PREFACE

A Study of the Sacred Literature of the South (or the Deccan).

In the following pages an attempt has been made to give an idea of the result of the study of the sacred manuscripts in Tamil, Telugu, Malayalam, Canarese, as well as on Sanscrit which embody the thoughts of the Saints and Sages who flourished in Southern India in the course of the last fifty Centuries and more; namely, Sri Saro-yogi, (चोतरोयी) Bhoot-yogi, (भूतयोगी) Mahar-yogi, (महरयोगी) or भानयोगी) Bhagti-Sara-Swami, (भक्तिसरस्वामि) Satha-kopa Swami, (सत्तकोपस्वामि) Kulasekhara Swami (कुलसेखरस्वामि) Vishnu Chitta (विष्णुचित्त) or Bhatta Nath Swami, (भट्टानाथस्वामि) Bhagtanghri Renu Swami, (भग्नांत्रध्रिरेणस्वामि) Yogi Vahana Swami (योगीवाहनस्वामि) Parakala Swami (परकालस्वामि) who are known as the ten, Alvars (अलवर); also, Mahapurna Swami, (महापूर्णस्वामि) Yāmunāchāryyā Swami (यामुनाचार्यस्वामि) Ram Misra Swami (राममिस्रस्वामि)* Pundarikaksha Swami; (पुंडरिकाख्षस्वामि) Kanchi Purna Swami; (कांचीपूर्णस्वामि) Gosuthi Purna Swami, (गोसूथीपूर्णस्वामि) Bhuri-Sri-Saila Purna Swami, (भूरिसैलापूर्णस्वामि) Mālādhar Swami, (मालाधरस्वामि) Vara-Ranga Swami (वररंगस्वामि) and Nathmuni Swami (नाथमुनिस्वामि) who are known as the ten Parvāchāryyas (परवाचार्यस) including three others, namely

* Who flourished in the Deccan more than eleven centuries back.
Madhurkavi Alvar (सध्वरकवि पाल्कर) Srimati Godamba (गोदमा माय) and Ramanuja Swami, (रोरामानुज स्वामी) Ramanuja Swami is counted both as an Alwar (पाल्कर) as well as a Purvacharyya (पुर्वाचार्य). Alvar means the most advanced sage and "Purvacharyya" means the spiritual preceptors who preceded Ramanuja Swami. We then come to the followers of Ramanuja who are called the Paschadvarti Acharyyas (पश्चाद्विटीय आचार्य) or the later spiritual preceptors. The ten Alvārs, the predecessors as well as the followers of Ramanuja, regard him as their Saviour. The ten Alvārs and the ten Purvacharyyas acknowledge their kinship with Ramanuja by virtue of their priority and the followers and successors of Ramanuja regard themselves as being intimately connected with him by virtue of their succession. The two relations, priority and succession are the means of their salvation. Ramanuja is regarded as the ideal servant of the Lord, and, as such, the Saviour of all. His predecessors as well as his followers, therefore, claim salvation only by virtue of their relationship with him. He is thus the connecting link between his predecessors and followers. The former were connected with his head; for, he worshipped them and bowed down his head at their holy feet. The latter were connected with his holy feet; for, they were all his disciples and worshipped his holy feet. The relations of priority and succession when symbolically represented denote relationship with the head and the feet respectively. Either of the two relationships, therefore, brings about the salvation of man. Of the followers
of Ramanuja, the following may be mentioned namely 
Dasarathi Swami, (दासरथि स्वामी) Kiores Swami, 
(कौरेजस्वामी) Govindaryya Swami, (गोविंदार्ज्ञस्वामी)
Bhattarakka Swami, (भट्टरक्ष्णस्वामी) Vedanti Swami 
(वेदांतलोकस्वामी) Kālibairidas Swami, (कालिबाईरिदास स्वामी)
Sri Krishnapada Swami, (स्वामीकृष्णपादस्वामी) Lokacharyya 
Swami, (लोकाचार्यस्वामी) Sri Sailes Swami, 
(सोइलेइश्वामी) and Vara-Vara-muni Swami (वर्वरमुनि
श्रामी) or the second incarnation of Ramanuja Swami).
Vara-Vara-muni Swami again had his followers, eight 
of whom head the list. These eight occupied the eight 
Chairs created by him for eight different purposes.
Of them Vanadri Yogivaram (वाणाद्रियोगिवर) 
was entrusted with the duty of imparting instructions 
on the sacred subject of Vagabadvishaya (वगाबद्विषय) and Badiula Varadaryya, (बदिलुवरदार्ज्ञ) 
a lineal descendant of Ramanuja's nephew Dasarathi 
Swami, was ordered to make disciples. The third 
was Pratibadi Bhayankara (प्रतिबादि भयंकर) whose 
duty was to silence opponents. The remaining five 
were Venkatayogi Varya, (वेंकट स्वामी) Sri Bhatta-
nath (भाभद्नाथ) Ramanujarya, (रामाणुजार्ज्ञ) Prana-
tartiharacharyya (प्राणतत्त्वहराचार्ज्ञ) and Devaraj 
Guru. (देवराजदुर) Of these, the ten Alwars, 
the ten Purvacharyyas, Madhur Kavi Alvar, 
(मधुरकवि) Srīmati Godamba, (स्रीमतीगोदाम्बा Tamil 
name-Andal) Ramanuja and his followers 
down to Vara-Vara-muni (वर्वरमुनि) are all the 
Incarnations of the holy attendants of Vishnu, the 
Almighty God in Heaven. It is the works of these 
incarnations that are still preserved in the Madras
Presidency in the dialects of the Deccan,—viz, Tamil, Telugu, Malayalam and so on.

The manuscripts that I have myself studied with the help of the living saints of southern India are (1) Tiruppavai (திருப்பாவை) (2) Tiruppalandu (திருப்பாலந்து) (3) Khanninun-Siruthamba (காக்கிநந்துதம்பாம்) all in Tamil; the first composed by Srimati Gadamba, the incarnation of Lakshmi, the second composed by her father Vishnu Chitta Swami, or Bhattanath Alvar, the place of incarnation of both being at Sri-Villuputtur, some twenty-five miles off Satar Station, South Madras Railway. I have visited the place and made acquaintance of one of greatest saints of Southern India there, namely, the holy Siruppillur Swami, above eighty years old. The third was composed by Madhurkavi Alvar, the disciple of Sathakapa Alvár, whose birth place is Alvar Terunagari some twenty miles off Tinnevelli Bridge Railway Station, close to Tuticorin terminus of the South Madras Railway. I visited this place likewise and formed the acquaintance of three Jeeyars or Holy sannyasis who are all highly advanced saints of Southern India, and who threw additional light on the sacred Literatere of the South studied by me.

The manuscripts named above together with the fourth one namely Ramanuja Noothandadi, I studied with the help of His Holiness Appan Govinda Ramanuja. Jeeyar Swami who occupies the sacred chair of His Holiness the Late Yambar Jeeyar Swami at Sriperumbudur, the birth place of Ramanuja Swami in the District of Chinglepet, in the Madras Presi-
dency. The Principal of the Sanskrit College at Sriperumbudur, the learned Nrisinha Cheryya Swami also helped me a good deal in my study of the above four sacred manuscripts which contain the essence of the Visistadvaita (विशिष्टद्वायत्व) theory as propounded by the Great Ramanuja and his predecessors and followers. Other manuscripts that I have studied are (1) Prameya Sekhar (प्रमेयश्चर) (2) Prapantha Paritrama (प्रपंचपरित्रम) (3) Nigamanpadi (निगमनपदी—Tamil name) (4) Ashtasloki (अष्टस्लोकी) of the great Bhattarakha Swami, (भार्का) with commentaries by his successors (5) Tattwatraya with commentaries (तत्त्वरा) (6) Mamukshapadi (ममुक्षुपदी) with commentaries (7) Arthapanchaka (आर्थपंचक) (8) Archiradi (आचिरदिक) (9) Gadyatraya (गद्यरा) by Ramanuja Swami (10) Ashtadasa Rahasya (अष्टदशरहस्य) and (11) Prapanamrita (प्रपन्म्रत). In the study of these manuscripts I have received material help from the late Pundarikaksha Swami, who was a disciple of the great Badhul Baradācharya, (बाधुलबरदाचार्य), also from his Holiness the late Yadugiri Yatiraj Swami (यदुगिरि यतिराज स्वामी) of Melkote in Mysore, from his Son-in-law, the late Yogi Partha Sarathy Aiyangar B. A., B. L., Vakil of the Madras High Court, from M. O. Partha Sarathy Aiyengar Esqr. M. A. B. L., District Judge, Rajahmundry and others.

I have visited most of the important places in Southern India which are connected with the history of Ramanuja Swami and his predecessors and followers; for instance, places of antiquity like
Triplicane (तितुल्लोजनि—Tamil name) Madras, Trivellore, (वर्षार्षक* Sanskrit name) Sri Perumbudur, (सुभूमपुरौ) Madhur Mangal, Conjeeveram (कांचिपुरै) (Kāchhipūrī) Tirupathi (तिस्पत्तीपविन्त) (uphill) or Venkatadri, (वेंकटाठ्ठृ) Tirukkovillur (तिरुक्कोविल्लूर) Chidamvaram, (चौसुधम्) Sri Mushnam, Shiyali, (तिस्लाग्नाृ) Tirunagari in Tanjore (चौक्रकाऐक्ष) Districts Kombakonam, Trichinopoly Urayur, (शेलाद्धि) Swetadari, Singaperummul koil (Tamil name) Tirukkanpuri, Madura, (वनगिरि पवर्त) Banagiri-hill or South Venkotachalam, Tiru mouhura (तिष्मीहर), the Divyadesa of Kalnengha Bhhagwan, Sri Villuputtur, Alvar Tirunagari, Banadri hills (Nagneru) and Tirukkurangri or Kuranganagari, of which Sriperumbudar, the birth place of Ramanuja in the district of Chinglepet in Madras, twenty five miles west of Madras, is the most famous place of antiquity. It is the principal seat of ancient learning in Southern India and the resort of the living saints and sages of Southern India. His Holiness the late Embar Jeeyer Swami was the most distinguished saint of southern India. His chair is now occupied by his Holiness Appan Govinda Ramanuja Jeeyer Swami, who has very kindly helped me in studying the principal manuscripts mentioned above.

The following pages are full of thought and sentiments which are the outcome of a long course of religious discipline and spiritual culture. I present

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* वर्षार्षक—Where Sālihotra Rishi (माविष्ट्रोविजय) after a severe penance for many a year revealed the glory of a special manifestation of God.
them to the University of Calcutta with the hope that they might prove interesting to the students of Theology and may be an important step towards the Advancement of Learning.

The whole subject is divided into two parts, namely, (a) The Dawning of Conscience in England and (b) The Dawning of Conscience in India. The second part contains the thoughts and sentiments of the sages of southern India. The study of the first part will help materially in understanding the main current of thought underlying the second Part.

The important points of this Thesis which will prove interesting to everyone are:—

(1) The conception of the Divine Mother in the sphere of Theology.

(2) The easiest method of Self-reformation.

(3) The Purificatory Acts that are essential to the daily routine of every student of Theology.

(4) The names of the leading Saints of Southern India who flourished in the course of the last fifty centuries and more. Their glories are sung in the concluding chapter.

(5) The whereabouts of the living saints of Southern India.

(6) The names and situations of the holy places of antiquity in Southern India where we can gather valuable information regarding almost every branch of knowledge.

(7) The broad catholicism and the excellent features of the doctrines of the great Ramanuja
Swami who lived for one hundred and twenty-five years (1018—1143 A.D.)

(8) The interest it awakens in the mind of everyone in having a taste of the sacred literature of the South which is a store-house of the best thoughts and sentiments of the saints and sages of southern India.

A critical study of this Thesis will tend to promote the cause of Advancement of Learning.

The writer of the Thesis has been studying the sacred literature of the South for the last fifteen years and more, and, how far he has succeeded in his efforts may be judged from the following extracts from a letter written to him by M.O. Parthasarathy Aiyengar Esq. M. A., M. L., District Judge of Rajahmundry.

"Rajahmundry

My dear Sir,

6 November, 1908

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I congratulate you upon your study of Ramanuja Nottandadi. I have done it myself and I fully concur in your opinion that it is a rare book. It is the result of a devoted practice of the true Sri Vaishnava doctrine—devotion to the Lord’s devotees infinitely more than devotion to the Lord himself.

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I am glad your study of the book has borne rich fruit at once, as I am happy to learn your munificent donation of Rupees three thousand towards the Matha (मठ), in memory of His Holiness
the late Embar Jeeyar Swami. Whatever good is done to His Holiness Appan Govinda Ramanuja Swami, I consider. is done to me personally. His Holiness is quite a phenomenon and is a standing proof of the powers of Acharyya Kataksha (अचार्य्य कातक्ष). I am sorry I can not keep your contribution strictly confidential and perhaps you are wrong in making the request. If proclaimed, your act may afford an example and may induce some other noble hearted devotee to follow your footsteps in serving Bhagavatas (भगवताः).

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It is really a wonder of wonders to me how you, without the least knowledge of Tamil, have been able to study our sacred literature, essentially in Tamil, and how you have attained such a degree of proficiency therein as to reduce to practice the doctrines preached therein.

* * *

May your 'Kainkaryya Sri' (कैनकर्य स्री:) prosper and prosper.”

From the above extract it would appear that the writer of this Thesis has studied the sacred literature of the South with the help of one of the greatest saints of southern India, namely, His Holiness Appan Govinda Ramanuja Jeeyar Swami, who occupies the sacred chair of His Holiness the late Embar Jeeyar Swami at Sriperumbudur (in the district of Chingleput) the celebrated birth place of the great Ramanuja Swami, as well as with the help of other advanced sages of India.
The sacred Literature of the South preserved in Tamil as well as in Sanscrit is a rich store-house of the thoughts and sentiments of the saints and sages who flourished in Southern India in the course of the last fifty centuries and more. Their value as a means of true education is really inestimable and their reputation as excellent works on Literature is world-wide. From the very early part of his life the writer of this Thesis had felt a strong inclination to study these sacred Books, and, he had an access to them only when he got an opportunity of being duly initiated as a Sri Vaishnava after he had succeeded in going through the ordeal indispensably necessary to such an initiation. He now feels that his labours would be amply rewarded if only he succeed in communicating and circulating among his friends and the learned people of the world those precious thoughts and sentiments which were given vent to in Tamil by the mighty sage Sathakopa Swami and his predecessors and followers who sang the whole Veda in Tamil simply because the original Vedas in Sanskrit were too difficult for men in general. The Tamil Veda or Dramidopanishada as it is called, is very easy and is open to all sincere students of Theology and to all those who are really anxious of knowing the shortest cut to Heaven and Heaven's king, without any distinction whatever of caste, creed or colour.

\[\text{Pūrnea,}\]

\[\text{September, 1910.}\]

\[\text{R. D. B.}\]