CHAPTER 1

Part I - Introduction

Importance of Śrīṅgēry

Śrī Śāradā Pitha (the maṭha or monastery) at Śrīṅgēry was established about twelve hundred years ago by Śrī Ādi Śāṅkarāchārya. In spite of a number of political, religious, economic and social vicissitudes, the Śrīṅgēry Maṭha has continued to exist down to our own times as a great religious centre. The Maṭha has done much for the uplift of Dharma (code of righteousness) and the advancement of Advaita (non-dualism) philosophy. The Pitha has been distinguished by an unbroken succession of Gurus well-known for their spiritual eminence, learning and piety. The followers of Advaita acknowledge the Śrīṅgēry Guru (a preceptor or a supreme teacher) as their Spiritual Director.

Aim of the thesis

The aim of this thesis is to survey the history of Śrīṅgēry from the Vijayanagara times (14th century) to the 19th century. This survey is primarily based on the records in the possession of the Śrīṅgēry Maṭha. These
records are of two kinds - kadatas (Kds.) and sanads. Sanads are charters by kings to individuals and groups conveying to them either privileges or property or both and they are well-known. On the other hand, the kadatas are less known. That they also can be made to yield valuable material for the allround history of the Sringeri Matha from the 17th to 19th centuries is the purpose with which this thesis is written. Sometimes, these kadatas contain a few copies of earlier records viz., stone and copper-plate inscriptions belonging to Vijayanagara times. Hence our study proper begins with the Vijayanagara times. But this description of Vijayanagara times is restricted to what little we learn from the kadatas and when these latter begin to depict in greater detail the activities of the Matha as from the 17th century, then our account becomes fuller. For the reasons stated above, the full title of the thesis would be A History of Sringeri Matha from the Kadatas.

Analysis of the Chapters

I have divided my thesis into ten chapters. The I Chapter has two parts. The Introductory or the I part points out the importance of Sringeri, aim of the thesis, analysis of the chapters, traditional importance of
Sriñgēri and its geographical features, establishment of the Mathas by Ādi Saṅkarāchārya and Śrī Saṅkara's successors on the Śrīñgēri Pītha right upto Vidyāraṇya.

The second part which surveys the sources is subdivided into two sections. The first deals with the study of stone and copper-plate inscriptions, literary works and monuments. The second section contains an account of the meaning, importance, size, classification, subject-matter, date, language, script and style of the kaññatas.

The II Chapter concerns itself with the relation between Sriñgēri and Vijayanagara. Emphasis is laid on Vijayanagara's relations with Śrī Vidyā Tīrtha, Śrī Bhāratī Tīrtha and Śrī Vidyāraṇya. And with the help of a few examples, the relation between Sriñgēri and the various dynasties of Vijayanagara like the Saṅgamas, the Sāluvas, the Tuḷuvas and the Āravidus is sketched.

The III Chapter describes the cordial relation which existed between Sriñgēri and the Keladi rulers.

The IV Chapter is about Sriñgēri and the Marāthas. It describes the relation between Śrī Satchidānanda Bhāratī II and Śivāji II and Bājirao I, and also between Śrī Abhinava Satchidānanda Bhāratī I and Bālaḷi Bājirao
and Mādhavrao.

The V Chapter is about Śrīṅgēri and the Muslim rulers such as the Adil Shahis of Bijapur, the Mughals, the Nizams of Hyderabad and Hyder and Tipu of Mysore.

The next Chapter is about Śrīṅgēri's relation with Mysore. The Wodeyars like the Keladi Nāyakas were ardent devotees of the Śrīṅgēri Jagadgurus. This intimate relationship between them and their Guru is illustrated in this chapter. This chapter also deals with Śrīṅgēri's relation with the British, in particular with the British Commissioners in Mysore. Some of them like Mark Cubbon and L. Bowring had reverence for Śri Narasimha Bhāratī VIII.

Chapter VII deals with the administration of the Śrīṅgēri Samsthaṇa (a state exercising revenue and judicial authority) during the 17th, 18th and 19th centuries. It deals with the institution of the Jagadguru and various aspects relating to his office like titles and insignia, succession, coronation, sanyāsa (asceticism), choice of the Guru etc. A brief description of the birth, growth and consolidation of the Samsthaṇa and its geographical limits is then given. It also contains information about the various officials like sarvādhi-kāri.
(a general superintendent), pārupatyagāra (officer in charge of a temple), subedār (the chief officer of a taluk), killedār (an officer in charge of a fort or a matha), amildār (revenue collector), peiskār (a revenue officer secondary to an amildār), maniyagāra (superintendent of a temple or a matha or a custom-house or a garden) etc. and their respective duties.

The VIII Chapter is about religious conditions. It deals with land-grants made to the Matha by secular heads and by the Gurus to different individuals. Information about principal deities, temples, chāturmāsya, pilgrimages, religious supremacy of the Śrīṅgārī Matha over other mathas and the veneration that the Matha commanded from secular heads and people of different communities is given in this chapter.

Chapter IX deals with economic matters. Various economic aspects like immovable and moveable property of the Matha, sources of income and items of expenditure, land transactions etc. are covered in this chapter.

Chapter X deals with social aspects like caste system, tolerant policy of the Matha, position of women, unsocial elements, the Matha and its disciples,
āchāra-vichāra (ceremonial observances) and bahīskāra or excommunication.

An Appendix describes the literary contributions of the Śrīṅgērī Gurus, temples, and Śrīṅgērī lineage & genealogy of the Gurus.

Traditional importance of Śrīṅgērī and its geographical features

The sacred town of Śrīṅgērī, or Risyāśrīṅgagiri of Rāmāyana fame is situated on the left bank of the river Tunga. Śrīṅgērī is in the present Chikkamagalur District (formerly Kaḍur District) of the present Karnāṭaka State. The mountain ranges, deep valleys, green forests and the crystal waters of the river Tunga encircling the town have created a lovely atmosphere. It is this life-giving water which has quenched the thirst of generations of people who have lived, and been living on either bank of the river through the ages.

Establishment of the mathas by Ādi Śaṅkarāchārya

Risyāśrīṅgagiri again came into prominence during the historical times particularly when Śrī Ādi Śaṅkarāchārya, the greatest exponent of Advaita Vedānta established here the now famous Śrī Śāradā Pitha in the 8th century A.D.
Though tradition traces a long line of Brahmajñānis before Śaṅkara, only Goudapādāchārya and Śrī Gōvinda Bhagavatpādāchārya are historical personages.

The period on the eve of Ādi Śaṅkara’s birth was an age of unrest and strife characterized by spiritual and intellectual bankruptcy and also political and social discord. Religion in India, based on the Vedas, the Upaniṣads, the Epics, the Purāṇas and the Sūtras, was seriously challenged by atheism, agnosticism and nihilism. Hindu culture was in danger due to Vāmāchāra or tāntric practices of the debased offshoots of the originally pure Jain, Buddhist and Sākta cults. It was absolutely necessary to bring together the Sāktas or the worshippers of Devī, the Sauras or the devotees of Śūrya, the Bhaṭṭas or the followers of Śiva, the Gānapatyaś or the followers of Gānapatī etc. under the banner of one faith. This herculean task was accomplished by Jagadguru Ādi Śaṅkarāchārya who established four Advaita Mathas and they are, Śrīṅgēri in the south, Dvāraka in the west, Badri in the north and Jagannātha in the east. Ādi Śaṅkarāchārya installed his renowned disciples, Suresvara, Padmapāda, Tōtaka and Hastāmalaka respectively as the pontiffs of these Mathas. The idea of establishing these
mathas in four different corners of India was to bring about national integration which Sāṅkara had then in his mind.

Though there are different opinions with regard to the date of Sāṅkara, the generally accepted date is A.D. 788 - A.D. 820. Sāṅkara's life-time was short but his achievements were very great. Having vanquished all the religious opponents of his day, he established the superiority of the Vedic Dharma. He was truly a Jagadguru (the teacher of the world) and the one who wished the well-being of the entire mankind. Since then, the successors of Ādi Sāṅkara have retained the same title for themselves and for the Matha, "The Jagadguru Sri Sāṅkarāchārya Matha of Sri Saradā Pīṭha". Sāṅkara's Bhasyas, Stotras and Prakaraṇa granthas are the products of a high intellect. It is an important point to note that he was neither patronised by kings nor by opulent people. It was due to spiritual and intellectual power that he became so great.

Ādi Sāṅkara revitalised Hinduism, established the unity of God, founded the mathas or Hindu monasteries and reintegrated India that was going to pieces spiritually as well as socially.
The immediate successor of Śrī Śaṅkara on the Śrīngēri Pītha was Śrī Surēśvarāchārya. His successors on the Sāradā Pītha till the 13th century, lived with their disciples in the hermitages in Śrīṅgēri, Simhapura, Vasiṣṭhāśrama and Kīṛga which are in the neighbourhood of Śrīṅgēri.

It was during the 14th century that Śrīṅgēri again gained prominence, when great pontiffs like Vidyāśaṅkara Tīrtha (Vidyā Tīrtha), Bhāratī Krisṇa Tīrtha (Bhāratī Tīrtha) and Vidyārāṇya, ascended the Sāradā Pītha. It was during the pontificate of Vidyārāṇya that Śrīṅgēri, besides being a Matha became a Samstāna owing to the acquisition of lands. In the beginning, the lands were granted to the Matha by the Vijayanagara rulers and subsequently the rulers of different dynasties also granted lands. As a result, the Samstāna was born and in due course it was developed and consolidated. Its relations with the various secular heads and the general administrative, religious, economic and social conditions prevailing in the Samstāna in the past centuries, will be dealt with in the subsequent chapters of this thesis, after a consideration of the sources of its history.
Part II - A Survey of the Sources

Introduction

The sources of information for the history of Sringeri are vast and varied. If there are, as one category, stone inscriptions and copper-plate grants mentioning the dates and the transfer of lands, there are, as another category, literary works throwing light on the religious, philosophical and literary activities of the various periods. The monuments of Sringeri are rich in art. They also throw light on the religious and cultural activities of the Matha through the ages. There are nearly 200 sanads and other records in the personal possession of His Holiness, which are of great historical importance. Besides these, the kadatas are of immense value in understanding the political, administrative, economic, religious and social conditions prevailing in between 14th and 19th centuries.

In order to understand the antique greatness of Sringeri, we have to rely upon traditions that are current in the area and some of them are enshrined in the Ramayana and the Mahabharata. When we arrive at the historical times, though the sources are vast and varied, some of them
are contradictory regarding dates and events, and as a result, it has become a little difficult for historians to give a complete account from Śrī Saṅkarāchārya to Śrī Abhinava Vidyā Tīrtha, the present senior pontiff. In the absence of contemporary sources, it is still more difficult to narrate the history of Śrīṅgēri from Śrī Saṅkara to Śrī Vidyārānya. The names of some of the pontiffs being the same confusion is created in fixing the chronology. The historian's task has become difficult owing to the loss of some invaluable sources like inscriptions, literary works, manuscripts, sanads, kadātas etc. Moreover, a large part of the information that we gather from such sources is religious and philosophical in character rather than historical. As the present work is mainly based on the kadātas only a passing reference is made here to some of the other sources like stone inscriptions, copper-plate grants, literary works, monuments and sanads.

(1) Stone Inscriptions

Inscriptions are of great importance not only in understanding the early history of Śrīṅgēri, but also of that of Karnātaka. Inscriptions pertaining to Śrīṅgēri are generally donative in character, though there are a few commemorative ones also.
The earliest noted stone inscription, found in the Jaina Pārśwanātha Basti in Srīnāgēri, dates back to Saka 1071 (A.D. 1150). But the earliest stone-inscription from the point of view of the study of the Srīnāgēri Matha, is dated Saka 1268 (A.D. 1346), and this is about a gift of land by Harihara and his brothers to Śrī Bhāratī Tīrtha. In order to understand the relation between Śrīnāgēri and Vijayanagara, inscriptions are of immense value. Most of the inscriptions are engraved in Nāgari characters, although the language is Kannāḍa. Some of these inscriptions are also copied down in the kadātās of the later periods.

Inscriptions on copper-plates and other valuable articles and coins

Like stone inscriptions, copper-plate inscriptions are also important. They have lasted through the ages. They give much useful information like chronology with accuracy and brevity. The copper-plate inscriptions are also mostly donative in character. Twelve copper-plate inscriptions found in the Matha have been examined by the Archaeological Department. These indicate the relation between Śrīnāgēri and the Vijayanagara and Kelāḍa rulers.
Besides copper-plate inscriptions, there are many articles of gold and silver in the Matha bearing the names of the donors. Krishna Raja Wodeyar III and his queen made presents to the Matha of a number of valuable articles like a tiara set, a gold palanquin, silver vessels, a jewelled gold box, jewelled gold cups, silver vessels etc. A silver throne, a silver vessel and bells have similarly come from other chiefs. The copper-plates together with various articles bearing inscriptions are quite useful in knowing the Matha's relation with the various rulers and also in dating the various events.

Two necklaces known as Puttali-saras of the Goddess Saradâ consist of 124 gold coins. A numismatist will certainly be interested in studying these coins belonging to various governments. Coins of the Mughal Emperors, the Nizam, East India Company, and Mysore Wodeyars are indigenous, whereas, there are also coins from China, Russia, Venetia and Belgium. The various valuable articles and golden coins indicate the universal respect and reverence that the Matha commanded in those times.

Literary works

Literary works both in Sanskrit and Kannada constitute
important sources of information for our present study.

With regard to the history of Sringeri, generally, inscriptions are corroborated by literary works. But they are many a time coloured by poetic fancy and exaggeration. At certain times, dates and events mentioned in inscriptions and literary works do not tally. That is why, meticulous care is to be taken while making use of such sources.

Literary works while narrating some of the contemporary events also throw light on the historical events and the genealogy of the Jagadgurus. Reference may be made to some of the following important works.

Though Śaṅkara is considered to be the author of a number of scholarly works,¹⁵ no where he has mentioned his own name to claim the authorship. In the absence of contemporary sources, one has to rely upon the later ones. It is said that the Āchārya's Digvijaya is beautifully described in Vijaya Dīndima, a work attributed to Śrī Padmapāda, one of the direct disciples of Śaṅkara. But unfortunately the work is lost.

In due course, it appears that a number of advaita mathas sprang up each patronising its own set of scholars interpreting the life and spiritual conquests of Śaṅkara in its own ways. These works are collectively known as
Sankara Digvijayas. Though all these works agree with each other as regards the spiritual conquests and greatness of Sankara, they differ with regard to date, place and some events which are said to have taken place in Sankara's life. In the present context, we do not consider the works of Sankara since they do not throw light on the history of Sringeri. And for the same reason also we do not take into account the works on Sankara.

Sri Purusottama Bharati Charita found in the archives of the Matha, composed by Visnu, belongs to the early 15th century. This manuscript contains 12 chapters and the first three chapters give a brief account of the Acharyas from Sri Vidyasankara to Sri Chandrasekhara Bharati I, and the rest deal with Sri Purusottama Bharati until his assumption of the pontificate at Hampi and taking over the matha administration in Sringeri. 16

Another manuscript found in the Matha belonging to the early 15th century is Yatindra Charita 17 which deals with the life and work of Sri Narasimha Bharati.

An account of Vijayanagara Emperors down to the reign of Venkata I is given in Vidyaranyakalasha 18 (A.D. 1600).
An elaborate account of the pre-monastic life and the pontificate of Śrī Satchidananda Ṛṣhṭī (A.D. 1622 - A.D. 1663) are found in Rāmachandra mahodaya, a poem. The authorship of the poem remains unidentified.

Gurusātaka composed by Śrī Satchidananda Bhārati I is of immense value in tracing the succession of the Jagadgurus.  

Gadyavallari, another manuscript in Sanskrit from Bihar, gives the genealogy of the pontiffs of Śrīṅgērī from Śrī Śaṅkara to Vidyāranya.

Basavappa Nayaka I (A.D. 1697 - A.D. 1714), 13th ruler in the pedigree of the Keladi rulers, composed in Saka 1631 (A.D. 1709) Sivatratvratnakara (STR) an encyclopaedic work in Sanskrit. This work is of great importance not only in understanding the history of Vijayanagara and Keladi, but also in knowing the relationship between Śrīṅgērī and Keladi.

Guruvaṁśa Kāvyā (C.A.D. 1735), a valuable manuscript in the library of the Matha, composed by Kāśi Lakṣmaṇa Śastry, a contemporary of Śrī Satchidananda Bhārati II, gives biographical sketches of the successive
Āchāryas from Šaṅkara to Satchidananda Bhāratī II (A.D. 1705 - A.D. 1741). There are 19 cantos in the Kāvya. Besides these, there are innumerable treatises in Sanskrit composed by the Jagadgurus of the Matha and also by a number of advaita philosophers. Such compositions though mainly important from literary, religious and philosophical points of view, sometimes also throw light on the contemporary events.

Keladinripa Vijayam (KNV) in twelve chapters is the only important historical work in Kannada. It was Linganna who wrote this in about A.D. 1763. This historical work is useful in knowing about the genealogy of the Jagadgurus up to A.D. 1739 and also in knowing the respect that the Keladi rulers showed to the great Āchāryas.

The library of the Matha

The library of the Matha which is situated at present on the first floor of the Śrī Saradāmbā temple, is fairly rich consisting of about 500 palm-leaf manuscripts and a large number of printed books. Most of the manuscripts are in Sanskrit and a few are in Kannāda. Some of the manuscripts are still unpublished. A few such unpublished manuscripts may be mentioned here.
Ramanīyarāghava and Sandhānakāvyā, the biographies Purusottamabhāratī-charitra and Rāmachandramahādava, the philosophical and grammatical treatises Vaidikanirnaya and Prakriyākaumudi and the commentaries of Sūrēśvara's Vārtika etc.

A careful study of some of these manuscripts will certainly throw more light on the history of Sringeri.

The Monuments

Sringeri is rich in monuments. There are about a hundred and twenty shrines in the area, including a Jain Basti. The construction of temples began in the Vijayanagara times. The temples of Vidyāśāṅkara, Sāradāmbā, Śāṅkara, Malahanikarēśvara and Janārdana are attractive from the point of view of architecture. The Vidyāśāṅkara temple, in particular, is exquisite in its art and architecture. There are several Adhiṣṭhanas (seats) of the Jagadgurus, quite near the Vidyāśāṅkara temple. A number of temples built in and near Sringeri are of stone and hence have lasted long. These temples are primary sources for the study of the history of art and architecture in Sringeri and incidentally they are useful for the history of the Maṭha.
As the present work is mainly based on the kadatas, it is essential on our part to know all about them. It is to the good fortune of the world of scholars that the Śrīṅgērī Matha is preserving a large collection of kadatas. A few kadatas of the Śrīṅgērī Matha are kept in the Madras Oriental Manuscript Library. The kadatas are of great historical importance throwing light on the history of Śrīṅgērī from the 14th to the 19th century. They are also of great value in understanding the Śrīṅgērī Matha's relations with the ruling states during the same period.

D.C. Sircar in his book, *Indian Epigraphy*, writes about kadatas: "The mercantile community of the Mysore region are stated to have prepared their account books with such sheets of cloth seasoned with a paste made out of the powder of tamarind seeds and afterwards blackened with charcoal."

Sircar cites a few more examples to prove the existence of the kadatas in the ancient period of our history. A kadata or kadita is a long piece of cloth covered with a paste, made out of ground tamarind seeds.
and charcoal powder. When covered with this charcoal paste, it appears like thick black paper. This long piece of cloth is folded in the form of a book running up to two or three hundred pages, but opens out like a roll. The material used for writing on them is white pot-stone or soap-stone pencil. Such white pot-stone pencils are found in Śrīṅgārī even now. 29

Size

Though in general the kadatas appear to be more or less of the same size, when actually measured, they vary. Most of them come within the range of 7\(\frac{1}{2}\)" by 9". There are a few having the measurement of 5" by 7" and 6\(\frac{1}{2}\)" by 8\(\frac{1}{2}\)". There are also some kadatas of a slightly bigger size measuring 9" by 10\(\frac{1}{2}\)" and 9" by 11". Similarly the pages of the kadatas vary.

Classification

The kadatas of the Śrīṅgārī Matha may be broadly classified under two heads: (1) Nirūpas and Binnavattaless, and (2) Account Books (Ed.Accts.). After a careful scrutiny, it is found that there are 205 and 548 volumes belonging to the former and the latter category.
respectively. The nirūpas (orders) and binnavattales (letters of respect) are more important from the point of our present study though the Account Books can hardly be neglected.

Subject-matter

The kadatas containing nirūpas and binnavattales throw light on some aspects of the political, administrative, religious, economic and social conditions prevailing not only in Śrīnāgiri but also in the whole of Karnāṭaka from the 14th to the 19th century. A study of the nirūpas and binnavattales brings out the relation between the Śrīnāgiri Matha and the various secular powers like Vijayanagara, Keladi, Marathas, the Woḍeyars of Mysore, Hyder, Tipu, the Nizam, Chiefs of the various principalities and the British. There are several documents dealing with the correspondence between the Śrīnāgiri Matha and the various religious institutions and the government officials. A number of grants of land and other presents made to the Śrīnāgiri Matha from various secular heads from time to time are recorded in these volumes. Similarly, the Jagadgurus granted rent-free lands and presents to scholars of repute. There are several nirūpas and binnavattales pertaining to
the general administration of the Matha. Various aspects covered under this head like sarvādhikāra (general superintendence), pārupatya (administration of a temple), rahadāri (permit or passport) and rāyasa (clerkship) stand in testimony to this. Some of the binnavattales deal with economic aspects like the cultivation of paddy, sugarcane, arecanut etc. Some aspects like the exclusive right of the sale of farms, assessment, tax, toll, property, wealth, profit, pledge, storehouse, mortgage bond and holdings of land are also recorded. Information about the worship of gods by pūjāris, the renovation of the temple of Goddess Saradāmba, Navarātre Mahotsava, etc. throw light on the religious conditions prevailing then. Besides these, there are a good number of documents throwing light on the genealogy and dates of the Jagadgurus, judicial matters, regular inquiry into the conduct of the śisyaś (disciples) and proper care of the fallen women.

The Account Books numbering 548, more bulky than the nirūpas and binnavattales, mainly deal with the day-to-day accounts. The minute details of various items of income and expenditure are neatly written in them. From these, we can gather information about the various items used on the different religious occasions. Similarly, sources of income from the property of the Samsthāna and also
from the devotees outside are recorded in them. Though from the political, administrative and cultural points of view they are of less importance, from the economic and religious points of view, they are very noteworthy. A more careful study of the Account Books is needed to bring these aspects to light.

Date

"The kadatas contain both copies of records of bygone times as well as contemporary correspondence. As such it is difficult to determine the date of individual volumes." Out of 205 volumes related to nirūpas and binnavattales, about 134 volumes bear the exact date and the remaining 71 simply mention the names of the Samvatsaras without any reference to the Saka era. But it is not really that difficult to determine the approximate year of at least some undated volumes, for some of the documents mention the names of some important persons and also a few important events. However, it is dangerous to arrive at hasty conclusions. The latest dated record is Saka 1793 or 1371 A.D. But it is not so easy to mention the earliest dated record, for some of the earliest dated records belonging to Vijayanagara times, are copies of stone and copper-plate inscriptions. However,
we can safely say that in the Śrīṅgeri Matha, the kadatas came into use from the last quarter of the 17th century and continued right up to the seventies of the 19th century.

Unfortunately the Account Books, except a few, do not contain any dates. In the absence of dates, it has not been possible to arrange them in a chronological order.

Generally, kadatas are dated in Saka era. But the binnavattales issued by Hyder and Tipu are dated in Hijari. Kali era is also mentioned in some of the documents. However, nirūpas and binnavattales of the last century issued by the Maharajas of Mysore and the British officials, mention the Christian era along with the Saka era. The usual style of mentioning these dates according to the Hindu system is Saka Varga 1677 Bhāva Samvatsara, Chaitra Sudha 15; the Muslim method is Tarik 18 ne Mahed Bani Sāl Jabar-Jidf San 1219 Mohammādi; and the Christian method is correspondingly Mahē February San 1828 ne Isavl etc.

Language, script and style

The language of the kadatas is mostly Kannada. But there are documents in Sanskrit, Marathi, Tamil, Telugu and Persian. The use of different languages indicates
that the Sri-Matha's correspondence was with the chiefs of various provinces of India during the 18th and 19th centuries. Generally, Sri-mukhas (letters) sent by the Jagadgurus used to be in Sanskrit and the binnavattales from the secular heads of the different kingdoms used to be in their respective languages. And the Sri-Matha's writers used to copy the same, of course, in Kannada script. Though different languages are used, the script is uniformly in Kannada excepting very few documents that are in Nāgarī. Since the kadatas cover the period of nearly two hundred years, it is obvious that the documents were written by different writers. The script is old Kannada mūdi. After only a long practice scholars can read this script. Generally the handwriting is beautiful and legible. But the handwriting of certain writers is not legible. Even in individual volumes handwritings differ from page to page. The writers adopted a definite style in recording the events. But there are variations in language. The variations are either due to the passing of years or due to the slips of penmanship or sometimes to the change of writers. After a careful study one can say that the kadatas are not works composed by scholars but records written down by the clerks of the Matha. Hence
their literary value is comparatively less. Moreover, it appears that it was a custom then to use the kaditas for recording secular transactions and the palm-leaves for religious and scholarly works. Handmade paper came into use at a later stage.

Writing in the beginning of this century, R. Narasimhachar says, "In the matha there are several cart loads of kaditas, nearly 200 years old, stored in two or three big rooms." But at present such a large quantity of kaditas is not found. It is said that sometime in the thirties of this century, some kaditas were lost in the Tunga river. Who knows how rich were the archival materials that were lost in this sad catastrophe! More recently too, the kaditas in the Matha were found rapidly decaying owing to atmospheric conditions and lack of proper care. R. Narasimhachar further mentions, "A careful examination of these kaditas is likely to reveal several interesting facts with regard to the history of the matha, and it is earnestly hoped that the authorities of the matha will arrange for this examination before the kaditas are lost or destroyed by moths or white ants." It appears that the wishes of R. Narasimhachar, as also of K.R. Venkataraman and several other profound scholars of the past are fulfilled now. After a long time these
Kadatas of the Sriṅgēri Matha have once again drawn the attention of modern scholars who impressed on the authorities of the Matha the necessity to arrange for their proper maintenance, which has now been done.
Notes and References

1. The town lies on 13° 25' North latitude, 75° 19' East longitude, 2439 feet above the sea level and about 30 miles from the Arabian sea.

2. The story of Risyārīṅga is narrated in "Dālakāṇḍa" of Vālmiki Rāmāyana.

3. Śrī Śaṅkarāchārya, in the beginning of the Brihadāranyaka Bhāṣya pays homage to the Brahmaidya sampradāya Āchāryas. He thus sets an example to all that before beginning the study of Śastra works we should pay respect to all the Āchāryas who have bequeathed the Śastras to us.

Brahmagānīa are the seers who have attained the Supreme knowledge of the Ātman.

4. As per the opinion of the pontiffs of Kāṇchi Kāmakōti Pītha, Śaṅkara established five mathas and Kāṇchi Kāmakōti Matha is one among them, perhaps the most important.

However, Jayapur Viṣvanath Rajgopal Sarma in his Hindi book, Śrimājjajagd guru Śaṅkaramatha Vimarsa, published in 1963, pp.100-652, has put forth several arguments to refute the claims of the Kāmakōti Matha. The scholar opines that Śaṅkara established only four principal mathas.

The view, Śaṅkara established only four principal mathas, is supported in the Annual Report of The Mysore Archaeological Department (ARMAD), 1916, pp. 10-11 and also in the Mysore Gazetteer (MG), Vol.V. p.1175.
5. 4th century A.D. - R.G. Bhandarkar; quoted in TTW., Madras, 1967, p.4. Note: The late Sri K.R. Venkataraman was a Director of Public Instruction and Director of Archaeology in the erstwhile Pudukottai State. His articles, "The Vaikhanašas" and "Skanda Cult in South India" have appeared in the Cultural Heritage of India, Vol.IV. His book, The Throne of Transcendental Wisdom (TTW), is the standard history of Śrīṅgēri. Its title is likely to mislead the unwearied reader into thinking that it is more the work of a devotee than that of a historian.

A.D. 552 - A.D. 590 - Late Justice Telang, Indian Antiquary (IA), XIII, pp.95 ff.


A.D. 684 (birth) and lived for 32 years - J.V. Rajgopal Sharma, Śrīmājjagadgūra Śaṅkaramatā Vimarśha, Dharmapuri, 1963, p.27.


A.D. 805 - Kāśi Laṅkāmaṇa Saṃstri, Guruvamsa Kāvyā (GVK), Srirangam, 1966, Canto II, verse (V), 59. Note: It is a rare and a valuable manuscript found in the library of the Śrīṅgēri Matha. It is a Kāvyā in 19 cantos. Kāśi Laṅkāmaṇa Saṃstri,
the author of this Kāvya was an asthāna vidvān in the Matha during the pontificate of Śrī Satchidananda Bhāratī II (A.D. 1705 – A.D. 1741). The manuscript, which is published now by Śrī Vani Vilas Press, Srirangam, is of immense value in knowing about the lineage of the Śrīngēri Jagadgurus and some of their contemporary events.

6. A.D. 788 – A.D. 820-1 – a) J.F.Fleet,
   W.Logan,
   D.R.Bhandarkar,
   Maxmuller,
   A.A.Macdonald,
   Buhler and
   M.Barth.
   IA., IX, pp.174-75; XLI, p.200; quoted in
   TTW., p.6.
   b) "The latest contributions on this subject appear to be Mr.K.B.Pathak's paper, ante Vol.XI, p.174 f; in which he quoted a manuscript that gives Kaliyuga-Samvat 3889 (A.D. 788-89), the Vibhava Samvatsara as the year of Samkarāchārya's birth and Kaliyuga Samvat 3921 (A.D. 820), the full-moon day of the month Vaisākha, as the date of his death;"
   Quoted in IA., Vol.XVI, Bombay, 1887, p.41.

7. See The Jagadguru Parampara in appendix,\textellipsis

10. Ibid., 1934, Śrīnagara, No.24, p.113.
11. Selections from The Records of The Śrīnagara Mutt (Sr.R.), Mysore, 1927, No.1.
   Note: This is a compilation of documents made by the late Ṛ. Rājakāryaprasakta B. Ramakrishna Rao, Retired Palace Controller, Mysore, who had been specially entrusted with this responsible work by Brahma-śrī Gurusāvāpravīna N. Srikanta Sastrigalu, Agent of the Śrīnagara Matha. The book contains documents showing relations between Śrīnagara and various secular heads like the Vijayanagara Emperors, the Keladi rulers, the Marathas, the Muslims, the Wodeyars and the British. The book is not for publication.
13. Ibid., No.22, p.18.
15. Bhāyas, Stōtras and Prakarna Granthas are together called Prasthānatrayi.
   Note: The scope of the thesis does not permit to mention the works of Śāṅkara in detail.
16. A reference is made to Śrī Puruṣottama Bhāratī Charita in TTW., under 'Author's notes', p.IX.
17. Ibid.
18. A manuscript of about 300 pages in the Mysore Oriental MSS Library. Quoted in TTW., p.IX.
19. A reference is made to this work in TTW., under 'Author's notes', p.X.

20. Ibid.

21. Ibid and also p.31, where a fuller note about the work is given.


23. Naishkarmyasiddhi by Śrī Surēśvarāchārya, Adhikara-

naratnamālā by Śrī Bhāratī Tīrtha, and Bhāṣya, Anubhūti Prakāśika, Vivaranapramēya Sahagraha and Devi Aparādha Stotram by Vidyārāṇya.


25. Ibid.

26. I could not look into these kaññatas.


28. a) "About the last quarter of the 4th century B.C., Nearchus seems to have noted that the Indians used to write letters on well-beaten cotton cloth," Cf. Buhler, Indian Palaeography, p.6, quoted in Indian Epigraphy, p.66.

b) "A stone inscription of about the first quarter of the 8th century A.D. refers to itself as a Krīva-

cirika, i.e. 'a deed of purchase written on a piece of cloth." Ep. Ind., Vol. XXVI, p.246; JBORS, June 1944, pp. 198 ff., quoted in Indian Epigraphy, p.66.

28 b  Epigrapha Kannāṭika IV, Hunsur 21a, at Dharmarāsa, refers to the conquests of Hoysala Narasimhā (the son of Visnuvardham) as having been recorded in his kaññaka (ledgers which lists the countries that were won) and the ole (records). This is the earliest use of the term kaññaka in in Kannāṭaka and its use here it is significant note is a ledger containing the conquests...
29. With Sri Krishnaswami, a clerk in Sri Sringari Matha's office.

30. From Contents of the kadatas of Sri Sri Sringari Jagadguru Mahasamsthana, a typed copy, pub. Karnataka Archives, 1974, Notes p.iii.

31. Ka. 100, No.15, p.32.


33. Ibid.

34. G.S.Dikshit, S.N.Prasad, S.V.Desikachar and S.Setter.

35. It was the privilege of the author of the present work to prepare the catalogue of the kadatas pertaining to the nirupas and binnayattales. Scholars can now make use of this catalogue, subject to the conditions as laid down by the Karnataka State Archives.

Contents of the kadatas of Sri Sri Sringari Jagadguru Mahasamsthana, pub. Karnataka State Archives, a typed copy, 1974.