CHAPTER VI

CULTURAL RELATIONS BETWEEN MYSORE AND TAMIL NADU

In the previous chapters we concentrated on the study of political relations of Mysore with Tamil Nadu. Political relations between the two regions led to cultural relations. People of Tamil origin migrated to Mysore kingdom, Mysoreans went to the parts of Tamil Nadu. We see a process of cultural exchange and impact. Tamil Srivaishnavism had an impact on Chikkadevaraja Wodeyar as a social reformer and it was examined in the chapter. In addition to this Parakala Mata of Tamil Sri Vaishnavismava Brahmins entered the kingdom of Mysore during the period of our study. The Mata acted as a cultural link between Mysore and Tamil Nadu. Melukote, Srirangapattna, Tondanur, were other Srivaishnava centers in the kingdom which acted as a cultural links between the two. Some religious grants of Wodeyars of Mysore belonging to the period of our study have been discovered in Tamil Nadu. They are examined in this chapter. During the period of our study Brahmin scholars of Tamil origin wrote works in Kannada relating to some important holy places in Tamil Nadu. It has also been examined in this chapter.

We may briefly note the impact of Tamil Srivaishnavism of Ramanuja on the social life of Mysore during the region of Chikkadevaraja Wodeyar. On the basis of Tamil Sri Vaishnava tradition, he made an attempt to reform and uplift the Shudras of Mysore and also classifying the Arasu families. He defined and codified the acts and practices of shudras as members of Hindu
social order. A marked influence of Tamil Srivaishnavism of Ramanuja on social life during the period is descernible in an attempt on the part of Chikkadevaraja Wodeyar to reform and uplift the shudras by defining and codifying there rights and Practices as members of the Hindu social order. The attempt of his finds expression in the *Sachchudrachara Nimaya* (1687-1690) ascribed to him. In leveling up as far as possible the distinctions between castes and according to the shudras a legitimate place in the social structure. Chikka Devaraya perhaps sounds the keynote of his success as a benevolant and strict ruler of the age.

The work *Sachchudrachara-Nimaya* is primarily an exposition of the duties of those who can call themselves good Sudras (Satsudras). The term "good" as applied to a "sudra" connotes much the same idea as it does when applied to a "Brahmana.", "Kshatriya" as Vaisya. That is one who conforms to the course of conduct prescribed to his varna. In that sense, one who has gone through the rites and ceremonies customary to the class should be followed.

The reason that induced Chikkadevaraja to write this work (Sachchudrachara- Nimaya) on the Gita ideal of essential dependence was upon god of all classes of the community. It was their happiness and salvation, and mutual dependence on each other for their own and fear the common good. He desired to secure social solidarity by this means, in order that political solidarity may not be jeopardized. In that he should insist on the upper three divisions discharging their duty towards the fourth and that of the
fourth towards the upper three would indicate the need for securing social order and consequently the general happiness was an end in itself. Fearing that the three other classes may discard the happiness of the fourth while the fourth may discard its duty towards the other three classes and desiring the happiness of the fourth, Chikkadeva says he wrote this work. To achieve this end he adds, he brought together in order to protect the good among the fourth class, their duties as found scattered in the different authority. The work accordingly fixes the duties of the Shudras while it takes the opportunity to favour their interests from the three others.¹

We have an example of the interaction of the tendencies and the forces of the times. Chikkadeva's social experiment acquires considerable significance. Indeed while there are indications of the widespread application and adoption of his code, the Sri Vaishnava background. Some of the families, who were directly related to the Royal house had shown a tendency to give up the due performance of rites ceremonies originally prescribed for them and had contracted alliances with families considered as belonging to a lower status. (Gaudapattu Sambandha) while others had cultivated relations with families of inferior social standing (Badayati Sambandha) realizing the need for preserving undefined the social status of these families and their purity of blood, Chikkadevaraja Wodeyar on October 2, 1690 inquired into the matter.² As a result of the enquiry the doubtful families were differentiated from those who showed evidence of having maintained the purity of the blood so far the farmers were absorbed in the respective lineages with which they had contracted their relations. While the latter was
grouped into 31 families (Manetana), 13 among them being recognized as often exceptionally pure stock and the remaining 18 as of a slightly lower status in consequences of certain differences in the usages and practices observed by them. Marital relations from amongst their families were laid down as endogamous in character. An exception was made in the case in the members of 13 families who are allowed to receive as wives’ daughters from the 18 families only in the respect of second or third connections. To look after the successful working of these arrangements to supervise the general social relations with the 31 families and to see that they regularly observed the vedic rites and practices laid for them, Somarajiah of Mugur father in-law of Chikkadeveraja and Appajiah the palace genealogist were appointed as special Huzar officers (Sammukhada Gurikar Sammukhada Karanika) an order to this effect being communicated to the 31 families summoned to the court.

Parakala Mata is a cultural link between Mysore and Tamil Nadu during the period of our study. Parakal Mata exists in Mysore city near Mysore palace. It was a Tamil Srivaishnava Mata. It followed the tradition of Ramanujacharya who was a great Srivaishnava philosopher and social reformer in the 12 century A.D. Ramanujacharya had visited Mysore region under the Hoysalas of Dwarasamudra. Vishnuvardhana the greatest ruler of the Hoyasala dynasty was the disciple of Ramanujacharya. Melukote and Tondanur emerged as Tamil Srivaishnava Brahmin centers under the leadership of Ramanujacharya.
Vedantadeshika was another great Tamil Srivaishnava teacher in the line of gurus from Ramanujacharya. Bhramatantra Swatantra Jeeyar established Parakala Mata in Kanchi in 1360 A.D. In 1379 the Mata was shifted to Tirupati and afterwards to Srirangapattana and it was patronized by the Wodeyars of Mysore. Vedanthadesika from Melukote carried on the work which had been started there two and half centuries ago by his predecessor in the spiritual hierarchy. Ramanuja stayed for a long time before he returned to Kancheepuram and Srirangam. After 600 years, it was continued without interruption under the Wodeyars of Mysore Brahmatantra Swatantra Parakala Swamis of Mysore the Rajagurus of the first Brahmatantra Swatantra Jeeyar the immediate successor of Sri Vedanta Desika in the spiritual pedigree of Sri Ramanuja (as for the Vadagle Acharyas are concerned and founder of the sri Brahmatantra Mata).

Unbroken tradition has it that Ramanuja got the gift of Sri Lakshmi Hayagriva's image worshipped in the Brahmatantra Parakala Mata of Mysore, directly from Sri Saraswathi in recognition of the expounding of the Vishisitadvaita system of philosophy before the assemblage of pandits of Kashmir Saraswathi Peetham about the beginning of the twelfth century during the visit to that country even as Sankaracharya of Sharada herself three centuries earlier. From Ramanuja the image of Sri Hayagriva and with it the spiritual succession passed on to Tirukkurukkaippiran Pilian. From Sri Pundarikaksha a scion of that distinguished saint, who also had become the Rajaguru to the Vijayanagara emperor. The image with all attendant imperial
parphernalia passed on to Sri Vedanta Desikar and from him to Sri Periya Brahmatantra Swatantra Jeeyar at Kancheepuram.

To continue the work which had been entrusted to him by Srivedantha Desika and lord Sri Venkatesha Sri BrahmatantraSwatantra appointed as his successor in the gadi Sri Perarulaliyan (formerly a most distinguished exponent of the Advaitha system hailing from the North, whom after a disputation lasting seven days in Kanjeevaram he succeeded in overcoming and whom at his own request and at the command of Sri Venkatesha deity he converted to the Vishista Dvaita creed) Perarululiyam (that is Varadaraja) had become Sri Vathsya Vedantha Ramanuja swami or Dvithiya BrahminAntraSwatantra Jeeyar.⁵

Another work of great importance accomplished by BramhatantraSwatantra jeeyar was the organization and equipment of a Pustakabhandaragaram in the Mata which he had founded in Kanjeevaram in 1360 A.D. The great library naturally came to contain within it several hundreds of books which his successor and former disciple before conversion had brought with him. It must be presumed that hundreds of disciples by whom the distinguished scholar from the North was accompanied became his disciples too.

Orthodox Sri Vaishnavas are enjoined to regulate their lives so as to conform to what has been described as the 'Panchakala Patha' sannyasins free from every other concern were naturally able to tread this path. In
consonance with the spirit of the rule they were bound to do everything possible.

1. To help their disciples to redeem themselves by receiving the Panchasamskaram or Samasharayanam.

2. The expounding of Sri Bhasya, Sreemath Rahasyatrayasara, Sri Bhagavadvishayam, Sri Bhagavad Geeta, Upanishads and allied works on the Siddhanta.

3. The production of further works calculated to expand the intricacies in and simplify the earlier voluminous works on the same.

4. The delivering of lectures on the Ithihasas and the puranas.

5. And more than anything else helping the seeker after salvation to offer Sharanagati or Bhranyasan or Prapatti to God.

6. Making journeys to sacred places and to the Rajasthanams if invited for the performance of what may be called the Dharma Digvijayam, whenever possible.

The royal patronage came to be accorded to such distinguished swamis during the epoch of the Vijayanagara emperors if the sovereigns who founded the first Vijayanagara dynasty granted such patronage to Acharays like Sri Vidyaranya whose successors became their family gurus, later Vijayanagara sovereigns extended such patronage not only to their own family gurus (Grihasthas) the Tatacharyas they ungrudgingly showered the same on Matadipathies of other sects also. They showed similar favour to the Portuguese and to the Muslims. This spirit of tolerance has always been the characteristic feature of the Hindu faith.
Expanding the works written by sri Alavandar (Yamunacharya), sri Bhasyakarar, Sri Sudarsana Bhattar and Vedanta Desika itself was just enough to keep the swamis of the Brahmatantra Mata fully engaged during the pretty long lives which most of them lived. From the first Brahmatantra Swatatantra Jeeyar, the founder, up to Sri Jnanabdhi Brahmatantra Swatantra Swami there were fifteen occupants of the seat of Brahmatantra (1360-1600) a period of two and half centuries.

Sri Jnanabdhi Brahmatantra Swatantra Swami: Sri Jnanabdhi Brahmatantra Swatantra Swami is credited to have made a most important addition to the library of Srivaishanava philosophical literature through his disciple, Sri Ranga Ramanuja Swami who at the instance of his Acharya wrote the following works among others.

1. Bhava Prakasika.
2. Dashopanisad Bhasyam.
4. Ramanuja Siddantha Sara Sangraham

Another disciple of this Swami a Grihasta Acharya Vathsya Ahobalacharya swami also wrote explanatory works relating to Sri Bhagavad vishayam. It was this Sri Jnanabdni Brahmatantra Swatantra Parakala Swami who administered the sacraments to the great Sri Raja Wodeyar of Mysore, who secured the independent existence of his realm from the suzerainty of Vijayanagara emperors.
The twelfth king Sri Maharaja Ranadheera Kantheerava Narasimha Raja Wodeyar (1639-1660) is stated to have received the Sri Vaishnava Deeksha at the hands of Sri Varada Vedanta Swami the seventeenth in succession from the first Brahmatantra Swatantra Jeeyar. Sri Maharaja Sri Chikkadevaraja Wodeyar (1673-1704) is stated to have commanded that the entire Ursu community should receive Chakramkita and observe Sri Vaishnava ceremonials.

**Sri Periya Parakala Swami**: With the advent to headship of the mata of Sri Periya Parakala Swami the twenty first in succession from the first Brahmatantra Swatantra Jeeyar an important change came over the destiny of the mata Sri Dodda KrishnaraJa Wodeyar of Mysore was successful in securing mata in Srirangapattna (the capital of Mysore till 1799) from Tirupathi. The reason was the perfect security which prevailed in the Mysore country earned for it by wisdom and power of Sri Chikkadevaraja Wodeyar (1673-1704) the illustrious ancestor of Sri Dodda Krishnaraja Wodeyar (1714-1731). It might be that the unsettled conditions due to the Mughal-Maratha conflicts in the Deccan prompted Sri Dodda Krishnaraja Wodeyar to persuade the Swami to remove definitely to Mysore once for all from Tirumala Thirupathi Swamis appointed by the heads of the Mata in Mysore, however continued to remain in the Mata at Thirupathi hill to conduct the pooja of Sri Hayagriva and Sri Nigamantha Maha Desika installed there by the first Brahmatantra Swatantra and to minister to the wants of the pilgrims during their stay on the hill (Latter on this practice of appointing an agent swami was given up). It is no exaggeration to say that Sri Periya
Brahmatantra Swatantra Parakala Swami (1655-1738) occupied an important place in Sri Vaishanava hierachyas held by Sri Ramanuja in his time and also by Vedantha Desika.

1. By the voluminous works which he wrote and
2. By his wide travels over South India, expanding the Sastras and restoring the temples and temple worship wherever decay had set in.

When he succeeded to the Asthanam of Brahmatantra Swatantra in 1677 A.D, in his twenty-second year, he brought to the Mata the image of Sri Lakshmi Narayana his family god with him to be worshipped along with that of Sri Hayagriva. In the course of his fateful journey to Mysore, after his travels in the North, Sri Periya Parakalar met the emperor Aurangzeb who not only revered him for the pre-eminent position he had attained by his scholarship and rank of royal guru of Mysore but also bestowed some special honours upon the Swami such as those which were the exclusive privilege of the Mughal sovereigns.

Sri Periya Parakala Swami was the son of Sri Srinivasa Desika the great grandson of the celebrated Appalacharya swami of Ghanagiri (Penukonda) who had attained fame as the author of Saraprakasika. Sri Srinivasa assumed sanyasa and having ascended the gadi of Sri Brahmatantra Swatantra at Thirupathi assumed the name Sri Thiruvenkatacharya kulaguru of Kempe Gowda III of Magadi assumed sanyasam from his father and having ascended the gadi of the Brahmatantra Parakalmata at Thirupathi assumed the name Sri Periya Parakala Swami.
Among the works attributed to him the most important are the following:

1. Commentaries on the Nalayira Divya prabandhams and so on
2. Sri Desika Prabanadham
3. Yatiprativandana Khandanam
4. Acharyavatara Ghattam
5. Parakalasthan Paddhati
6. Mita Prakasika and a host of other works.

The most reputed of all the contemporary Sri Vaishnava Acharyas of the Tamil Nadu of the time Sri Valla iyengar offered his obesisance to the great swami composing a verse (as was the custom of the time) in which he says that it was by the accumulation of meritorious works of his own past lives that he was destined to worship at the feet of the Swami who alone had the power of destroying hell and whose constant companion was lord Sri Krishna.

Sri Periya Brahmatantra Parakala Swami was succeeded in 1738 A.D. by Sri Srinivasa Parakala Swami. He adorned the Peetham for fourteen years (1751). The works he wrote were:

1. Lakshmyupaya Thatvadeepam.
5. Parakala Vaibhava Prakasika.
Sri Srinivasa Parakala Swami I was followed in Peetham by Sri Vedanta Brahmatantra Parakala Swami I. He was born in 1712 A.D. in Holavanahalli on the banks of the Jayamangala and by his erudition, piety and the quiet and unassuming work which he had been performing in the small place attracted the most learned men who resorted to him to acquire further knowledge and enlightenment. Having received the fourth Ashrama in A.D. 1759, he was raised to the succession to holy seat and filled it with distinction for twenty years.

His disciple Sri Srinivasa II belonging to Thirunaryanapuram (Melukote) born in 1705 A.D. succeeded to the Gadi at a very late age in A.D. 1779 and filled that office for only a year. As the end was approaching, he sent for Sri Ramanuja Brahmatantra Parakala Swami and appointed him his successor in the Peetham.

**Sri Ramanuja Brahmatantra Parakala Swami** : This great sage and yogin was born in A.D. 1709. He was the son of Sri Thirumalacharya who was a very near relation of Sri Srinivasa or Sri Thiruvengada Charier who became Sri Periya Parakala Swami. As a native of Bagepalli he happened to take up his abode in Kumbakonam, where he received the Chakrakana and Mantrams from Sri Thirumalai Krishnacharya, a direct disciple of Sri Periya Parakalar. He studied all the Sastras and Vedantha and received Bharanyasam at the feat of Sri Srinivasa Brahmatantra Parakala Swami I. Once when he happened to visit Thirupathi, he received Sanyasam (in his 24th year, 1733 A.D.) even as a Brahmachari at the hands of Sri
Brahmatanttree Jeeyar who lived in the mata. But he recovered from his illness and continued to discharge all the duties attaching to that ashram, teaching and spreading the sacred lore for a period of 36 years. When he had attained his sixty-ninth year he was a called upon by Sri Abhinava Srinivasa Brahmatantra Parakala Swami (Melukote) to ascend the gadi of the Mata at Srirangapattanam in A.D. 1779. He continued to reside for a considerable period in Srirangapattana i.e. till A.D. 1791 administering the sacraments and sacred lore to Sri Maharani Lakshmmanniyavaru but during the trouble which ensued in the period of Tippu Sultan culminating in the wars with the Marathas, the Nizam and the British the Swami at the request of Sri Maharani Lakshmmanniyavaru removed himself to Thirupathi. After the fall of Srirangapattanam (1799) he returned and having crowned Sri Mummadi Krishnaraja Wodeyar, king of Mysore, returned to Krishnapuram in T. Narasipur Taluk, having chosen Sri Krishnacharya, afterwards Sri Ghantavatura Parakala Swami to be his successor in the asthadhipatyam on his demise, assuming himself the role of virakta sannyasam. He lived in Krishnapuram for another ten years till 1810. It may be added that Sri Ramanuja Parakal Mata left for Thirupathi and before leaving, he advised Purniah Dewan to build the temple of Sri Swetavaraha at Mysore to serve as the nucleus of the future of Mysore State.

The inscription below is engraved on the North wall of the second prakara of the Varadaraja temple at Kanjeevaram, otherwise called Vishnu-Kanchi which is very sacred to Vaishnavas of the South. The characters in which the record is emerged are Tamil and Grantha the latter being
employed for the Sanskrit words. The language is Tamil with an admixture of Sanskrit words and is somewhat illustrative of the type of Vaishnava composition prevalent in that period and locality. The record is very well preserved and its orthography does not call for any comment.\(^7\)

The record does not quote any king’s name but is simply dated in Saka 1282 and contains the astronomical details-vikarin. It states that a certain Vaishnavadasa who had been given the title of Brahma Tantra Swatantra Jeeyar by the God (Hastigirisa) was put in charge of a Mata evidently at Kanchipuram in Saka 1282. This information is of interest for Vaishnava religious history as it enable us to identify the first pontiff of the Mata with the direct disciple of the great Vedanta-Desika the erudite scholar and keen controversialist, and deeply venerated Vaishnava Acharya, whose literary and religious activities were said to have extended over a major portion of the 14th century A.D. As mentioned above the inscription does not refer itself to the reign of any king, but it is somewhat peculiarly worded. In the Tamil records of the temple, the God is called Arulalap Perumal or Tiruvattiyur-ninraruliya-paramasmin or the great lord who was pleased to stand at Tiruvattiyur. The village name Tiruvattiyur having been sanskritised in to the Hastagiri, the god came to be known to Sanskrit authors as Hastigirisa by which name is referred to in the opening verse of this epigraph. It is stated that on the representation made by the agent Perumaltatan and other Bhattas the god, while seated in regal pomp with his consorts in the abhisheka-mantapa of the temple on the throne named Viravallan under the canopy called the Ariyenavallan-pandal listening to the
chanting of the songs of sathakopa was pleased to confer the title of Brahma Tantra Swatantra Jeeyar on certain Vaishnavadasa and to put him in charge of a Mata and its properties. He began to propagate the tenants of the Ramanuja-darsanam to the Vaishnava laity and maintain the library which he had collected probably in the Mata premises. A sentence at the end adds that his divine order (Tirumugam) was engraved on stone by the temple accountant.

In regard to the particular style of wording in the inscription couched as if the orders had emanated directly from the deity himself, it may be mentioned that the convention was adopted by some of the Vaishnava temples in the Tirunelveli district in the 14th and 15th centuries A.D. and in some instances in the South Arcot and Chingelpet districts also.

Viravallam Simhasanam and Ariyena Vallan Pandal are the names respectively of a throne and a canopy. The first was probably presented to the temple by the Hoysala king Viraballala III, while the second might have been named, after someone having the title who was as powerful as a lion.

Nam Pendugal-viz, Vishnus two consorts, Sri and Bhumi.

Sathakopam-pattu- Kelanirka-Satakopa is the name of the Vaishnava saint Nammalvar whose Tiruvaymoli is considered equal to the Vedas in sanctity and is chanted in the presence of the deity on particular occasions. Endowments made for the service in Vishnu temples are often mentioned in inscriptions.
Perumattan-Perumatttan or Perumatdasam would ordinary mean a devotee of Perumal (Vishnu) but in this context it appears to have been the name of the agent supervising the sacred business of the temple (name Vittu Karuman Ketkum) in whose presence and that the Bhattas of the temple the order is stated to have been promulgated. The name Vaishanavadas occurring in the same line has to be considered as meaning the servant devotee of Vaishnavas rather than as the personal name of the donee in the record foe according to the Guruparampara-Prabhavam, the original name of Brahmatantra Swatantra-Jeeyar was Perarulayyam of Viravali and his Dasyanama on becoming a sannyasin war Peraulala- Jeeyar, samaradhanamum adukkumataok-kalum seems to refer to the worship to be conducted to the deities kept in the Mata itself and the requirements. It is usual for every Mata to have images of some duties for worship. In this connection, it may be noted that on the eve of the demise of Vedanta to his disciple Brahma-tantra Swatantra Jeeyar.

Pastakangalum Idukku vendum upakaranamgalam by postakangal (postulaa) manuscript bundles are apparently meant. The upakaranas are the accessories and paraphernalia required for running a librarary such a probably racks for the accommodation of the manuscript bundles spare sets of cadjan leaves for copying work and stylus and other scribal apparatus.

Ramanuja Darsanam is the Visishtadvaita Siddhanta as certified and expounded in his Sribhashya by the great Vaishnava apostle Ramanuja (A.D.1017-1137). It was he who had raised this system to an unassailable
eminence and had arranged for its propagation in true missionary style by
the training of a number of able exponents and simhasana-dhipatis among
his numerous disciples.

(L.5) Nam Ramanuja-udaiyaram nam samayattil  ullam-Ramanuja-udiyar appears to mean the follower of Ramanuja. The idea
seems to be that the selection of Brahmatantra-svatantrya- Jeeyar of
Ramanuja followers and the Vaishnava laity (samayattil-ullar).

Ivanukkunam muditha padiyum pusingapadiyum kuduttam means that
the flowers worn by the god the clothes used by him and the sandal paste
and unguents utilized for his worship were presented to the Jeeyar as a
mark indicative of the god’s love to the recipient. The expression is found
used in some inscriptions and in Vaishnava literature.

As regards Brahmatantra Swatantra-Jeeyar the donee of the record,
some information is available from Vaishnava literature. Among the South
Indian religions it was Vaishnavism alone that had developed the historical
sense to an appreciable extent and there are therefore several biographies
of the Vaishnava Acharayas available collected under the names of
vaibhavas and Guruparamparas of varying volume. One such work dealing
with the life of the great Vaishnava reformer Vedanta-Desika is the Guru
parampara-Prabhavam in Tamil Phase by Tritiya Brahma-Tantra-Swatantrya-
Jeeyar shown of the few miraculous elements that are inevitable in an
orthodox biography the work compiled by an author who lived only a few
generations. Desika may be considered as fairly reliable. From it we gather
the following details about Brahmatantra Swatantra Jeeyar the first of that name who was a disciple of Vedantadesik.\textsuperscript{8}

Brahma-Tantra-Swatantra-Jeeyar belonged to the Kaundinya-gotra and was originally called viravalli perarulayyam well-versed in all the sastras he became an ordent disciple of Desika and assumed the sannyasa garb under the name of Perarulala- Jeeyar when the Ranganatha temple at Srirangam was looted by the Mohammadans in the first quarter of the 14th century Brahmatantra Swtantra-Jeeyar fled along with his acharya to Satyamangalam (in the Coimbatore district) and returned to Srirangam only after some years. He taught the Bhagavadvishayam (Arayirappadi) by Varadacharya alias Nayimacharya the son and disciple of Vedanta Desika in kali 4440, Bahudhanya, Avanisu, hasta. (A.D.1338 August 18). On one occasion he vanquished a pandit of North India in a polemical contest at Srirangam and was honoured by Desika with the title of Brahmatantra that accounts for the origin of the name by which he was popularly known. On another occasion during the regime of Tirumalai Srinivasacharya who had been installed by Desika as the Srikarya-dhurandhara of the Kanchipuram temple, Brahmatantra Swatantra Jeeyar overcame a Kashmirian pandit in a philosophical discussion and earned the title of Periya-Bhasyakara. Sometime later under the direction of God Venkatesa in a dream, he accepted the Trusteeship of the Tirupathi temple and during his tenure of office he installed an image of Vedanta-Desika in a Mata built by him at Tirumalli as well as in a mandapa in the Govindaraja temple at lower Tirupathi. He stayed at Tirupathi for a long time expanding the Vaishnava
philosophy to his disciples Ghatikasatakam-Ammal Kidambi-Nayar. Kumandur Achchav pillaiy-Appai perarulalayyan-Appai kandadai-Andam Viravallai pillai and others. After his demise, he was succeeded by Perarulaayyan Appai Brahma Fanta Swatantra-Jeeyar was the author of the small works the Divyasuri-stuti and the Acharyavatara-ghattartha.

Brahma Tantra Swatantra Jeeyar of the record under review may be identified with the disciple of Vedanta-Desika because of the fact that the investiture of the unique title of Brahma Tantra Swatantra is attributed to god himself. The Mata which was thus started at Kanchipuram under the pontificate of this Brahma Tantra Swatantra Jeeyar in A.D.1360 grew in importance and appears to have shifted its headquarters to Melukote in Mysore State where it became popular under the name of the Parakala Mata. There were several scholars among the subsequent heads of the Mata and a short sketch of its history has been given in the granth-upasamahara of the Alankara-manihara. Vedanta-Desika is stated in the Guruparampara Prabhavam to have been the contemporary of a certain Telugu chief named Saruayna-Singhabupala and to have composed the Subhashitan for his delectation. The same chief is said to have honoured Nayyinaracharya the son and disciple of Desika. With the gift of a palanquin and other paraphernalia when this acharya went to the Northern parts in his religious tours. It follows that Brahma-Tantra Swatantra was also a contemporary of this singa.
Another point of interest in this epigraph is the reference to a collection of manuscripts (or a library) which was kept in the Mata and a stipulation made for its proper upkeep as envisaged in the expression “ivtedina postakangalum idukku vendam upakaramangalum”. It is well-known that in the medieval centuries religious institutions of all denominations, Saiva, Vaishnava and Jaina flourished in South India either as a result of royal patronage or supported by private benefactions. They appear to have been primarily intended seminaries for the imparting of religious education and incidentally for the dissemination of secular knowledge as well. The extensive properties granted from time to time temples and to such religious establishments were left in charge of the heads of these Matas called Matadhipatis, Mudaliyars or Jeeyars on whom devolved the duty of supervising the proper conduct of the services for which the endowments had been intended and who in turn enjoyed some privileges as remuneration for their services.

1. Tirumugappadi [1] Svastisri Etat= sur-asur-adhisamauli-ratna-prabh-
arunam S. SriMastigirisasya devadevasya sasanam [II]
Vikarismavastaratu mesha-nayarru parva- pakshttu prathamaiyam velli-
kkilmaiyum.

2. perra Asvati-nal abhisheka-manapattu viravallalan simhasanattu
Ariyanavaallan-Pandalkal nanum Pennugawdan satakopan -pattu-
kkelanirka nan vidu karunketkum
3. perumattatanum nam bhatta [r] kalum solka-kkettu Bramha-tantra-
svatantra-Jeeyar enorunam per kudutta. Vaishnavadasam ukkunam
kudutta padi Ivanukku undana Matamum Matattai nokki

4. Varum kshetramum samaradhanamum adukku vendum matau kkalum
ivan tedina postakangalum Idukku vendum upakaranangalum nam
Ramanuja-darsanam nadakkikkaga ivanukku

5. Pinbum ivan niyamitta ivanudaiya sishyargal paramparaiy=aga ivaiyirri-
kkaiikkondudatti-ppodakkadavargal=agauum [1] Ivanai nam Ramunujam-
udaiyarum nam samayattil ullahum kai

sembilum vettikkollumbadi ivanukku nam mudittapadiyum uduttapadiyum
pusinapadiyum kuduttam- lppadikku

7. Titiruvay-malarnad= arulinapadikku koyil-kkanalaku perarulala priyan
eluttv l-Hirumugam eludina sakablam ayirattu iru-nurru
enbattuirandavadu.

Translation

This is according to the sacred order

Hail prosperity

This is the order of the glorious lord of Hastigiri the god of gods which
is red with the brilliance of the gems in the diadems of the (supplicating) lords
of the celestials and of the Asuras

In the month of messha of the (cyclic) year vikarin on a Friday with
prathama-tithi of the first fortnight and Asvati-nakshatra while we in company
with our consorts were listening to the songs of sathakopa seated on the throne (named) viravallalen under the canopy (called) Ariyenavallan in the abhisheka- mandapa (of the temple).

On the representation (Made) by Perumaltatan who supervises the (sacred) business of our temple (namvidu) and by Bhattas we were pleased to assign to a Vaishnavadasa on whom we had bestowed the name of Brahma-Tantra-Swatantra-Jeeyar, the Mata which had been set apart for him the lands.⁹

We directed that the followers of Ramanuja (Ramanuja-udaiyur) and those of our vaishnava samayam shall accept him (i.e his pontificate) and carry on (the works).

We also ordered that this information be engraved on stone and copper and we presented him (in token of our regard) what had been worn (as clothes) and what had been anointed (as unguents) by us.

As thus graciously commanded (by the god) this is the writing (or signature) of the temple accountant Perarulalapriyam.

The saka year in which this sacred order was written (engraved) is one thousand two hundred and eighty two.

Kannada sannad by Kanthirava Narasaraja Wodeyar (1639-59) 13ᵗʰ lunar day of the dark half of Jyestha in the cyclic year of virodhi.
The sannad is issued in the name of the king Kanthirava Narasaraja Wodeyar... The sannad records an order of the king that the practice of using the tanian (invocatory verse) of Ramanuja Dayapatru in sacred places like the Tirunarayana Swami temple at Melukote on the occasion of reciting prabandhas (Tamil hymns) which was in vogue from the time of Raja Wodeyar king of Mysore up to the reign of Kanthirava Narasaraja Wodeyar should continue in the future also in the same manner as previously.

This invocatory Sanskrit verse commencing with Ramanuja-dayapatram is stated to have been composed by Brahmatantra swami, disciple of Vedantadesika and the reputed founder of the Parakal Mata in the Kali year 4490 Bahudhanyasam. Avani Masam suk.2 Hasta-nakshatra which is equivalent to 18th August 1338 A.D. at Melukote and sanctioned by vedantadesika for use in the recitation and study of the Tamil prabandhas. It is said to have received for their support from the approved of the god Ranganatha at Srirangam in the year sarvada Hari.

A copper plate grant at Srirangapattana E.c. III Srirangapatnam 64 of A.D. 1722 of the king of Mysore. Krishnaraja Wodeyar I son of Kantirava Narasa Wodeyar II refers to an ascetic named Srinivasa yati. etc.

According to the annals of the Mysore Royal part I p. 163 the priest who came from Tirupati as the above king’s guru is Dodda Parakala Swami. The Mata tradition identifies him Srinivasa yati of the above copper-plate and with Parakala Swami in the Belur sannad.
Sri Parakala Swami or Periya (Dodda) Parakala Swami.

Sri Parakala Swami referred to above (in the annals of the royal family) is intimately connected with Magadi (Bangalore district) to whose chiefs he as well as his ancestors had been family gurus.

An extract from p. 15, para 55 of the Annual report of the Mysore Archaeological department for the year 1922 has the following.

Kempanachi Gowda’s son Viregowda came to Mysore from Alur a village near Kanjeevaram. He built the village Yelahanka and set up the god Gopalkrishna there took possession of Bangalore and constructed a tank named Kempambudhi.

His son Hiriya Kempegowda (1588-1608) built in Bangalore a fort and four watch towers known as vaiyalisikhara in the four directions. He went to Vijayanagara and received from King Krishnadevaraja Ballapura, Devanhalli and Hoskote.

The following is an extract from the copy of an inscription in Kadur taluk Epigraphia Carnatica Vol VI Mysore Archeological series page 9 No 46 date 1744 A.D.

Translation from (Telugu)

Obeisance to Ramanuja a saimukha from the establisher of the way of the Vedas, priest of both vedantas, head of the Paramahamsa sanyasis, establisher of the darshans by consent of all the disciples of the feet of Kavi-Kathaka Kantirava the Brahmatantra Swatantra Swami of Tirumala Tirupathi
and Periya Kovil (or Srirangam) to the officials of the nine-jeweled throne in the various sacred places and to all holymen in the name of Narayana.

Whereas (on the date specified Raktakshi sama Tula month Krishnapaksha 2 Friday) to the granddaughter of the Telugu Banja Tirumala of Galipuje Sakkarepatna has been given asrayand (consecration by branding with a seal) together with a silk cloth a holy necklace as well as a conch-shell, a fan, three kinds of drums (named Hanumantha and Garuda, a kettle drum a waving banner a stuff and other emblems let all religious men respect the same as the order of Venkatesvara the lord of all worlds.

Dalavoy Puttanajaraja of Srirangapattana having presented her with ornaments let not kings disregard this and trouble her. Throughout the country the believers in Vishnu, kings, merchants, sudras and other castes (named) should all give her alms (usual imprecation).  

Fortune to Srinivasa obeisance to Ramanuja. Immadi Kempe Gowda captured Hulikal, Huliyurudurga and Sivaganga took possession of Magadi and built on Savanadurga a fort and the temples of Narasimha and Virabhadra. He also built at the instance of his family guru Sreenivasadesikacharya the navaranga or central hall of the Ranganatha temple near Magadi.

As there was some misunderstanding between his two sons Mummadi Kempe Gowda and Honnappa Gowda he made a division of the kingdom and made the younger son Honnapa Gowda the ruler of Hulikal in
1634, directing him to have Annayacharya of Hullikal as his guru. On a representation made by his guru Tiruvenkatacharya that subsequently Tiruvenkatacharya became a sanyasi under the name of Dodda Parakala Swami and resided in the Mata at Srirangapattana.

Kempavirappa Gowda sanctioned a money grant to the Ranganatha temple at the instance of Dodda Parakala Swami who sent for consecration in the temple metallic figures of the goddess Lakshmi and Vedantacharya. The scale of expenditure was also drawn up in consultation with the swamis grandson Raghavacharya.

In 1711 the chief set up for his mother the god Cheluvarayaswami in Cheluvarayapet to the South of Magadi with the assistance of Srirangacharya who had come there from Sreerangam and in 1712 the god Varadarayawaswami at Baichapura with the assistance of his guru Raghavacharya in (Kannada) dated 1760 (Vikrama Sam Margasira su. 15) p. 153 (wrongly post dated as A.D.1820).

This is a nirupa addressed by the king Krishnaraja Wodeyar II of Mysore to Krishnayya of the Ayakat department (a department organized by Chikkdevaraja Wodeyar for looking after the revenues and expenditure of the 84 districts of Mysore accounts of the military department and stores personnel receipts and expenditure of the king.

The object of the record is to register the king’s decree that the revenue of certain villages amounting to 500 varahas Kanthirai per year
should be assigned in place of money grant for defraying the expenses of feeding the Brahmins Chaturmasya sankalpa (maintaince of the swami had remain at headquarters for the rainy season) the birthday feast of Srinivasa Parakala Swami and the daily worship of Vedanthacharya in Alwar Tirumagiri.

It is stated that this sum of 500 varahas was being met from various items of revenue belonging to Ayakattina chavadi the big stores and the small stores the department of Vichara chavadi and Devasthana chavadi. The present order substituted for this income of the villages Attami 2 etc. belonging to Andura-sthala belonging to Ayakattina-chavadi.

The details of the revenue of the villages assigned are Annual income of the village of Mungipatti 100 Gopala gadyanas income of the village Navadur 250 Gopala gadyanas or 500 Kantirai varahas.

The income of three villages amounting to 500 varahas was ordered to be assigned to the mata of Vedanta Parakala Swami and the villages were to be made over to the mata free from taxes and boundary stones were to be set up for the villages.

The nirupa was to be copied by the clerk (Karanika) of the chavadi (department) and to be then sent to the mata.

(Sri) seal
(This is again confirmed by the Chitrabhanu sam record addressed to Hyder Ali Khan Bahadur)
Note on the latter the sanad records a grant made by Krishnaraja Wodeyar II and his mother (Ammanavaru).

Annual report of the Mysore Archaeological department for the year 1938.

This sannad has a small seal with the letters Sri Krishna in Nagari characters on the top. Below are two small lines the upper one containing the name Ammanavaru and the lower one the name Krishnarajadeyaravaru (II) Below there is main booty body of the sanad.

The sanad records a grant made by the Mysore Krishnaraja Wodeyar II (1734-1766) and his mother Ammanavaru. It is addressed to Hyder Ali Khan Bahadur who was the ruler of Mysore State from 1761-1782. The date of the grant is the 14th lunar day of the bright half of Margasira in the year Chitrabhanu Devajammanni was the king's adoptive mother.

The sanad begins with the statement that the villages Atani, Navaluru and Mungipatti situated in Anduru-sthala were given away as ordered by the king's mother, free of taxes to the Mata of Vedanta Parakala Swami for carrying on the charities like the feeding of the Brahmins everyday.

It is stated in the sanad that sometime after the above villages came into the possession of the mata a local agent (sthaladalli baduku maduwaru) was demanding for himself the rent due to the mata and brought the villages under his authority and in various ways caused trouble.\[1\]

The sanad concludes with an order that as the said villages were granted for the feeding of Brahmins in the mata of Vedanta Parakala Swami,
the local agent had no right to interfere in the above manner and he was to be ordered to make over the money exacted till then to the mata and to allow the mata to enjoy in peace the said villages and to prevent any molestation or obstruction to the mata in enjoyment of the villages.

Melkote or Melukote was a celebrated sacred town. It was built on the rocky hills named Yadugiri over looking the Motitalab and the Cauvery valley.

Melukote high or superior fort was one of the principal sacred places in Mysore. When the Vaishnava reformer Ramanujacharya fled from the persecution of the Chola king, early in the 12th century he took up his residence at Melukote and lived there for 14 years. It became the chief seat of the Sri-Vaishnava sect of Brahmins. They reaped the benefit of the conversion by their apposite of the Hoysala king Bittedeva also called Vishnuvardhana. In obtaining assignment of all the most fertile tracts of land in the neighborhood especially of the Ashta grama on either bank of the Cauvery.

The place suffered at the hands of the Muhammadans who wrecked Dorasamudra in the 14th century as it was to Tondanur now Tonnur at the Southern foot of the hill that the Hoysala king at first retired. It was subsequently restored in about 1460 by Thimmanna Dannayaka lord of Nagamangala who was the minister of the Vijayanagaraa king Mallikaarjuna or Immadi Prouda Devaraja. The buildings must have been on a large scale
as the remains of the Gopalraja on the South are of immense proportions. The former approaches are flagged with stones for a considerable distance.

In 1771 the Marathas having encamped to the South of the hill after their victory over Hyder Ali at Chinkuruli the Brahmins deserted Melukote which was as usual plundered. For the sake of iron the immense wooden cars belonging to the temples were set on fire and the flames spreading to the religious buildings some of them were entirely consumed. The principal temple is a square building of great dimensions but very plain dedicated to Krishna under the name of Cheluva-pulle Raja.

A more striking edifice was the temple of Na'rasimha placed on the very summit of the rock. The large temple was richly endured having been under the special patronage of the Mysore Rajas and had a most valuable collection of Jewels. As early as 1614 and find Raja Wodeyar who first acquired Srirangapattana and adopted the Vaishnava faith making over to the temple and Brahmans at Melukote the estate granted him the Vijayanagara king Venkatapati Raja. There is also an inscription of 1785 showing that even Tippu Sultan granted some elephants for the temple. The Vairumudi festival which was the chief annual celebration was attended by 10,000 people. The guru of the Sri-Vaishanava Brahmans, styled the Parakala Swami lived at Melukote and Mysore. The site of a ruined palace of the Mysore Rajas adjoining the great temple was laid out as a public garden.

The inhabitants were mostly Brahmins, they were attached to the great temple and received a daily allowance, some of them being men of
learning. There was also a class of temple servants of sudra extraction, consisting of musicians, dancing girls and Vaishnava or satananas. The only persons in the place who dived by industry were a few families of weavers and some shop keepers.\(^{12}\)

**Two classes of Holeyas:** Tirukula and Jambavakula were credited with having assisted Ramanuja in recovering the image of Krishna when it was carried off to Delhi hence they had the privilege of entering the temples once a year to pay their devotions.

A strata of Schistose mica which was decayed into a fine white clay was considered sacred. It is said to have been discovered by Ramanuja and was used by the Sri-Vaishnava Brahmins for making the nama or sectarian marks on their foreheads. It was such demand for his purpose on account of its purity that it was transported to distant places even as far as Benaras. It was fabled to have been brought to Melukote by Garutman the bird of Vishnu from Svetadweepa (the white island) in the Kshirasamudra (the milk ocean).

On one of the pillars of the navaranga of the Narayanaswami temple here is a bas-relief about 1.5 feet high of the Mysore king Raja-Wodeyar (1578-1617) standing with folded hands with the name inscribed on the base. He is said to have been a great devotee of the god and a constant visitor to the temple. A golden crown set with jewels was presented by him to the god. It was known as Raja-mudi after his name and issued even now for the god during one of the annual festivals.
The private library of his holiness the Yatirajaswamigal of Melukote contained a large number of Sanskrit and Tamil works being on the Visishtadvaita school of philosophy a few works being logic rhetoric mathematics, astronomy, astrology ritual architecture panchatantra, dhammasatra and grihya and dharma sutras and commentaries on a good number of Sanskrit works. Clothes of good quality were made here and ornamental punkhas or fans of the fragrant roots of the Kuskus grass.

Moti Talab or lake of pearls- a large tank at Tonnur Srirangapattana taluk. It is formed by an embankment carried across a gap between two rocky hills which stems the water of the Yadavanadi and other mountain torrents that were unite their streams. The mound whose dimensions are given as 78 cubic high 150 long and 250 thick at the base is said to have been constructed by Ramanujacharya the Srivaishnava Brahman reformer who had taken up his abode at the neighbouring town of Melukote. He is said to have named the tank Tirumalasagara. When the tank is full it contains a sufficient quality of water to supply the cultivators for two years but owing to failure of rain the water frequently continues lower than the opening of the outlet. Although the torrents bring down much sand it so happens that the tanks is never affected by that circumstances for the two streams enter in such directions as to force all the sand towards extreme corners with out diminishing the main depth. Nasir Jung son of the Subedar of the Deccan who visited it in 1746 gave it the name of Moti Talab or lake of pearls an appellation to which its clear and beautiful water perhaps entitles it.
The bank breached and water drained off by Tippu Sultan in 1798 to prevent it being used by an enemy besieging Srirangapattana.\textsuperscript{13}

He was noted for the catholicity of his religious outlook. Numerous were his gifts and grants alike to individuals and to Shaiva and Vaishnava temples in the kingdom. Repairs and services to the temples of Ranganatha and Narayana in Srirangapattana and merlot respectively claimed his constant share of attention. In particular he is said to have endowed the latter shrine with a jeweled crown as Raja-mudi (named after himself) and the former with lands yielding 50 khandugas of paddy under the tank of kalastavadi by him.

The Melkote copper-plate grant dated April by 1614 registers a gift by Raja Wodeyar of the village of Muttigere (Narasimhapura) divided into 50 shares of which 49 were distributed among 28 Brahmans and one was set apart to provide for the offering of the Garudavahana in the temple of Chaluvayaswami (Narayana) at Melkote.

A Bhakta-vigraha of Raja Wodeyar a bas-relief statue one and half feet high standing with folded hands with his name inscribed on the base is found carved on one of the pillars of the Navaranga of the Narayanswami temple at Melkote. At the time of his death weird spectacle is said to have been observed in Narayanswami temple at Melkote where Raja Wodeyar having entered the garabha-griha was known to have become one with the deity.
Chamaraja Wodeyar had five queens. Muddajamma of Yelandur, Deviramma of Bilugali Siddajamma of Mugur, Channajamma of Mudanakote and Doddajamma of Sindhuvalli. He is said to have issues which however seem to have died in their infancy. At the instance of his principal queen Muddajamma Chamaraja Wodeyar in 1633 is stated to have got constructed in her name a bathing-ghat in the pond at Melukote for the convenience of pilgrims during the vaira-mudi and Brahmosavam festivals.

The period of Kantirava's rule witnesses an important stage in the development of Sri Vaishnavavism in South India in general and Mysore in particular. Already Melukote had become a prominent center of Srivaishnavism and no less important was Srirangapattana the capital city. Mysore significant still perhaps was the influence of Vaishnava tradition that was being continually exerted on the Mysore royal house from the early years of the seventeenth century. We have seen how Raja Wodeyar Chamaraja Wodeyar and Immadi-Raja Wodeyar were staunch Vaishnavites Bettada- Chamaraja Wodeyar father of Kantirava.

Among the towns, Melukote was already referred to a prominent center of Sri-Vaishnavism with its main gate (perbagilu) principal street (sri-vidhi) Sri-gopuradvara pond (kalyani) temple of Tirunarayanaswami (with the images of the god and the goddess and the sri-vashnava saints the Rnagamantapa etc) and the palace (aramane) with the inner pavilion (ola-chauki) and the namathirta pavilion (namathirthada chauki).14
By far the most characteristic expression of contemporary life is discernible in the public festivals celebrated during the period these attracted not only the local populace but people from far and near. All classes of people appear freely participating in them. The birthday (Tirunakshatram) of Sri-Ramanujacharya annually celebrated at Melkote under the constellation of Aridra in the month of chaitra (March-April) was according to the Chikkadevaraja Vamsavali a great festival (piriyukkevam) attended by Sri Vaishnava celebrities from different countries (palavam divya-desangalindeytarpa desika-sartha).

Doddadevaraja Wodeyar eldest son of Muppina-Devaraja Wodeyar and cousin brother of Kanthiravanarasaraja Wodeyar from Mysore it would appear also paid a visit to Melkote on one such occasion (1643-44) accompanied by his friends and preceptor Alasingaraya.

Amritamba wife of Devaraja Wodeyar was as she is depicted\textsuperscript{15} an ideal and pious lady ever devoted to her husband. As already indicated she got constructed in 1656 a stone Mata in the palace at Hangala (where muppina Devaraja Wodeyar had died) and an independent Mata for Marala-Basalinga-Devaru granting the village of Horakeri-Bachahalli as an endowment to the latter\textsuperscript{16} and a newly erected a Lingayat Mata in the town of Mysore. Evidently she seems to have been patron of the vira-Shaivas. She appears to have predeceased Doddadevaraja Wodeyar\textsuperscript{17} and her memory is perpetuated by a votive mantapa to the East of the namatirtha.
pavilion at Melukote with her name inscribed thereon (Amrutanmanavara seve mantapa).\(^{18}\)

The influence of education and the training Chikadevaraja Wodeyar had received at the hands of his teachers the strong Sri-vaishnava leanings of his own grandfather (Muppina Devaraja Wodeyar) and father (Doddadevaraja Wodeyar) the latter under the teaching and inspiration of Alasingaraya lastly the living example of Tirumalarya companion and colleague of Chikkdevaraja these were perhaps factors contributing to that result\(^{19}\) the foundations of Sri Vaishnavism as the personnel creed of Chikkadeva had thus been laid long before his accession to the throne of Mysore in 1673. So that during the period of his actual rule he was as he depicted to us\(^{20}\) an ardent devotee at the feet of devotees like Apratima- Rajagopla of Haradanahalli (Haradanapura) Paravasudeva of Devanagara on the banks of the Kaundini Gopala of Kanjagiri (Gopalaswami hill) Ranganatha of Paschimaranga (Srirangapattana) and Narayana of Yudugiri (Melukote) among others.

Chikkadevaraja Wodeyar is like his predecessor reputed for the numerous gifts he made alike to individuals and institutions in and outside the kingdom. In particular under his active encouragement learned and deserving Brahmanical families were we learn\(^{21}\) constantly settled in Melkote, Srirangam, Anjangiri, Kanchi, Vikshavana, Rammesvaram, Sankhamukha, Darbhasayanam, Benares, Dvaravatipura (dvaraka)
Jagannatha and prayaga. He gave the endowment of gold ornaments to the
two Nachyars in the Narayanaswami temple at Melukote.\textsuperscript{22}

Chikkadevaraja Wodeyar vivid expression of Sri Vaishnavism as his
personal faith is recorded in his work Binnapa in Kannada. Thus of the
supreme being and of salvation, Chikkadevaraja Wodeyar in the course of
thirty humble petitions (Binnapa)\textsuperscript{23} addressed to Sri- Narayana of Yudugiri
(Melukote) says "Oh Lord of Yadugiri having settled on the famous peak
adoring the Karanataka country. Thou last attained celebrity as the protector
of all people and as the tutelary deity (kula-devate) of the Yadu race. Thou
art infinite thou art manifest in the Vedas, Puranas and the eighteen vidyas.
The Vedas proclaim that the entire business of the world is thine. As the
attendants of a king profuse him for the attainment of happiness by his
subjects and follows so do the Vedas praise Thee for the bestowal of eternal
happiness on those devotees of Thine following the prescribed course of
conduct. The Gita speaks of this the smritis, ithihasa puranas and agamas
describe it. Indeed those who have grasped the fundamentals of philosophy
over without contradiction that thou art an object of wonder. Thou art an
embodiment of the entire world being one in diversity. In my own case the
sword Nandaka which I was actually favoured with by three in a dream has
stayed perpetually with me and has enabled me by virtue of the Thy glory to
cut down the enemies who surrounded me in all the four directions. A pious
king in this world lays down rules and regulations governing the protection
and punishment of his subjects. If he acts up to them regardless of any
distinction he will be considered as impartial in scrupulously adhering to
them he will be held as absolute and in pardoning a delinquent, he will be regarded as king-hearted. Even so is the case with Thee in awarding Thy retributions to sentiment beings according to their actions (karma) Thou art the cause of all creation and preserver and destroyer too. Thou art the supreme lord of all individual souls and the essence of our relation is that of master and servant. As the Supreme Being Thou art at the head of all creation including animate and inanimate objects worlds for the experiencing of fruits of past karma and oceans, heavens and bells of various kinds. Fear of falling into hell vanishes by the mere recitation of Thy name sinners become purified by contemplating Thee.24

Salvation (moksha) is an end most cherished by those who are free from mundane cares. All the other ends are evanescent salvation alone is eternal and it is to be attained by right action purifies the mind and leads to right knowledge and is besides part and parcel of right faith. Right faith censer around the sincere attachment of a devote to the lord. A knowledge of the philosophy of the supreme being (artha- panchaka tatvajnana satvika-sastra) is however absolutely necessary for the attainment of salvation. As several routes ultimately lead to the same place, so do the Vedas the pancharatra, yoga sankhya and pasupatha schools of philosophy in depicting Thy greatness aim at one and the same goal. Oh lord of Yadugiri to those who have renounced the world and placed their trust in thee. Thou art easily accessible renunciation of worldly desire as is taught by the elders is easiest to achieve and is governed by the conception of relationship between master and servant disregarding the king his master acquires for
his personal use and spends away according to his own whims all that is due to the latter from the different parts of the kingdom such a servant is to be considered as being both avaricious and treacherous. If he on the other hand realizing his own position places before his master all the things amassed or acquired in his name and serves him receiving from him whatever he spares after his use in the shape of food raiments jewels etc such a servant is worthy of being regarded as impartial and sincere. Similarly if a person not knowing his self enjoys worldly pleasures thinking that he is himself absolute such a person will neither achieve renunciation or desire nor be devoted to thee if he however realizing that he is thy servant conscientiously serves in thee by the following the prescribed course of conduct (varnasrma dharmangal) and experiences the pleasures extended by thee through the vedas and sastra he is to be regarded as really devoted to thee. Mere action (karma) is not a sufficient means to attain salvation. It is just like service rendered by a servant to his master governed by considerations of time remuneration and the ego. It is also of a fold character good and bad (satkarma dushkarma) external and optional (nityam kamyam) and the latter (i.e. dushkarma kamyakarma) plunges one in illusion (avidya) and eternal prison-house of this world (samsaramamba seremaneyakedapi) from the letters of it which there is no chance of redemption. Devotion to Thee trust in Thee and service and absolute surrender at Thy feet alone lead to such redemption.25

Again holding communion with realizing the divine attributes of Vishnu Chikkadevaraja Wodeyar in the Gita-Gopalam speaks of trust in god's grace
(nambuge) and self-surrender to him (prapatti) as means to the attainment of salvation by the people.

To the people of this world the hope of salvation lies only in the philosophy underlying the Gita. As a physician administers medicine in the form of milk to the person who desires it so does Chikkadevaraja expound that philosophy to them.26

“Oh Lord Paschima-Ranga tell me whether Thou knowest not this. It is a source of pleasure for me to know that I am Thy man. I do not recollect anybody else expect Thee nor did I have trust in mere action knowledge faith and renunciation. In boyhood there is much aberration in youth much vain pleasure: In old age there is liability of the body to diseases of various types. The fruit of karma never cease. Systems of philosophy are many among them are some disputations. The truth can never be made out by penetrating into them. Knowledge is never be made out by penetrating into them. Knowledge is never a sufficient means to salvation. By subjecting the body to mortification by controlling the passions and by rigorous concentration renunciation can never be achieved without going up the hankering after the material world there can be neither true faith nor salvation.”27

We may now briefly describe some Kannada works written by Tamil-Srivaishnava scholars related to some important holy places in Tamil Nadu. The leading scholars were Chikkupadhyaya and Tirumalarya (Tirumalaiyangar) the Sri-Vaishnava ministers of Chikkadevaraja Wodeyar to the school of the former belong his proteges namely Timma-kavi,
Mallikarjuna and Mallarasas to that of the latter Singaravelaya, Chikkadevaraja. Ramayanam-Tirumalarya, Honnamma and Singaramma all of whose productions are permitted by the essentially Sri-Vaishnava spirit of the age though Chikkupadhyaya and his school appear to claim by far the greatest share of the literary output during the reign the influence of the two leaders and instance of Chikkadevaraja Wodeyar. Thus the Kamalachala-Mahatmye in 16 chapters contains an account of Kanjagiri (or the Gopalswami hills) as given in the Bhavishyottara-Purana the Hastigiri-Mahatmye in 18 chapters the Venkatagiri-Mahatmye and the Sriranga-Mahatmye in 10 chapters each and the Paschimaranga-Mahatmye in 6 chapters. There enshrine respectively accounts of Kanchi, Tirupati, Srirangam and Srirangapattana as narrated in the Brahmanada-Purana and lastly the Yadavagiri-Mahatmye in 12 chapters deals with the account of Melukote (Yudugiri) as related in the Naradiya-Purana. These complications are generally written in a mixture of Halagannada prose and poetry. The methodology adopted in them by Chikkupadhyaya is of particular interest to us. In the introductory chapter of each Mahatmye Ramanuja the Alvars the demi-gods of the Sri-Vaishnava hirerachy (like Garuda and Viswaksena) and the presiding deity of the place dealt with are usually invoked. Then follows a geographical description of the Karnataka country (bhubhaga-varmane) including the city of Mysore. This is succeeded in turn by an account of the pedigree (vamsa-vistara-varmane) of the ruling dynasty of Mysore and by a narrative of the exploits of Chikkadevaraja himself (the hero and the poets patron) the latest political event referred to being the siege
and acquisition of Andur. Maddagiri and his personal religion so clear indeed is the prose style of these writings that they seem to reveal an attempt at a direct exposition of their subject matter by Chikkupadhyaya to Chikkadevaraja Wodeyar himself.

On February 18, 1678 Chikupadhyaya completed the Divya-suri-charite. It is a champu work in Halagannada in 14 chapters rendered from the original work in Tamil at the desire of Chikkadevaraja. It deals with the history of the twelve Sri-Vaishnva saints (Alvars suri) the author styles it an epic (maha-prabandha). The introductory chapter begins as usual with invocations to Ramanuja, god Ranganath of Srirangapattana and the Alvars and contains a brief account of the pedigree of Chikadevaraj Wodeyar and references to his religious avocations and his court. The succeeding chapters are centered round the subject matter proper. The diction is sweet and melodious in keeping with the established principles of the Kannada language (Kannada bhasha kramadi hosedu) the prevailing sentiment being bhakti. It is an important contribution to the traditional history and philosophy of Sri- Vaisnavism in Kannada intended for popular use (rudhiyagiriraleve kendu).

The next series of Chikkupadhyaya works belongs to the period (1678-1680) and deals mainly with the purnic accounts of the merits of holy places (Mahatmye) of Sri Vaishnava importance. These accounts are renderings from the originals in Sanskrit done at the adjacent forts 1678. References to the personality character and rule of Chikkadeva his religious
advocations and his darbar and the ancestry and attainments of the poets among other particulars not infrequently follow both by way of completing the descriptive account of the rise and fortunes of the hero (nayakabhyudaya- varmane) and by way of indicating that the Mahatmye was a product of Chikkadevaraja's court. The succeeding chapters deal with the subject matter proper of the work. In exceptionally longer works the Kamalachala Mahatmye is a champu works. It is further a new form of composition chartered by grandeur of sentiment of diction, excellence of meanings nicety of verbal embellishment and beauty of euphonic junctions and compounds. The Hastigiri Mahatmye another champu is also written in the same style of literary expression while adhering to the kavya model the objective aimed at being of course popular appreciation. The Venkatagiri- Mahatyre is a prose commentary. The Sriranga Mahatmye is also written in prose being intended solely for popular enlightenment. The Paschimaranga- Mahatmye and the Yadavagiri-Mahatmye are poems in their sangatya metre the latter being written in prose also as yadugiri Mahatmye. The Mahatmyes of Chikkupadhyaya on the whole constitutes a new type of literature in themselves in that they delineate Sri-Vaishnava tradition against a background of epic poetry bhakti being the prevailing sentiment throughout. They are thus an important addition to the literature on Sri-Vaishnavavism in Kannada.

To almost the same period (1678-1681) belong the Bhagavad-Gita- Tiiku and Rukmangada Charitre both written as usual at the instance of Chikkadevaraja Wodeyar. The former a work in 18 chapters is an intelligible
Kannada prose rendering (tiiku) of the original Sanskrit text. It embodies a clear and popular exposition of philosophy of the lords message to Arjuna. The latter work is a champu in 12 chapters dealing with the story of Rukmangada as narrated in the Naradiya-purana. It is intended to inculcate the merits of the Ekadasi-vratam devoutly observed by Chikkadevaraja himself. The Vishnu purana is prose treatise in Kannada translated from the original work in the form of a dialogue between the sages Maitreya and Parasara. It was written in 5 parts (amsa) each containing a varying number of chapters and the whole dealing namely with the philosophy of the principal incarnations of Vishnu. Lucid flowing and thoroughly enjoyable this work typifies the new model Hosagannada prose style that was evolved in Mysore towards the close of the 17th century. The Vishnu purana of Chikkupadhyaya has come down in 6 parts in the champu from also the prose version however being by far the more popular. Among other contributions of Chikkupadhyaya to the literature on Sri-Vaishnavism perhaps assignable to the same period are Tiruvaimoli-tiiku a prose commentary in Kannada on the original Tamil tretise of the great Nammalavar and Padma purana-tiiku a prose version in Kannada of the original Sanskrit work of that of that name. He is also credited with having written the Amarika-sataka vaidyamruta-tiiku, Artha-panchaka and Tatvatraya. Timma kavi refers to himself a Brahmana of Jamadagni gothra being an ardent devotee of God Venugopala. He was probably a disciple of a religious perception by name Gopala he occupied an important place.
Mallikarjuna another Brahman poet of the period wrote a Kannada version of the Sriranga Mahatmya at the instance of Chikkupadhyaya (Chikkupadhyaya prerita- mallikarjuna pranite) the work being completed on February 26, 1678. This is also a champu in 12 chapters and belongs to the same type of literature as the Mhatmya of Chikkupadhyaya and Timma-kavi. The subject matter however actually begins in the 3rd chapter the first being introductory chapters which besides the usual features contain a descriptive account in an ornate style of both the cities of Mysore and Srirangapattana under Chikkadevaraja Wodeyar. Mallikarjuna refers to his work as a pleasing poem (mangala kavya). He is perhaps the most expressive and profile writer of the school of Chikkupadhyaya. His diction is sweet and majestic. He is however at his best in depicting nature and in delineating erotic sentiment.

Mallarasa (Mallarsanka-pandit) was another poet of the period. He was a Brahmana of Srivatsa gotra and Kamme-vamsa, son of Timmarasa-mantri by Tippambika disciple of Sadananda-guru and resident of Naravangala. At the instance of Chikkupadhyaya he wrote the Dasavatara-charitre (1680) another champu in 11 Chapters dealing with the ten incarnations of Vishnu. The poet speaks of the work as an epic (mahaprabanda). It is written in a melodious diction.

Tirumalarya (Tirumalaiyangar the minister) whose ancestry and official position we have elsewhere detailed, occupied the foremost place among the scholars and poets of the court of Srirangapattana during the greater part of the reign of Chikadeavaraja Wodeyar. He was celebrated
for his wide learning and was known to have written numerous delightful works in Sanskrit and Kannada on the sastras, smrti and stotra narrative and epic poetry drama and poetics. Indeed so profoundly did he and his younger brother Singararya himself testifies to both of them had established themselves as the literary dictators of their day-learned in all the sastras skilled in the art of poetical composition and ever engaged in importing instruction in various branches of sacred tradition and in the abstruse doctrines of the two system of Vedanta (ubhaya-vedanta). Tirumalaryas works themselves in particular we learn had attained considerable popularity for the grandeur of sentiment declineated by him. They were often quoted too by his own contemporaries.

Perhaps the earliest among the dated writings of Tirumalarya extent are the Tirumakudlu-Narasipur plates (1663) and the Chamarajanagar plates (1675) composed in the Sanskrit kavya style.

The next work of importance in Chikkadevaraja's name is the Sachchudrachara Niranaya (Sri-Chikkadevamaharajyena praniteshu: Sri Chikkadevamaharaja krishu sachchudrachara nirmaye) a treatise (maha-prabandha) in 14 chapters (adhikara) defining and codifying the rites and practices for a good sudra. The introductory chapter upodghatadhikarah begins with the usual invocation to Vishnu and deals with the pedigree and exploits of Chikkadevaraja Wodeyar. At the end of the last chapter is a long prose colophon recounting a series of titles of Chikkadevaraja which reflect his achievements and the outstanding political events of his reign. The latest
of these events incidentally referred to in both these chapters are Chikkadevarajas repulse of the invasion of Srirangapattana (1682) and his acquisition of Bangalore from Ekoji (1687). The poetical passages and the prose colophon included respectively in these parts of the works are evidently taken from the compositions of Ramayanam-Tirumalarya, such borrowing as is usual with royal authors, does not however mean here anything more than that the king refrains out of modesty from speaking in praise of his own ancestry or exploits. Again the Sachchudrachara-nimaya is slightly later than the Srirangapattana temple copper-plate charter (1686) and almost contemporaneous with the Devanagara copper-plate grant (1686-1690) since the introductory chapter contains verses⁵⁸ which are found in both these documents it appears further to have preceded Chikkadevaraja's legislation relating to the arasu families in October 1690. We would not therefore be far wrong in assigning the work to about 1687-1690. The Sachchudrachara-nimaya is a compilation in a mixture of prose (vachana) and poetry in Sanskrit the subject matter being taken from the 12 chapters of the Sana Mahatmye or the suta-samhita in the Skanda-purana.

It is supported also by illustrative references form the Vishnu-purana the Bhagavata and the manu-smruti. The work was we learn written with a view to bring about a much needed social reforms namely the uplift of sudras and the preservation intact of the ideal of Varnasrama-dharma applicable to them as members of the fourth order of Hindu society. The subject matter proper begins with invocation to Srisaila-Guru.
Singaramma wrote the Padmini-Kalyana (1685). She belonged to a Sri-Vaishnava Brahmanical family being a daughter of Chintamani-Desikendra and disciple of Srinivasa-Desika. She was as already referred to a young poetess favored by Chikkadevaraja Wodeyar. The Padmini-Kalyana is a Kannada poem also in the Sangatya metre describing the marriage between the god Srinavasa of Tirupathi and Padmini.

By far the most important contribution to Vira-Shaiva literature during the reign of Chikkadevaraja Wodeyar was Shadakshara deva (Shadakshariah) particulars of whose ancestry etc. we have elsewhere noticed. Shadaksharadeva, we learn had attained celebrity and been honored by the cultured classes as an expert in the art of composing poems in the Sanskarit and Kannada languages. This writings generally belong to the period 1655-1700 although curiously enough there is nowhere any reference to therein to his actual position as one of the conditions of Chikkadevaraja’s cabinet. Among the extent works in Halagannada of Shadakshari are the Rajasekhara-Vilasa, Vrishabendra Vijaya and Sabarasankara Vilasa all written in champu style. The earliest of these is the Rajasekhara-Vilasa. A Prabandha completed on January 30, 1655. It deals in 14 chapters with the story of how prince Rajasekhara son of a Satyendra Chola received capital punishment at the hands of his father for having caused the death of a child during his recreations in the streets of his capital city and how he ultimately obtained salvation at the hands of Siva. It is based on the original Tamil work of Tirugana-sambandar (Pillai-Nainar) first written in the form of an epic in Kannada by Gubbi-Mallararya (1513) in
his Bhavachintittara. A manuscript copy of the Rajasekhar Vilasa appears to have been actually completed on July 9, 1673 (Pramadicha Sravana su 6). It was probably this copy which is said to have been presented by Shadasharadeva at the court of Chikkadevaraja.

Another Sri-Vaishnava scholar at the court of Chikkadevaraja Wodeyar was Ramayanam Tirumalarya (or Tirumalacharya) of Koundinya gotra. He was by profession we note a reader of the Ramayana and the Mahabharata skilled in composing poems in Kannada and Telugu.

We may now examine some religious grants of the Wodeyars of Mysore in various places of Tamil Nadu as examples of cultural exchange between Mysore and Tamil Nadu.

Sri Vaishnavism continued to be popular in Mysoe during the reign. Kantirava was himself a devout Vaishnava being well known for his predilections to god Lakshmikanta of Kalale and for his services to god Varadaraja of Kanchi. While he continued the gifts and charities of his predecessors he is in particular credited with having sanctioned the construction in his name of a temple to god Bindu Madhava in Melkote and made grants of villages and lands for services to gods.

Srirangapattana during the reign of Kanthirava continued to be a flourishing center of social and public life. The spring festival (rasantatsava) of god Ranganatha there had acquired a reputation and popularity which was unique. Another flourishing town of importance was Vamalur (modern
Omalur in Salem district) under the jurisdiction of Kanthirava whose citizens were learned in the Vedas smrtis and sastras (sarvanagamasmtisastra vidyath) and skilled in prose and poetical composition (sarvepihrda ghatikasata-gadyapadyath) and whose cultured activities included among others disputation in sastras (sasrevadhah) expounding of the sacred tradition (nikhillumnayaninadah) playing on the flute (vinavadah) and display of talents in poetry, philosophy and dialectics (kavitayavivaranam vedantokth paraMata dhvamsana vidhis.74

Of particular interest and significance from the point of view of literary and no less social life of the times is the Ananagavijaya Bhanah (1710-1712)75 by Sivarama Krishna kavi of Gautama-gotra and son of Narayana by Rangambika a resident of Vamalur. It is a dramatic piece in Sanskrit intended to be enacted before a highly cultured and audience from far and near assembled at Vamalur on the occasion of the spring festival. In (April-May) of the local god Vijayaraghava a festival said to have been stopped for sometime but received by Chanakrishna-pandit, chief ministerial officer of Kanthirava under the orders of Krishnaraja son of Kanthirava and heir apparent (yuvaraja) to the throne of Mysore. The play begins with invocations to siva and Ananga (manmata) followed by the prologue (pras itavana) pointing to the time place, authorship and the circumstances under which it was written as mentioned above.

Vaeanandi-kalyana (1725-1730)76 a poem in seven chapters in the sangatya metre describing the well-known traditional story of the marriage of
Varanandi daughter of Badshah of Delhi with the deity Chaluvarayawami of Melkote during Sri-Ramanujacharyars time (12th century). The works begins with invocations to god venkatesa and parakala Guru in polished pure and sweet Kannada.

Varadaraja of Kanchi another important member of the royal family who lived during the reign was Kempadevajamma (Devajamma) daughter of Chikkadevaraja Wodeyar and aunt of Krishnaraja. A lithic dated October 17 1718 registers a gift by her of anew car for the festival of God Kirti-Naryana at Talakad. From the point of view of domestic life it is interesting to learn that on August 5, 1717 Krishnaraja Wodeyar issued a nirupa to the members of the eighteen Arasu families permitting them to enter into matrimonial relations with the family of Chamaraja of Salem a descendant of Timmaraja of Ganganur. This was obviously in pursuance of the earlier legislation of Chikkadevaraja Wodeyar relating to the Arasu families which was maintained intact.

As part and parcel of his religion (vrata-dharma) Kantirava Narasaraja Wodeyar we learn also established Agraharas at Seringpatam (paschimaranga) Karighatta (karigiri) Melkote (Yadavagiri) Sri-Sailam, Benaras (kari) Srirangam and Ramesuvaram (setu) with arrangements for the feeding of Brahmans and the payment of annuities to deserving families and provided for the worship of god Bindhu Madhava and Visvanatha of Benares and for the conduct of Ramanuja-kota (assembly of the followers of Ramanujacharya) at Srirangam. He also set up feeding houses (anna-satra)
throughout his kingdom and performed innumerable deeds of charity (such as the celebration of marriages, thread ceremonies etc) in aid of the poor and the needy.

Devaraja was like his predecessor, an ardent Vaishnava. The palace copper-plates in particular speak of his devotion to god Ranganatha of Srirangapattana. From other records we learn that he used daily to raise at dawn contemplate and worship the lords feet of Vishnu reputing without omission. His thousand names then perform oblations to fore and having bestowed gifts of cows and money on the Brahmans listen to the recited of the puranas and sacred stories. In keeping with this we have contemporary work chaupadada-pustaka (c. 1670) generally depicting Devaraja Wodeyar getting up at dawn taking his bath wearing shining silken garments putting the tika of musk on his forehead performing the morning rites. Toleration was as usual a prominent feature of Devarajas religion. He bestowed difficult varied and innumerable gifts (vividhan amanushan dharman amita yasaya dharmah) at S. Srirangam, Tirupathi (Venkatasaila) Melkote (Yadavgiri) Kanchi (hastigiri) Ramesvaram (setu) the banks of the Gautami (or Godavari) Allahabad (prayaga) Benares (varanasi) Gaya and Srirangapattana (pure Rangadhamah) constructed wells, ponds and temples (rapi-kepatatakam...devagrham devasthanam) established groves, watersheds and feeding houses from road to road (marge-marge sadvanai prapascha marge-marge prapascha strani) furnishing each village with a feeding house for the free distribution of food (grame-grame bhuri-mrstanna-satrum) and arranged for the conduct of daily festivals in the temples.
bestoring villages as donations therefore (devasthanan yutsavantesunityam......tadarthamdatvagraman). He is further referred to as utilizing the spoils of war for making gifts to Brahmans for rewarding his friends and for providing ornaments to his queens.

1678\(^\text{84}\) refers to the presentation of the images of Dvarapalakas to the temple of Chamaraja-perumal (Channakesava) at Rayadurga (sankhagiri also called kunnattur-durga) by agent Muddaiya agent of Nanjanathaiya an officer of Chikkadevaraja Wodeyar. A third dated April 7 1679\(^\text{85}\) records the setting up and consecration of the images of subramanya and the Aravattumuvur (the 63 Saiva saints) in the temple of kailsanatha at Taramangalam (Vamakur taluk Salem district by Kempaiya son of samaiya (chamiya) agent of Chikkadevaraja.

Among the extant records of the reign of Chikkadevaraja Wodeyar (most of which especially the copper plate grants issued by him bear his signature in Kannada as Sri Chikkadevarajah and are impressed with the boar seal) a lithic one on an anicut at Dodda-belur Salem district dated in 1673\(^\text{86}\) refers to its construction by Kumaraiya (kumara raja) Dalavai of Chikkadevaraj. Another dated April 18 1673\(^\text{87}\) records the erection of a temple to Gauramma at Channarayapatna by Basaiya son of Doddaiya a feudatory of Chikkadeva.

Sri Vaishnavism continued to be popular in Mysore during the reign. Kantirava was himself a devotee of Vaishnava, being wellknown for his
predilections to God Lakshmikata of Kalale and for his services to God Varadaraja of Kanchi.

A lithic record dated May 14, 1717 registers a grant by Krishnaraja of 3,600 Varahas being the income from Twelve villages in the Virabhadra Durga Sime for the expenses of conducting a service to God Kanchi Varadaraja through the agency of Alagiya Manavala Ramanuja Jiyar.

Another dated in 1718 referred to Krishnaraja as having got built the temple of God Gopala at Tali in Salem district.

A lithic record dated October 17, 1718 registers a gift by her of a new car for the festival of God Kirti Narayana at Talkad. From the point of view of domestic life it is interesting to learn that on August 5th, 1717, Krishnaraja Wodeyar issued a nirupa to the members of the eighteen Arasu families permitting them to enter in to matrimonial relations with the family of Channaraja of Salem a descent of Timmaraja of Ganganur. This was obviously in presence of the earlier legislation of Chikkadevaraja Wodeyar relating to the Arasu families which was mentioned intact.

The Tondanur plate 1722 speaks of Krishnaraja as having caused Agraharas to be established and Vaishnava temples to be repaired in the names of royal ladies. Deviramma and Chaluvajamma grand mother and mother of Krishnaraja Wodeyar the Kanchi Mata charter (1724) elsewhere referred to alludes to their gifts to God Varadaraja of Kanchi.
A copper plate charter from the Kanchi Mata at Tondanur, dated December 30, 1724 to the visit to Srirangapattana of a Sri Vaishnava scholar by name Ramanuja Yati Savmja Jamatri from Kanchi and records how Krishnaraja having heard from him the glory of Hastigiri (Kanchi) not only confirmed the gifts of his father Kantirava and of his mother and grandmother (Chaluvajamma and Deviramma) to God Varadaraja (the presiding deity of the place) but also made his own grants for offerings to shrine at the three seasons and the Vaishaka festival and for the provisions of Mantapas groves, ponds etc., together with twelve villages in the neighbourhood of Virabhadra Durga in the Karimangala country.

The Kanchi Mata charter (1724) elsewhere referred to alludes to their gifts to God Varadaraja of Kanchi.

Among the extent records of Krishnaraja Wodeyar a copper plate charter dated in 1734 registers a gift of lands by him to the temple of Tiruchanagodu.

A lithic record of about 1756 from Bhavani-Kudal registers the erection by Devarajaiah of a mantapa in the local Ishwara temple.

Another dated in 1756 relates to the execution of repairs to the various parts of the temple of Avinaswara at Avanasi and the setting up of a Linga called Sankareswara in the South East corner thereof by Gruikar Sankaraiah an official under Devarajaiah at Coimbatore.
A copper plate inscription from Karamnadai dated in 1757 records the grant by Devarajaiah of the village of Bhusurapallam (Bhoosara Palyam) to Brahmana's.

A lithic record of about 1758 refers to a gift of lands by Krishnaraja Wodeyar to the temple of Perundalaiyur.

In 1760 copper plate charters recording respectively a grant to the Shiva temple in Sathyamangalam and gift of lands in Puttur, Kaniyur and Kuntur villages.

On a stone setup under a Margosa tree on the way to river Bhavani Shivaya Palaiyam, Sathyamangalam Taluk, Coimbatore district.

This is dated Saka 1591 Sowmya, Pushya ba.7 corresponding to A.D. 1670 January 3, Monday in the reign of the Mysore King Devaraja Vodeya. The king is stated to have made a gift of the village Bestarapalya surnamed Komarapura for the service of God Dhavalagiri-Kumaraswamy in the Durvasa Kshetra at the confluence of the rivers Chintamani and Bhavani. The village granted was situated in Karavali Hobli in Sathyamangala stala, which was a subdivision of Udavanka Nadu below the Yenar Pass.

From the above study we may draw few general conclusions. First Tamil Sri-Vaishnavavism was a very significant link between Mysore and Tamil Nadu during the period of our study. Many rulers of the Wodeyars dynasty were influenced by Tamil Srivaishnavism had come to the region of Mysore in the 12th century. A.D. under the Hoysalas Ramanujacharya had
migrated to the Mysore region when he was persecuted by the Cholas. He had stayed for many years in the region Vishnuvardhana the greatest ruler of the Hoysala dynasty became his disciple. The Vijayanagara rulers particularly of the Aravidu dynasty patronized Tamil Srivaishnavism in the region. The Wodeyars of Mysore continued this tradition and Tamil Srivaishnavism became a vital cultural link between Mysore and Tamil Nadu.

Secondly, during the period of our study Parakala Mata emerged as a symbol of the cultural relationship originally this Mata was established in Tamil Nadu. The Mata had in its own tradition the link with Ramanujacharya and Vedantadeshika of Tamil Nadu. The founder of the Mata was the disciple of Vedantadesika Lakshmi Hayagriva was the presiding deity of the Mata its philosophy was called to Srivaishnavism traditions in Tamil Nadu 1) Vedic tradition in Sanskrit as interpreted by Ramanujacharya. 2) Srivaishnava tradition was preached by the 12 famous Alvars. These Alvars taught, sing and wrote works in Tamil language called Prabhadams. The Parakal Mata respected the Sanskrit and Tamil traditions of Srivaishnavism Vedanta desika was the greatest teacher philosopher of Ubhaya Vedanta. The Tamil Srivaishnava group which supported the Sanskrit tradition only was called Vadagalai sect and the group supported the Tamil tradition of Alvars only was called Tenkalai sect they were rivals in Tamil Nadu. But the Parakala Mata respected the both the traditions called Ubhaya Vedanta. The Wodeyars patronized this Mata which had migrated to Mysore from Kanchi via Srirangapattana. The copper plate grants found in
Tamil Nadu belong to this Mata testify to the existence of cultural links between Mysore and Tamil Nadu during the period of our study.

Thirdly, Melukote continued to be most important sacred place of Tamil Srivaishnavism in Mysore. A number of inscriptions record the rich donations in land and gold to the temples of this holy place Srivaishnava from Tamil Nadu controlled their temples and property in Melukote Chikkadevaraja Wodeyar was a staunch devotee of Chaluvanaryana of Melukote. His devotion is expressed in his Kannada work entitled Chikkadevaraja Binnapa. Tondanur near Melukote was a large settlement of Srivaishnava Brahmins and others it had a large tank called Motitalab.

Fourthly, Tamil Srivaishnavism had a deep impact on Chikkadevaraja Wodeyar. It was a source of influence to organize Mysore society on some liberal principles. It was during his reign satshudras and the 18 families of Arasu community emerged in Mysore society. The impact of Ramanujacharya may be noticed in his attempt at social reform in Mysore.

Fifthly, the period of the Wodeyars of Mysore was a landmark in the history of Kannada literature. Tamil Srivaishnava scholars composed famous works in Kannada related to Srivaishnavism and its holy places in Mysore and Tamil Nadu. There was a flow of Bhakti literature around Tamil Srivaishnavism in Kannada Chikkupadhaya and Tirumalarya were outstanding Tamil Srivaishnava Brahmin scholars of the period. They wrote works on famous Srivaishnava holy places in Tamil Nadu in Kannada like
Kanchi and Srirangam their mother tongue was Tamil but they wrote in Kannada. Thus they acted as bridge between Mysore and Tamil Nadu.

Lastly, innumerable religious grants discovered in Mysore and Tamil Nadu were the grants made by the Wodeyars of Mysore to various temples in Tamil Nadu. These religious grants may be studied as an instrument of the State policy of Wodeyars of Mysore. They helped to consolidate the political control over many regions in Tamil Nadu by the Wodeyars of Mysore. We may present some general conclusion which emerged from the entire study in the next chapter.

Notes and references
3. Ibid., p.129-130.
6. See for instance I.M.C., No 15-20 pp 23-24, 26-27 referring to Raja Wodeyar's services to the temple of Ranganath during 1600-1616 also C. Vam. 9, 15
11. See *Raj. Kath.*, (XII. 469) which speaks of Chamaraja as having had sons one of whom was named Devaraja (Devarajam modalada Kumararum padedu) the Annals and the *Mys. Dho.Pur.*, are silent on this point.

12. See *C.Vam*, 118. C. VI III 78: also of n. 85 infra.


14. *C. Vam.*, 117, 121, 125-135, 138, 147, 149, 152, 156.


It was probably this grant which was confirmed and extended by Devaraja in 1663- vide fin 116 Supra and text thereto.

17. See *M.A.R.*, I. C from which it would seem Amritamma had died some time before 1668. The annals (I. 103,138) is rather confused and contradictory on the point. In the absence of decisive evidence, we would not, in the light of inscriptions (dated in 1656 and 1668) above referred to be far wrong in placing her death somewhere between 1656 and 1665.


19. See *C. Vam.*, 104-160, 166-184: C. VI, III And IV also Ch X of this work under Domestic life.

74-75, etc. The Kamala. Mahat. (III, 30-63) contains also an elaborate account of Chikkadevaraja's visit to Devanagara on the banks of the Kaundini (c.1677-1678), and of his devotion to God Paravasudeva there.


23. C.B.I., pp. 1-59, For specific references See infra.


28. Ibid., pp. 47-48


30. M.S. No B. 61, p.61, Mys. Or. Lib.

31. M.S. No 18-4-18, p. 4-18.


33. M.S. No 18-6 II p. 18-6.


35. Pub. In the Karnataka-kavya-kalanidhi series, No. 33 (G.T.A. press, Mysore, 1911)- see XIV, 124: Pingala samvatsara phalgunamala nahapakshastani; also item No 74 ( P.L.Ms) of the CAT. Kan. Mss. In the Mad. Or, Lib; see also and compare Kar. Ka. Cha. ( II. 486, 478-480) which places the work in or before 1672 on the ground that a copy
of it was made in Virodhikrit (1672). Possibly Virodhikrit is a scribal error for virodhi (1709).

40. See Colophon to each part of the published work: Maitreya-Parasara-samvada rupamadada Sri-Vishnu-Pur. navembaprabandha.
42. Ibid., 467, 489-490.
45. Yad. Mahat., I, 21; Pasch. Mahat. I, II:
46. See Yad. Mahat., I 26; Chikkadevendra-Vam, v. 10
47. M.S. No 13. 52- P: Mys or Lib: see also and compare Kar. Ka. Cha. II.

pp. 498, 500.
48. Ibid., p. 498.
49. Dasavatara-Charitre, I, 25-26; also colophon.
50. M.S. No. B. 98-p; Mys. Or. Lib; see also and compare Kar. Ka. Cha. II.

510-513.
52. Ibid., pp. 2-4 : See also Raj. Kat., XII. 474.
53. Ibid., p. 4 (vachana)
54. Ibid., I 13, p.5
55. Ibid., I, 10 (p.3), quoting from the C. Vi. (V, 106) and the A.V.C. (III, 46);
also works of Chikkadevaraja and inscriptions composed by Ramayanam-Tirumalarya, noticed below.
56. E.C. III (I) TN. 23; see also Ch. X, f.n. 169.
57. Ibid., IV (2) Ch. 92- see II. 106-107
61. Ante, Ch. XIII see under position of women: also Kar. Ka. Cha. I. C.
63. Vide under Council of Ministers, in Ch. XII
64. See colophons to Shadaksharadeva's works See also Raj. Kath, XII.474
66. M.S. No. K. 406- P.L.; Mys. Or. Lib.; see also and compare Ibid, 442,
446-447.
67. M.S. Nos. 67 and 357- P.L.; Mys. Or. Lib.; see also and compare Ibid, 442,
448-449.

70. *Raj. Katha.*, (XII. 482, XI. 393,) where Devachandra speaks of shadakshari as having been well acquainted with leelavathi and other narrative poems (vastuka kavya) and refers to his (shadakshari) presentation of a copy of the Rajeshekara - vilasa to Chikkadevaraja and to his being honoured with grants of Mats, rent free lands, etc., on the latters appreciation of it.

71. *E.C.*, III (1) Sr. 100 (1724) II. 142 - 145 where Krishnaraja I (1714-1732) alludes in general to the pious services of his father (Kanteeravea II) to God Varadaraja of Kanchi.


74. *Ibid.*, pp. 54-55 (Text) from the sringararajathilaka bharah (P30) we learn that the last year in which the vernal festival was celebrated in Seringapatnam was 1780 (Vilambi) for particulars about this work vide Ch III below.

75. *Ibid.*, prologue PP 1-2 Vamalur (now spelt Omalur) a village in the present Salem district.

76. *M.S. No. 12, 431 of the Des. Cat. Sans. Mss. (Vol. XXI)* in the Mad. Or. Lib. The page references cited here are from an authenticated copy of this Ms, obtained from the Library.

78. Ibid., Sr. 100 II. 146-149. See also E.C. III (1) P. 29 Translation) does not seem to be in keeping with the text.

79. Ibid., T.N.18 Vilambi. Kartika Su 5, Friday.

80. Annals, I. 163: cf Wilks I preface P. XXIV.

81. E.C., III (1) Sr. 103 (1647) II 49-53 K.N.V. XXVI 31-39 See also f.n. 63 infra and text thereto.

82. E.C., XII Kg. 37 and III (1) TN. 23 (1663), II. 97-98 and 15-16: Sri-Narayana pada-pankajayuge vinyasta vishvagbharah; IV (2) Yd. 54 (1666), p. 156 (Text): Sada Hari-parayane hrdi-nivista Narayanah.


84. Ibid., XII Kg. 37 (1663), II. 68-70:

85. E.C., III (1) Sr. 14. II. 41-43.


87. Ibid., 1919, p. 75.