy, sandal-wood etc., for the Navarāṭre festival.

Similarly in Saka 1708\(^23\) (A.D. 1786), Śrī Amarendrapuri Svāmī of Tīrthahalli Maṭha, promised to pay regularly 5 varahas to the Śrīṅgēri Maṭha, on the occasion of the Navarāṭre festival for the conduct of worship, naivedya, dipārādhana, puspamantapōtsava etc.

A few other documents\(^24\) in the kadātas tell us of the kānike remitted by the devotees to Śrī Saradāmbā on the same occasion. These binnavattales illustrate the reverence that the Goddess commanded from the devotees as a presiding deity of the holy place.

As mentioned earlier, renovations of the Saradā temple were carried out at various times. The kadātas refer to the renovation\(^25\) of the temple, the construction of the gōpura (tower)\(^26\) and the consecration of the golden kalāśa (suvarṇa kalāśa pratisthāpāne)\(^27\) over the tower. As usual, on these occasions,\(^28\) the devotees remitted kānike to the temple.

Śrī Vidyāsaṅkara temple

Another temple in Śrīṅgēri which attracts both devotees and historians, is Śrī Vidyāsaṅkara temple,
built in memory of the great pontiff, Śrī Vidyā Tīrtha. The architecture is a combination of the Dravida, and the Hoysala styles. The outline of the vimāna and the presence of a sukhanāsī with a superstructure are Hoysala features, while the tiers in the vimāna and the formation of the pillars in the front mantapa are Dravidian. The temple stands on a raised plinth in the loop of the river Tunga.

The temple, besides being holy, is a treasure of art and architecture. In the outer wall of the temple, there are six door-ways flanked by dvārapālakas. In plan, it is a square with apsidal (chapa) ends, east and west. The same plan is adopted in the rest of the structure above. The basement has five sculptured bands arranged between the six cornices. The figures carved are of horses, camels, elephants, lions, yākeśas, Purāṇic scenes, Śrī Śaṅkara and his pupils etc. A series of such panels illustrates the story of Kirātārjunīya.

The larger niches on the walls contain a number of deities like Indra, Śiva, Vyāsa, Prajāpati, Durgā, Rāma, Śani, Mrityu, Chitra Gupta, Yama, Narasimha with Lakṣmi, Garuḍa, Hanumān, Brahma, Umāmahēśvara, Dakṣinamūrti, Gāyatri, Kalki, Buddha, Vēṇugopāla with gopīs, Balarāma, Rāma, Śīta and Lākṣmanā, Parasārāma, Vāmana and Bali, Ugra
Narasimha, Dharani varaha, Kūrmamūrti, Matsyamūrti, Ardhanārī, Chandrasekhara, Naṭarāja, Śrīkaṇṭha, Vīrabhadra, Chandra, Hayagriva, Annapūrṇā, Pārvatī, Lākṣmi, Sarasvatī, Kubera, Bhairava, Bhrngi, Vyāsa, Saṅkara, Gaṅga, Śāṃkukha etc.

Though at the outset they appear to be Purānic scenes, they have a far deeper message. Devotees believe that meditation on any of these deities will lead to a realisation of the Supreme.

In the western half is the garbha-graha with its sukhanāsi; on either side of the latter is a shrine — of Vidyā Gaṇapati in the south and of Mahiṣamardini in the north. On the other three sides of the garbha-graha are shrines to Brahma and Sarasvatī in the south, Viṣṇu and Lākṣmi in the west and Mahēśvara and Umā in the north.

In the eastern half of the structure is a navaraṅga (mangapā) with twelve pillars. These twelve pillars are marked with the twelve signs of the zodiac or the rāsis. They are arranged in such a manner that the rays of the sun fall on them in the order of the twelve solar months (named after the twelve rāsis or houses which the sun is said to occupy in the successive order during the course of the year — the rāsi-chakra), according to Indian
astronomy. On the floor of the central bay is engraved a large circle marked with converging lines to indicate the direction of the shadows. The frontal figure of each pillar is a lion or vyôla with round stone balls inside its gaping mouth which can be rotated inside but cannot be taken out. The central ceiling in the navarânga is an exquisite piece of workmanship depicting a large and expanding lotus. On the four sides of the pendentive padmakôsa cling four parrots as if poised to peck the edible seed and suck the nectar from inside the unopened bud.

Externally the superstructure rises in three stages with stellate projections and over them is a Sikhara in a globoid form. The rest of the roof is made up of sloping channelled slabs.

In the words of the late Sri K.R.Venkataraman, "The Hindu temple is at once the body and vesture of God; this particular temple is conceived as a Śrî Chakra and is Śiva-Sâktya-ātmaka (of the form of Śiva and Śakti in union), and, as such, represents all the tattvas from Śiva and Śakti to Prithvi superimposed on the Formless Brahman. The lower panels represent the grosser tattvas symbolised as animals, birds, human beings and minor gods- all
presenting a panorama of life which is but a līla or illusory play 'set against the background of eternity'. Above these all along the wallface are plastically represented the forms of Isvāra as Creator, Sustainer, Absorber, Indweller, Illuminator and Teacher to satisfy the spiritual cravings of .... sadhakas. Each figure is but a note in the symphony of the Absolute. From the dargāna (sight) of these forms, the saṇḍhaka (the pilgrim or devotee) is led to the dark cave which is the sanctum, to realise the Indwelling Effulgence, which the linga represents. In the process, he leaves behind the six gates, representing the six indriyas or sensory organs including the mind, and passes through the central-hall where the rāsi pillars represent Time. Thus he rises above Time (kāla) above form (rūpa) and name (nāma) and is lost in the contemplation of the Absolute. This mystic temple is a symbol of integration - integration of all forms of worship, Śaiva, Śākta, Vaishnava, Saura and Gānapatyā: integration of upāsana (yoga) and jñāna, and integration of Isvāra with Form with the Formless, and gives concrete shape to the message of Master Śaṅkara.

To the student of Hindu Iconography this temple is a veritable gallery and store-house of sculptures.
From the above description one can get a glimpse of the religious and philosophical aspects of Hinduism as revealed through the architecture and sculptures here.

A number of inscriptions and kadatas refer to land grants made to God Vidyāśāṅkara for the regular conduct of religious activities.

For instance in Saka 1631 (A.D. 1709), Sāṅkara Bhāratī Svāmī of Kūḍli Matha, owing to some disorder in his Matha, handed over the villages, Majinahalli, Kanasīnakatte, Kerehalli, Gavāṭuru, Dandūru, Devapura, Lingalāpura and several others to the Śrīṅgērī Matha, requesting the authorities of the latter to renovate the Kūḍli Matha and continue to conduct the usual religious functions. This hinnavattale was submitted to the Bhandāra of God Vidyāśāṅkara.

Somaśēkhara Nāyaka II of Keladi in Īsvara samvatsara, corresponding to A.D. 1757, granted lands in Huttadahalli to God Vidyāśāṅkara for amṛtāpadī and nandādipti.

Scholars like R. Narasimhachar, M. H. Krishna, K. R. Srinivasan and K. R. Venkataraman have attempted to give a description of the sculptures in the Vidyāśāṅkara temple and explain their significance. However, the temple still
provides scope for further research. It is hoped that further research will shed more light on the architecture, art and religious significance of the temple.

**Sri Mallikarjuna Temple**

In the heart of the Sringeri town is a hillock and on the top of it is situated the Mallikarjuna temple. The linga in the sanctum, which stands over the site of sage Vibhāndaka's withdrawal from the mortal world, is called *Malahanikaresvara* ('destroyer of the malas or impurities of the soul').

*Sri Satchidananda Bharati I* (A.D. 1622 - A.D. 1663) consecrated the shrine of Sri Bhavani and also instituted its *rathotsava* (car festival) and *dīpotsava* (festival of lights). *Sri Satchidananda Bharati II* (A.D. 1705 - A.D. 1741) instituted the *Magha* and *Krittika* festivals.

The present structure must have been raised early in the Vijayanagara period, replacing the older one in wood. It was partly renovated in A.D. 1621 by Puṭṭappa-yya, a disciple of the Matha.

In 1963, *Śrī Abhinava Vidyā Tīrtha* renovated the front portion of the temple and performed *Kumbhābhiseka*. 
In the *kadatas* the God is styled "Bettada Mallikārjuna Svāmi". From the *kadatas* it appears, besides the regular worship, *parjanya*, *śatarudrabhiśeka*, *dīparādhana*, *rathōtsava* and such other religious functions also used to be conducted in the temple.

During drought, *parjanya* was performed at the holy feet of God Mallikārjuna. Worship of Vināyaka *punyāha-vāchana*, *pūrṇahuti* were the rituals performed at the time of *parjanya*. *Naivedya* was offered to the deity and Brahmans and attendants were fed. To meet the requirements of this religious function, the devotees sent coconuts, fruits, plantain-leaves, *kānike*, rice, milk, jaggery, green-gram etc.

*Rudrabhiśeka* being an important part of the regular worship of God Mallikārjuna, a person used to be in charge of it. From the *kadatas* (A.D. 1866) we learn that Vehkata-Subbāvadhāni of Kigga and Vehka Bhaṭṭa of Uddagiri were in charge of it. The *kadatas* also refer to *Dīparādhana Mahotsava* (festival of lights), *Pradōsa-pūja* (a vrata in the worship of Śiva) and *Rathōtsava* (car festival). On the occasion of these festivals, devotees made a number of gifts to God Mallikārjuna and the *Maṭha* offered food to people on these days. *Japa* (prayer) and *Vedāprāvyaṇa*
(recitation of Vedas) were conducted at the time of Rathotsava. A number of Kalasas like Soma, Rākshogha, Uttarāyana, Pradhan, Dvāra, Torana, Prāyaschitta, Svāti, Pañcha-Brahma, Ādvāsa, Rathaśuddhi, Asthaṃgala, and Sahprōkshana were worshipped and Brahmins were presented with dakshine and presents on this occasion.

Besides the Sāradā, Vidyasāṅkara and Mallikārjuna temples, there are several others like the Saṅkara, Janārādana etc. While setting up the monastic foundation in Śrīṅgēri, Śrī Adi-Saṅkarāchārya consecrated Kala-Bhairava in the east, Durgā in the south, Hānumān in the west and Kālikā in the north, as the guardian deities. Near the Vidyāśāṅkara temple and in the Narasimhavana are situated Guru Adhisthānas. Vidyāranyapura, Simhagiri or Hale Śrīṅgēri, Kigga etc., are a few nearby places of Śrīṅgēri where there are several temples. Most of the deities in these temples are worshipped even today. And we have seen in the earlier chapter, the way the management of these temples by pārupatyaśāra is done.

The kadas shed further light on various religious observances like the Chāturmeṣa observed by the Gurus, their tours and achara-vichāra of the disciples.
The sanyāsis are not expected to stay at one place for all the twelve months of the year. They have to keep on moving from place to place except during the rainy season. The vrata that the yatis observe from Āśādha puṇima to Bhādra puṇima is named Chāturmāśya. From ancient times right up to the present day, the Gurus of the Śrīnāgari Maṭha have been observing the Chāturmāśya. During this period, the Gurus worship Vyāsa and also observe penance. For instance, Śrī Abhinava Satchidānanda Bhāratī (A.D. 1741 - A.D. 1767), in Vikrama samvatsara, corresponding to A.D. 1760-61, at the holy feet of God Nanjundēśvara at Nanjangud, observed the Chāturmāśya and conducted the worship of Vyāsa. On the same occasion, His Holiness performed satarudrabhiśeka, pañchāmitra harivana-naivedya, dīpārādhane, Brāhmaṇa samārādhane etc., and sent gandha, prasāda and mantrāksate to Sōmaśēkhara Nayaka III of Keladi, wishing him all success in future. Prior to the conduct of these religious functions, Sōmaśēkhara Nayaka had sent presents to the Guru.

Tours and pilgrimages

In order to fulfil the wish of the devotees and to propagate Dharma, from the days of Adi Sāṅkara, the Gurus undertook extensive tours of the country. The secular
heads made all the necessary arrangements for their safe travel. A few instances may be cited here.

In A.D. 1759-60, Sri Abhinava Satchidananda Bharati I went on a pilgrimage to Ramesvara; and on the way he was received by Krisnaraja Wodeyar II. His Highness ordered his officials to supply provisions to His Holiness.\(^{61}\)

Similarly, the kadatas tell us that Sri Satchidananda Bharati III, went on a pilgrimage to Udipi and Subrahmanya;\(^ {62}\) Sri Abhinava Satchidananda Bharati II to Gokarna\(^ {63}\) and Sri Narasimha Bharati VIII to Ramesvara\(^ {64}\) and Nasik, Paichavaṭi, Dvāraka, Kurukṣetra, Kāśi, Badrikaśrama, Nanjanguḍ, Chāmarajanagara, Rāmanāthapura, Śivagāṅga\(^ {65}\) etc. These are but a few examples to prove that the Gurus went on pilgrimages.

These visits of the Gurus had a definite impact on the people. Wherever they went, they advocated the tenets of advaita and at least for a while diverted the attention of the people from worldly affairs to the religious and spiritual.

Religious supremacy of the Śrīnagara Matha

The Śrīnagara Matha, being one of the oldest monastic institutions in India, has commanded supremacy in the
religious field over the centuries. The titles and insignia assumed by the Gurus and the time honoured privileges of the Matha clearly indicate the status of the Pitha.

A number of documents in the kadatas uphold the supremacy of the Sringeri Matha over several other mathas. As noticed earlier, in A.D. 1800, Peshwa Bajirao II, decided to offer agrapūja to the Sringerī Matha in all religious assemblies. The Peshwa requested Sri Satchidananda Bhāratī III, to send representatives to his court to accept the offer. Similarly, on 5th June, 1828, Krisnarāja Wodeyar III, issued a nirupa to amāḷa and killedāra of various taluks, ordering them to prevent the tundu mathas (branch mathas) from assuming titles and insignia for which they were not entitled. The nirupa further tells us that the branch mathas like Rāmachandra-pura, Mulvāgil etc. should remit kanike to the Sringerī Matha and obey its orders.

Sringerī and other mathas

Though it is not possible to describe in detail the exact relations between the Sringerī Matha and the other religious institutions, a passing reference may be made here to kadatas mentioning a number of mathas which had contacts with the Sringerī Matha. Kudli, Sivaganga,
Ramachandrapura, Gokarna, Nasik, Mulvagil, Honnepalli, Hariharapura, Tirthahalli, Sampige, Dharmasthala, Svarnavalli, Nelemvu, Beluru, and Ramesvara mathas and Kela Matha, Teqingina Matha, Udipi Pejavar Matha, Sode Haigara Matha, Bhuvanagiri Durgada Mahamahattina Matha, Mahattina Matha of Sivarajapura and Hansavadi, Kallu Matha of Hampe, Nagarada Matha and several others were among such mathas.

From the kadas it is understood that most of the above mentioned mathas, especially those which championed the doctrine of advaita, were branches of the Sringeri Matha. However, relations between the Sringeri Matha and the others, including its branches, were not always cordial. With the passing of time, some of the branch mathas tried to claim independence; but the then reigning monarchs put down such indiscipline as they considered it.

The cordial relation between the Sringeri and the Pejavar Matha of Udipi (dvaita) deserves special mention. It is illustrated in one of the documents in a kada. Srimadvisvavarya-Tirtha Sripadaangalavaru of the Pejavar Matha, in Saka 1763, Flava Samvatsara (A.D. 1841), wrote a letter to Puttaraya, Subedar of the Sringeri Matha, requesting him to receive gandha, prasada, mantraksete etc.
The Pejawara Svāmīji further requested him to arrange for a visit of the Śrīṅgēri Guru (Śrī Narasimha Bhāratī VIII) to Udipi, on the occasion of the Pūjā Pariyāya of Śrī Kṛṣṇa. From the letter it is clear that the Pejawara Svāmīji was very eager to meet the Śrīṅgēri Guru. The relation was one of mutual regard.

Thus a fairly clear picture of the religious conditions that prevailed in Śrīṅgēri in the past, emerges. The Gurus of the Pitha commanded reverence both from secular heads and the people of different communities. Lands were granted to the Matha for the conduct of religious functions. Regular worship was offered to gods. The Gurus went on tours and pilgrimages and preached the doctrine of advaita. By virtue of its greatness, the Śrīṅgēri Matha commanded supreme respect over others. Facts prove that the secular heads and the people of Karnāṭaka and of other states in the past were more God-fearing and religious. People then perhaps believed to a greater extent that religion, and that alone, would bring eternal happiness to mankind.
Notes and References

1. The titles of the Guru are mentioned in the previous Chapter, Administration.

2. Kd. 20, No.82.

3. Ibid. The horoscope and its readings are given in appendix, No.3.

4. See Chapter, Administration.

5. See Sṛṅgērī and its relation with various ruling dynasties, in the present thesis.


7. Kd. 29, No.16.

8. Kd. 1, No.35; Kd. 3, Nos. 42, 48, 58; Kd. 12, No.11; Kd. 28, Nos. 9 and 35; Kd. 32, No.22; Kd. 37, Nos.9, 21 and 28; Kd. 51, No.22; Kd. 75, No.7.


10. Kd. 81, No.44.

11. Kd. 50, No.5.


13. There is also a tradition that it was given by Rāvanaśiddha or some Vīraśaiva saint.

14. Kd. 21, No.18; Kd. 45, No.98; Kd. 86, No.2; Kd. 175, No.6 etc.

15. Kd. 32, No.11.

17. Kd. 129, No.34; Sg.R., 47-50 and 59; ARMAD., 1916, pp. 74-6.


20. Kd. 2, No.16.

21. Kd. 45, No.161; Kd. 51, No.23; Kd. 115, No.12; Kd. 122, No.2; Kd. 175, No.6 etc.

22. Kd. 49, No.1.

23. Kd. 66, No.57.

24. Kd. 28, No.75; Kd. 101, No.45; Kd. 137, No.35, etc.


27. Kd. 45, Nos. 82 and 135; Kd. 25, No.23.

28. The exact date of the consecration is not known. But kadata 45, No.135, says that the event took place during the pontificate of Śrī Abhinava Satchidānanda Bharati I. Moreover, from kadata 45, pp. 122-125, it is understood that the event took place in Yuva samvatsara. Document No. 92, from the same kadata records Śaka 1676 Bhāva samvatsara. Hence most probably Yuva samvatsara falls in Śaka 1677 (A.D. 1755).

29. See Chapter, Sringerī and Vijayanagara.

30. Ttw., p.123.

31. ARMAD., 1934, Sg. 27; Sg.R., 5; Sg.R., 10 etc.

32. Kd. 13, No.42; Kd. 50, No.6; Kd. 66, No.2; Kd. 86, No.2; Kd. 113, No.116 etc.

33. Kd. 13, No.42.


36. Kd. 50, No.6.


38. K.R.Srinivasan, The Vidyā Śaṅkara Temple - Śriṅgēra (An Akhila Bhārata Śaṅkara Sēvā Samīṭi Publication)

39. T_TW., pp. 120-123.

40. Ibid., p. 124.

41. Ibid.

42. Ibid.

43. Ibid.

44. Kd. 45, No.116.

45. A Prayer for rain.

46. "Rudrābhishēka is performed to God Rudra to propitiate him in various forms, eleven in number, and the abhishēka is made especially of Pañchakavya - the different forms of cow's milk, and a few other things. Rudra is the God of destruction in his lower aspect and protector from all evils. He is called Śiva or Śaṅkara in his higher aspect in which he confers blessings of every kind."

P.V.Jagadisa Ayyar, South Indian Shrines, pub. 1960, p. 263, Foot note No.4.
49. Kā. 82, No.7.
51. Kā. 113, No.11.
53. Ibid.
54. For details about the rest of the temples in and near Sringeri, see TTW., pp. 123-130. A list of places in and near Sringeri, is given in appendix, n. 2.
55. On Administration.
56. Kā. 51, No.21; Kā. 86, No.13; Kā. 113, No.1.
57. Kā. 13, No.54; Kā. 21, No.16; Kā. 34, No.27; Kā. 37, No.27; Kā. 71, No.23; Kā. 95, No.23; Kā. 108, No.30; Kā. 116, No.28; Sg.R., 34 etc.
58. Kā. 12, No.21; Kā. 21, No.56; Kā. 36, Nos. 9 and 126; Kā. 45, Nos. 86 and 161; Sg.R., 36; Kā. 51, No.51; Kā. 70, No.97; Kā. 77, No.16; Kā. 81, No.22; Kā. 91, No.8; Kā. 122, No.45; Kā. 126, Nos. 16 and 18; Kā. 154, No.28; Kā. 166, No. 5; Kā. 177, No.40; Kā. 191, No.1, etc.
60. Kā. 113, No.1.
61. Kā. 108, No.30; Sg.R., 34.
62. Kā. 13, No.54 and Kā. 70, No.83.
63. Kā. 37, No.27.
64. Kd. 95, No.23.
65. Kd. 34, No.27.
66. Kd. 21, No.31; Kd. 25, No.45; Kd. 45, Nos. 124 and 132; Kd. 56, No.2; Kd. 71, No.1; Kd. 89, No.3; Kd. 92, No.140; Kd. 141, Nos. 35 and 40 etc.
68. Kd. 21, No.31; Kd. 141, No.40; Sg.R., 134.
69. Kd. 13, Nos. 37, 38, 41; Kd. 23, Nos. 19, 20, 21, 22, and 23; Kd. 46, Nos. 22 and 23; Kd. 56, No.1; Kd. 57, Nos. 1 and 31; Kd. 91, Nos. 97, 98, 99; Kd. 92, Nos. 43, 44, 45, 46, 47, 61, 82 and 117; Kd. 141, No.32; Kd. 151, No.4.
70. Kd. 53, No.77; Kd. 54, Nos. 1, 2 and 3; Kd. 70, No.114; Kd. 96, No.46; Kd. 141, No.34.
71. Kd. 21, No.12; Kd. 141, No.38.
73. Kd. 21, No.4; Kd. 104, No.71; Kd. 166, No.2.
74. Kd. 21, No.31; Kd. 86, Nos. 24-50; Kd. 113, Nos. 18 and 19, Kd. 147, Nos. 52, 53, 54, 55, 56, 57, 58 and 59.
75. Kd. 21, No.31.
76. Ibid., Kd. 141, No.39.
77. Kd. 21, No.31; Kd. 32, No.44; Kd. 53, No.111; Kd. 84, Nos. 134 and 135; Kd. 113, Nos. 33 and 34; Kd. 186, No.11.
78. Kd. 21, No.52; Kd. 137, No.53.
79. Kd. 25, No.45.
80. Ibid., No.52.
81. Ibid.
82. Kd. 45, No.36; Kd. 81, No.1; Kd. 113, No.9.
83. Kd. 84, No.124; Kd. 112, No.22; Kd. 125, Nos.34-36.
84. Kd. 21, No. 52; Kd. 137, No.53.
85. Kd. 21, No.52.
86. Kd. 25, No.52; Kd. 40, No.17; Kd. 57, No.35.
87. Kd. 25, No.52.
88. Kd. 41, No.20; Kd. 150, No.31; Kd. 154, Nos. 48 and 49.
89. Kd. 41, No.21.
90. Ibid., No.22.
91. Kd. 70, No.4; Kd. 147, No.35.
92. Kd. 82, Nos. 28-30; Kd. 95, No.20; Kd. 144, No.99.
93. Kd. 57, No.35.