Sri Brahmatantra Parakalaswami Mutt, Mysore
THE ORIGIN AND GROWTH

OF

ŚRĪ BRAHMATANTRA PARAKĀLA MUTT
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श्री:

या वाण्या यतिराजराजवशगा चक्रशिविता या चित्रात। प्राचार्यें निबंधमान्तदेशिकमणिशिरोग्रहतन्त्रादियम।
याध्वांसे परकालस्यमिचरारायणानीमिदानीमपि
श्रेयः संविद्धातु सौन्तावृक्षी सैप्प रा देवता।

विज्ञानविज्ञानविवन्दुव्रूणः विज्ञानविज्ञानविवन्दुव्रूणनविवेशम।
दुष्पारि ने हेिहृदेश्तां शरण्णे देवं हूँ म्रीणाह महं पपाह।
PREFACE

In response to the request of a large number of the younger generation amongst those who have constituted the bulk of the sishyas of the Mutt, I have written this brief sketch of the origin and growth of Śrī Brahmatantra Parakāla Swāmi’s Mutt at Mysore. It should have been very properly commenced with the history of Śrī Vedāntha Desika, the Great Teacher, Poet, Saint and Philosopher. But that history has been widely known to the bulk of the Śrīvaishṇavas of the South. I have therefore begun with Śrī Periya Brahmatantra Swatantra Swāmi, the immediate Sanyāsi successor of Śrī Nigamāntha Mahā Desika, who had the good fortune to receive the gift of the image of Śrī Lakshmi-Hayagrīva, worshipped in the Mutt. This humble work of mine is based upon (1) a study of the ‘Guruparamparā-Prabhāvam’ (a very much condensed work from that of the 3rd Brahmatantra Swatantra) published under the aegis of Śrī Krishna Brahmatantra Swatantra Parakāla Swāmi; (2) tradition handed down from centuries, preserved by the families counting themselves as the disciples of the Mutt from amongst whom the Swāmis presiding over the Mutt have been chosen; (3) a study of some of the works like the “Parakāla Guru Vijaya” and “Uttara Parakāla Guru Vijaya” relating to the Swāmis; (4) some inscriptions and important
documents, sannads, etc., available in the Mutt. For the last, I am very grateful to Śrī Mukhāmi Narasimha Rāghavāchāriar, Mahāvidwān, who has allowed me access to them, by command of His Holiness the present Parakāla Swāmi.

I must remind my fellow-disciples, the readers, that they owe an incalculable debt of gratitude to the illustrious occupants of the great, universally revered, Royal Throne of Mysore, to whose continuous and unstinting and devoted patronage, the Mutt owes its eminent position and usefulness to the world at large. The disciples’ unalloyed devotion and loyalty is due to the Rulers of this great Kingdom, which has played the most distinguished part in the preservation of the glorious culture of this beloved ancient land, once threatened with total destruction. I place this little work as a humble offering at the sacred lotus feet of “Śrī Lakshmī Hayavadana Divya Pādukā Sevaka Śrīmad Abhinava Ranganātha Brahmatantra Parakāla Mahā Desikar with the profoundest pranāmams. If the work will help the present and coming generations to cherish loyal devotion on their part to the institution and enable them to regulate their conduct, character and aspirations,—for the fulfilment of their souls—consistently with the ideals placed before them by the Swāmis and the Mysore Rulers, their Royal Sishyas, in the midst of the distractions to which mankind is subjected by the onrush of the modern ideas of “Civilisation”, I shall consider myself as having been richly rewarded.
The author takes this opportunity to record his deep indebtedness to Srī. A. S. Rāmanātha Ayyar, B.A., Madras, for his most valuable contribution in the *Epigraphia Indica* [Part VII, Vol. XXV, July 1940, pp. 318–26] entitled “Conjeevaram Inscription of Brahmatantra Swatantra Jeeyar, Śaka 1282”. The learned article serves a memorable supplement to the “Guruparamparā-Prabhāvam” as regards the origins of the Mutt and the contributions made to its usefulness by that sage.

I take this opportunity to express my grateful thanks to Srī. V. V. Srīnivāsa Aiyangar Swāmi for having kindly written a Foreword to this humble work.

My warmest thanks are due to my friend, Srī. Chakravarthi Rāmānuja Iyengar, M.A., L.T., for his valuable suggestions, and to Srī. G. Srīnivāsa Rao, Superintendent, Bangalore Press, for its neat get-up.

My grateful thanks are also due to the eminent scholar, Srī. C. K. Venkata Rāmaiya, M.A., for kindly rendering the “Foreword” into Kannada, in his inimitable style.

N. Desikacharya,

Mysore, { Retired Lecturer in History and
21st April 1949. } Āsthāna Vidvān.
FOREWORD

At long last this brochure which might have been presented to the public a long time ago has now been prepared and published. His Holiness the present occupant of the pontifical throne, Sri Hayagrīva Divya Pādukā Sevaka Srīmad Abhinava Ranganātha Brahmatantra Parakālaswāmi of Sri Parakāla Mutt, Mysore, we may be sure, inspired and ordered a compilation of a record of the origin and history of the Mutt from all available sources. On my own behalf and on behalf of hundreds of thousands of devotees, I take this occasion to lay before His Holiness our profound sense of gratitude and gratification for this publication.

From all we are able to see and ascertain, Sri Parakāla Mutt, with its headquarters at present in the city of Mysore, is undoubtedly the first Vaishnavite Mutt in South India. Many things and institutions in the world have had only a small, if not, insignificant, beginning. But the record here published to the world shows clearly that the Great Parakāla Mutt had a great and glorious beginning in the mandate of Sri Devarāja Swāmi of Kañchi followed up by a stone inscription regarding the event.

Asceticism has been constituted into an Āshrama in the map of human life according to our ancient scriptures. I wonder if any other map of life in
any other country or religion has anything at once so natural, so beautiful, so ideal as that Āshrama. The donning of orange robes in due course according to this plan is the symbol and solemn dedication of the evening of life to the service of God and man. Even in these degenerate days when everything ancient seems to be in danger of being treated with ridicule, it is a matter for no small consolation that to-day we find so many great souls and spiritual leaders who have espoused that Āshrama are endeavouring each in his own manner and measure to promote ancient learning and spiritual revival. It is true that Śrī Vedānta Desika did not himself enter that Āshrama. There can be no doubt that the choice was a deliberate decision on his part. But at the same time there is no doubt whatsoever that he held that Āshrama itself in the highest esteem if only from the use of such expressions as “YATIRAJA”, “YATICAKRAVARTI”, “YATISARVABHAUMA”. It is also most appropriate and fraught with great significance that the origins of modern Śrīvaishnavism are to be traced to the identical source.

Though we have not had any accurate account of the origin of such institutions as Mutts, there can be little doubt about their nature and purpose. They have always found their source in the magnetic and dynamic spiritual personalities of some great saint. The establishment of Mutts merely represents to us the hankering of the human mind to perpetuate and propagate whatever is for the good. While it is also true that most human institutions have tended
as if by some irresistible law to deteriorate and degenerate, the Vaishnavite Mutts in South India such as Śrī Parakāla Mutt and Śrī Ahobila Mutt have proved and established a vitality and strength sufficient to overcome any such tendencies. To-day we are proud of all our Mutts and also of those who adorn them as their heads.

Such Mutts are real corporations also. They may be described too as seminaries. They may be defined in terms of Gurukula. They are in essence also moving Universities for the spread of learning, secular and spiritual. They are also capable of being regarded as being great spiritual streams, taking their origin on some sacred peak and receiving during their course many tributaries making more and more for the breadth, depth and beauty of the great river. That is what Śrī Parakāla Mutt has been demonstrated to be, albeit in these few pages of mere recorded facts.

It is a matter for infinite pride and satisfaction that this Mutt has been traced historically and directly to Śrī Vedānta Desika and through him to Bhagavad Rāmānuja, not to go any further. It is a matter for even more importance and interest that the great founder of this Mutt was the direct disciple of Śrī Vedānta Desika and was, beyond all questions, his spiritual son. If Śrī Vedānta Desika attained the title and distinction of "Sarva Tantra Swatantra", this great disciple was claimed and acclaimed as "Brahmatantra Swatantra" even by his own Āchārya. More than all, the deity of Śrī Lakshmi-
Hayagrīva worshipped daily even to-day at the Mutt at Mysore was the very Mūrti whom Śrī Desika cherished and worshipped during his life even as, we are told, by Śrī Bhagavad Rāmānuja himself before him. This is forsooth the truest kind of hierarchy.

While reading the brief accounts of one great saint after another who have during all these centuries sat on this pontifical throne, one cannot help putting to himself the question whether the world has ever witnessed such a wonderful apostolic succession. If indeed, the good fortune had been given to all the great and saintly souls to worship each in succession that very Hayagrīva-Mūrti which was worshipped centuries ago by the forbears of Śrīvaishnavism, what of the unique characteristic and, if I may add, good fortune of the Deity itself to have come to be so highly and devotedly worshipped by such a distinguished line of great saints.

Even in these days of rank materialism, there are still thousands of true and sincere Hindus who are found to cherish in their heart of hearts the ancient ideals of life and learning. To all of them the sight of this record of valuable and great contributions to Śrīvaishnavism made successively by the occupants of the Gādi in this Mutt, is a record of which any human institution may well be proud. If one thing in this booklet strikes the reader more than any other, it is the intensive effort made by so many of the Swāmis to travel all over the country with the Gods of their worship and their spiritual
fire and light, carrying as it were to the doorway of every devotee all the benefits and blessings of Śrīvaishnavaitic faith and philosophy. Times are changing, and indeed very fast. To-day and perhaps more than ever before, the need for such administration and propaganda is absolutely necessary. Will our present Swāmi not take into His gracious consideration at least the example so gloriously set by so many distinguished predecessors of his? One cannot be sure whether such a desideratum has not at the present day come to be even a duty. No institution even as no man, can live and function beneficially without increasing measures of adaptation to environment. Apart from travelling through the country there are other more obvious modern methods of teaching and propaganda. What is sorely needed at the present hour is to reach the mind of the rising generation and inform their minds and stimulate their interest concerning the vast and valuable spiritual treasures in Śrīvaishnavaitic religion and philosophy, to lead and guide them, to enrich their souls and secure their salvation, here and hereafter.

The author of this treatise has concluded with a glowing tribute to His Holiness the present Swāmi. I have had the pleasure and privilege of coming into contact personally with that great saint. I well remember even now an occasion when on one of my visits to him, possibly the very first, I found him surrounded on all four sides by scores of books; and I voluntarily burst out “Tad hi Tapas—Tad hi
Tapah” (“That indeed is Tapas; That indeed is Tapas”) standing reminded there and then of that Upanishadic exclamation, about Svadhyaya and Pravachana—about self-study and propagation of knowledge. His Holiness has already by his ideal devotion and strenuous life taken his proper place in the respect, devotion and affection of the public. To see him worship the Gods of his Mutt, the Gods of his heart, is to stand bedazed into a realisation of what alone is ideal worship. I have been struck every time I witnessed the personal performance by him of the daily worship by an overwhelming sense that His Holiness has, by his great understanding, devotion, sincerity and realisation, made the act of worship a veritable fine art filling us with an intense appreciation of the idealistic beauty and transcendence of such worship.

Above all His Holiness seems to me to be one of the greatest economists of time and he is one of the very few I have come across who will be willing and able to render a good and satisfactory account of the twenty-four hours of each day which he believes he gets and holds in trust for the discharge of the functions connected with his great and holy office. I may also here declare my experience that whenever I have had the privilege of visiting the Mutt and worshipping there, my mind used to be irresistibly taken back to all the great saints and sages who have made the institution what it is and make me feel that somehow the spiritual personality and presence of all the great sages and saints in the
apostolic hierarchy of the Mutt is still there capable of being felt and even imbibed by those who have a responsive spirit.

Such a Mutt and such a Swāmi should be a sufficient guarantee for the advancement of Śrī-vaishnavism in South India.

"Vani Vilas,"
Park Town, Madras,
16th May 1948.

V. V. Srinivasan.
నాంశురు

నా జాతి పదమును మాటి పరిపాలన చేస్తుంది. నా జీవన పదములు మతం నుండి జాతి పదములు మతం నుండి జాతి పదములు మతం నుండి జాతి పదములు మతం నుండి. నా జాతి పదములు మతం నుండి జాతి పదములు మతం నుండి జాతి పదములు మతం నుండి జాతి పదములు మతం నుండి.

అయితే ఈ పదములు మతం నుండి జాతి పదములు మతం నుండి జాతి పదములు మతం నుండి జాతి పదములు మతం నుండి. నా జాతి పదములు మతం నుండి జాతి పదములు మతం నుండి జాతి పదములు మతం నుండి జాతి పదములు మతం నుండి.

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ಜಗತ್. ಶುದ್ಧಿಯೇಂದರೆ ವೀಕ್ಷಿಸಾಗುವ ಸುತ್ತು ನಿಂತತ್ತು ಗುರಿ, ಅತ್ಯಂತ
ನಂತರ ಸ್ತುತಿಯಾದಾಗ ವೀಕ್ಷಿಸ ಶುದ್ಧಿಯೇಂದರೆ ಗುರಟೆಯಾಗಿ ವೆಳದ ಅಸೂಕ್ಯ,
ಮಹಾತ್ಮಗಾದರೂ ಅಸೂಕ್ಯ, ಮಾಂತ್ರಿಕದ ಅಸೂಕ್ಯ, ಅಸೂಕ್ಯ, ಶಿಷ್ಯರ ಕುಂಠಶ
ಕುಂಠಶಿಕೆಯನ್ನು— ಒಂದು ಸಂತಾನಿಯೈತ್ತದರೂ.
ನಾಮಗಳು ಮುಂದುವರುವದನ್ನು ಜಾಗತಾಯಿತ್ತದರೂ ದೊಡ್ಡ ಅಂಶದಾಗಿದೆ,
ಆನಂಗವಾಗಿ ಪ್ರಾಣಾಯಾಮಗೊಳಿಸಿ ಪ್ರಾಣಾಯಾಮದ ದೊಡ್ಡ ಅಂಶಗಳ ಇತ್ತೇ ಪ್ರತ್ಯೇಕರೂ ಸಂಭಾವಿಸಿಗೆ ಅದಕ್ಕೆ ಮಾರ್ಗ ಹಾಕುವ ಗುರಟೆಯಾಗಿ ಅಸೂಕ್ಯ;
ಅಸೂಕ್ಯವಾಗಿ ಅದಕ್ಕೆ ಗುರಟೆಯಾಗಿ ಅಸೂಕ್ಯ. ಅನ್ಮತ್ತ, ಶುದ್ಧಿಯಾದಾಗ ಮತ್ತು ಮುಂದು ಜಪದಾಗಿ ಮತ್ತು ಮುಂದು ಜಪದಾಗಿ ಅಶ್ರುತಾಜಿತ್ತದರೂ; ಮತ್ತು ಮುಂದು ಜಪದಾಗಿ ದೊಡ್ಡ ಅಂಶದಾಗಿ ಅಸೂಕ್ಯ.
ನಾಮಗಳು ಅತ್ಯಂತ ಅಂತರಿಸಿ ವೀಕ್ಷಿಸಿದಾಗ ನಾಮಗಳು ಮುಂದುವರುವದನ್ನು ದೊಡ್ಡ ಅಂಶದಾಗಿ ಅಸೂಕ್ಯ.
ತುಂಬ ಪ್ರಾಣಾಯಾಮದ ಅಶ್ರುತಾಜಿತ್ತದರೂ; ಅತ್ಯಂತ ಅಶ್ರುತಾಜಿತ್ತದರೂ; ಅತ್ಯಂತ ಅಶ್ರುತಾಜಿತ್ತದರೂ; ಅತ್ಯಂತ ಅಶ್ರುತಾಜಿತ್ತದರೂ;
ಮತ್ತು ಮುಂದು ಜಪದಾಗಿ ನಾಮಗಳು ಜಪದಾಗಿ ಅಸೂಕ್ಯ.
ನಾಮಗಳು ಅತ್ಯಂತ ಅಂತರಿಸಿ ವೀಕ್ಷಿಸಿದಾಗ ನಾಮಗಳು ಮುಂದುವರುವದನ್ನು ದೊಡ್ಡ ಅಂಶದಾಗಿ ಅಸೂಕ್ಯ.
ತುಂಬ ಪ್ರಾಣಾಯಾಮದ ಅಶ್ರುತಾಜಿತ್ತದರೂ; ಅತ್ಯಂತ ಅಶ್ರುತಾಜಿತ್ತದರೂ; ಅತ್ಯಂತ ಅಶ್ರುತಾಜಿತ್ತದರೂ; ಅತ್ಯಂತ ಅಶ್ರುತಾಜಿತ್ತದರೂ;
ಮತ್ತು ಮುಂದು ಜಪದಾಗಿ ನಾಮಗಳು ಜಪದಾಗಿ ಅಸೂಕ್ಯ.
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ತುಂಬ ಪ್ರಾಣಾಯಾಮದ ಅಶ್ರುತಾಜಿತ್ತದರೂ; ಅತ್ಯಂತ ಅಶ್ರುತಾಜಿತ್ತದರೂ; ಅತ್ಯಂತ ಅಶ್ರುತಾಜಿತ್ತದರೂ; ಅತ್ಯಂತ ಅಶ್ರುತಾಜಿತ್ತದರೂ;
ಮತ್ತು ಮುಂದು ಜಪದಾಗಿ ನಾಮಗಳು ಜಪದಾಗಿ ಅಸೂಕ್ಯ.
నాటికి మొదటి "అగామం” అనేము అధికార
గితాకారం కేరళంలో నివాసం మనం స్తానం సంస్కృత పాఠశాఖలు సంసారంను ప్రకారం, నాటికి సుప్రభాషలో నాటికి ఆంగ్లం అధికారం సంస్కృత పాఠశాఖలు సంసారం మంత్రిత్వం నుంచి నాటికి సంస్కృతం ముఖ్యంగా నిభైతిరేందుకు సమాధానం వచ్చును.
మామగా కేరళ నాటికి ఆంగ్లం అధికారం నాటికి మంత్రిత్వం నుంచి కేంద్ర పాఠశాఖలు ముఖ్యంగా నిభైతిరేందుకు సమాధానం వచ్చును.
పాఠశాఖలు మంత్రిత్వం నుంచి కేంద్ర పాఠశాఖలు ముఖ్యంగా నిభైతిరేందుకు సమాధానం వచ్చును.

అంత వంటి మొదటి పాఠశాఖలు ఆంగ్ల నాటికి మంత్రిత్వం నుంచి కేంద్ర పాఠశాఖలు ముఖ్యంగా నిభైతిరేందుకు సమాధానం వచ్చును.

అంత వంటి మొదటి పాఠశాఖలు ఆంగ్ల నాటికి మంత్రిత్వం నుంచి కేంద్ర పాఠశాఖలు ముఖ్యంగా నిభైతిరేందుకు సమాధానం వచ్చును.
ಎರಡು ಸಾಲುಗಳ ಮೇಲೆ ಪ್ರಸ್ಥಾಪಿತ ಅಂದಾಗಿ "ಕೆಳಗೆ ಇರುವಿನ ಮೂಲ ಸಾಲುಗಳ ಸಂಖ್ಯೆ ಇಂದೂ ತುಂಬಾ ಬಗ್ಗೆ ಪ್ರಸ್ತುತಿಸುವ ವ್ಯಕ್ತಿಯಾಗಿದ್ದು, ಪ್ರತಿ ಸಾಲ ವರ್ಷದ ಮೇಲೆ ನಿಂತವಲ್ಲದಿದ್ದವು ಜನಾಂಗಕ್ಕೆ ಚೆನ್ನಾಗಿತ್ತು. ಅದಕ್ಕೆ ಸಾಲುಗಳ ಸಂಖ್ಯೆ ಇಂದೂ ತುಂಬಾ ಬಗ್ಗೆ ಪ್ರಸ್ತುತಿಸುವ ವ್ಯಕ್ತಿಯಾಗಿದ್ದು, ಪ್ರತಿ ಸಾಲ ವರ್ಷದ ಮೇಲೆ ನಿಂತವಲ್ಲದಿದ್ದವು ಜನಾಂಗಕ್ಕೆ ಚೆನ್ನಾಗಿತ್ತು. "ಸಾಲುಗಳ ಸಂಖ್ಯೆ" ಇದೆಂದರೆ ಈ ವಾಸ್ತವಿಕ ವ್ಯಕ್ತಿಯಿಂದ ತುಂಬಾ ಬಗ್ಗೆ ಪ್ರಸ್ತುತಿಸುವ ವ್ಯಕ್ತಿಯಾಗಿದ್ದು, ಪ್ರತಿ ಸಾಲ ವರ್ಷದ ಮೇಲೆ ನಿಂತವಲ್ಲದಿದ್ದವು ಜನಾಂಗಕ್ಕೆ ಚೆನ್ನಾಗಿತ್ತು. ಅದಕ್ಕೆ ಸಾಲುಗಳ ಸಂಖ್ಯೆ ಇಂದೂ ತುಂಬಾ ಬಗ್ಗೆ ಪ್ರಸ್ತುತಿಸುವ ವ್ಯಕ್ತಿಯಾಗಿದ್ದು, ಪ್ರತಿ ಸಾಲ ವರ್ಷದ ಮೇಲೆ ನಿಂತವಲ್ಲದಿದ್ದವು ಜನಾಂಗಕ್ಕೆ ಚೆನ್ನಾಗಿತ್ತು.

ಪ್ರತಿ ಸಾಲ ವರ್ಷದ ಮೇಲೆ ನಿಂತವಲ್ಲದಿದ್ದವು ಜನಾಂಗಕ್ಕೆ ಚೆನ್ನಾಗಿತ್ತು, ಅದಕ್ಕೆ ಸಾಲುಗಳ ಸಂಖ್ಯೆ ಇಂದೂ ತುಂಬಾ ಬಗ್ಗೆ ಪ್ರಸ್ತುತಿಸುವ ವ್ಯಕ್ತಿಯಾಗಿದ್ದು, ಪ್ರತಿ ಸಾಲ ವರ್ಷದ ಮೇಲೆ ನಿಂತವಲ್ಲದಿದ್ದವು ಜನಾಂಗಕ್ಕೆ ಚೆನ್ನಾಗಿತ್ತು. ಅದಕ್ಕೆ ಸಾಲುಗಳ ಸಂಖ್ಯೆ ಇಂದೂ ತುಂಬಾ ಬಗ್ಗೆ ಪ್ರಸ್ತುತಿಸುವ ವ್ಯಕ್ತಿಯಾಗಿದ್ದು, ಪ್ರತಿ ಸಾಲ ವರ್ಷದ ಮೇಲೆ ನಿಂತವಲ್ಲದಿದ್ದವು ಜನಾಂಗಕ್ಕೆ ಚೆನ್ನಾಗಿತ್ತು.
ಮಾಡಬೇಕೆಂದು ನಾನು ಸ್ಥಿತಿಯಲ್ಲಿ ಮನುಷ್ಯಮಾಣ ಸಂಖ್ಯೆಗಳು ಸೇರುತ್ತಾರೆ. ಅವು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಠನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಥನೆಗಳನ್ನು ಮತ್ತು ಮತ್ತು ಮೂಲಕಾಲ ಸಾಧ್ಯತೆಗಾಗಿ ಸಂಸ್ಪರ್ಕ ಮಾಡಬೇಕೆಂದು ಸ್ಥಿತಿಯಲ್ಲಿ ಮನುಷ್ಯಮಾಣ ಸಂಖ್ಯೆಗಳು ಸೇರುತ್ತಾರೆ.
ನಮುಖವಾಗಿ ಪ್ರತ್ಯೇಕವಾಗಿ ಮಹಾತ್ಮ ಗಾಂಧಿಯ ಹಾಡದ ಮಹತ್ವದ ಸಾಧನೆಗಳು. ಅವರ ಪ್ರತ್ಯೇಕ ಮನೆಯ ಹೋಲಿಯಾಗಿಯೂ, ಅವರ ಕವಿತೆಯ ಬೀದಿ ನೀಡುವುದು ಚೆನ್ನಾಗುತ್ತಿದೆ. ಅವರ ಕವಿತೆಗಳು ಮಹಾತ್ಮ ಗಾಂಧಿಯವರು ನಿಮ್ಮ ಜೀವನದ ಪ್ರತ್ಯೇಕ ಪ್ರತಿಪಾದಿಸಿದವು. ಅವರ ಕವಿತೆಗಳು ಸಾಧ್ಯವಾಗಿದ್ದೊಂದು ಪ್ರತಿಪಾದಿಸಿದವು. ಬರೆಯಲು ಉದ್ದೇಶೆಗೆ ತಂಡಾದವು. ಅವರ ಕವಿತೆಗಳು ಸಾಧ್ಯವಾಗಿದ್ದೊಂದು ಪ್ರತಿಪಾದಿಸಿದವು. ಬರೆಯಲು ಉದ್ದೇಶೆಗೆ ತಂಡಾದವು.

ಬಾರವಂತಹ ಇದು ಸಾಮಾನ್ಯವಾಗಿ ಹೋಲಿಯಾಗಿಯೂ, ಅವರ ಕವಿತೆಗಳು ಸಾಧ್ಯವಾಗಿದ್ದೊಂದು ಪ್ರತಿಪಾದಿಸಿದವು. ಬರೆಯಲು ಉದ್ದೇಶೆಗೆ ತಂಡಾದವು.
ಶ್ರೇಣಿ ಪ್ರತಿಯೊಂದು ಗೋಧುಮಾನ ಸಂವಾದಗಳು ಈಗಿನೆಂದು ಅದರ ಸಂದರ್ಭದಲ್ಲಿ ಮಾಡಲಾಗುತ್ತದೆ, ಇದು ಸಂಬಂಧಿಸಿದ್ದೇ ಎದೆಯಾಗಿ ಎರಡು ಸಂಖ್ಯೆಗಳು ಮಾಡಲಾಗುತ್ತದೆ. ಹಾಗು ವಿವರಣೆಗಳು ಇದೇ ಸಂಖ್ಯೆಯ ಕ್ರಮದಲ್ಲಿ ಮಾಡಲಾಗುತ್ತದೆ. ಸಂವಾದಗಳಲ್ಲಿ ಐದು ಸಮಯಗಳು ಇದ್ದವೆಂದು ಪ್ರತಿಯೊಂದು ಸಂವಾದದಲ್ಲಿ ಅದಿರುವ ಪದ್ಧತಿಯ ಸಾಧನವು ಹೊಂದಿದೆ, ಸಹಾಯ ಓದುವ ಲಿಂಗದ ಸಂಖ್ಯೆಯ ಕ್ರಮದಲ್ೂ ಈ ಲಿಂಗದ ಸಂಖ್ಯೆಯ ಕ್ರಮದಲ್ೂ. ಅದು ಯುರೋಪಿಯನ್ ವಿವಾಹದಲ್ಲಿ ಸಮಾಧಾನಗಳು ಸ್ವೇತವಾಗಿ ಸ್ವಾಧೀನಿಸುತ್ತದೆ. ಸಂಪತ್ತಿಗಳನ್ನು ಮಾಡಲಾಗುವ ವ್ಯಕ್ತಿಯು ತನ್ನ ತಯಾರಿಸುತ್ತದೆ. ಸತಿ ಸಂಯೋಜನೆಯ ವಿವಾಹವು ತನ್ನ ಪ್ರಾಥಮಿಕ ವೀಕ್ಷಣೆಗಳನ್ನು ಮಾಡಬಹುದು. ಸಂಭಾವ್ಯವಾಗಿ ತನ್ನ ಪ್ರಾಥಮಿಕ ವೀಕ್ಷಣೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಇದು ವಿವಾಹದಲ್ಲಿ ಸಂಯೋಜನೆಯ ವ್ಯಕ್ತಿ ತನ್ನ ಸಾಮಾಜಿಕ ಸಂಯೋಜನೆಗಳನ್ನು ಮಾಡಬಹುದು.
"ವಾಸ್ತು ಕಾಲ್ಪನಿಕ"
ಸಾಮರ್ಥ್ಯ, ವ್ಯವಹಾರ
ಅವ. ೪೨-೭-೫೫೨೮

ಎ. ಎ. ಸೀನಿರಾವರ್
SUCCESSION LIST
Sri Brahmatantra Parakāla Mutt

FOUNDER
Sri Nigamāntha Mahā Desikar ... 1268–1370

SUCCESSORS (SANNYĀSINS)
Āsthānādhīpātyam

1. Sri Periya Brahmatantra Swatantra Swāmihal (1286–1386) ... 1360–1386

2. Sri Vātsyā Vedāntha Rāmānuja Swāmihal
or
Sri Dwitiya Brahmatantra Swatantra Swāmihal ... 1386–1394

3. Sri Srīnivāsa Brahmatantra Swatantra Swāmihal

or

Sri Tritiya Brahmatantra Swatantra Swāmihal ... 1394–1406

4. Sri Parakāla Swāmihal ... 1406–1424

5. Sri Vedānta Rāmānuja Swāmihal ... 1424–1440

6. Sri Srīnivāsa Brahmatantra Swatantra Swāmihal I ... 1440–1460

7. Sri Nārāyana Yogīdra Brahmatantra Swāmihal ... 1460–1482

8. Sri Rangarāja Swāmihal ... 1482–1498

9. Sri Brahmatantra Swatantra Swāmihal IV 1498–1517

10. Sri Brahmatantra Yatirāja Swāmihal ... 1517–1535

11. Sri Varada Brahmatantra Swatantra Swāmihal ... 1535–1552

12. Sri Brahmatantra Parāṅkuṣa Swāmihal ... 1552–1567

13. Sri Kavitārkika Simha Swāmihal ... 1567–1583

14. Sri Vedānta Yatisekhara Swāmihal ... 1583–1607
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Sri Lakshmi Hayagriva
The Origin and Growth
of
Śri Brahmavataratra Parakāla Mutt

The first quarter of the 14th century of the Christian era had to witness an awful crisis in the history of South India which, had it been allowed to develop unchecked, would have sounded the death-knell of the Orthodox Hinduism of Ages. From such a development the ancient faith was saved by the rulers and saints inhabiting the regions in and near the borders of the countries which were included within the sway of the Hoysalas of Mysore. They not only saved it but revitalised it in such a manner that the age-long creed even to this day promises to survive the most terribly organised attacks, which may be planned against it, even in the coming centuries.

कलिप्राणिःकिलक्षणीः कलितशाक्तयज्ञायाभिः
त्रूटचक्रवर्तादिभिः जूम्भमाणि भयम् ।
प्रकृतृतिजाशक्तिः प्रसमाभमुः पंचमः
क्षितिनिर्धरशक्तके क्षण्य रजनाथ क्षणात् ॥ श्रीमदभिःक्वसः ॥

The crisis was caused by the blitz of Malik Kafur, which, before it reached the extreme end of the peninsula, left the realm of Hoysalas of Dwāra Samudra a complete wreck, materially at least (for, the spiritual fire was there still burning as of old in the breasts of the inhabitants of the once prosperous country, which, within less than quarter of a century, blazed forth again as the result of the spiritual and organising
powers of the great Vidyāraṇya and his brother Sāyaṇāchārya, the founders of Vijayanagar).

Away in the south and the eastern regions below the Ghats, the renowned Śrī Vaishṇava saints and scholars, inhabiting the dominions which constituted the ancient Choḷa, and later, the wrecked Pāṇḍyan Empires, had helped preserve the ancient spiritual heritage of the land

(1) by their teachings,

(2) by the monumental works which they wrote, and

(3) by their own selfless, devoted and austere lives. Among such scholar saints of the Tamilnad, the most famous and revered personality was that of Śrī Vedānta Desika or Vēṅkata Nātha (reference in “Alfonso de Albuquerque” “Rulers of India” Series) of Kāncheepuram.

When the Tamil land was exposed, at the opening of the second quarter of the 14th century of the Christian era, to a simultaneous and concerted attack by the armies of Muhammad Bin Tughlak from the north and those of the Sultans of Madura from the South,—a creation of Malik Kafur,—a slaughter, unparalleled in the annals of that sacred and beautiful land, ensued. Out of the holocaust of human beings, a few, however, succeeded in effecting their escape with some of their monumental works and a few devoted followers. The most famous of these was Śrī Vedānta Desika, who, having heard of the security which had just been ensured to the Hoysaḷa people by the might of the arms of Vīra Ballāḷa III (A.D.
1292-1342), had, after a sojourn of 12 years as a fugitive in the remote village of Satyāgālam on the Cauvery (Coimbatore District), had made his way to Melkote (Thirunārāyaṇapuram in Mysore country, "Melnad"—as the Tamil people called it in contrast to their own country below the Ghats, "Keelnad"). There, as in Satyāgālam, in the midst of the most picturesque and peaceful environments, the great scholar-saint continued his work for a long time, which had been interrupted under the most tragic circumstances in his own native land.

But, by this time, about the middle of the century, the determined assault on the Kannada country from the north, the east and the south, had been shattered by Hoysaḷa Veera Ballāḷa III from his position at Kaṇṭanur Kuppam near Srīrangam in the south, operating against the Madura Sultans as well as the northern armies from Delhi, and by the newly established Vijayanagar Sovereign Hakka (Harihara I) and Kumāra Kampana, the former under the guidance of Śrī Vidyāraṇya and the latter under that of Sāyaṇāchārya, his brother. Thus, it was the Kannadiga Sovereigns to whom destiny allotted the task of preserving, and later enriching, the ancient faith and culture of the land. Under the aegis and the sheltering umbrella of the Vijayanagar Sovereigns, the culture and religion of the land once more began to show forth with added glory and lustre. Within the embrace of that Empire, the Advaita, Dvaita and Vishistādvaita systems of philosophy, under the respective teachers, developed
and flourished, unimpaired and unhampered by any unhealthy rivalries or jealousies.

It may be said that Śrī Vedāntha Desika from Melkote carried on the work which had been started there two and half centuries ago by his predecessor in the spiritual hierarchy, Bhagavān Śrī Rāmānuja, for a long time before he returned to Kāñcheepuram and Srīrangam. It is, indeed, a strange and predetermined destiny that that work should, to this day, after a lapse of nearly six centuries, be continued without interruption under the Ganda-bherunda of the Mysore Rulers, blessed by the occupants of the Gādi of Śrī Brahmatantra Swatantra Parakāla Śvāmies of Mysore, the Rājagurus, successors of the First Brahmatantra Swatantra Jeeyar, the immediate successor of Śrī Vedāntha Desika in the spiritual pedigree of Śrī Rāmānuja (as far as the Vadagale-Achāryas are concerned) and founder of the Śrī Brahmatantra Maṭha, originally in Kāñcheepuram and later at Thirupathi.

Unbroken tradition has it that Śrī Rāmānuja got the gift of Śrī Lakshmī Hayagrīva’s image, worshipped in the Brahmatantra Parakāla Maṭha of Mysore, directly from Śrī Saraswati in recognition of the expounding of the Vishistādvaita system of philosophy before the assemblage of Pandits of Kashmir “Saraswati Peetham” about the beginning of the twelfth century, during his visit to that country, even as Śrī Śankarāchārya, under similar circumstances, got the image of Śrī Shāradā herself three centuries earlier. From Śrī Rāmānuja the image of
Sri Bhagavad Ramanujamunayaha
Sriman Nigamanta Maha Desikar
Śri Hayagrīva and, with it, the spiritual succession, passed on to Tirukkurukkaippirān Pillān. From Śri Puṇḍarīkākṣa, a scion of that distinguished saint, who also had become the Rājaguru to the Vijayanagara Emperor, the image, with all attendant Imperial paraphernalia, passed on to Śri Vedāntha Desikar and from him to Śri Periya Brahmatantra Swatantra Jeeyar at Kāncheepuram.

By the close of the 14th century A.D. the Empire of Vijayanagar had been established on secure foundations for over half a century by the concerted efforts of the sovereigns and their ministers and army leaders, who combined undisputed spiritual power with their profound and unerring statesmanship. The march northward of the Empire was continued as far as the Mahānādi, embracing the Kingdom of Kondavīdu. The advance, too, southward, as far as the Kanyākumāri and the extension towards both the coasts about the same period secured to the Peninsula an uninterrupted revival of power and prosperity. Princes and peasants, army leaders and Daṇḍanāyakas (Viceroys) vied with one another in the attempt to revive the glory of the past in the field of literature, philosophy, the arts, as also in practical devotion. Amongst the last was the blessed Śrī Yadurāya or Vijayarāya who, during his pilgrimage to the south, to Yādavādri or Melukote, after worshipping Vindhyāchala Vāsinī (the Goddess who prepared the ground for the avatār of Lord Śrī Krishṇa, his ancestor), happened to come into contact on the way from Vindhyāchal with Śrī Brahmatantra
Swatantra Jeeyar at Thirupathi, the holy shrine of Lord Śrī Venkatesha. The Jeeyar, having founded a Mutt in Conjeevāram in 1360 A.D. (Epigraphia Indica, Vol. XXIV, Part vii, July 1940, pp. 318–326) had by now (1379 A.D.) removed his headquarters to Thirupathi. Its remoteness from turmoil, the grandeur of the surrounding hilly country, and its being the resort of all classes and communities, hailing from the most distant regions of India, of Marathi-speaking peoples, of Kannadigars, of the Andhras, of the Bengalis, of the Hindusthanis, of the Punjabis, of Kashmiris, and of course, the Tamilians, all these considerations prompted Śrī Brahmataṇṭra Swatantra Jeeyar to stay there, at Thirupathi, permanently ministering to the spiritual cravings of Hindus from all Hindusthan, who had been kept in terror and dismay by the kaleidoscopic changes happening over three centuries. Moreover, there was no longer the need felt for a continuous stay in the Tamilnāḍ, which had been the home of ever-raging religious controversies between the various schools of thought like the Dvaita, Advaita and Vishistādvaita, etc. The age of controversies had passed. Śrī Vedānta Desika, Śrī Pillai Lokāchārya, Śrī Vidyāraṇya, Śrīmat Akshobhya Theertha and others—all had definitely succeeded in effecting the final settlement of their respective systems. The age of Bhakti and the practice of devotion and the unhindered development of gnyānam had ensued, thanks to the peace and security guaranteed by the Vijayanagar Sovereigns to the southern peoples.
Sri Brahmatantra-Svatantra Jiyar
Maharaja Sri Yaduraya Wodiyar
Thirupathi was away from the regions of controversies. Added to this, Sannyāsins, having discarded family ties, and uninfluenced, therefore by consideration of patronage, favour or disfavour of men in power, and such, had by this time come to enjoy the confidence and esteem of people more than the Grihasthas, however much learned they might be. Śrī Vidyāraṇya, by assuming the Sanyāsāshramam, had acquired greater power and influence and was able to command the devotion of Emperors in a far higher degree than their grihastha ministers like Mādhavamantri and other members of the cabinet, not to speak of his own brother, the great Sāyaṅāchārya, the commentator of the Vedās and the Minister and Adviser of Śrī Kumāra Kampana. Thus it was that the Brahmatantra Maṭha at Thirupathi became the rallying centre of all conditions of men and women who had elected to tread the path of Bhakti and Prapatti.

The great Yadurāya, who might have held the exalted position in the regions of the Godāvari as a “Bhoopāla”, having acquired the blessings of Śrī Brahmatantra Swatantra Jeeyar and the sacraments of the Śrī Vaishṇava faith, decided to make the Mysore country, to which he was appointed Viceroy, (Daṇḍanāyaka) his own home. Having become the Lord of Mysore (1399 A.D.), he directed himself to the task of furthering the practice of the Vaishṇava faith in his own realm while consolidating his dominion. One of his first acts in this direction was the construction of the gateway (unfinished
Rājagopuram) at Melkote, the great centre of Śrī Vaishnava faith in Mysore, which had now acquired the position hitherto held by Srīrangam and Kāncheepuram in the cult of temple worship, which forms still an integral part of the practice of Śrī Vaishnava faith. In a poem which Śrī Vedānta Desika has composed in memory of the connections of Śrī Rāmānuja with the great religious centres, Thirupathi, Srīrangam, Kāncheepuram, Thirunārāyaṇapuram (Melkote), the “Divyadēsha Mangalānusāsanam,” he has characterised the last, “Yādavādrī” (Melkote) as the most favoured of Divya-Deshams by Śrī Rāmānuja who sojourne there for nearly a decade.

Amongst the non-controversial works attributed to Brahmatantra Swāmi was “The Divya Sūri Stotram”, composed to enable the Bhaktas to cherish constantly the memories of the ancient saints and Achāryas of the faith. In recognition of his services to the faith, Lord Śrī Venkatesha appeared, it is said, in Brahmatantra Swāmi’s dream and commanded him to take up the supervision of the management (Śrī Kāryam) of His shrine and regulate also the services to be conducted therein in accordance with the Śrī Vaishnava Sampradāyam as had been laid down by Śrī Rāmānuja. The connection established by Śrī Brahmatantra, at this time, between the Royal Family of Mysore and the Thirumalai Shrine is still perpetuated—eternally—by the great lamp endowed by the Rulers of Mysore which is kept burning by them all through these centuries in that shrine. The establishment of this connection was the crowning
work accomplished by the great Brahmatantra Swatantra Jeeyar. May the lamp, the symbol of the Sanāthana Dharma, and may the Yādava Family of Mysore which kindled the lamp continue like this for ever and ever in ever-increasing lustre!

Sri Dwiteeya Brahmatantra Swatantra Jeeyar

To continue the work which had been entrusted to him by Śrī Vedānta Desika and Lord Śrī Venkatesha, Śrī Brahmatantra Swatantra appointed as his successor in the Gādi, Śrī Perarulaliyan (formerly a most distinguished exponent of the Advaita system hailing from the north, whom after a disputation lasting seven days in Conjeevaram he succeeded in overcoming and whom, at his own request and at the command of Śrī Venkatesha deity, he converted to the Vishistādvaitam creed). Perarulaliyan (that is, Varada Rāja) had now become "Śrī Vāthsya Vedānta Rāmānuja Swāmin" or "Dvithīya Brahmatantra Swatantra Jeeyar".

Another work of great importance accomplished by Brahmatantra Swatantra Jeeyar was the organisation and equipment of a Pustakabhāṇḍāgāram in the Maṭha which he had founded in Conjeevaram in 1360 A.D. The great Library naturally came to contain within it the several hundreds of books which his successor and former disciple before conversion had brought with him. It must be presumed that the hundreds of disciples by whom the distinguished scholar from the north was accompanied, now became his disciples too.
Orthodox Śrī Vaishṇavas are enjoined to regulate their lives so as to conform to what has been described as the “Panchakāla Paṭha”. Sannyāsins, 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 “Pancha Samskāram” or “Samāshrāyanam”; (2) the expounding of Śrī Bhāshya, Sreemath Rahasyatrayasāra, Śrī Bhagavadvishayam, Śrī Bhagavad Geeta, Upanishads and allied works on the Siddhānta; (3) the production of further works calculated to expound the intricacies in and simplify the earlier voluminous works on the same; (4) the delivering of Lectures on the Ithihāsas and the Purāṇas; (5) and, more than anything else, helping the seeker after salvation to offer “Sharanāgati” or “Bharanyāsam” or “Prapatti” to God; (6) making journeys to sacred places and to the Rajāsthānams, if invited, for the performance of what may be called the “Dharma Dīvījaiyam”, whenever possible. Kings, chiefs and wealthy persons co-operated in such work and rendered every possible support. Royal patronage came to be accorded to such distinguished Swāmies during the epoch of the Vijayanagar Emperors. If the sovereigns who founded the first Vijayanagar dynasty granted such patronage
Sri Sri Gnanabdhi Brahmatantra Swatantra
Parakala Swamigalavaru
to Achāryas like Śrī Vidyāraṇya, whose successors became their family Gurus, later Vijayanagar Sovereigns extended such patronage not only to their own family Gurus (Grihas) the Tātāchāryas, they ungrudgingly showered the same on Maṭhādhikărths of other sects also. Why, they even showed similar favour to the Portuguese and to the Muslims. This spirit of tolerance has always been the characteristic feature of the Hindu faith.

Expounding the works written by Śrī Ālavandar (Yāmunāchārya), Śrī Bhāshyakār, Śrī Sudarśana Bhattar and Śrī Vedāntha Desika itself was just enough to keep the Swāmies of the Brahmatantra Mutt fully engaged during the pretty long lives which most of them lived. From the first Brahmatantra Swatantra Jeeyar, the founder, up to Śrī Jnānābdhi Brahmatantra Swatantra Swāmi, there were fifteen occupants of the seat of Brahmatantra (1360–1600), a period of two and half centuries.

**Śrī Jnānābdhi Brahmatantra Swatantra Swāmi**

Śrī Jnānābdhi Brahmatantra Swatantra Swāmi is credited to have made a most important addition to the library of Śrī Vaishnava Philosophical Literature through his disciple, Śrī Ranga Rāmānuja Swāmi who, at the instance of his Āchārya, wrote the following works among others:

1. Bhāva Prakāsika,
2. Dashopanishad Bhāshyam,
3. Vishaya Vākya Deepikai,
4. Rāmānuja Siddhānta Sāra Sangraham.
Another disciple of this Swāmi, a Grihastha Āchārya, Vāthsya Ahobalāchārya Swāmi, also wrote explanatory works relating to Śrī Bhagavad Vishayam. It was this Śrī Jnānābdhi Brahmatantra Swatantra Parakāla Swāmi, who administered the sacraments to the great Śrī Rāja Odeyar of Mysore, who secured the independent existence of his realm from the suzerainty of Vijayanagar Emperors.

The twelfth king, Śrī Mahārāja Ranadheera Kanṭheerava Narasimha Rāja Odeyar (1639–1660) is stated to have received the “Śrī Vaishṇava Deeksha” at the hands of Śrī Varada Vedāntha Swāmi I, the seventeenth in succession from the First Brahmatantra Swatantra Jeeyar. Śrī Mahārāja Śrī Chikkadevarāja Odeyar (1673–1704) is stated to have commanded that the entire Ursu community should receive Chakrāṅkita and observe Śrī Vaishṇava ceremonials.

Śrī Periya Parakala Swami

With the advent, to headship of the Mutt, of Śrī Periya Parakāla Swāmi, the twenty-first in succession from the first Brahmatantra Swatantra Jeeyar, an important change came over the destiny of the Mutt. Śrī Dodda Krishṇarāja Odeyar of Mysore was successful in securing the removal of the headquarters of the Mutt to Srīrangapatnam (the Capital of Mysore till 1799) from Thirupathi, the reason being the perfect security which prevailed in the Mysore country, earned for it by the wisdom
and power of Śrī Chikkadevarāja Odeyar (1673–1704), the illustrious ancestor of Śrī Dodda Krishnārāja Odeyar (1714–1731). It might be that the unsettled conditions due to the Moghul-Mahratha conflicts in the Dekhan prompted Śrī Dodda Krishnārāja Odeyar to persuade the Swāmi to remove definitely to Mysore once for all from Tirumalai Thirupathi. Swāmis appointed by the heads of the Mutt in Mysore, however, continued to remain in the Mutt at Thirupathi hill to conduct the pooja of Śrī Hayagrīva and Śrī Nigamāntha Mahā-Desika, installed there by the First Brahmatantra Swatantra and to minister to the wants of the pilgrims during their stay on the hill. (Later on this practice of appointing an Agent Swāmi was given up.) It is no exaggeration to say that Śrī Periya Brahmatantra Swatantra Parakāla Swāmi (1655–1738) occupies as important a place in Śrī Vaishnava hierarchy as that held by Śrī Rāmānuja in his time and also by Śrī Vedāntha Desika

(1) by the voluminous works which he wrote, and
(2) by his wide travels over South India, expounding the Śāstras and restoring the temples and temple worship wherever decay had set in.

When he succeeded to the Āsthānam of Brahmatantra Swatantra in 1677 A.D. in his twenty-second year, he brought to the Mutt the image of Śrī Lakshmi Nārāyaṇa, his family God, with him, to be worshipped along with that of Śrī Hayagrīva. In the course of his fateful journey to Mysore, after his travels in the north, Śrī Periya Parakālar is
said to have been met by 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 Swámi, such as those which were the exclusive privilege of the Moghul Sovereigns.

Śrī Periya Parakāla Swāmi was the son of Śrī Srīnivāsa Desika, the great-grandson of the celebrated Appalāchāryya Swāmi of Ghānagiri (Penukonda), who had attained fame as the author of "Śāra Prakāśika". Śrī Srīnivāsa assumed Sannyāsa and, having ascended the Gādi of Śrī Brahmatantra Swatantra at Thirupathi, assumed the name Śrī Varada Vedāntha Yogīndra. Śrī Srīnivāsa’s son, Śrī Thiruvenkatāchārya, Kulaguru of Kempe Gowda III of Magadi (p. 16, Ann. Report, 1922, Mysore Archaeological Department) assumed Sannyāsam from his father and having ascended the Gādi of the Brahmatantra Parakāla Mutt at Thirupathi, assumed the name “Śrī Periya Parakāla Swāmi”.

Among the works attributed to him, the most important are the following:—

(1) Commentaries on the Nālāyira Divya Prabandham, and on
(2) Śrī Desika Prabandham,
(3) Yatiprativandana Khandanam,
(4) Ācharyāватāra Ghattam,
(5) Parakālāsthāna Paddhati,
(6) Mita Prakāsikā and a host of other works.

The most reputed of all the contemporary Śrī Vaishṇava Āchāryas of the Tamil Nād of the time,
Śrī Valla Iyengar offered his obeisance to the great Swāmi 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 Swāmi, who alone had the power of destroying hell and whose constant companion was Lord Śrī Krishṇa.”

Śrī Periya Brahmatantra Parakāla Swāmi was succeeded in 1738 A.D. by

Sri Srinivasa Parakala Swami.

He adorned the Peetham for fourteen years (1751).

Amongst the works he wrote were:—

1. Lakṣhmīyupāya Thatvadeepam,
2. Nyāsa Prakāsikā,
3. Nyāsa Prakāsika Vivrithi,
4. Parakāla Mangalam,
5. Parakāla Vaibhava Prakāsika.

Śrī Sṛṇivāsa Parakāla Swāmi I, was followed in the 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 Āshramam in A.D. 1759, he was raised to the succession to the Holy seat and filled it with distinction for twenty years.

His disciple Sri Srinivasa II, belonging to Thirunarāyaṇapuram (Melkote), born in 1705 A.D.,
succeeded to the Gādi at a very late age in A.D. 1779 and filled that office for only a year. As his end was approaching he sent for Śrī Rāmānuja Brahmatantra Swāmi and appointed him his successor in the Peetham.

**Śrī Rāmānuja Brahmatantra Parakāla Swāmi**

This great sage and Yogin was born in A.D. 1709. He was the son of Śrī Thirumalāchārya, who was a very near relation of Śrī Śrīnivāsa or Śrī Thiruvengadāchāriar, who became Śrī Periya Parakāla Swāmi. A native of Bagepalli, he happened to take up his abode in Kumbakonam, where he received the Chakrāṅkana and Mantrams from Śrī Thirumalai Krishṇamāchārya, a direct disciple of Śrī Periya Parakālar. He studied all the Śāstras and Vedāntha and received Bharāṅyāsam at the feet of Śrī Śrīnivāsa Brahmatantra Parakāla Swāmi I.

Once, when he happened to visit Thirupathi during Brahmotsavam, he fell ill and despairing of his life, received Sannyāsam (in his 24th year, 1733 A.D.), even as a Brahmachārin, at the hands of Śrī Brahmatantra Jeeyar who lived in the Mutt at Thirupathi conducting the daily services in the Mutt. But he recovered from his illness and continued to discharge all the duties attaching to that āsramam, teaching and spreading the sacred lore for a period of thirty-six years. When he had attained his sixty-ninth year, he was called upon by Śrī Abhinava Śrīnivasa Brahmatantra Parakāla Swāmi (Melkote) to ascend the Gādi of the Mutt at Srirangapatnam in A.D. 1779. He continued to reside for a
Sri Ramanuja Parakala Swami
His Highness
Mummadi Sri Krishnaraja Wadiyar (Boyhood)
considerable period in Srirangapatnam, i.e., till A.D. 1791 administering the sacraments and sacred lore to Śrī Mahārāṇi Lakshamaṇṇiyavaru, but during the trouble which ensued in the period of Tippu Sultan, culminating in the wars with the Mahrathas, the Nizam and the British, the Swāmi, at the request of Śrī Maharaṇi Lakshamaṇṇiyavaru, removed himself to Thirupathi. After the fall of Srirangapatam (1799) he returned and having crowned Śrī Mummadi Krishṇarāja Wodeyar, King of Mysore, repaired to Krishṇapuram in T. Narasipur Taluk, having chosen Śrī Krishṇamāchārya, afterwards Śrī Ghantāvatāra Parakāla Swāmi to be his successor in the āsthānadhipatyam on his demise, assuming himself the role of Virakta Sannyāsin. He lived in Krishṇapuram for another ten years till 1810. It may be added that Śrī Rāmānuja Parakāla before he left for Thirupathi, with his divine vision and strange foresight, advised Purniah, Dewan, to build the temple of Śrī Sweta Varāha at Mysore to serve as the nucleus of the future Mysore State.

Śrī Brahmatantra Ghantavara Parakala Swami

It was the beauty of character and person and piety, coupled with extraordinary scholarship of Śrī Krishṇamāchārya, which made Śrī Rāmānuja Parakāla recommend Śrī Krishṇamāchārya (of Nallur on the banks of the Pinākini in Penukonda Taluk) to Śrī Mahārāṇi Lakshamaṇṇiyavaru for the succession, when he himself retired to Krishṇapuram. He named Śrī Krishṇamāchārya as “Śrī
Ghantāvatāra,” a name of Śrī Vedāntha Desika granted by God Śrīnivāsa. In every way, Śrī Krishṇamāchārya resembled Śrī Vedāntha Desika. No wonder to this day the services in the temple at Melkote are conducted in his name, i.e., “Śrī Ghantāvatāra Parakāla”. Even as Śrī Periya Parakāla Swāmi administered the Vaishṇava Deeksha and the accompanying sacraments to Śrī Dodda Krishṇarāja Wodeyar, Śrīmad Ghantāvatāra administered all the sacraments and Upadesam, etc., and communicated the knowledge of the Sāstras to Śrī Krishṇarāja Wodeyar III. Śrī Ghantāvatāra then started on a long journey to Thirupathi, Kānchi, Srīrangam and other important centres, famous in the history of Śrī Vaishṇavism, and, having accorded to the inhabitants of the South the privilege of darshan and worship of Śrī Lakshmi Hayagreeva and Śrī Lakshmi Nārāyaṇa, the great Swāmi returned to Mysore and Melkote. In the latter place which has been described by Vedāntha Desikar as “Yatiparibridha Hridya” (i.e., most favoured of Śrī Rāmānuja), he reorganised the worship and the services in the temple in consonance with the spirit and commands of the Ālvars and Śrī Bhagavān Rāmānuja and Śrī Vedāntha Desika including the Koṭhārotsavam. In fact, the spread of Śrī Vaishṇavism in modern Mysore country, after the fall of Seringapatam, may be said to have been entirely due to the combined services of Śrī Ghanṭāvatāra and Śrī Krishṇarāja Wodeyar III, both enjoying the choicest blessings of Śrī Rāmānuja Parakāla
Swāmi, the great Yogi. Brahmaṇtantra Śrī Ghantāvara Parakāla Swāmi occupied the Peeṭhām till A.D. 1829, when he retired to Vairāgya Sannyāsam, having handed over the succession to the Peeṭhām, at the request of the Mahārāja, to Śrī Rāghavachārya of Nallur, a direct descendant of Śrī Thirukkurukaippirān Pillān, the successor of Śrī Bhagavad Rāmānuja in the Śrī Vaishṇava spiritual hierarchy for the propagation of Udbhaya Vedānta, and the recipient of Śrī Lakshmi Hayagreeva.

Śrī Vedanatha Brahmaṇtantra Parakala Swami

Born in A.D. 1791, he acquired at a very early age the highest degree of proficiency in the Sāstras and Vedānta and, while worshipping at the feet of Śrī Ghantāvatāra, he was called upon by the latter to help him in the expounding of the Sāstras to the disciples of the Swāmi; and when it was found that the Swāmi was getting weak owing to old age, he was recommended to His Highness the Mahārāja Śrī Krishṇaraja Wodeyar, to become the Rāja Guru, to officiate for Śrī Ghantāvatāra and discharge the duties attaching to the Mutt. He ascended the Peeṭhām in A.D. 1829. He did indeed justify the selection inasmuch as he attracted by his profound and brilliant scholarship the most learned men from the south to Melkote, where he mostly resided. But he succumbed to the inevitable in A.D. 1836 after a brief illness. The aged Śrī Ghantāvatāra survived him for just a year, and he nominated as the successor to the Peeṭhām occupied by Śrī
Vedānta Brahmatantra Parakāla Swāmi—the renowned Śrīnivāsa-Brahmatantra Parakāla Swāmi III.

Śri Śrīnivasa Brahmatantra Parakala Swami III

Born in A.D. 1790 at Tadimarri on the banks of the Pennar and named Śrī Krishṇamāchārya, this great sage very early in life acquired undisputed mastery over the Śāstras even like Śrī Vedānta Desika, before he was twenty. He then sat at the feet of Śrī Ghantāvatāra and after studying the Vedānta under him, he acquired the Divya-gnyanam and inspiration from Lord Hayagreeva, after the Bharanyāsam.

Like Śrī Vedānta Brahmatantra, his predecessor in the holy seat, he traced his descent direct from Śrī Thirukkurukaippirān Pillān, whom he resembled in every way and he was called upon to receive Sannyāsam from Śrī Vedānta Brahmatantra in 1836 by Śrī Ghantāvatāra on account of the illness of the latter, and on his demise was raised to the holy seat of the Śrī Brahmatantra Parakāla. The Mahārāja Śrī Krishṇarāja Wodeyar having by this time left all the affairs of state in the hands of the British Commission, felt free to devote himself to the studies of the Śāstras and particularly the Vedānta, at the feet of his Guru. The learned company he found himself in gave the pious King a unique halo of spirituality. The Mahārāja’s court now came to shine with the dazzling presence of some of the foremost saints and scholars of the age owing to the influence of his Guru. Mysore may be said
H. H. Sri Krishnaraja Wodeyar III
Sri Vedanta Brahma Tantra Parakala Swamigal
to have become virtually the Kashmir of the age of Lalitāditya and his successors. The revival and growth of Sanskrit learning under the most peaceful surroundings in Mysore ran parallel to the perfection of the administrative system built up by the wise Commissioners. It was thus that Mysore came to be the model for all the States of the New India built up by Bentinck and Dalhousie, because of the unhindered growth of spiritual forces along with material prosperity.

It now pleased the Māhārāja to equip his Guru with all the necessary funds and paraphernalia to enable him to undertake a journey to the North for “Dharma Digvijayam” (Aug. 1844 A.D. to 1854 A.D.). It was as though the Mahārāja wanted to show to the people of New India what an enlightened ruler with a perfectly constitutional administrative machinery to help him could do by way of preserving and promoting the ancient Sanāthana Dharma of this holy land. Well may his example be followed by the Rulers of the States of India, after the 15th August, 1947 who may elect to stand outside the territories administered by the successors of the British, in the administration of the countries under them. If India came to have in its midst Rajarshis like the last Śrī Krishṇarāja Wodeyar IV of Mysore and his revered grandfather, what a blessing would it be for this country with its hoary antiquity and its inexhaustible cultural and spiritual stores!

The record of the journey of Śrī Sārinivāsa Brahmatantra Parakāla Swāmi has been preserved
in the shape of a Champu named “Śrī Parakālaguru Vijayaḥ”, written in his sixteenth year by Śrī Krishnamāchārya (later, Śrī Krishṇa Brahmāntantra Parakāla Śrāmī) the fourth in succession to him in the Holy Seat. Among the sixty odd works which that distinguished Āchārya has presented to the world, this Champu was just the maiden production, having been dedicated to the holy feet of his Āchārya, in whose entourage throughout the journey he was privileged to be present. The Yātra of Śrī Śrīnivāsa Brahmāntantra may be said to have been as fruitful in the history of the spread of Śrī Vaishṇava culture as that of the great Śrī Rāmānuja a thousand years before him.

Seeing that the people in the western coastal strips, divided from the Plateau by the soaring heights of the Ghats, had as yet not been much influenced by the Visishtādvaita system of Philosophy, the great Guru directed his path towards the coast and passing through the South Kannada country by way of Kodiyala, reached the seaport of Udupi, sanctified by the birth of Śrīman Madhvāchārya, the great propounder of the Dwaita Philosophy. The presiding Śrāmī of the Mutt there, on being acquainted with the approach of the Āchārya, came out to welcome him outside the precincts of the town accompanied with all his regal paraphernalia and by his great assemblage of sishyas and scholars. After the strange but memorable greetings exchanged by the exponents of the two great Vaishṇava systems, the Udupi Śrāmī invited the Mahārājaguru of Mysore
to be his own guest in his Maṭham. Śrī Śrīnivāsa having gladly accepted the invitation, the Āchārya of Udupi (His Holiness Śrī Vāmanathīrtha) led on his guest in procession to his Maṭham, amidst the acclamation of the inhabitants through the streets decorated for the occasion. For the space of three days Śrī Śrīnivāsa sojourned in the Mādhva Mutt, expounding the Visisťādvaita system to the gatherings there. That sacred place chosen as his residence by Lord Śrī Krishṇa now became the scene of a vast concourse of learned men and devotees from the neighbourhood, who came there to witness the glory of Śrī Hayagrīva, along with Śrī Lakshmi Nāravaṇa and Śrī Venugopāla, objects of worship in the golden Mantap of the Parakāla Mutt. The period of three days during which the Swāmi sojourned there was the happiest in the annals of the two maṭhams, whose heads performed common worship at the feet of Lord Śrī Krishṇa of Udupi. The costliest presents were exchanged between the two great Maṭhādhipathis in the shape of offerings to the deities worshipped in the Maṭhams. The learned gathering also received similar presents from the two Āchāryas. To the regret of both, however, the guest from Mysore took his departure from Udupi. Passing through Shikarpur on the way, Śrī Swāmi arrived at Dharwar, the heart of Karnāṭaka. In Dharwar, the great centre of traffic and enlightenment, lived at the time a great many learned men whose ancestors had been favoured with gifts of land and titles during
the glorious days of the Peshwas of Poona. Karnātakas and Maharāṣṭrians had vied with each other in making that city the centre of enlightenment and opulence, reminiscent of the ancient glory of the Sātavāhanas, Chālvukyas, the Rāṣṭrakūṭas, the later Chālvukyas, the Hoysalās, and the Vijayanagarā Sovereigns. Amongst the large body of the learned men inhabiting Dharwar at the time, the most renowned was Śrī Gaṇapathi Sāstri who, along with a profound knowledge of all other Darṣānas, had earned special reputation as the leading exponent of the Vaiseshika system of Śrī Kaṇāda. Accompanied by a large concourse of Sishyas and leading scholars of various other schools, Gaṇapathi Sāstri made his visit to the Swāmi and engaged him in a friendly sāstraic discussion. A great disputation ensued between him and the Āchārya in the Sāstras, according to ancient custom. Profoundly enlightened by the Swāmi’s expounding of the Visishtādvaita, Gaṇapathi Sāstri performed obeisance to him along with his own vast congregation of disciples. While the Swāmi dwelt in Dharwar, immensely to the joy of the inhabitants, there came a Śrī Vaishṇava gentleman of repute from Belgaum, named Śrī Thimmappaiengar, alike famous for his learning and wealth. Having worshipped at the feet of the Swāmi, the gentleman invited Śrī Swāmīgal to Belgaum to spend the Chāturmāśamānas days there as his guest. The Āchārya accepted the invitation and repaired to Belgaum, followed by a large host of learned men, representa-
tives of all systems of philosophy, from Mysore, Udupi and Dharwar. The long sojourn in Belgaum of the Swāmijee afforded the opportunity for the scholars about the country to visit the Swāmijee and pay their homage. Daily Vidwat Sabhās had become the characteristic feature of the period of the stay of the Swāmi in Belgaum. Thimmappiengar, also known as Sreenivāsāchārya, had the privilege of receiving the Nyāsavidya from His Holiness. In the meantime, the news of the Āchārya’s proposed visit to the north had preceded him and the Śrī Sankarāchārya of the holy peetḥam of Sankeshwar, who had been described as “the sun for the lotus of Sankara Siddhāntha”, sent the vidwans of his āsthānam with the invitation to the Swāmi to visit Sankeshwar and accept his hospitality in his Maṭhām. Śrī Swāmi readily agreed and, led by the envoys from Sankeshwar, entered the holy city amidst the acclamations of the people and was warmly welcomed by Śrī Sankarāchārya to his Maṭham. The two Swāmis representing the two systems of philosophy, living together, engaged in daily disquisitions, presented a unique spectacle to the gathering there. Appraised of the tidings of the Mysore Mahārāja-guru’s triumphant Dharma Digvijayam, the Mahārāja of Kolhapur now requested the Swāmi to extend to him and to his State the privilege of His Holiness’s visit. The invitation was of course accepted, and the Swāmi received there the usual Royal welcome and the homage of many of the chiefs of the Southern Mahratta States, assembled there for the purpose of
obtaining the darshan of the renowned sage. There the Swami had the joy and privilege of worshipping Sri Mahalakshmi, the presiding deity of Maharashtra. The Ruler of Sangli was then accorded the privilege of worshipping Sri Hayagriva in his Palace. There, at Sangli, had arrived from Satara a scholar of high repute, Sri Narayana by name, versed in the Kanada lore. The usual disputation regarding the respective Sastras took place, to the interest and joy of the great gathering. Having received the blessings of the Acharya, the rulers assembled made the costliest presents to Lord Hayagriva amongst which was a fine elephant mounted with a silver mantap (howdah). Before the Swami took leave of the Ruler of Sangli, Sri Narayana had carried the fame of the Acharya to the Raja of Satara, his patron. That Chief now invited him to his famous capital. While the Swami was at Satara, there arrived the greatest Vyakarana scholar named Sri Bhaskara accompanied by an army of equally famous scholars, poets and philosophers, versed in the various sastras. Sri Bhaskara was the Rajaguru of Satara. The distinguished meetings held there were productive of the greatest advantage to everyone present during those memorable days. Amongst the presents made to Sri Hayagriva by the Ruler of Satara were two famous white horses. Meanwhile there had arrived too, at Satara, the famous capital of Sri Chatrapati Shahoo, Sri Krishna Bhatta from Poona, the capital of the Shrimants, the Peshwas. He had been sent by Sri Mohana
Sāstri, the most learned and the most renowned exponent of all the sāstras, recognised, however, by all India as the particular advocate of the Advaita philosophy. After the usual disputations Śrī Swāmijee was invited by Śrī Krishṇa Bhatta to Poona, to meet the vast concourse of Pandits, hailing from the remotest regions of India, under the headship of the great Śrī Mohana Sāstri. Under the accomplished Peshwa Bajeerao II, Poona had been turned into a ‘Saraswathi Peetham’ as it were. And Śrī Mohana Sāstri might be said to have been the recognised guardian of the Peetham. Driven from their homes by the disastrous revolutions which had overwhelmed the kingdoms and the Empires of India to the north of the Krishṇa, due to the wars raging over two centuries, the most reputed scholars had resorted to Poona, which had been made the sanctuary for what remained of Hindu culture by the great Shahoo and the Peshwas. It was verily the last culture centre of the South, a reminiscence of Takshasila, Nalanda, Nuddia and Kāshi of the north.

The whole city turned up to have darṣan of the great Āchārya of the south—the reputed Mahārājaguru of Mysore. Amidst the tumultuous welcome in which joined all classes of men and women, Śrī Swāmijee made a triumphal entry into Poona. In the midst of the vast gathering was Śrī Mohan Sāstri, who was amongst the first to welcome the Swāmi as he entered the city. When the Sāstri heard the words “Udbhaya Vedantacharya”
amongst the titles, sounded by the followers of the Swāmi, the Sāstri turned to the Swāmi and with a smile asked which the two Vedān̄thas referred to were. He himself knew of three! He received the necessary explanations that the two Vedān̄thas were the two alternative paths of salvation, indicated in the Vedic Upanishads as well as in the Drāvidopanishats in Tamil, the latter having been recognised universally as the South Indian counterparts of the Vedas from the age of Agasthya (as complete and sacred as Vedic literature, known as the northern Aryan path was)—having been revealed to the Āl̄wars. Thus, the two great teachers in happy conversation passed through the decorated streets of Poona, receiving the homage of every one till the Swāmi reached the home, “Thulasīvanam” of Śrī Raghavārya’s son Śrī Nrisimhārya which had been prepared for the residence of the Swāmi. Poona was en fête for the day. Mohan Sāstri and others betook themselves to their homes, taking leave of the Swāmi for the day. The next morning, after the usual services and worship in the Mutt at (Thulasīvanam) as the Āchārya was engaged in expounding the Sāstras to Śrī Narasimhāchārya, Śrī Lakshmīnrisimhāchārya, Śrī Ananthāchārya and other disciples, there appeared before the assemblage of disciples, a veritable army of the foremost Indian scholars of the age, led by Śrī Mohan Sāstri, among the former being Śrī Bhikkhusāstri, Triyambakasāstri, Gopālāchārya, Krishṇa Bhatta mentioned above, Ganesha Sūri, Ramachandra
Shāstri, Dābāchārya, Narāyaṇaśāstri, Mahadevasāstri, Vishnusāstri, Govindasāstri, Dhondoo Pandit, Bāla-sāstri and several others of repute, expert representatives of the various Darśanas. The visitors were received with a warm sign of welcome by the Āchārya seated in his Āsanam. Having made their obeisance, the assemblage of visitors was asked to be seated. After a spell of deep silence to which the assemblage lapsed for a while, Śrī Mohana Sāstri was the first to speak. With a respectful but challenging attitude the great scholar started a disputation with the question as to how it was that the Āchārya elected to assume the “Tridanda” Sannyāsam forbidden as it was in the Kali age by most of the Dharmasāstras like “NIRNYA SINDHU”. After a long discussion over this and other allied subjects, like the wearing of Sikha, Yagnopavītha, Kaṭisūtra, etc., having received convincing sāstraic explanations, the great Sāstri, free from passion and prejudice, now rose from his place and begging forgiveness for his non-performance of the Sāṣṭāṅgapraṇāmam at the feet of the Swāmi up to the moment, along with his disciples performed the Dandavathpraṇāmam a dozen times,—a token of repentance and prayer for forgiveness. In the afternoon, too, they repeated their visit; and disputation on other topics continued till evening when the assembly broke up for the day. The following morning, Śrī Mohan Sāstri and others started a discussion on the propriety of the “Taptachakrāṇkaṇam”, “Oordhvapundradhāraṇam” and such allied subjects relating to the outward
practices of the Śrī Vaishṇava cult, with the same result as on the previous day. The audience returned to their abodes fully convinced by the Āchārya’s arguments in favour of these. In this manner, each day was devoted to a controversy relating to the various systems, expounded by everyone of the party headed by the celebrated Sāstri. In the end, at the conclusion of the Sabha, lasting over a month Śrī Mohan Sāstri stood up and acknowledged that he was discomfitted—sāstraically,—of course, on all counts and declared that the Swāmi, by having the best of all the disputations, might claim to have won over all the Sāstris of India, those of Kāshi, Mithila, Gauda, Anga, Vanga, Gujara and so forth.

As a sign of the recognition by them of the spiritual supremacy established over them, Śrī Krishṇa Bhatta, Śrī Mohan Sāstri and many other Sāstris performed Pādapūja to the Swāmi, begged for and got the holy Sreepādathīrtham of the Great Āchārya and expressed their gratefulness. “Blessed, indeed, is the great sovereign who has the fortune of having such an Āchārya for his Guru” said they. Day after day, the Swāmi was then taken to their homes by the Pandits for worship of Śrī Hayagrīva and Pādapūja and Shreepādathīrtham for their families also.

On one of these days, Śrī Mohan Sāstri, as the leader of the Pandits, stood up in the assembly and read aloud a document in which he stated that he and his followers were indeed overcome thoroughly in the sāstraic battles by the great Āchārya. Copies
of this signed by them, were also despatched to the
great Sabhas of the learned men in the north. Śrī
Śrīnivasa Brahmatantra Parakāla now thought of
proceeding on a tour to the sacred places of the north
in the company of his followers to secure for them
the advantage of a Thīrthayātra. Taking leave of
Śrī Nrisimhachārya, Mohan Sāstri and all others,
Śrī Swāmi left Poona to the north. By quick
marches, Śrī Swāmi crossed the Krishṇa and
reached Nāsik on the Godāvari. Attracted by the
association of the place with the memory of Śrī
Rāmachandra, the Swāmi proposed to spend the
Chāturmāsam days there.

This provided an opportunity for the distinguished
scholars of the north to repair to the Swāmi’s abode
and the whole period was spent there with daily
sabhas and lectures and Upadeśams. Once, how-
ever, a holy Muslim Peer visiting the Swāmi,—by
permission, engaged in prolonged discussion with
him, and was ultimately satisfied that the teach-
ings of Islām were in no way contradictory to the
spirit of Sanāthana Dharma; and he joyfully per-
formed profound obeisance to the Swāmi. By this
time, Mahārāja Sree Krishṇarāja Wodeyar, having
arranged to celebrate Shastipurthi Santi (A.D.
1854–60 years from his birth A.D. 1794) according
to the Sāstra, had despatched a letter begging the
Swāmi for his return immediately to Mysore to
grant him the privilege of his presence on the occa-
sion. Unless he had performed the Pādapūja to
the Guru and received his blessings, it would not be
appropriate for him to go through the necessary ceremonials, he felt. Moved by the importunity of his foremost Royal disciple, the Swāmi made up his mind to return to Mysore and on the day following the completion of Chāturnāsyā, exactly a fortnight before the Dasara, he left Nāsik, to the profound sorrow of all who had the privilege of enjoying his Darśan and listening to his learned lectures and Upadeśams for over ten months.

In the meantime, the Rāja of Akkalkot, having heard of the return journey of the Swāmi towards Mysore, sent messengers to him with the invitation to grace his capital with his presence in the course of his journeys. The Swāmi having accorded his assent, the Rāja came out of his capital and led on the Āchārya in procession to his Palace. There, at Akkalkot, the Rāja with his following and his citizens had the privilege of Darśan and performance of Pūjas of the Swāmi for the space of a week. Among the presents that the Rāja offered to Śrī Haya-greeva was a famous elephant.

By forced marches the Āchārya arrived at Melkote. Straight away he proceeded to the temple of Śrī Nārāyaṇa after receiving the temple honours at the outskirts. After worshipping there he entered his own Mutt on the ‘Kalyāṇi’ Thīrtham. The next morning, after finishing the worship at the Mutt, the Swāmi proceeded up the Hill of Śrī Yoga Nrisimha and after the pūja returned to the Mutt. By that time messengers had arrived from Mahārāja Śrī Krishnaraja Wodeyar bearing the letter conveying
the Royal disciple’s feelings of happiness at the return of his Guru to his own country after the triumphal journey to the north and begging his immediate return to the capital. The Guru started forthwith. On the way, he halted at Srírangapatnam for a day. In the afternoon a special messenger named Śrī Mukhāmi Narasimhāchārya, despatched by the Mahārāja, brought the tidings in advance that Śrīmān Mahārāja would go over the next day in person to receive his Guru in Srīrangapatnam and escort him to the capital himself the next morning. The Swāmi having paid his visit to Śrī Ranganātha Temple for worship, returned to the Mutt, and had scarcely finished performing the worship at noon, when the Maharāja Śrī Krishnārāja Wodeyar arrived in State to pay homage to his Guru, after a long separation. His joy when he beheld him can better be imagined than described. After getting the Darśan of Śrī Hayagrīva, the Royal Disciple fell at the feet of the great Āchārya and bathed them with tears of joy.

After a brief but moving and happy conversation, the Maharāja led his Āchārya to a new golden palanquin which he had brought in his train. The procession to the capital, led by the Royal Disciple in person, who alternately drove in his State Carriage, walked on foot some yards, again riding on horseback, reached the capital which had been prepared for the reception. Amidst the acclamations of the people, the Guru and the Royal Sishya slowly passed through the streets. It was indeed like the entrance to Ayodhya of Śrī Rāmāchandra, after his return
from exile, led by Bharata. After the reception in
the Palace and the usual visits to the temples, the
Swāmi returned to the Mutt, in Śrī Sveta Varāha-
swāmi Temple. From then, onwards, Śrī Mahārāja
Krishnārāja Wodeyar, sitting at the feet of his Guru,
started a systematic study of Śrī Bhagavad Gītā, the
Bhāshyas and Śrī Bhagavadvishayam. Alternately
residing on the banks of the Kapila, the Cauvery,
and in Mysore, Śrī Swāmi lived up till A.D. 1861,
a dazzling ornament to the grand assemblage at the
Royal court of Mysore of the foremost Pandits and
seers of the age. He conferred the Sannyāsa Āsram
on Śrī Srinivasa Desikendra at the request of
the Mahārāja, before he left the world.

Sri Srinivasa Desikendra Brahmatantra
Parakala Swami

Born in 1802 A.D., receiving his Chakrāṅkaṇam
and Sreemad Bhāshyam from Śrī Brahmatantra
Ghantāvatara Parakāla, Bharanỹāsam from Śrī
Vedāntha and Thatvārtha and Mokshāsramam from
Śrī Srinivasa Brahmatantra Swatantra, Śrī
Srinivāsa Desikendra, a native of Pālya in the
Goribidanur taluk, had early acquired the height of
proficiency in “Veda, Vedāṅgas, Purvottara Mimāṁsas
and Śrī Bhagavadvishaya and all the Sāstras”,
so that he came to be described as a “second sun
in Brahmavarchas”. Having ascended the Pēṭham
(1861) and having taught the Ubhaya Vedāntha to
a host of scholars, the Swāmi started on “Dharma-
digvijayam tour”. Proceeding to the east and south
Sri Ranganatha Brahma Tantra Parakala Swamigal
His Highness
Sri Chamarajendra Wadiyar Bahadur, G.C.S.I., G.B.E.
Maharaja of Mysore
the Swāmi visited the holy shrines at Thirumalai, Śrī Kānchi and Srīrangam, etc. Everywhere he distinguished himself in the friendly disputation with the leading scholars of the age versed in the Vishistādvaita system. Śrī Lakshmi Amba, consort of the Rāja of Ātmakur, in Hyderabad Kingdom, received Chakrānkaṇa, Bharāṇyāsam and Manthropadesam from him. He also bestowed the gift of Prapatti on Mahārāja Śrī Krishṇaśāya Wodeyar at the closing days of his glorious and highly spiritualised life. Fortunate indeed was that great Ruler, who enjoyed the spiritual blessings of five great Āchāryas, Śrī Rāmānuja, Śrī Ghantāvatāra, Śrī Vedānthra, Śrī Srīnivasa and Śrī Srīnivāsa Desikendra Parakālas in his long rule—even like Śrī Rāmānujahārya and Śrī Periya Parakāla. The history of Śrī Srīnivāsa Desikendra’s journey to the south and north has been preserved in the Champu “Sreemad Uttara Parakāla Guru Vijaya” by Śrī Krishṇa Brahmatantra Parakāla Swāmi.

Śrī Ranganatha Brahmatantra Parakala Swami

On the demise of Śrī Srīnivasa Desikendra in A.D. 1873, the succession to the Brahmatantra Parakāla Peetham passed on to Śrī Ranganātha. Born at Vāyalpad on the banks of the Bāhuda (Cuddapah District) in the famous family of Śrī Vādhula, in A.D. 1812, Śrī Ranganātha, the son of Śrī Nrisimhāchārya, even at a very early age, developed such grasp of Vedas and Vedāṅgas by intuition that he came to be described as “Brihaspati
Samoh buddhya” and merited the title of “Sarvatantra Swatantra” like Śrī Vedānta Desika. He addressed himself to the task undertaken by Śrī Śrīnivāsa Brahmatantra from where he had left at Nāsik, and while yet a young grihastha, travelled wide over Northern India engaged in propagating Śrī Vaishnava Siddhānta and seizing every occasion to be present at the great Sabhas at Jaipur, Kāshi, Darbhanga, etc., where the most distinguished scholars of the days assembled and discussed. Having established his reputation as the unchallenged re-establisher of the Visishtādvaita philosophy in the north, particularly in the Sabha assembled at sacred Kāshi for the purpose, Śrī Ranganātha settled down in Rewa State at the earnest invitation of Śrī Mahārāja Raghurarāj Singh Bahadur, to whom he became the specially favourite Āchārya. He was familiarly known as Rewa Rāngāchārya Swāmi in the North. Śrī Govardhan Rāngāchārya who had carried the banner of Śrī Bhagavan Rāmānuja and the Ālwārs into North-Western India to Madhura and Brindāvan, showed the highest honours to him.

Succeeding to the holy seat of Śrī Brahmatantra Parakāla Mutt, he became the central figure amongst the most distinguished scholars of the age, representatives of all the Sāstras and Darśanas; and every evening a great Sabha in Mysore gathered round him and received his help in the maintenance and unhindered growth of the knowledge of ancient Sāstras. The great “Saraswati Prasāda Pāthasāla” (now “The Mahārāja’s Sanskrit College”) at Mysore
Sri C. Rangacharlu, C.I.E.
Dewan of Mysore
derived its strength and usefulness as the result of the Sabhas held in the Mutt. The great Swāmi became a Vikramāditya, as it were, as the head of the Sabha of the Mutt, pandits, vying with each other, in their endeavours to win the Swāmi’s approval for any particular Siddhānta which they might seek to expound. Sreeman Mahārāja Śrī Chāmarājendra Wodeyar received Chakrāṅkanām and other accompaniments of Vaishnava deeksha from this Swāmi (1884). The Gādi of Śrī Brahmaṇtantra Parakāla was adorned by him for the space of twelve years till A.D. 1885.

In A.D. 1877, the most terrible famine swept over South India, affecting Mysore seriously; and at least the inhabitants of the capital and the suburban villages round Mysore were saved from starvation by the gift of the Mutt under the orders of the Swāmi. This, however, involved the Mutt in a great financial crisis. It was, however, tided over with great difficulty by his successor on the Śrī Hayagrīva Peetham in A.D. 1885, Śrī Krishṇa Brahmaṇtantra Parakāla Swāmi, the greatest Poet Āchāryaswāmi after Śrī Vedāntha Desikar.

Śrī Krishna Brahmaṇtantra Parakāla Swami

The study of “Śrī Parakāla Guru Vijayam” composed in his sixteenth year and dedicated to the lotus feet of Śrī Śrīnivāsa Brahmaṇtantra Parakāla Swāmi and which won for him even so early the title of “Kavisārvabhauma” itself is sufficient to enable one to regard him as the chosen of Śrī
Lord Hayagrīva. Born in A.D. 1839 in Āmidela on the banks of the Pinākini as the second son of Śrī Thāthāchārya, a scion of the renowned Ghanagiri (Penukonda) Appalāchārya, the author of “Sāraprakāśika”, a resident of Hosadurga, he was named Krishṇa after Śrī Srīṅivāsa Brahmatantra Parakāla (whose name it was as a Grihaṣṭha) who had foretold of his birth as he once blessed the Swāmi’s father. Before he was sixteen he had acquired such proficiency in Vyākaraṇa, Sāhitya, Alankāra and allied Sāstras that he was able to produce the “Parakāla Guru Vijaya,” which won for him the title of “Kavi-Sārvaṇabhauma”. After receiving Panchasamskāram from Śrī Srīṅivāsa Brahmatantra, he was blessed with the gift of Śrī Hayagrīva Mantram from the great Swāmi on the banks of the Kapila when he was just sixteen. Having been blessed with the teaching of Śrī Bhāṣya and other Vedānta Granthas by that illustrious Āchārya, he was enjoined to assume the Grihaṣṭha Āsram and proceed to the Samasthānam of Ānegundi at the invitation of the Ruler Śrī Thirumalarāya, offered through Śrī Srīṅivāsa Brahmatantra Swāmi. There, at the former’s request, he composed “Srīrangarāja Vilāsam” as a tribute to the Ruler’s family God Śrī Ranganātha. From there he proceeded to Gadwal Samasthānam at the invitation of Śrī Rāmabhoopāla, the Raja, and at his request wrote the Champu “Kārthikothsava Deepika” as a tribute to Śrī Kesava Swāmi, the Raja’s family God. The Rāja of Ātmakur, Mukkara Śrī Seethārāma Bhoopāla, invited Śrī Krishṇamāchārya
Kavisārvabhauma to his Samasthānam and begged him to compose a work to be dedicated to Śrī Srīnivasa, his family God. The result was the Champu of “Śrī Srīnivāsa Vilāsam”. This visit to Ātmakur was followed by the visit to Vanaparthi Samasthānam, whose Rāja Śrī Rāmeshwara Rao had several works composed by the poet among which was “Chapeṭāhati Stuti”. At the Rāṇi Śrī Sankarāmba’s special request, the poet composed in nine hours on the same day at a stretch “Uttara Ranga Mahātmyam” and “Śrī Rāmeshwara Vijayam”. Continuing his journey to Jataprole Kolhapur, he was received in State by the Rāja Śrī Venkatanātha Rao; and implored by him, he produced in one night “Śrī Nrisimha Vilāsam” and in another night “Madana Gopāla Māhātmyam”. Finally, at the request of the Rāja of Vanaparthi, he settled down at the place and was engaged in the teachings of Darśanams to the large armies of scholars who resorted thither.

Visiting Mysore, once, Śrī Krishṇamāchārya received Bharaṇyāsa at the feet of Śrīnivāsa Desikendra Brahmatantra Parakāla Swāmi, who was then at Srīrangapatnam. During his stay there, he composed the “Uttara Parakāla Digvijayam,” a Champoo constituting the history of Śrī Desikendra’s Dharma Digvijayam” in the South at Thirupathi, Śrī Kānchi, Thiruvallur, Srīrangam and other sacred places; as also the “Vedapādas-tava” and dedicated both the works to Śrī Swāmi. He was then blessed by the Swāmi who was pleased
to foretell that Śrī Krishṇamāchārya would one day certainly grace the Holy Peetham of Śrī Brahmatantra Parakāla Mutt.

Returning to Vanaparthi, the Āchārya expounded to the Rāṇi, Sreemad Rāmāyaṇa, Sreemad Māhābhāratha, Śrī Vishṇu Purāṇam and Sreemad Bhāgavatham. While he was engaged in giving lectures on the last he came to the possession of a commentary on it, written by Śrī Veerarāghava Swāmī named “Munibhāvaprakāsika”, and after much industry and careful research got a copy made of it and had it published at the request of the Rāṇi.

By this time, Śrī Ranganātha Brahmatantra Parakāla Swāmī had been feeling old and sent for Śrī Krishṇamāchārya at Vanaparthi. On his arrival at Sṛīrangapatnam, the Āchārya offered his homage to the Swāmī along with the Granthas he had composed as humble dedications to Śrī Swāmī. He dwelt there a considerable time, engaged in the study of Darsanas, and when he proposed to take leave of him, Śrī Ranganātha Brahmatantra was pleased to say that he would prove to be his own worthy successor to the Holy Peetham after him and having prepared the Āchārya for the same by the gift of the necessary mantrams and other Upadeśams, he permitted him to return to Vanaparthi, at the same time enjoining on him to be prepared to go over to Mysore when the call would go forth to him from the Mahārāja. Accordingly, blessed by three predecessors of his, Śrī Krishṇamāchārya ascended the Peetham on the demise of Śrī Ranganātha Brahmatantra Parakāla
Sir K. Seshadri Iyer, K.C.S.I.
Dewan of Mysore
in A.D. 1886. (Sālivāhana 1807 Pārthiva, Śrāvaṇa Bahula Dasami.)

Sri Sri Krishna Brahmatantra Parakala Swami

It has been pointed out that owing to the help rendered to the famine-stricken citizens of Mysore during 1877, the Mutt had to incur an inordinately heavy debt. The first act of His Holiness Śrī Krishna Brahmatantra on ascending the Gādi was the arrangement made by carefully planned economy to redeem the debt by a process of instalments. With the ungrudging co-operation of His Highness the Mahārāja Śrī Chāmarājendra Wodeyar and Sir K. Seshadri Iyer, the Dewan, the Swāmi was able to put the finances of the institution on a stable footing. The occasion of the final redemption of the debt by His Highness the Mahārāja Śrī Krishnārājendra Wodeyar IV (25–6–1903) was marked by the visit of the Mahārāja to the Swāmi and the holding of the first of the series of the Vajra Dolotsavam inaugurated in His Highness’s presence. The feast has since become an annual function like the Vairamudi Utsavam at Melkote, inaugurated by Śrī Rāmānuja. The Utsavam is held on the occasion of the reigning King’s Birthday. The completion of the printing of the Śrī Bhāgavatha commentary by Śrī Veerārāghava was the next task accomplished by Śrī Swāmi with the help of the Rāṇi of Vanaparthi Samasthānam in 1893.

Śrī Seetha Vilāsa Devājammanī Mahārāṇiyavaru, consort of Śrī Krishnārāja Wodeyar III, received
Bharan̄yāsam at the feet of Śrī Krishṇa Brahmata tantra Parakāla Swāmī. In 1899 (Vikāri, Jyeshta) on the occasion of Śrī Swāmī’s completing his 60th year, the Queen Mother Mahā Māthrisri Śrī Mahārāṇi Vāṇivilāsa Sannidhāna and Śrī Krishṇarājendra Wodeyar IV invited Śrī Swāmī to the Palace and had the Śrī Hayagrīva Āradhanam specially performed there. Śrī Mahārāṇi Vāṇivilāsa Sannidhāna, Śrī Mahārāja Śrī Krishṇarāja Wodeyar IV and the former’s brother Śrī Sirdar Kāntarāj Urs (later, Dewan) received the Chakrānkaṇam and accompanying Mantropadeśam at the sacred hands of Śrī Krishṇa Brahmata tantra Parakāla.

At the request of Śrī Swāmī, His Highness the Mahārāja Śrī Krishṇarāja Wodeyar and Her Highness Śrī Mahārāṇi Vāṇivilāsa, the Queen Mother, had the Old Mutt in the capital rebuilt to house the Lord Śrī Hayagrīva and Śrī Lakshmi Narāyaṇa.

In response to the prayers of its inhabitants, His Holiness undertook a journey to Kulaganam near Nanjangud and blessed hundreds of Haḷekarnaṭaka Brahmaṇas with Chakrānkaṇam, etc.

Among the sixty-seven odd works written by the Swāmijee during the fifty-seven years, beginning from the sixteenth, are Champoos like “Śrī Parakāla Guru Vijaya,” Nātakas like “Subhadrā Pariṇaya,” Stothrams like “Prapanna Sowbhāgya Stuti,” Dharma Sāstras like “Saraswathi Mula-dhanam”, Commentaries like “Lakshmi Sahasa Prakāsika” and “Hamsasandesa Rasāswādini” and the great work on Rhetoric, “Alankāra
Sri Krishna Brahmatantra Parakala Swami
His Highness Sri Krishnaraja Wadiyar Bahadur and His Highness Sri Kanteerava Narasimharaja Wadiyar Bahadur
Maṇihāra” dedicated to Śrī Venkatesha, Lord of Thirupathi. Thus, having graced the Āsthānam of Lord Śrī Hayagrīva for a long and glorious period of twenty-seven years, the Great Āchārya proved to be a second Vedānta Desika appearing on the earth in the modern world. In order that the Āsthānādhipatyam of the Mutt might continue unimpaired during the rapidly deteriorating period the world is passing through with its modernness, Śrī Krishṇa Brahmatantra, just before his end had installed on the Peetham, with the approval of Śrī Krishṇarāja Wodeyar IV, Śrī Purāṇam Narasimha Āchārya Swāmi of Gadwal, the head of the assemblage of Pandits of that Samasthānam, which was a miniature Kashmir of modern times attracting the most profound scholars and artists of repute. While doing so, the Great Swāmi—with the strange foresight characteristic of him, also advised His Highness that his successor now named “Śrī Vāgīsha Brahmatantra Parakāla Swāmi” should in his turn be succeeded by Śrī Rangāchārya of Ātmakur, Srīmad-Abhinava Ranganātha Brahmatantra Parakāla Swāmi, the present occupant of the Peetham.

Śrī Vāgīsha Brahmatantra Parakāla Swāmi

Śrī Vāgīsheha Brahmatantra Parakāla, a descendant of a renowned family of holy pandits, had, as the hereditary head of the Vidwat Sabha of Gadwal Samasthānam, early attracted the attention of Śrī Krishṇa Brahmatantra during the days when the latter was at Vanaparthi. Added to his proficiency in Vyākaraṇa, which had earned for him
fame as a second Pāṇini, this Āchārya was equally well versed in all the Darsanas and by his versatility and varied talents was able to exercise a decisive voice in the concourse of Pandits anywhere. In addition to this, he possessed Yogic powers known only to a few of his acquaintances like Śrī Krishṇa Brahmatantra. During the short period of twelve years (Virodhikrit to Krodhana) Śrī Krishṇarāja Wodeyar made three public visits to the Mutt in all formality. The first was on the occasion of the Annual Vidwat Sabha of Chāturmāsya and the last on the occasion of the installation of the image of Śrī Krishṇa Brahmatantra in the Brindāvan. On the last occasion, His Highness the Mahārāja was accompanied by His Highness the Yuvarāja Śrī Kanteerava Narasimharāja Wodeyar. But the numerous private visits of His Highness were more fruitful inasmuch as they were long and had for their chief purpose the brief but close and authoritative study by His Highness of the fundamental tenets of the Visishtādwaita system of philosophy direct from his Āchārya. At the earnest request of Her Highness, Śrī Mahāraṇi Vāṇivilāsa, His Holiness more than once visited the Palace and gave Upadeśams to all the members of the Royal Family in regard to Bharaṇyāsam, Thirumanthrārtham, etc.

Supreme simplicity, characteristic of this great Swāmi, like Mahātma Gandhi, attracted one and all to him. It may be mentioned that some Advaitic scholars even received Bharanyāsam from the Swāmi. As an example of the Swāmi’s sympathetic nature
Sri Vageesa Brahmatantra Parakala Swami
His Highness
Sri Krishnaraja Wadiyar Bahadur. G.C.S.I., C.B.E.
Maharaja of Mysore
His Highness
Sri Kanteerava Narasimharaja Wadiyar Bahadur, C.C.I.E.
Yuvaraja of Mysore
Srimad Abhinava Ranganatha Brahmatantra
Parakala Swamigal
His Highness
Sri Kanteerava Narasimharaja Wadiyar Bahadur, G.C.I.E.
Yuvaraja of Mysore
may be mentioned the fact that when His Holiness Śrī Chandrasekhara Bhārathi Swāmi of Sringeri was reported to be seriously suffering from some mental derangement, Śrī Vāgeesa successfully prayed to Śrī Hayagrīva for the former’s quick recovery and when he visited Mysore in the course of his “Dharma Digvijayam” Śrī Vageesa Brahma-
tantra Parakāla Swāmi sent a message of congratulations to the head of the Sringeri Jagadguru Peetham through his accredited agent. The memory of this Great Āchārya is gratefully cherished by his numerous disciples—and non-Sishyas, too, who had the privilege of studying the Sāstras directly sitting at his blessed feet.

A remarkable attestation of the Swāmi’s Yogic power was the fact that quite recently, when the grave of the Swāmi was opened for the removal of the earth after nearly twenty years with a view to filling it up afresh for the construction of the monument (Brindāvan) over it, the Swāmi’s body, Yogic pose, and all the articles buried with it were found intact, just as they were, at the time of the internment. Lest his Samādhi should be disturbed, no time was lost in covering up the receptacle and erecting the Mantapam over it. Such a Yogan was the great occup-
pant of the Śrī Brahmatantra Parakāla Mutt Peetham from 1912 to 1925. The funeral of this Swāmi was attended by all Government Officers and the Members of the Representative Assembly, which was in session at the time, and which was suspended as soon as the demise of the Swāmi was announced.
In accordance with the wish expressed during his life-time by His Holiness Śrī Krishṇa Brahmatantra to His Highness Śrī Krishṇarāja Wodeyar and Śrī Mahārāṇi Vāṇivilāsa, the latter, much against the Āchārya’s own wishes, raised Śrī Rangāchārya Swāmi to the position of the Rāja Guru of Mysore on 15th October 1925 as “Śrī Lakshmi Hayagrīva Divya Pāduka Sevaka”

Sreemad Abhinava Śrī Ranganatha Brahmatantra Parakala Swami.

Born in Thāraṇa-Pārthiva (1884) as the result of prayers to Śrī Lakshmi Nrisimha and Śrī Rāmachandra, Śrī Rangāchārya, a scion of the family of Haritha to which Śrī Rāmānuja belonged, early moved out to Mysore from his place of birth at the age of seventeen prompted by his unquenchable thirst for the divine knowledge to crown his knowledge of the Sāstras which he had already attained at a very early age. Śrī Krishṇa Brahmatantra discerned this legitimate greed for gnyānam, and bestowed on him Śrī Chakrānkaṇam and Śrī Bhāshyārtham and consigned him to the care of Śrī Panditaratnam Kastūri Rangāchārya Swāmi, who had already won for himself as great a name in India as his renowned teacher Śrī Ranganātha Brahmatantra Parakāla. Along with the study of the Darśanams, Nyāya, Sāhitya, Mīmāṃsā, Vaiseshika and Visishtādwaita Vedāntha, Śrī Rangāchārya conducted his regular studies of Sāhitya, Alankāra, Vyākaraṇa, etc., under the respective teachers in
the Mahārāja’s Sanskrit College. But even more than his profound and complete scholarship, it was the Swāmi’s resolute performance of every one of his duties as a Grihastha as an “Ahitāgni”, as a “Shatkarma Niratha”, as a “Shaḍangadīkshita”, as a “Shaḍdarshani Paradrashta”, which marked him out for the exalted position he is now occupying. Throughout his Grihastha Āśrama, the sacred fire ever burnt under his roof even as in the Parnakutīram of the rishis of ancient times. On one occasion in Pushya-Makara, during a solar eclipse, in the early hours of the morning, when there was an unparalleled and terrible downpour accompanied by biting chill, amidst the thousands who had gathered on the banks of the Cauvery, in Gautama Kshetram, there was this solitary Grihastha, present with his Grihinī and the sacred fire in the pot, protecting it with all his resources as a fond mother does her baby threatened by a ruffian for its jewels. Such has ever been the unwavering, unflinching, appalling earnestness and devotion and attachment of this Āchārya to the practice of Ārya Dharma. Even in these degenerate days, that there should be such living monuments of the ancient culture augurs well for the future on which we can safely rely. But unostentatious service (Kainkaryam) and “Thyāga” have ever been his watchwords all these fifty years.

Having been called upon to fill the position of Trustee and guardian of Śrī Hayagrīva Samasthānam, he has naturally been devoting all his energies, all his
physical and mental resources to Seva with unflinching resolve like Śrī Varadārāmānuja Swāmi of Srīrangam and Śrī Kanchi,—from whom as Śrī Rangāchārya, the Grihastha, he received the “Bharanīyāsam”,—Srīmad Abhinava Ranganātha has won renown all over South India, as “Vairāgya Āchārya Vardhi”, in addition to his being regarded as a “Gnīnānāmburāshi” like Śrī Periya Parakāla Swāmi whose seat he has been occupying. Like him, too, he is engaged in the “Jeernodhāraṇam” of the Divya Desams associated with the name of Śrī Nigamānthāchārya, and also acquiring centres from where the teachings of Śrī Rāmānuja may be carried forward, in Thirupathi, in distant Rewah, Allahabad, Śrī Kānchi, Satyāgālam, Śrī Āḻwar Thirunagari, Śrī Thiruvvaheendrapuram, etc. To facilitate the propaganda of Śrī Vedāntha Desikar, he himself has started a “Vedāntha Vihāra Sabha” under the auspices of which annual examinations are conducted—on the model of modern universities, and ancient sadas, prizes awarded and extension lectures delivered in the Mutt. For all this, to supplement the ordinary resources of the Mutt, voluntary endowments are being made and contributions sent from distant places by men and women donors, some of them preferring to remain anonymous. Although himself reluctant to stay in cities, the renowned Swāmijee has been obliged to stay in this capital to which resort men and women of all conditions, all Jignyāsus and Bhaktas, both the learned and the
Srimad Abhinava Ranganatha Brahmatantra Svatantra
Parakala Swamigal
His Highness
Sri Krishnaraja Wadiyar Bahadur, G.C.S.I., G.B.E.
Maharaja of Mysore
His Highness
Maharaja of Mysore
ignorant. The frequent Sabhas composed of all Pandits and schools of learning and philosophy are naturally easier in a capital city like Mysore, combining the orthodox with the more modern. Reprinting revised publications, and printing new works such as "Śrī Hayagrīva Pancharātram," further commentaries on "Nyāya Siddhāñjanam, Siddhitrayam, Śrī Bhagavad Vishayam with the Vyākhyānam", hitherto unpublished, all the granthas of Śrī Rāmānuja and Śrī Nigamāntha Desika—all these are being accomplished by the great Swāmi whose industry and zeal know no bounds. Under the presidency of this Great Swāmi, the Mutt has become a rallying centre for all that is great and cherishable in the ancient lore of this land.

Removal of some of the disabilities of the unfortunate—"Tirukkulattars", "Harijans", "Scheduled Classes", etc., has also received the attention of this Great Sage as was exemplified when that stolid champion of Hinduism, the late Śrī Pandit Madan Mohan Mālavīya, approached the Swāmi on one occasion during his visit to Mysore for the purpose. Then, a most representative Vidwat Sabha was held in the Mutt, also attended by personages like Sir Mirza Ismail. After a thorough discussion, for two days in succession, it was agreed that Mantra Deeksha was allowed by the Śāstras for the Harijans with some reservations and Mālavīyaji went away satisfied with the verdict of the Swāmijee. On another occasion (December 1927), when an earnest seeker of truth from Marburg, a European gentleman,
Rudolf Otto, “generally acknowledged as one of the very first theologians of Germany”, sought interview with the Swāmi, the latter readily accorded him the interview and the worker went away supremely enlightened and acknowledged his obligation to the Swāmi in a book “India’s Religion of Grace and Christianity Compared and Contrasted” (1930) which he subsequently published. He was accompanied by Birger Forrel, Rector of the Parish-Tillinge, Sweden, Enköping.

His Highness Śrī Mahārāja Mārtānda Singhjee of Rewah visited the Mutt, and paid his obeisance to the Swāmi and received His blessings before he ascended the Gādi of his ancestors. It is no exaggeration to say that His Holiness Śrīmad Abhinava Ranganātha Brahmatantra Parakāla Swāmi occupies as high a position in the spiritual world of South India as his great predecessor Śrī Periya Parakālar occupied in the 17th and 18th centuries. It should, however, be mentioned that such stupendous work has been rendered possible by the fact that the Swāmi, early in his career as the RAJA GURU, wisely selected a band of devoted men of proved ability to advise him in the ordinary administrative duties of the Mutt. And it is the consciousness of his being the “Śrī Lakshmi Hayagrīva Divya Pāduka Sevaka” which has always helped him throughout the score of years he has been gracing the Divya Simhāsanam. Well might his example be emulated by every other occupant of similar position in this dear old land of ours!! May Lord Śrī Hayagrīva grant another
two score years of the same uninterrupted service to Srimad Abhinava Ranganatha Brahma-tantra Parakala Swami, even as He was pleased to vouchsafe to Sri Ramanuja Parakala Swami the founder of the modern State of Mysore!
APPENDIX I

"Epigraphica Indica," Vol. XXIV, Part vii,
July 1940, pp. 318–326

No. 34.—CONJEEVERAM INSCRIPTION OF
BRAHMA-TANTRA-SVATANTRA-JIYAR
SAKA 1282

BY SRI A. S. RAMANATHA AYYAR, B.A., MADRAS

Extract: ..............................................................

"The inscription\(^1\) published below is engraved on
the north wall of the second prākāra of the Varadarāja temple at Little-Conjeeveram, otherwise called
Vishnu-Kāñchī, which is very sacred to the Vaishnava
of the south.

The characters in which the record is engraved
are Tamiḻ and Grantha, the latter being employed for
the Sanskrit words. The language is Tamiḻ with an
admixture of Sanskrit words, and is somewhat illustrative of the type of Vaishnava composition prev-
alent in this period and locality. The record is very
well preserved, and its orthography does not call for
any comment.

The record does not quote any king’s name but
is simply dated in Śaka 1282 and contains the astro-
nomical details—Vikūrin, Mēsha śu. 1, Friday and
Aśvati—which yield the equivalent A.D. 1359,
March 29. It states that a certain Vaishnavadāsa who
had been given the title of Brahma-tantra-svatantra-
Jīyar by the god (Hastigirīśa), was put in charge of a
matha evidently at Kāñchipuram in Śaka 1282. This

\(^1\) No. 574 of the Madras Epigraphical collection for 1919.
information is of interest for Vaishṇava religious history, as it enables us to identify this first pontiff of the maṭha with the direct disciple of the great Vēdānta-Dēśika, the erudite scholar, keen controversialist and deeply venerated Vaishṇava āchārya, whose literary and religious activities are 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 that it purports to have been issued by the deity himself. In the Tamil records of this temple, the god is called Arulāḷappuṟumāḷ or Tiruvattiyūr-ṇīṟaruliya-Paramasvāmin, or ‘the great Lord who was pleased to stand at Tiruvattiyūr’. The village-name Tiruvattiyūr having been Sanskritised into Hastigiri, the god came to be known to Sanskrit authors as Hastigirīśa, by which name he is referred to in the opening verse of this epigraph. It is stated that on the representation made by the agent Perumāḻtātan and other Bhāttas, the god, while seated in regal pomp with his consorts in the abhisheka-maṇḍapa of the temple on the throne named Vīravallāḷan under the canopy called the Ariyevaḷvallāḷ-pandal listening to the chanting of the songs of Šaṭhakōpa, was pleased to

2 Dēśika is believed to have been born in A.D. 1269, Śukla, and to have died in A.D. 1370, Saumya. The present record is of help in confirming the period of his literary activity as the second half of the 14th century A.D.

3 The artificial ramp formed by an enclosed maṇḍapa is called the ‘Tirumalai’ or ‘giri’, on top of which the shrine of Varadarāja is located.
confer the title of Brahmad-svatantra-Jiyar on a certain Vaishnavadasa and to put him in charge of a matha and its properties, so that he may propagate the tenets of the Ramanuja-darsanam to the Vaishnava laity, and maintain the library which he had collected, probably in the matha premises. A sentence at the end adds that this divine order (tirumugam) was engraved on stone by the temple-accountant.

In regard to the particular style of wording in this inscription, couched as if the orders had emanated directly from the deity himself, it may be mentioned that this 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 Chingleput Districts also.

Before proceeding to examine the contents of this record, a few expressions occurring in it may be explained.

(L. 2). Viravallala 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 Vira-Ballala III,

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4 Compare the verse composed in praise of this Jiyar:

हसीनों लोकविख्यातं कौड़िन्यं विद्वयां वर्मस
रामाजुजायसिद्धान्तस्थापनाचार्यामाथेव

5 Ballala III was camping at Kanchipuram in Bhavaka (Saka 1256)—No. 401 of 1919 of the Madras Epigraphical collection. In two other records from the same temple, one of which is dated in Saka 1283, in the regime of Saluva Manu, the god is described as seated in a similar manner while issuing the orders.
while the second may have been named after some one having the title ' he who is as powerful as a lion,' but whose title it was is not known.

Nam penduga!—viz., Vishnu’s two consorts, Srī and Bhūmī.

Śaṭhakopan-pāṭṭu kēlānīrka—Śaṭhakopā is the name of the Vaishnava saint Nammāḷvār, whose Tiruvāyumoḻi is considered equal to the Vēdas in sanctity and is chanted in the presence of the deity on particular occasions. Endowments made for this service in Vishnu temples are often mentioned in inscriptions.6

(L. 3). Perumāḻtātaṇ—Perumāḻtātaṇ or Perumāḻdāsaṇ would ordinarily mean ‘ a devotee of Perumāḷ (Vishnu) ’; but in this context it appears to have been the name of the agent, supervising the sacred business of the temple (nam vīṭṭu karumam kēṭkum), in whose presence and that of the Bhaṭṭas of the temple, the order is stated to have been promulgated. The name ‘Vaishnavadāsa’ occurring in the same line has to be considered as meaning ‘the servant-devotee of Vaishnavās’ rather than as the personal name of the donee in the record; for according to the Guruparamparā-prabhāvam, the original name of Brahma-tantra-svatantra-Jiyar was Pērarūḷālyyaṇ of Viravalli7 and his dāsyanāma on becoming a samnyāsin was Pērarūḷāḷa-Jiyaṇ.

6 Madras Epigraphical Report for 1908, Part II, para. 35.
7 Guruparamparā-prabhāvam (Tamil, Madras), p. 114; see also f.n. 3 on p. 319.
(L. 4). Samārādhanamum adukku vēndum mutṭukkalum—seems to refer to the worship to be conducted to the deities kept in the maṭha itself and the requirements therefor. It is usual for every maṭha to have images of some deities for worship. In this connection, it may be noted that on the eve of the demise of Vēdānta-Dēśika, some images are said to have been bequeathed to his disciple Brahma-tantrasvatantra-Jiyar.\textsuperscript{8}

Postakaṅgaḷum idukku vēndum upakaraṇangalum—by postakaṅgaḷ (pustaka), manuscript bundles are apparently meant. The upakaraṇas are the accessories and paraphernalia required for running a library—such as probably racks for the accommodation of the manuscript bundles, spare sets of cadjan leaves for copying work, and stylus and other scribal apparatus.

Rāmānuja-darśanam—is the Viśisṭādvaita-siddhānta as codified and expounded in his Śrībhāshya by the great Vaishṇava apostle Rāmānuja (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 sinhāsnādhipatis\textsuperscript{9} from among his numerous disciples.

(L. 5). Nam Rāmānujam-uḍaiyārum nam sama-yattil ǔḷārum—Rāmānujam-uḍaiyār appears to mean

\textsuperscript{8} Guruparamparā-prabhāvam, p. 138.

\textsuperscript{9} There were 74 sinhāsanādhipatis who were selected. Their names are given in the reply to question No. 24 of the Trimśat-praśnottaram, Paḷanadaivilakoram, p. 30.
the ‘followers of Rāmānuja.’ The idea seems to be that the selection of Brahma-tantra-svatantra-Jīyar as the pontiff was to receive the acceptance of Rāmānuja’s followers and the Vaishñava laity (samayattil-ullār).

(L. 6) Ḡavuṣkku naṁ muḍīṭṭapadīyum udutta-padīyum pūṣīṇapadīyum kuḍuttōm—means that the flowers worn by the god, the clothes used by him and the sandal-paste and ungueants utilised for his worship were presented to the Jīyar as a mark indicative of the god’s love to the recipient. This expression is found used in some inscriptions and in Vaishñava literature.

As regards Brahma-tantra-svatantra-Jīyar, the donee of the record, some information is available from Vaishñava literature. Among the South Indian religions, it was Vaishñavism alone that had developed the ‘historical sense’ to an appreciable extent, and there are therefore several biographies of the Vaishñava āchāryas available, collated under the names of Vaibhavas and Guruparamparās of varying volume. One such work dealing with the life of the great Vaishñava reformer Vēdānta-Dēśika is the Guruparamparā-prabhāvam in Tamil prose by Trītiya-

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10 The following expression from No. 51 of 1938–39 from Śrīraṅgam may be compared—Koḍavar kōvaṇavar nam bhāṭṭakāl...

11 Compare No. 567 of 1919 of the Madras Epigraphical collection.

12 There are many biographies of Dēśika available. The Vēdānta-Dēśika-vaibhava-prakāśikā by Doḍḍayāchārya is in Sanskrit.

13 Published in Madras in several editions. Dvitiya-Brahma-tantra-svatantra-Jīyar, the āchārya of the author of this work is said to have written the Paṇḍīrāyirappadī-Guruparamparā-prabhāvam which is not extant.
Brahma-tantra-svatantra-Jīyar. Shorn of the few miraculous elements that are inevitable in an orthodox hagiography this work compiled by an author who lived only a few generations later than Dēśika may be considered as fairly reliable. From it we gather the following details about Brahma-tantra-svatantra-Jīyar, the first of that name, who was a disciple of Vēdānta-Dēśika:

"Brahma-tantra-svatantra-Jīyar belonged to the Kauṇḍinya-gōtra and was originally called Viravalli Pērarulālayyaṇ. Well-versed in all the sāstras he became an ardent disciple of Dēśika and assumed the samnyāsa garb under the name of Pērarulāla-Jīyar. When the Raṅganātha temple at Śrīraṅgam was looted by the Muḥammadans in the first quarter of the 14th century Brahma-tantra-svatantra-Jīyar fled along with his āchārya to Satyamaṅgalam (in the Coimbatore District) and returned to Śrīraṅgam only after some years. He was taught the Bhagavad-vishayam (Ārāyirappadi) by Varadāchārya alias Nayiṅārāchārya, the son and disciple of Vēdānta-Dēśikā, in Kali 4440, Bahudhānya, Āvaṇī śu, 2, Hasta (= A.D. 1338, August 18). On one occasion, he vanquished a pandit of North India in a polemical contest at Śrīraṅgam and was honoured by Dēśika with the title of 'Brahma-tantra-svatantra'¹⁴ 'he who is a master in Brahma-tantra'. That accounts for the origin of the name by which he was popularly known. On another occasion during the

¹⁴ The present record conventionally states that god himself gave the title.
régime of Tirumalai-Śrīnivāsāchārya who had been installed by Dēśika as the Śrīkārya-dhurandhara of the Kāñčipuram temple, Brahma-tantra-svatantra-Jiyar overcame a Kashmirian pandit in a philosophical discussion and earned the title of ‘Paryāya-Bhāshyakāra’. Some time later under the direction of god Veṅkaṭēśa in a dream, he accepted the Trustee-ship of the Tirupati temple, and during his tenure of office there, he installed an image of Vēdānta-Dēśika in a maṭha built by him at Tirumalai, as well as in a maṇḍapa in the Gōvindarāja temple at Lower Tirupati. He stayed at Tirupati for a long time expounding the Vaishnava philosophy to his disciples Ghaṭikāśatakam-Ammāl, Kidāmbi-Naiṇār, Kōmāṇḍur-Achchāṇ, Pillaiy-Appai, Pēraruḷālayyan-Appai, Kandāda-Aṇḍāṇ, Viravalli-Pillai and others. After his demise he was succeeded by Pēraruḷālayyan-Appai. Brahma-tantra-svatantra-Jiyar was the author of two small works—the Divyasūri-stuti and the Āchāryāvatāra-ghaṭṭārtha.

15 Guruparamparā-prabhāvam, p. 138. He was the author of a religious work called the Prabandha-nirvāham.
16 A verse composed by Ghaṭikāśatakam-Ammāl in praise of this Jiyar reads—

पार्थियांमध्यकाराय प्रणतांति विद्वृन्वते ।
ब्रह्मतन्त्रस्वतेन्द्रोलोकां दिव्यसूरिस्तुतिः ॥ ॥

17 The colophon reads—

ब्रह्मतन्त्रस्वतेन्द्रोलोकां दिव्यसूरिस्तुतिः ... ॥

18 Its colophon reads—

ब्रह्मतन्त्रस्वतेन्द्रोलोकां परकाल्यतोत्तुना ।
आचार्याविवरणाध्यायं संमहें चक्षुन्ते ॥
Brahma-tantra-svatantra-Jiyar of the record under review may be identified with the disciple of Vedanta-Deshika, because of the fact that the investiture of this unique title of 'Brahma-tantra-svatantra', herein attributed to the god himself, had been made more than a decade prior to the demise of Desika and that this acharya's name figures in three important 'pontifical lists'.

The matha which was thus started at Kaunthipuram under the pontificate of this Brahma-tantra-svatantra-Jiyar in A.D. 1360 grew in importance and appears to have latterly removed its headquarters to Mlekothe in the Mysore State, where it became popular under the name of the Parakala-matha. There were several scholars among the subsequent heads of this matha, and a short sketch of its history has been given in the granth-opasamhara of the Alankara-manihara.

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19 In this connection the following orthodox three-fold 'lists' may be noted:

(a) Mantrarthaguruparamparā — Emberumāṇar, Kiṭāmbi-Āchchāṇ, Kiṭāmbi Rāmānuja Appullān, Śrīraṅgarājar, Appullār, Đēśikar and Brahma-tantra-svatantrar.

(b) Śrībhāshyaguruparamparā — Emberumāṇar, Tirukkurugaippirān-Pillān, Engalāyvān, Nāḍādūr-Ammāl, Appullār, Đēśikar and Brahma-tantra-svatantrar.

(c) Bhagavad-vishayaguruparamparā — Same as in (b), Đēśikar, Naiṭārāchāryar and Brahma-tantra-svatantrar.

20 See Paḷanaṇḍaivakam, Part II, p. 28.

21 Published in the Mysore Sanskrit Series.
Vēdānta-Dēśika is stated in the Guruparamparā-prabhāvam to have been the contemporary of a certain Telugu chief named Sarvajñā-Śinghabūpāla and to have composed the Subhāshitanīvī for his delectation. The same chief is said to have honoured Nāyiṉārā-chārya, the son and disciple of Dēśika, with the gift of a palanquin and other paraphernalia, when this āchārya went to the northern parts in his religious tours. It follows therefore that Brahma-tantra-svatantra was also a contemporary of this Śiṅga.

“Another point of interest in this epigraph is the reference to a collection of manuscripts (or a library) which was kept in the matha and a stipulation made for its proper upkeep, as envisaged in the expression ‘iva tēḍīṇa postakaṅgalum idukku vēṇḍum upakara-naṅgalum’. It is well-known that in the medieval centuries, religious institutions of all denominations, Śaiva, Vaishṇava 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 as 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 to temples and to such religious establishments were left in charge

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²² Guruparamparā-prabhāvam, pp. 120 and 139. Two other works named the Tatvasandēśa and the Rahasyasandēśa are also stated to have been composed for the same purpose.
of the heads of these maṭhas called Maṭhādhipatis, Mudaliyārs or Jīyars, 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.


4. varum kṣhētramum samārāḏhanum adukku vēṇḍum muṭṭukkalum ivāṇ tēdiṇa posta-kaṅgalum idukku vēṇḍum upakaraṇaṅ-galum nam Rāmāṇujan-darsanam naḏak-kaikkāga ivāṇukku

5. pīṇbuṁ ivāṇ niyamitta ivaṇuḍaiya śishyargal paramparaiy═āga ivaiyirrai-kkaikkonḍu naḍatti-ppōdakkaḍavargal═ agavum [*]

[^23] This word is written below ‘Svasti śrī’ in slightly smaller characters.

[^24] Svasti Śrī and several other Sanskrit words are engraved in Grantha characters.

[^25] May also be corrected into nam viṭṭu karumam.

[^26] Read -svatantra-Jīyaṇ.
Ivaṇai nam Rāmānujam-uḍaiyārum nam samayattil uḷḷārum\textsuperscript{27} kai-

6. kkoṇḍu naḍatti-ppōda-chchoṇṇōm \[*\]
I-chcheydiyai=kkallilum šembilum veṭṭi-
kkollumbaḍi ivanukku nām muḍittapaḍi-
yum uduttapadiyum pūsiṇapaḍiyum kuḍut-
tōm a. Ippaḍikku-

7. ttiruvāy-malarnd = arulinnapaḍikku kōyil-
kkanaṇakku Pēraruḷaḷapriyanaṇ eļuttu a.
I-ṭṭirumugam eļudina Śakābdam ayyirattu
iru-nūṛu eṇbattu-iranḍ=āvadu a.

\textsuperscript{27} Engraved below the line.
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 Mēsha of the (cyclic) year Vikārin, on a Friday with prathamā-tithi of the first fortnight and Aśvati-nakshatra, while we, in company with Our consorts, were listening to the songs of Śaṭhakōpa, seated on the throne (named) Vīra-vallālaṇ under the canopy (called) Ariyeṇavallāṇ in the abhishēka-māṇḍapa (of the temple)—

on the representation (made) by Perumāḷṭaṇ, who supervises the (sacred) business of Our temple (nam viḍu), and by Our Bhaṭṭas, We were pleased to assign to a Vaishṇavadāsa on whom we had bestowed the name of Brahma-tantra-svatantra-Jīyaṇ, the māṭha which had been set apart for him, the lands belonging thereto, the worship to be conducted therein and the expenses therefor, the books which he had accumulated and the accessories required for them (i.e., their maintenance), so that he may propagate Our Rāmānuja-darśanam, and after him, the disciples selected by him may, in succession, take possession of these and continue (the work).

We directed that the followers of Rāmānuja (Rāmānujam-uḍaiyār) and those of our Vaishṇava
samayam shall accept him (i.e., his pontificate) and carry on (the work).

We also ordered that this information be engraved on stone and copper, and We presented him (in token of Our regard) what had been used (as garlands), 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 Pērarulāḷapriyaṇ.

The Śaka year in which this sacred order was written (engraved) is One thousand two hundred and eighty-two.
APPENDIX II

Inscription dated Vikari Samvatsara, saka 1822, Magha Sukla 15 in the New Mutt in Mysore.

श्री श्री हयग्रीव लक्ष्मीनारायणो विजयेनामः

श्रीमते रामानुजाय नमः || श्रीमते निगमांतमहादेशिकाय नमः ||
श्री ब्रह्मतंत्रपरकालगुरुपरायणै नमोनमः ||

श्रीमती तै हयमुखलक्ष्मीनारायणौ श्रीयं तनुतां ।
द्वैराज्यं नैति यथोरैक्यात्परकालगुरुवरास्तानम् ।

ब्रह्माण्य प्रविधाय नामिकमेव वेदापि प्राहिणो
बत्तसै मधुकेर्षोत्सविविपदो यत्रायतेस्माथ तानु ।
तद्वामावतु पांचकालिकपथप्रस्थाननिश्चितेष्टि
श्रेष्ठ: श्रीनिगमान्तदेशिकं मुखदेशाहलं देशिके: ॥ २ ॥

या वाण्या यतिराष्ट्रायज्वशग्नं चकेरसिंहता या चिरा
व्याचर्यं निगमान्तदेशिकमणि श्रीब्रह्मतन्त्रादिति: ॥
याध्वस्ते परकालगुरुदिविरास्तानी मिदानी मधि
श्रेय स्वविद्यातु सैन्धवमुखी सैन्य परा देवता

॥ ३ ॥
यद्यापूः शोधयन्त्र क्षमा मल्लभत धननिर्याप्तायों गुरुभैं वस्तुवृः। कुटार्चा व्यलसदतिचिरं मागडीनाथ धूर्ययम्।
श्रीमान् लत्पौर्णपौरी व्यन्तमुन परकालांकारसांस्यमीन्द्र
कृष्णम्यारायणं श्रीतुरुगंसुखसकं तं निजास्थानोस्थिति

कृष्णम्यारायणं यतिपतिनिगमांचकरायक्रतुम्।
अस्मदुरुपरितं सेवेकिं गुरुपरं परं शान्ताम्।

सर्वेश्रीविवेच्याचार्यकवलनःकृते भाष्ष्यपद्धारिभेके
प्रादातं श्रीहस्यं श्रुतिशिखरसुरवस्त्रवस्त्रक्रमेच यस्म।
यचकांक्रमावमय्योदुनपतिमण्यव्यंवश्रीसमुद्धव
कणीरक्षोहिनिपालोदभवदमयशा श्रीमद्हीरुपुमयः।

आदिश्रीविवेच्याठोरपि यतितिलकस्वयम्भीवार्षिकः।
श्रीमानममाठभव्यो वरदुरुस्त्रपिळ्ळात्रतांत्रभेजे।
द्वैतीयकाव्यारो य इह यतिपतेश्वर यथा द्वितीयं
छात्रो वेदान्तसुरे सस्त्रैह विजयतः ब्रह्मात्मस्तन्तान्त्रः।

दिहीशानानाचिंतात्रियतितुष्कन्तपेत्यस्तृतृत्योज्वताः
दिव्ये देशे समग्रे कृतिनिर्महिरो देशिकार्थप्रतिष्ठा।
यःश्रीमद्हीरुस्त्राभिमिध यतितिलकास्यन्यवक्ष्मीनिशिचां
कुर्वार्तात्प्रपाती स्फुरिनिजिमं व्यासविवामतानीत्।

यश्रीकर्णिन्तिरहासनविद्यत महादीरुस्त्राञ्जनाननामत्राभो
दोषेकृष्णक्षणितिरमणवेत्यवेण्यावंक्रादात।
Sri Dodda Devaraja Wodiyar
Srimad Rajadhiraja Rajendra Wodiyaar
व्याख्यायां भाष्यस्य तद्वर्णसुपर्वनिषदं द्वामिदीनां च चके 
विश्लेषार्द्धातमभूमा स जयतुरकालाभिमिधाणे यतीन्द्रः ।

|| 9 ||

अस्तमुखपूर्वां किंचिद्वस्तु श्रीलान्तबामनवं यततु ।
रजनिकार्तेदत्त्रां जनिष बुधः पुरुषव्रस्तस्मात्

|| 10 ||

तस्माच्छल्ल्यं रायोत्तस्माद्युरुस्तस्मानहुँरो यथाति रेतस्मात्
युद्धसीचस्मादिपि खुदुरासदशैल्येविगंधियं

|| 11 ||

तत्संतान स्समलसदुस्संगी द्वारकानगरभुःः ।
यत्रावतीयं भगवां विन्द्राणायपत्तुतत्रं चाचित्राणि

|| 12 ||

तत्र च कृतजन्मानः कातिसचन निजवंशं दैवतं सततं ।
आराध्यं नारायण माराच्चुरुगिरिरेवणयमाजः

|| 13 ||

तत्तत्राके कर्णोद्धदलश्च विलोक्य रम्यतां यदवः ।
निजपूर्वः कृष्णादितिभिः भुजितं देशमाकस्वतेनि

|| 14 ||

तत्राविरसीचदुरायनामा विरासिताभिः किन्तुप्रतिधिमाहा ।
यो ब्रह्मान्त्राधिकारिजजाज्यावाय्य चक्राक्तेनकर्मं जितोमे

|| 15 ||

अर्थं महीकाशपुरेक्तिरस्वे कर्णेषुभायत्वनिवधानभूते ।
राजाविराजो भवतिस्म केशिव्राहस्तमें विन्धयाभिमिधानम्

|| 16 ||

वेदद्वामप्राप्ता घटितांगुलिनितस्तरचिंचियासः ।
राज्यं तत्कुलजनो वैण्यवदेशाणु नृपा गुपुः

|| 17 ||
राजाधिराज आसीद्राजालय सेषु जगति विदितयशा: ||
यश्राकांक्षविन्दतु ् त्वाणिभिः ब्रह्मतन्त्रयतिराजात् ॥ १८ ॥
सोदयं राजनुपालशेषकरमणिदेवदेवजोभी
जिल्लातिमेषराय मत्य महिते रंगाह्रये पतने।
श्रीमलस्वतिदिव्यरत्नाचिते साम्राज्यसिद्धाने
गोपयनवनी मणिशिरितिपदः प्राप्तुता संपंदम् ॥ १९ ॥
तद्वातशङ्करमणिवृक्षिकित चिकिदेवराज़ेः
बेदान्तब्रमणनुने शिश्यःश्रीव्रतंत्रगुरोऽः ॥ २० ॥

यन्नमभेद्यादिमवर्णचिह्न करणिदेशो श्वाणुनापि मुद्रा।
दिन्नीश्राची जयदेवनाना केमेध्वङ्गाधानुः विरुद्धानेकान् ॥ २१ ॥

यवनःस्वादिचिन्तितमायं श्रेतं वराहमहलय।
श्रीमण्डायद्यायदेनं श्रीरंगपाण्डो सोदयं
॥ २२ ॥

खाचार्यः बैण्वचिह्रहमांजि विधाय शुद्धानि विनिर्गिनाय।
त्रयोदशीःश्रृवं कुलानि राजां संवध्योग्यानि परस्परेऽः
॥ २३ ॥

मूर्तिदुर्ग कल्याणुकेशु पुरेशु तत्न्याचिन्तितस्तितीनि।
अवापि तैषेब्रह्मकुतानुंभा भूपामहाद्वृपराधिनाथः
॥ २४ ॥

शीलादिमि: किंचिदितोऽपिमंदान्याय्यदशान्यानिकुलानिराव्रः
संवध्योग्यानि मिथो न्यवध वसंतिमुद्रुमुखेषु तानि
॥ २५ ॥
Sri Brahmatantra Swatantra Vedanta
Lakshmana Swami
Maharaja Sri Chikka Devaraja Wodiyar
प्रायुक्तकर्मशोधकन्यकास्तु देया नचैतकुलसंभवेन्यः।
प्राध्यात्मिकादित्यादिरामेव तेन: कन्या: किलेतकुलसंप्राप्ताः।
|| नु ॥

इस्थं व्यवस्थापयति चिक्कदेवविकारलांकितेवालकरस्ति।
एवं विदइत्वा परमाःहताना मथं विकारात हि परस्तरानाः।
|| नु ॥

पौरोहित्यं विद्यमनसो धात्रीं दोहुक्षणराजेन्द्रः।
यस्लाचार्यसप्तयोंचर्यायं प्रथममेववाणीमूढः।
|| नु ॥

निजकुलगुरुं शेषाभयं विचारं कृतस्मिनं
जगति परकालाध्याविषेष्यातित्तितमसुदारविः।
निजनगरसामनीयंश्रीमानंयं किलेतकार्यः
श्रनुकितं विचारं शेषपुरे समवस्यत।
|| नु ॥

श्रीवेदान्तयतीश्वराचर्चातिकपितः श्रीवरहतन्त्रोत्तमा।
दाचार्यसप्तफणिशैलकक्तनिल्या त्संप्रातोक्षधामः।
सोदयं श्रीपरकालसंयमिवर: कर्णाशमीमुयता
माचार्यांजगति प्रतितिविमः सम्प्रेतसम्वाससः।
|| नु ॥

तत्तप्रम्पति प्रारंभन्या चलस्यामुष्य कृष्णराजमने।।
श्रीकृष्णजः परकालाध्यत्तीथरा: कृतावासः।
|| नु ॥

परकालदेशकमने: पदाश्रयदयसुदारसावासः।।
निर्रामायपरमाकुहतामाचार्यमुदे मठादिकनं तत्र।
|| नु ॥
गुणग्रामणान् ग्रामणान् श्रीमान्मपकालादेशिकाय नृपः।
श्रीहयमुखकेश्वर्ये पर्यवस्तमानपरिच्छदाराधारात् ॥ २३ ॥

व्यासिकान्तांत्रिकनकमननकयमहाशान्तिकादेशिकारं
श्रेष्ठचतुष्टादिकें स्फोटतरकालशी पंचकालवं समर्थं।
दिव्यक्षेत्राणि यानि खविष्यमार्थो यादवावधारिकानि
श्रीकृष्णेऽन्त्र स तेषु। श्रुगुल्लघवरस्यार्थातिर्थं। यथवच ॥ २४ ॥

देवाजंबाच्छलवासंबाधा यस्य नवमहिष्योपि।
महत्त्रिपरकाले गुरूः समर्पितसमस्तनैवभरः। ॥ २५ ॥

वरन्दीक्ष्यात् श्रीवेंकटनाथचारितमुखगति:।
खविरिचते: कुलदेवतुरुषम्बकं प्रव्ययत्सम चल्लवानं। ॥ २६ ॥

आसीदर्मिदिक्षणराजसुपतंदर्सीक्षतारित्रज:।
श्रीवेदान्तकलिंगश्रीतिविरातस्वागत्चकांकः।
श्रीरंगाभिपद्यान भा य स्मार्यायसंहसने
रक्ष्यायसम्यवास काश्यनसमा मेघाच्छिपतारित्रियः। ॥ २७ ॥

छक्कर्तवः किं तस्य कृष्णचढ़ते ज्या वमुक्तामल्ला
सौरील्यादिनिन्द्यं भुविमहामातृश्रियं यां विदु:।
श्रीरामावरजामिधानपरकालायत्तिमचकांकः
या कृष्णस्येविधाय हि समतनोत्तरिता युजः। ॥ २८ ॥

तस्सु दु: श्रीचामराजामिधानो रक्षार्त्यं रक्षस्हासनस्थः।
श्रीरंगाभिपद्यान सनवासातूर्य धन्याच्छिकाते वस्फरानु अत्शिदेव ॥ २९ ॥
पौशोःस्यासुरजेशुनि: नासुकसलोकांवानेन्द्रकः
श्रीमान्मदद्विश्वामतिमाषिनिमायोजिनः।
शौर्यांनिधरंगभीरिमाणिदसुः। कण्पदः राज्यश्रीः
येन कृष्णं खयमामनंति धरणावंवातीतः। ॥ ४० ॥

महेश्च्छिस्वश्वामिनिमाश्रुभक्ष्मांकः
प्राहोः द्वाराधुरं धरोः निललजः क्षेमकः प्रक्षिपः।
यः श्रीमान्माहिश्वरणाशि नगेरविधिरै सिंहासनः
राजनुमेविकं मूलीति समतनोत्सानच्छायाकः। ॥ ४१ ॥

श्रीसुर्णाहेवराजावानीपतिविशुनाशः
योक्षमाणि देवः। श्रीरंगे पदः प्राहुः गृहसविचि
शैत आयो वराः।
सोपण्यांमाहिश्वरणाशि सचितिमुखायणाः
कल्पसायाकः इतिनिश्चितो येन दिये। ॥ ४२ ॥

यो भ्रमरतं धंडवतातरपरस्काल मुखनमृतः।
चन्द्राकोंपोधिन्द्रानुदिहितधिश्वरादि राज्याः। ॥ ४३ ॥

निम्नवंशमुपविचितरः अच्छयुः विभवोपविचित्रायमः।
महेश्च्छिस्वामिणैर्महायाप्रीणः समुद्रार्कः। ॥ ४४ ॥

महिश्वरपुरे खगोरोमगिनगरे यदुक्षमाग्रति च।
श्रीरंगनगरस्वयम् स मथं कृष्णापुरे च समतनुः। ॥ ४५ ॥
यत्रोवास व्रष्टाद्रिपूर्णिः चिरादश्रवहस्तंन्त्रादूरो  
राजश्रीपरकालेशिकमणेस्वाचार्यपरंपरी।  
तत्रश्रीमठाभिः कित्यंभगवन्निवृत्तितवराथने  
पर्यंतं कतु मासिमासि स तृपे देयं व्यवास्थापयत् । ॥ ४६ ॥

दिन्यां सौचदोलां दिनमणिच्छिरां वज्रदोलां तथान्यां  
प्रवालं कूर्मपीठं मणिगणखचितं दक्षिणार्त्वंक्षम्।  
वज्रांश्रीशास्तिप्रियं नवमणिसुकुंक्रं चामरवज्रनालं  
सुकाहारणपारान्मरकंतसंरान्प्रभारागादिहिरान् ॥ ४७ ॥

तत्तदक्षश्रं महारजतमतिमहमंडपं हैमदहानू  
पात्रन्यूञच हैमं रजतमयमपि स्वैरमण्यचवसे।  
अमानसविभिरमानवचुचु चुनियतं मासिमासिप्रदेवं  
श्रीकृष्णदेवोदपित्वाटरमुखास्वल्लास भेष व्यतानीतव। ॥ ४८ ॥

सत्राशीमान्धनातिकभविलिचितमिति रूपसिद्धासनातः  
वाणायसंवतस्तहाणायपि नव तथायादशाणायन्युदारः।  
अत्युच्छार्टुलगात्रजस्तमयमहामंडपाँचो गजेण्डू  
दन्तीद्राश्चाप्नेकाशिलिङ्गरिं राजराजेश्वरोऽभिमयम्। ॥ ४९ ॥

सौचां श्वानकाश्रिद्विनहं दग्धं सर्वस्मपित्वा  
श्रीमंडलातात्तै निजजननातिरिथन्यां खस्य मेने।  
श्रीकृष्णदेव दत्तं गणायतमलिखतं वस्तु को वा सुवीश्यं  
दाता निदशंकमेवं कतमं इह भवेकृष्णराजेश्वरोऽस्यः। ॥ ५० ॥
य:पूर्वे यादवाद्यावादिषु हरिमबनेष्प्रतीथिर्दिमानो
दत्त:कर्णादेशे निजकुलगुरूवे दोहकुर्णशक्तितीशा।
सांतेनातदेशंदीक्षितमंकिल्लं निम्राहनुमहादैै
श्रीमद्वाश्वतारासे स्कुलगुरवे कुर्णभूमीमूदेषः ॥ ५१ ॥
कुर्णादपपण्डमहिषी घटानार्थिन्तरं चक्कांका।
ढक्कमिविलासदेवाजम्मण्याथू राज राजकुले
सीतालिविलासदेवाजम्मण्याथू तदेतरा राजी।
ढवाजचक्कांचिन्हा वेदान्तारत्त्रत्त्रयुर्वयां
महिषीकुर्णप्रेषितु रितिरा तु रमाविलासचल्लुवां।
कुर्णचक्कांकाचार्यश्रीवास्त्रहामत्रपरकाशः ॥ ५२ ॥
येषा परज्ञतिप्रियार्थितन्त्यो वाहनानोडर्चिपां
तेमिने श्रीपरकाशसंयमिवरा येषा कुले देशिका। ॥
येषाचार्जम्भांमिव। कुणादने रामप्रिययश्रीपति।
तेंयाश्रीमहिषूद्यपुर्यंधीवुं मायं हि दूरे गिराम्
कुर्णाद:पुण्यपुरूस सदसी बुधजनानमोहरादीननिविज्ज
प्रात्मस्थियमुनामिनिजनगरवरं विश्वविश्वात्तीति।
श्रीवास्त्रहातःदिमदपरकालेमाचार्यवर्यः
श्रीमानवाच नैजंसकनककडशिपांचक्कांदेशिकाशः ॥ ५३ ॥
कनककल्लौश्चे:द्वेष्ट्रंचपंचमिर्चितं
कनकशिविकां चैताद्वारं चलन्मिखांविकां ॥

॥ ५४ ॥

॥ ५५ ॥

॥ ५६ ॥
तदुपकरण सर्वं नव्यं विधाय समाप्य
निजकुलन्तृपाचार्यं तसम्न स कृष्णमहीपति:

गीतामायायर्थमसावसमादाचार्यवर्तमानः
सममाननयन् तथा व चबिब्रसांविषयतां यतानेवात्

श्रीवासदेरिशेकेन्द्रश्रीब्रह्मसंतन्त्रकालिनिन्त्रिं
खाचार्येमेवेमेवाचैः कृष्णाण्यराजशिशिलामणि:

पुनर्वाचमेनचिन्तातमसितके धार्मिकोऽपि च चिराय
श्रीमकर्णास्तिष्ठतिष्ठति सुदयार्गितमुक्तमाचिरोहम्
नित्यंवर्तिष्ठुपिकुलकक्षांभोजमाधिमवापदुरितः
श्रीमानामोदमेतक्वल्लमनयल्लचाराजेन्द्रचंद्रः

दाता धीमान्याल्लुक्ष्मशाराचरस्यमेवोद्धरामी
तुच्छेराब्र्ह्मज्ञेन्त्रवज इह परिधशा: कृष्णवेदी कुक्तञ्च
कृष्णक्षमापल्लसुतू सुचुपुणमाणिनिहीरसिष्ठासनस्य
श्रीमान्यामाकान्नीः कतिचन श्रादः पाल्यामास राज्यम्

पद्तन्त्रीपारंश्रोतमुधमकुठुपयोजनीकराध्यमान
श्रीमपाबारविन्दक्षमाधजनतान्त्रिनारितंधमाभातुः
रंगेन्द्रब्रह्मसंतन्त्रकाळिनियुगरोश्चक्‌वचकांकसुधां
दीक्षा श्रीवैष्णवी तां खुकलसुचितां प्राप चामेन्द्रसूपः

सीताविलासेदेवाममण्यान्यायः कृष्णान्नमहीपति
मुक्तिमगान्यस्तभेरा श्रीकृष्णब्रह्मसंतन्त्रगुरुचरणे
तस्यश्रीचामराजोत्तमनापतिमणेश्वरसहप्रदर्शी
प्राङ्रणी राज्यं वत्सः स्वतंत्रनवनिवैदार्थगाम्भीर्यचैति।
निन्यंद्रीपान्तेश्वरापतिमन्त्रिजयशा स्त्रीलक्षमूलायणेऽपि
विकटोर्यसार्वभूमी तरणितरिशाब स्तापि या छावते सम
॥ ६४ ॥
कल्याणराजसिंहराजवर्गवतिकलकत्वचितविनिवलिकायाः।
अजनिप्रथितोनुमोच्यसास्सुजनायः चह जातराजनामाः
॥ ६५ ॥
अख्यामगुरुवेदुर्वै विद्वर श्रीकृष्णसम्राजम्
विन्तारतनिमो चुङ्खिविवित्राद् कंदीवचङ्कसुतः।
संजाताशुभलक्षणमाय जयजयमयङ्कदिकः कन्यका
स्तिरप्रशुरेवेतुकल्पचितासार्वभूतायायाः।
॥ ६६ ॥
चामेन्द्रानंतरश्रीसतिनिजतनष्कृष्णमूपेदितवाले
विकटोऽदतरीतकान्तमित्रविहितवद्यारक्षिः
राज्यं यथेतत।
सेवं पुनेष्कृष्णसतिकितपतिमणिनासाकमाराजाचकारा
श्रीकृष्णवारात्रादिमपदवरकालार्वयांतिसतिमिभे
॥ ६७ ॥
अद्यत्तात्रशतनामभिराममकृष्णचतिमकनकामः।
क्षपितामह इव निजगुरुमेश्वनिया वदायत्या सांक
॥ ६८ ॥
जगतिजयतिकृष्णब्रह्माण्त्राध्यात्मकः
निजकुलगुरुवर्धनचकान्तजितका
सहखल्दजयलक्ष्मयाकांतराजस्वपनवा
सहचन्दनिजजनन्यामालुः कृष्णनेतुः।
॥ ६९ ॥
प्राक्कृत्यन्द्विषचक्रकांकनविधिःसमयं चढ़ोलामयर्षी
श्रीमदद्वृत्तवाच्यं कलितमनुगरार्चिप्रयामास नन्यं ।
तद्वैधुकृत्यन्मूर्मोपितरी निसुते प्रातिचक्रांज्ञचिन्हे
सैणान्यन्यमंत्र श्रीहयवदनसुदे निर्ममे धम्मनेत्री
॥ ७० ॥

dतवभूयोप्यथुपातेदशशत्वसुभिः प्रख्रिः भासवन्ती
नारंकोचर्मयः कलितंबनंदोमाणिदेवतसा ।
श्रीमच्चामेन्द्रदेवीमाणिरविधिकैश्रीहयव्रीवदिव्या
स्थानसंकोचहीं भ्वतनुतवसुभिः कालुदारानवास्यात्
॥ ७१ ॥

tून श्रीयंददनां देवामोदाय कल्पलितिकां ।
पूर्णश्रीयंदनां जयतित्वि वाणीविलासकल्पतता
॥ ७२ ॥

प्रागाराध्यादेवं सरससुरहसुवाराधितं यं हर्यां
श्रीमदम्मक्षेण तुषा यतीरङ्गतये पूर्णपात्रीचकार ।
पुज्जे: पौरश्च मने पुनरापिरणों तंतनाराजुकामा
देवावाणीविलासवासोतिःरहितविदवद्रुम्बा लोकनेतुः
॥ ७३ ॥

निजान्यगुहुत्तमस्थितितिकृते कूलस्य: पुरा
निजान्यकुरकृतम्भूपरिब्रुदेनजीण्ठु तं ।
समीक्ष्यतदपेक्षायातिपुरुमुच्छितंश्रीमं
विधायगुहुत्तमसात्त्त्त्वमाणिदवादसुखस्नुषा
॥ ७४ ॥
दिश्यंवज्ञावतंसं मनकतरुचिरा वैजयंतीचनालं
वनजळंवाचारिकंक्रितां संवभवं संच हारं।
सुकाेतारस्तपायानं पुरामुखप्रीतीद्वेदतिष्ठता
श्रीकुत्त्र्णश्रवहनंत्रोत्तमस्मुरचरणंभोजळिकं।

वाणीबिलासदेवव्य वाणीयस्तरवदान्यताविक्ते।
कल्पलक्षमूळपतरा सुरामिस्वुमिश्र मानवेमेने।

पुस्त्या स्त्रार्याः पातिब्रेयन विजितनिजशीला।
अभिच्छुरनसूयसूययाक्षान्तहदयासित।

दास्तिण्ये विनये नये निजकुलचायोंगिरेत्त्वमही।
दार्ये खैर्यचित्रकिर्तिभक्तमंगलकैङ्गिर्चयस्तु वा।
कैलात्तेष्वहिष्ठक्षिण्मान्तिमुणेजाताभवेशाद्रशी।
क्षोणसवेशिरणुकुम्भिव्ववा वाणीबिलासेश्वरी।

संतन्त्यंतरणीगराह्रायज्ञौ वाणीबिलासेश्वरा
यते किंतमेतदस्लुनितानेतकुछेपीढादृशी।
मायुवस्वरूपमुंगनवाद धीमानुरुविेशा।
संजातःमुक्तातयांदिपुपन्द्रश्वतोवामेवत्।

सौशिल्यप्राप्तमातातारसराणि स्त्रीजन्यजन्मस्थली।
सौमुख्येकविहारभूमिनथा सौहार्दसौधावानि।
क्षोणपादसहरुमकुटिर्खेरक्षितम्यहं
नाणीयस्तरसदुहा विजयते वाणीबिलासेश्वरी।

|| ७५ ||
|| ७६ ||
|| ७७ ||
|| ७८ ||
|| ७९ ||
|| ८० ||
अत्यांवर्णित्वसद्धुणगणोनारोपितःकश्चन
क्षमापाला इतरे निश्चय तदिदं हस्यंतु रुस्यंतुवा ।
दिब्रामात्रकथितं तदेतदबिलं ज्ञातकेशांशुभि
ज्ञातवायाप्रभवेचर्वर्णनकृते शेषंतमेकंविना

॥ ८१ ॥

विनीतः प्रश्यातः प्रणतसदयस्वच्छद्वयः
कुशाक्षीयप्रियकसपलनविष्णुसससवाक् ।
सदाचारोधिरो हरिपुपदतांज्ञवप्रवणथी
सृजतोमुख्याश्रीमान्यतिमुक्तुक्षणक्षितिपति:

॥ ८२ ॥

श्रीमतारणवसरोदमगणज्ञेश्वरमेधाकादशी
चित्रकुंडकितुल्लकसुदितो यशोश्रीयावत्रे शुभे ।
माहेरुवस्तुवस्त्रस्तमातिनेदलाभिपिन्दस्य
सोवंकुण्डमहापितिविवायेसाधर्म्यसिद्धासने

॥ ८३ ॥

कर्णादवनिपातपातितमहिशुराण्तप्रोहस
दिब्यास्थानबिभूषणायितमहासाम्राज्यसिद्धासने ।
मात्रावसत्सङ्क्षपूदतमतिर्भृत्राचारुसिद्धेनु
गोपायलबन्नम्सौ सहमहासूपालङ्कुडामणि:

॥ ८४ ॥

खस्तिश्रीशाखल्लोकम सरिवनसख्षकोणिः (१८२२) संख्ये शाखाबद्वे
श्रीमल्लदेविकार्यसुभागंमें माधवश्रृङ्खलान्ते ।
श्रीमल्लकुण्डाभिधानक्षितिपितजननीचामराजेन्द्रदेवी
स्थाचार्यश्रीपिते श्रीमधिममतनोद्वैण्वार्ष्णक्षिपञ्चर्षीः

॥ ८५ ॥
पृष्ठभागानुसन्धायोतमवंशारं
पृष्ठभागानुसन्धायोतमवंशारं

श्रीकृष्णभुपतिमणोस्तिवापिकारे
श्रीकृष्णभुपतिमणोस्तिवापिकारे

कुशलसत्तात्रुया श्रीमूर्त्त्वनामा
नयविनयविवेकमृत्तिदाश्चार्यसीमा

न्यासंसदसिंकरोऽत्यराजाधिकारी
समयेर्ष समिवे श्रीमूर्तीसहाय्यवर्षः

निन्यात्मकमिनिरुपमनिर्माणनिपुष्णानिजाधिक्यः
श्चायंजनीरुपदभामायवनायऽलसमाह्योभति

कुशलसत्तात्रुयायमम्मेरश्चायाद्वासनेनसंराश्या

निन्यात्तमकिलमासीश्रीमूर्तिकिलभिस्मवतः

समुपाकामिनिकारिणिमांहुतवादिशोभकृतिपूर्णः

कलिषारास्तुतिरिपरिकारपंचसहस्रेर्गतेजितमठोजय

शिरसांतल्यानामार्तवदन्तयश्चिक्षामणि

निन्यज्ञेयुरोक्तश्रीकृष्णभुपदवात्त्रकविधिक्रमः

पदनिहिष्योऽपदाश्चित्तिविकासमहेश्वरी

प्रणयद्वितिकृष्णदेशोभकृतिपूर्णः

चामुन्नपश्चम्पल्यायामूर्तिकविलाससंराश्या

श्रीमत्तत्त्वपरिणतं श्रीमान्तान्त्रिकं चिरं जयतात्

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|| 91 ||

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कर्णोदक्षिणितिपाणिशेर्कस्मावर्तमानोत्यधौरधरी
विभ्राजिप्यशोबिशोभितिदिशाधीशाल्यप्रांगणः।
सूरुक्ष्यामनूपाल्षेश्चरमणेश्वरेण्यक्षुर्णराजाधिरा
डायुप्यान्वितजायीभवत्तितिरामाणाच्छंदभातारकम्

|| ९३ ||

जयतुश्रीहवदनो लक्ष्मीनारायणश्री जयतुतारं।
जयतु च सहगुरुपद्या परकालश्रीमतीयविलयश्रीः

|| ९४ ||
Sri Varada Velanta Yogindra Swami
APPENDIX III

श्री:

श्री परकालेवंभवप्रकाशिकाशिकास्तोत्रम्

श्रीमान्धुलच्छसंश्चिपकलकुत्कारपरास्मयनः

tत्रययंत्रम्रपीढ़दीक्षागुरुरविद्यप्रतिमाणामकाश्चित्यः

dेवनाताचार्यसङ्ग्रेः काव्यकथकाहेरदिव्यपादारविन्द

नयुक्तारोपकरस्वामी इह परकालेवंभयोगिविभाति

श्रीराजे वेंकटाडोः काबिविशिष्यितसंग्रं चादवानाः

दिन्यं धामावतीं निश्चितमनिन्धि हेयवाक्रप्ति निधिम्

ज्ञानानंदादान तनिवधिकृष्णांसंद्रप्प्रास्तहायं

संसेव्यांमोदनानो विचाराति परकालेवंभयुष्पो बलीन्द्रः

श्रीमांस्त्रन्दुगिरिस्वेच्छेनकटगुरुप्रिसीम विध्यानिधे

राज्य द्रामिद्वेच्छाकसारस्तुतं तस्याज्ञव्याक्रियम्

थोड़कालीचर चतुस्तहस्तमितयुक्ताम्बिदीनां नवं

गङ्गानां परकालेव्युषुगुरुराण्डीयाजयं: पैरे

दिन्यकण्ठोष्योऽण्डोऽ दिनकरसम्भा दीप्यमानोपवैतः

कापायी सत्रिन्दः कठिकलुङ्कः कान्तप्रशस्यमावः

दोषान्द्रविकार्यं काश्चुहमलक्ष्मशस्त्रस्वत्तत्वः

श्रीनाथायाश्र्वेद्येकाश्रय इह परकालेवंभयोगिविभाति
जैना यात दिशा: प्रयात विदिशो लोकायतास्सौगता
वादे वोदधिक्षति: कुत: कुमतयो यूर्यं मुदासंस्थमा: ।
आच्छेद्रीपरकालेशिकतया श्रीनाथदिन्याययाः
विष्णुसेन इहावतीर्ण इतिवाकि न शुरुति वो गता ॥ ५ ॥
मन्मथाबद्गतमाधवबमासे
मन्मथस्य मथनाय धरण्याम् ।
आद्रेवासहुते सितरस्मै
वन्दिष्वय परकालसुदीतम् ॥ ६ ॥

द्रमिदकाष्ठकाद्वपथकपातनतो
नतजनपम्पहारि पदपंकज परागतति: ।
कलिम्यमतनम्ना सकलकोरपिरिक्षया
शालिरपुराविरास मुदितियुद्वितो जयतात ॥ ७ ॥

शाक्योद्धक्यांपाक्ष्यांक्ष्यांकमुखुद्वसंत्रक्ष्यास्तुत्सुँध्वं
रक्षाये सर्वसाधु निलक्ष्मंतुभूतामन्त्रात्मा स साक्षात् ।
आविभूत्यावेबक्त्रो विचासति परकालयस्यप्रेणि तस्मा
प्रादाब्यं संश्रययं दुरितहर मसुस्थथवा विन्ध्वीवीम् ॥ ८ ॥

श्रीकृष्णेन्द्रचन्द्रमेर्म् पर्वताय दिशायात्वायाहृत
खंच्छ्चक्षुमतुल्यचारमयुङ्गा वाचानिचायादशा ।
सद्वुठ्यं रिषिकां सप्यवकल्या सदरसृक्षमोजवलं
सद्याब्जीवनपोष्यं परकालयस्यसमिधे भुवि ॥ ९ ॥
प्रपदनधननवः पण्डितः प्रोक्तम्।
सचक्कुमातिमां साधरह्न्तनानिन्त्या।
विलसति परकालो वैतराग्राम्यायी।
शामदगुणसान्ते श्रीयतीन्द्रनावतारः॥ १०॥

द्रमिदौपनिषद्हस्यमां दयया श्रीपरकालदेशिकात्मा।
अवबोधयितु हरिरितन्वत्रवतारं जयति प्रपश्चप्रण्यात्॥ ११॥

पश्चायुधीं भगवतः परकालः।
भाजोऽधृव पश्चकलशीमयरुपमायः।
पश्चायुधप्रमणनाय हि शुद्धसतवः।
द्रव्यास्मिदिव्य शिर्मिकोपरी भाति लोके॥ १२॥

दिल्लीगमय परकाल्युहगरीयानं।
दिन्ये श्रृंख्तसहितसतिसतिसर्व परीोः।।
श्रीवैश्नवश पञ्चरूपरतैससमं य।
श्रेयं प्रयत्नसमय नमोस्तु तस्मै॥ १३॥

मध्ये मार्गमुपागातानं बुधजनानं सम्मानयन्तमाय।
नामोऽदं नयनारविन्दकरणवीमाक्षामुशासिनात्।।
सन्तां शमयन्तुवादिनिचिन्यां वाचाङ्गमेवर्तियनं।
ढिंढी यः परकालदेशिकमणि: प्रापात्तु तस्मै नमः॥ १४॥
श्रीभाष्यश्रीरहस्यत्रयस्मृतिशतदूषणयदस्तल्लनैका
टीकास्वरूपिणिमििप्रभुतिभिरलोकध्यातमशाखायथमोधम्।
तत्रल्यां बुधानां पदव्यवस्थाणां सत्त्वनासस्तमता
च्छन्टतिश्चार्यादिसीमा स जयति परकालार्यवेयों धरण्याम्॥

दिश्यभरादेवसमत्मान
मयाप्रयत्स्थानुमति प्रतिष्ठाम्।
सर्वत्र वेदान्तगुरोविधाय
जयस्तुःत्यल्यः परकाल्योगी

सर्वत्र दुर्बारिगानाः विधूस श्रुत्यन्तरमाधाविकप्यानं यःः।
तस्येकु दिव्यविंगमानसुःः प्रतिष्ठितं श्रीपरकाल्य हन्ये

प्रपद्धन्तंदाधिकसमस्तं विमतगां कडाूर्मविमुक्तपापम्।
विमतमस्तहसे विवेकसीमा हादि ऋसतात्परकाल्देशको मे

क्षणकमश्चशेषिक्षणविच्छण्या
कपिलाश्च प्रत्येको मुरुमतोक्तिकीर्तिर्यानि:।
कण्यागुरुरुक्कमककेशाचारकलः
कमनो मनसिः संभन्ततो विलस्तात्परकालगुः॥१९॥

पत्रिजळः पाणिनितृत्ववेदिनां श्रुतं निष्णातिधिः समाप्प्रकृतौ।
चर्मकान्तेन्त्र कविताविनोदिनां जयस्तुःत्यल्यः परकालसंयमी॥२०॥
शालिपपरकालसंयमिन्द्रः
श्रुतिशिखरायेकुखाविविधरूपः
प्रपदनपदवीप्रकाशकोडळः
जयति यति: परकाल्देशिकाळमा ॥ २१ ॥
प्राचीकसब: पदवी प्रपते:
प्रागोवेदारंगुरुः पुनर्रसः ॥
अवाय पूर्ण परकालसूरे:
आविश्वकारैर्तदुष्टिन्मा ॥ २२ ॥
सकलशपचां कनकतरमयीं शिविकां
बहुतरंगतिकां भूमिदूरपरापिते: ॥
अथिगत एत्य दिश्यु सकलाशु कलासुगमे:
सह विविधद्विज्ञयते परकालगुरुः ॥ २३ ॥
निखिलकला कलापखन्ये विनयावन्ये
शमदमभूमिभूतङ्कदयाय द्यानिधये ॥
निगमशिखागुरोशतरान्तरभिविधि तैः
रवितभीतिय यत्ये नतिमुर्शु मम ॥ २४ ॥
निगमसिन्धुनिमभ्रमतीन्द्रा निजपदार्थंयो विदुधान्ये बहुन् ॥
श्रुतिशिर: प्रतिपदनतोजुतान्तकयते गुरवे करबे नमः ॥ २५ ॥
वैभविषिदौत्रात्तिक्योगाचारांश्च माध-यामिकम् ॥
चार्तकसांख्यज्ञानं सजयपरकाल्देशिको जयति ॥ २६ ॥
कवितार्किकमधरिपादपांकर्जः कल्याणसदानिजमनामस्युजे ददम्।
कपयु प्रमोदभरसमाप्प्यवन्य परकाशदेशिकमणिज्यतात्। ॥ २७ ॥
रसनेकिङ्कन्यदसम्भवकां गदिर्दुं समुद्धतवतीवमिहासि।
परकाल्मेव चिरकालममुचेकल्लयत्वहो सकलमाप्स्यसिमदम्। ॥

अहो जना यूध मपारदुःखा
कूपारस्ये पतथायचकि वा।
भवात्थिपति परकाल्योगी
पदार्थिवेंद्र भजित्युझ भक्ष्या। ॥ २९ ॥

नज्ञानयोगो नचकर्मयोगो
नमक्षियोगोऽस्तिरहिमाद्यसानां।
परंतुभक्ष्या परकाल्योगी
पदार्थिवेंद्र शरणं ब्रजामः। ॥ ३० ॥

परकाल्यतीद्रपादलुध्यं
परमार्थीमिह ये स्वति पण्डित। ॥
परमार्थकाश्च दक्षिणात्से
परमां संपदामतुवति संत। ॥ ३१ ॥

॥ इति श्रीनिवाससरस्वतीद्विचिं परकाशवैभमवप्रकाशाकलस्तोत्रम् ॥
APPENDIX IV

Extract from “Alankara Manihara” by His Holiness Sri Krishna Brahmastra Parakala Swami.

विद्वानविद्वतिनिष्ठा हृथा तुरगानना धुतावधा।
हृथाहिता प्रसवादादा सा देवता बुधासादा।

॥ १ ॥

ब्रह्माण्य प्रविधय नामिकमेवेदानपिप्राणिहो-
वस्तसैं मधुकेतोपिविपदो यत्रायते स्माय तानर।

tदामावतु पाश्वकालिंकपथप्रस्थानन्तिगायतिश्रीरूपः-
श्रीनिगमान्तदेशिकमुकीर्द्धतार्कणं देशिके।

॥ २ ॥

या वाण्या यतिराजराजजवशागा चक्रेदिचिता या चिराद्
प्राचार्यायिन्द्विनिगमान्तदेशिकंक्षमणिश्रीवारालादियम्।

tाध्याये परकालसंयोगवारंभानीभिदासामिपि
श्रेयसंविद्धातु सैन्वसमुखी सैणा परा देवता

॥ ३ ॥

श्रीमद्वर्णी निशाम्यातुमिति शिरसा शारदा छायामाना
खाचाय या खीमोध्यसह यतिपतए भाष्काराह्यायः

tें माँगाश्रीमूर्तियायित्यितिकुस्मेतागामातार्थ्यः
क्षत्राचार्य ब्रह्मात्रोत्तमकालिंकमध्यायामुप्यायः

॥ ४ ॥

ज्ञानानन्दमलाम्य कलिकास्वयमहातृत्वान्तवाक्यायामाना
सीमातीततब्धमूमा मम हयवद्दा देवता धावितारि:

tाता श्रेनिधिज्ञामध्यं प्रविष्टकमलममग्नधरा दुधराशिस्मेरा
सा राजराजप्रभुभतिनितुतिपदं संपदं संप्रदत्तम्

॥ ५ ॥
वन्दे तं देवमाथं नमदसरमहारकोटीरकोटी-
वाप्तिनिर्यानिर्युद्गः गणमसुस्नीभूतपादमुज्जातम्।
श्रीमद्व्रामुज्जायेशुरितिशिखरयुज्वहतन्त्रातः।
पूज्यं प्राज्यं समास्यं कहलिपिगुणभिविशेषश्रद्धाभोच्चताम्।
॥ ६ ॥

निरादोके लोके विमतक्रिथवान्तानिवहः।
श्रयः पल्लवसुतो धरणिमवतिर्यातिक्षपया।
व्यस्तादीयो भाष्यदुमग्निमविधानानवते।
स ज्ञेयच्छारामाजुज्ञुनिविराल्मा वोणिपति।
॥ ७ ॥

टिकाकारसूत्रकारोऽपि यस्य व्यासाचार्यों भारतसााँत्तिकितः।
तच्चिह्मायं श्रीयतीन्द्रपणितं भूतानिकं मूर्त्वसे श्रेयसे न।
॥ ८ ॥

शेषादीऽक्रामपाण्ड्रपघुलग्निकैकर्षेतोऽपि युराः
या वर्णा फिल भक्तिनमेयनसा पक्रासनेनारितिः।
तत्तत्त्वपीठाचधूननकं संकल्पत: श्रीपते:
जातयै निगमान्तदेशिकानिमालकैचिं विवधः।
॥ ९ ॥

जिवार्सिंहसानामास्फलनास्तुरज्ञास्यम्भविशीरोऽपि
स्वर्गाधिनार्यवाचानिच्यनिच्चित्रिप्रक्ष्यनीक्ष्यारेः।
श्रीमद्व्रामुज्जायेशुरितिधर्ममतश्रीकल्लामाकेक्याः।
निलं श्रुतात्विविचारयुर्हिः जगतं भद्रवत्ता विथ्वचाम्।
॥ १० ॥
संसारांतोपतापकपणनिनिपुणवाक्याओऽगौरणीसारणी-
श्री: वाणीसंपूर्णवाणिदिनितरुगमहामन्दुःसन्नन्दराशि:\nसमुद्रातितप्रचन्नवर्यमितिविमत्रात्साल्ला कलङ्कः
मोदान्वेदान्तसूरिरिधिष्टू गुरुवरसवर्तन्नसखत्नः:\n
आदिश्रीवण्णशास्त्रायितपितामहबत्तवर्णावृत्तः\nसोडयं श्रीवस्तवंद्वयो वरदगुरुरः पढ़तां यत्र मेधे।
वैतीयीकावतार्यो य इह यतिपतेभ्रा यथ द्वितीयं
चात्रो वेदान्तसूरिसः कल्याणवित्यं ब्रह्मसत्तन्नक्तः।\n
यचक्रास्त्रभावाच्छुंडयतिपिकः: प्रायम्यसामज्ज्यगोपा
भुपस्वरंजी: खर्चरत्राश्नसारथ्यमहीयसूर्यपमयमृ।
तेद्धो शोषादिव्यसाराधुरभुष्टकुमृत्तियां चसिद्धान्त:
सिद्धार्थस्वरंपनत् प्रथमान्यतिकृतपत्यो ब्रह्मसत्तन्नक्ताः।\n
मिद्धीशास्त्रचित्ताक्ष्यायिकतुष्टद्धूत्स्वत्तीयो: आत्मातोऽवतारे
दिनये देशे सममेकुट: निगमशिरो: देशिकाचर्चाप्रतिवेश।
यथश्रीमहसत्तन्त्रोच्चमयसतिमवात्स्तात्स्थानक्षमीनिधानं
कर्वान्तार्पपत्यु स्थितनिजज्ञिंती: न्यासविधामत्तानीतादस।\n
यथश्रीकर्मिनीसिद्धसांविविदितमहीयसूराज्ञाधिराजानां
कृष्णांचावणाव्यायानन्त दसभिष्टां श्रीचक्राङ्कन्नाचैः।
व्यास्यां भाष्यस्य तद्वपरसुपानिष्ठ: द्रामिदीयां च
चके विद्यातोदातामृपा स जयतु परकाठामिधिनो यतीन्द्र: १५
श्रीश्रीनिवासनिगमन्तरमानिवासरामानुजाक्ष्यपरकाठमहायतीन्द्रः
न्यूहा इवाछत्रपुषेः जगतां दिताय चतवार उर्जितसमप्रगुणः जयंतु
घण्टावतारनिगमन्तरमानिवासश्रीदेविकृष्णश्रीदेशिकेन्द्रयतिपुज्ज्वलरञ्जनाधा
श्रीव्रतस्तन्त्रपरकाठपदावतस्ता जीयातरुज्ज्वलगुणा गुरुसार्वभौमः १७

दुराध्यर्थश्रीमहतिपतिमतस्थापनः
परात्यल्पप्रज्ज्वलितकुहनापद्धतिहाः
हरैः चक्षुमाये निहितिनिखिलशावनमरा
धरायं जीयाः प्रतितयशसोडस्मद्वराः १८
APPENDIX V

श्री:
श्रीलक्ष्मीहवदनपरब्रह्मणे नमः
श्रीमते श्रीकृष्णब्रह्मन्दपरकालज्ञतान्त्रि महादेविकाय नमः।
श्रीमन्महाभारते शान्तिपरवनि मोक्षार्थे नारायणायः
हयशिर उपास्यानस्य व्याह्याने हयशिरोर्तनभूषणे
तद्रवर्णदीवितौ च परिश्रीलितानां श्रुतीनामस्य
संग्राहां

॥ श्रीलक्ष्मीहवदनरत्नमालास्तोत्रम् ॥

वागीशार्यू श्रुतिस्मृत्युदिताध्युतमतनोर्वंसुदेवस्य मूर्तिः
झाता यद्यपमण्डुविवि मनुनवरेर्विविजेक्क्ट्रांसातां ।
प्रस्थाताध्वरक्षति: कविकथकरि: सर्वत्रंत्रक्षतः
त्रयन्ताचार्यानामा मम हृदि सततं देशिकेन्द्र: स इन्धाम ॥ १ ॥

सत्वस्यं नामिप्रज्ञे विभिन्नमेथ दितिजं राजसं तामसं चा-
विभिन्न्हृस्पतां ताम्यामपपत्तमधिकं वेदमादाय धारे।
दत्तवा द्राक्षी च हत्तवा वरणामदिश्रेष्ठवे सत्र आदाय
तनत्रं चोपादिशाब्यस्तं मम हयशिरा मानसे सनिर्धत्ता
म् ॥ २ ॥

अध्यास्तेद्वां परवाकु वरह्यिशिरसं महराचार्यो या
वार्त्त्वा वानान्तर्हस्योपपिष्ठि चर्मायणाने खण्ड आदायै।
यस्या वीणां च दैवी मनसि चिन्त्यपत्त्यात्म्यम् यन्त्रमन्त्रे
सेाधाना सर्वावाचो मम हृदयगता चारू मा वादेयद्राक्

॥ ३ ॥
कृष्णं विष्णु येमेकं विदुर्पि बहुधा वेदयो (रैतरये) रादिमाने
सत्य विर्न्यास्मानस्माथ समद्वाच्छन्दसां येन दानातु।
कृष्णं विष्णुं च जिन्नं कठिनंरुपि यसंहितामायुरुक्तं
वाक्ष्यां विराज्यां प्राणमेवं हयमुखमनस्तन्द्रध्महे कि वृढायण्ये।

प्रस्थाते यासश्चलायन्यधिकवद्धश्चोक्यभिभ्या तदन्तः
श्रुतुक्ता वाकृ मर्यात्कि हयमुख ते शाक्तिन्य न युक्तः।
पूर्णो तवच्छलनिर्द्धनते नवति चिथिवध्यूर्यः नदीमात्रा
कहास्य इत्युक्तेर्महेवते इह समुदिता त्वायपरा निम्नगामन्या

श्रीहर्षो विष्णुपतिं वदति कविरिज्ञं नैषम्ये माधिनाथः
त्वातेर्मतां पुराणे हयमुख मुखच च स्थापिणं विष्णुपार्थम्।
धीरविवार्ताय जशं दिनमुखसमे शौककसूकसमस्या:
श्रीयुक्तं बहुचरसस्तुतिःक्रिदं मध्य चित्तनींं त्वनामः

वागाम्रुणायादिर्येकं निर्विवादिभिः या श्रुतं वाकृ च देवीं
पूर्णं सूक्तेकमिपि इंस्तुमधिकमाहिमं विश्रुतं बहुचर्चिये।।
युक्तावायणः किं कथितबहुगुणं सामानी संहितेस्या
ध्यायो न्यूरहुक्तीहि हयमुखविदितो नानानां कर्ममिःस्तम्

इन्द्रो वृत्त हनिश्च्यन संक्वर वितरं विक्रमशेषित विष्णुं
सम्प्रायतो हताश्तित उपजनित ब्रह्महालय्यनूतः।
सूक्ताभ्यं च पुरांसं प्रति द्रुतमज्योतमूलां स्वग्न्यं एको
देवानां नामधारी स मम दृढमतावच वाचस्पतिस्साति।
वेदे चार्चर्गार्थे प्रथमत उदितं याणिशतसीयसूकं
तन्मेघाजनमकर्मादभाद्धिर: निगरितं कौशिकेन खसुः।
मेघाकामः पुषुमान् यस्तुरगमुख ततसस्ततौकाणीयार्थं
भ्येद्वभाचार्यत्वं लां प्रभवती सकठसच्चूतार्थोप्रकर्म्मः॥ ९ ॥
नासिनो सत्तनीमपि तु कमलयादवातमेकं तदनीतः
तस्माभान्यतपरं किष्मिदिपिन न तस्मा गृहमब्रे प्रकेतमः।
अद्वा को वेदे हेक्ते द्विविधभक्षु ग्राहुदेवाविभाषां
व्यूहं लां प्रार्तर्ष्यम हयमुख भगमाधुः क्रमात्मितिर्यः॥ १० ॥
प्रातः पूज्यं भगालयं प्रथममकर्मयन् बहूः चा: पश्चमेतः यो
नाससूक्तमेववाम्ब्रुं प्रागवदिपि समकवदन् तैत्तिरियाकमाचामा।
पाराशृवतीश्च वदति हयमुखायये: कौशिकस्वाम्
मेघाध्य प्रार्तर्ष्य भगमनुमतुए संहितार्थपाध साधु।॥ ११ ॥
प्राचुभान्तं त्रिपादासार्वपूर्णम वाहुदेवाविद्युत्तेषे
पादस्त्रांगितस्मृतार्थः भुवि तत उदभूवासमूद्रविभिधिः।
हुतानां जन्मां जन्मान जितन्ते स्तुति नन्वतेः
निर्णांति सर्वरस्तुप्रमाणमिति तत्पौर्तं सुकमातैः॥ १२ ॥
सवें वेदा: प्रजाश्व प्रजरुबहुभिमिदाः संश्वेन्ते योमेकं
शास्त्रं स्योंतः वाणिश्चत्वस्यमपि दशाधार्माचर्यायेण यमः।
ब्रह्मचार्याकोन्विन्दाद्वैमिन्धः दशाहोतासर्मन्त्य चानो
देवास्तां सहैः न हि विदुरवतासोऽथ वामस्पतिमाम्म॥ १३॥
यस्माह्या च रुद्दस्कलिजगदिः जायते न नत्बे भृहिष्टुত।
व्याया सत्ता च यस्मिन्द भयमग प्रयत्य यशुवद्ये सूति।  
विश्नुरायणोदलश्कपथदिवीतो देवकीपुत्र एको
योधावति मधोः सुदृढ़ उपनिषदं ज्ञाते मे स इनाम।  
॥ १४ ॥
शक्ति: खामाविकीसात्रचविविधपरा श्रूयते ज्ञानमेवं
त्रेः चत्र क्रियेत् वर्धमग परदो वाहुदेवः स हंसं।
यो ब्रह्माण्डं विवाहं प्रथमध नरान् प्राहिन्योत्सर्वादान।
तसैं देवं प्रथमं शरणमहमं चामुङ्तयेष देतः।  
॥ १५ ॥
व्ययो िण्थोध्युज्यां हयवदन वराणक्ष्या चिच्छिदुस्तत।
कोठ्या भिष्ट्रं च विन्ध्रोः शिर इति गदिः यतः व्रध्यार्थुतादेः।
तत्त्वागः याजमानं सुर्मिकृतं इदं स्थापितं युक्तितोदि
प्रादुर्भवः स दीणो वहुमुखहरिवंशादिनिदिनिधिरैति। वा  
॥ १६ ॥
शुक्रं वेंदं विव्यानुपरिरासि परं याजुनक्याय वाजी
वेदेकालयं च भोमितभिमिर्दश्कायवणांकारिणीं याम्।
वाग्देवी नामध मंकयति गुणिराश्तु तक्रपालवमूमा
व्यत्तितिस्थितेचक्ष्यं हयमुख गदिः ब्रह्मवेदवत्वामिः।  
॥ १७ ॥
तस्मादेक्षी तत्रोपनिषदं बुद्धदारण्यके काण्ड आत्मा
लं वाग्देवा सहारू जननसि मिधुनीमूर्त स्वर्भः वेदानं।
धातारं तस्य पत्रीं तदसु तदुभयादारिंकं व्यत्तितिदि
तथारामितोदे स्म हयवदन वराणवछसरीति प्रतीम।  
॥ १८ ॥
तुर्येद्धार्ये द्वितीयं तुरगमुख शिशुश्रापाणि भ्यूहस्यप्रमम्।
प्राणं स्थूलां शिरेः लता चमसमपि शिरोद्वृत्तिरं चोर्भ्युखस्य।
सतानां देवतानामधिकरणमामिज्ञेन्द्रयां जयार्थं
वाचायम्या युतं लता परिकल्पनिति तद्वम भक्तानुत्त्यारिः।

दध्येद्धार्येणोग्नि त्रिदशकुतशिरोधारणाद्वर्ममृं
ताम्या प्रावर्त्ततूमं हथयुख ससुपदिक्रियं तथा तथार्थं।
पुत्रवेये तथरे काळिवल्वशत्सामसास्याक्ष्यथे त्वां
भावकं शीर्षमाहुर्वणि जनिसमये तवकटाः सात्तिरो।

दध्येद्धार्येणो यो हथयुख ब्रह्मदारण्यं काण्ड आदी।
आह प्रावर्त्ततूमं यदयि शतपथे दीर्घणियार्थवादे।
विश्वाप्तं तत्तमुक्तं नुशपनिषिदि श्रव वागीशरूपं
यतं योक्तं तृतीयं तदयि च स मधुब्राह्मणो वक्ति तर्यं।

वाचा देव्यानिरूढ्रेतो च सुजति जगस्तत्समित्रं दक्तो
वाहास्यो वातुदेवः स पर इति मधुब्राह्मणे शापथितवा।
दध्येद्धार्येणोपशिशिरोद्विद्विश्वमुहार्युक्ष्योपदेशा
ततं जानानि चेल्पा विक्षिल्लमधुं वक्ति वागीश्चरं त्वाम्।

दध्येद्धार्येणो दसासपदिशति मधुब्राह्मणी ल्यायुक्ष्यं
यत्त्रनायणांलं कवचमीति समाभूष्यने सालिकाभ्।।
ब्रजस्वेदं व्यावालमिति हथयुख ब्रह्माविवेचि ततचं
वागीशैति न जानान्यनं तव कुपावतां ये प्रयता।
तत्कां नारायणस्योपनिषदिः कथिते पश्चात्रात्मकस्तरीया
त्वामाह्यान्त आहारकस्मु विशादमाचां च च भ्रष्ट मुनीन्।
गीतायां संग्रहीतं विशदयितुमना: क्रण्वादाहाननेकः
बृहुः बेदोदिततः स्थिरयति च तदद्रोक्त एकानिधिः।

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आदै नारायणं तं वदति मधुजितं देवकीपुत्रमन्ते
बेदान्तो मोक्षधम्मं वरहुशिरसं प्राह क्रण्वसम्भवेत।
इखालोन्येव योगी कठिनिपदभिजो तत्कमात् स्तैति मध्ये
वाहायण्य ल्या शास्त्रिकुदिनिरपि मनुष्येन पुरः क्रणमन्ते॥ २५॥

जन्मादीनां निदानं कतिचिन्दक्षयन्तु देवमेकं तथाये
देवमेकम् विद्वृत्तमन्नुभमविकर्त्वा व्रहणेदान्तवेदादुः।
इत्येवम् स्थपायिन्य विद्वचिन्दवियुतं श्रीमदेकं तददिल
प्याचल्य नोक्षधम्मेण हयकुखजनिवृष्टापदेशानुमन्नेन॥ २६॥

श्रावणां तेजवरारे हयसुख निगमोदारणारथवचुदः
कश्चेदोपप्रतस्त्रस्मम इति निश्चितन्ते बहुव्रुचायम्॥
प्रारम्भ: पौर्णिमाया युजुष इति परे युजुषः सन्धिरन्ते
लद्वेदोपप्रक्षमानं मूलं विख्यावशास्त्रव्यं समाराध्यन्ति॥ २७॥

विष्णोः पद्मी वरावति बहुमन्तेन भारती यान यदिशः
पदुः प्राक्ष्यशारारं श्रुतिमपि समुपादिकान्तादिरसे॥
तद्वागाङ्गस्मृत्तं हयस्सिरस उपाराध्यन्ति निशाम्य
श्रीभाष्यं हक्षणाय स्पष्टविचित्रं प्रख्यातुर्ति विश्रेतेदादृ॥ २८॥
वागीशानस्य मन्त्रं श्रुतिशिखरगुरुस्थानत्यं जपितवा
तत्काल भास कालमुद्यासिन्दरनः स्मर्युः यत्रिन्द्रोः।
मातुर्भूतान्तस्तुतनंतरमणकुकुरकार्यसंस्थायत्वं तत्र
न्वृत्ति सम्प्राय कान्हया खयमपि चिरमाराध्यायः ॥ २४ ॥
कालेन वेदान्तसारस्थिपदमुपगतं श्रावणसङ्गस्नं
शिष्यायं मूर्तिमेतं समनयद्रथ तच्छात्रपारंपरितः।
सैयं वागीशमूर्तिमुनिपराधारादिभि: सेव्यमाना
सम्पास्थायां विकालं विन्दसति विहितार्चायं करण्डेः ॥ ३० ॥
धर्ममु पूर्वमेंशि कुक्तावपि न क्रियादितिमोक्ष्य तस्या
नुष्थानेवशशक्तिमेते हयमुख कपं रम्भविताः ॥ ३५ ॥
शोभेच्छाधिकादिनांचर्चित्विशाय उपगते भक्त योज्या
खोपस्यायाकृति चाकलयासि कियत मध्यनर्षो दया ते ॥ ३१ ॥
इत्यं वागीशपादूरगङ्गसातंसंस्कारच्छादिदीक्षः
तत्रैतां नव्यर्ध्वश्रयपतिरन्धामायार्ध्वत्राखामिः।
एतानी निलिं पठल्लो मुहिममुज्जवरा भक्तिभूमिसयपतियारां
सर्वं निदित्ति बाहानवरकरणाप्राङ्गनधारारमभिशेकात्। ॥ ३२ ॥

इति श्रीलक्ष्मीहयश्रीविद्यापुत्रकार्यकरसेवक- ।
श्रीदेवभिमनवर्जनानान्तनाथसंस्कारसंपन्नपरकार्यमहेश्विनितिश्रुतिः ॥
श्रीलक्ष्मीहयवदनरलमालास्तोलं ।

समासमुः
APPENDIX VI

I

Extract from page 113, Annual Report of the Mysore Archaeological Department for the year 1938

Kannada Sannad by Kanthīrava Narasarāja Wodeyar (1639–59) 13th lunar day of the dark half of Jyeshtha in the cyclic year of Virodhi.

"The Sannad is issued in the name of the King Kanthīrava Narasarāja Wodeyar...... The Sannad records an order of the King that the practice of using the 'tanian' (invocatory verse) of Rāmānuja Dayāpātra in sacred places like the Tirunārāyanaswāmi temple at Melukote on the occasion of reciting Prabandhas (Tamil hymns) which was in vogue from the time of Rāja Wodeyar, King of Mysore up to the reign of Kanthīrava Narasarāja Wodeyar, should continue in the future also in the same manner as previously......

"This invocatory Sānkrit verse commencing with Rāmānuja-dayapātram......is stated to have been composed by Brahmatantraswāmi, disciple of Vedāntadesika and the reputed founder of the Parakāla Mutt, in the Kali year 4490 Bahudhānya Sam. Āvani Māsam Suk. 2 Hasta-nakshatra—which is equivalent to 18th August 1338 A.D., at Melukote and sanctioned by Vedāntadesika for use in the recitation and study of the Tamil Prabandhas. It is said to have received further support from the approval of the God Ranganātha at Srīrangam in the year Sarvadhāri."
Maharaja Sri "Dodda" Krishnaraja Wodiyar
Sri Immadi Krishnaraja Wodiyar
II

A copper-plate grant at Seringapatam, E.C. III Seringapatam 64 of A.D. 1722 of the King of Mysore, Krishnaraja Wodeyar I, son of Kanthīrava Narasarāja Wodeyar II, refers to an ascetic named Srīnivasa Yati, etc., etc.

"According to the Annals of the Mysore Royal Family, Part I, p. 163, the priest who came from Tirupati as the above King’s Guru is ‘Dodda Parakālaswāmi’. The Mutt tradition identifies him with Srīnivasa Yati of the above copper-plate and with Parakālaswāmi, Guru of Sreenivāsa Parakālaswāmi, in the Belur Sannad."

SRI PARAKALASWAMI OR
PERIYA (DODDA) PARAKALASWAMI

Srī Doddā Parakālaswāmi referred to above (in the Annals of the Royal Family) is intimately connected with Māgadi (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:—

“Kempanāchi Gowḍa’s son Virēgauda came to Mysore from Ālur, a village near Conjeevaram. He built the village Yelahanka and set up the God Gopālakrishna there, took possession of Bangalore and constructed a tank named ‘Kempāmbudhi’.

“His son Hiriyakempegowda (1588-1608) built in Bangalore a fort and four watch towers known as Vaiyiālīsikhara in the four directions. He went to Vijayanagar and received from King Krishnadevarāya Ballāpura, Devanahalli and Hoscote.”
“Jimmadi Kempe Gowda captured Hulikal, Huliyurdurga and Sivaganga, took possession of Māgadi and built on Sāvandurga a fort and the temples of Narasimha and Vīrabhadra. He also built at the instance of his family Guru Sreenivasadesikachārya, the navaranga or central hall of the Ranganātha temple near Māgadi.”

“As there was some misunderstanding between his two sons Mummadi Kempegowda and Honnappa Gowda, he made a division of the kingdom and made the younger son Honnappa. Gowda the ruler of Hulikal in 1634, directing him to have Annayāchārya of Hulikal as his Guru. On a representation made by his Guru Tiruvenkatāchārya that ...... Subsequently Tiruvenkatāchārya became a Sanyāsī under the name of Doddaparakālaswāmi and resided in the Matha at Seringapatam.”

“Kempavīrappa Gowda sanctioned a money grant to the Ranganātha temple at the instance of Doddaparakālaswāmi who sent for consecration in the temple metallic figures of the goddess Lakshmi and Vedāntāchārya. The scale of expenditure was also drawn up in consultation with the Swāmi’s grandson Rāghavāchārya”.

“In 1711 the chief set up for his mother the God Cheluvarāyaswāmi in Cheluvarāyapete to the south of Māgadi with the assistance of Srīrangachārya who had come there from Sreerangam, and in 1712 the God Varadarājāswāmi at Baichāpura with the assistance of his Guru Rāghavāchārya.......”
The following is an extract from the copy of an inscription in Kadur Taluk Epigraphia Carnatica, Vol. VI, Mysore Archæological Series, page 9, No. 46, date 1744 A.D.

Translation from (Telugu).—

"Obeisance to Rāmānuja. A Śrīmukha from the establisher of the way of the Vedās, priest of both Vedāntas, head of the Paramahamsa Sanyāsīs, establisher of the darshanās by consent of all the disciples of the feet of Kavi-Kathaka Kanthirava, the Brahmatantra Svatanthraswāmi of Tirumala Tirupathi and Periya Kovil (or Srīrangam), to the officials of the nine-jewelled throne, in the various sacred places, and to all holy men, in the name of Nārāyana:—

"Whereas (on the date specified, Raktākshi sam. Tula month, Krishnapaksha 2 Friday) to the grand-daughter of the Telugu Banaja Tirumalayya of Gālipuje Sakkarepattana, has been given asrayana (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 staff and other emblems,—let all religious men respect the same as the order of Venkatēśvara, the lord of all worlds.

"Dalvāyi Puttananjarāja of Srīrangapattana having presented her with ornaments, let not kings disregard this and trouble her. Throughout all countries, the believers in Vishnu, kings, merchants, Sudras and other castes (named), should all give her alms. (Usual imprecation).

Fortune to Śrīnivāsa,—Obeisance to Rāmānuja."
IV

KRISHNARĀJA VODEYAR II—1734–66

(In Kannada) dated 1760 (Vikrama Sam., Margasira Su. 15)
p. 153 (wrongly post-dated as A.D. 1820)

Note.—From the Annual Report of the Mysore Archaeological
Department for the year 1938.

“This is a nirūp addressed by the King Krishnarāja
Vodeyar II of Mysore to Krishnayya of the Ayakat
Department (a department organised by Chikka Deva
Rāja Wodeyar for looking after the revenues and expendi-
ture of the 84 districts of Mysore, accounts of the Military
Department and Stores, personal receipts and expendi-
ture of the King. . . . .

“The object of the record is to register the King’s
decree that the revenue of certain villages amounting to
500 varahās Kanthirāyi per year should be assigned in
place of money grant for defraying the expenses of feeding
the Brahmīns, Chāturmāśya Sankalpa (maintenance of
the Swāmi and establishment for four months when the
Swāmi had to remain at headquarters for the rainy
season), the birthday feast of Srinivāsa Parakālaswāmi,
and the anniversary of the day of Parakālaswāmi, and
the daily worship of Vedānthāchārya in Alwar Tiru-
nagari.”

“It is stated that this sum of 500 varahās was being
met from various items of revenue belonging to
Ayakattura Chāvadi, the big stores and the small stores,
the departments of Vichāra Chāvadi and Devasthāna
Chāvadi. The present order substituted for this income
of the villages Attani, etc., belonging to Andūra-Sthala
belonging to Ayakathina-Chāvadi.”
Sri Brahmatantra Vedanta Parakala Swami
"The details of the revenue of the villages assigned are: Annual income of the village Attani; 900 Gopala Gadyānās; income of the village of Mungipatti 100 Gopala Gadyānās; income of the village Navalur 250 Gopala Gadyānās or 500 Kantirāyi varahās."

"The income of the three villages amounting to 500 varahās was ordered to be assigned to the Mutt of (the) Vedānta Parakālaswāmi and the villages were to be made over to the Mutt free from taxes and boundary stones were to be set up for the villages."

"The nirūp was to be copied by the clerk (Karanīka) of the Chāvadi (department) and to be then sent to the Mutt."

(Srī) Seal

(This is again confirmed by the Chitrabhānu Sam. record addressed to Haidar Ali Khan Bahadur.)

Note on the latter.—"The Sannad records a grant made by Krishnaraja Wodeyar II and his mother (Ammanavaru).

V

Annual Report of the Mysore Archaeological Department for the year 1938.

"This Sannad has a small seal with the letters Srī Krishna in Nāgari characters on the top. Below are two small lines, the upper one containing the name Ammanavaru and the lower one the name Krishnarājavadeyaravaru (II). Below there is the main body of the Sannad.

"The Sannad records a grant made by the Mysore Krishnarāja Wodeyar II (1734–1766) and his mother Ammanavaru. It is addressed to Haidar Ali Khan Bahadur or Hyder who was the Ruler of the Mysore
State from 1761 to 1782. The date of the grant is the 14th lunar day of the bright half of Margasira in the year Chitrabhānu......Devājammanī was the King's adoptive mother.”

“The Sannad begins with the statement that the villages Attani, Navaluru and Mungipatti situated in Anduru-Sthala were given away as ordered by the King’s mother, free of taxes to the Mutt of Vedānta Parakāla-swāmi, for carrying on the charities like the feeding of the Brahmins every day.

“It is stated in the Sannad that sometime after the above villages came into the possession of the Mutt, a local agent (Sthaladalli baduku māduvaru) was demanding for himself the rent due to the Mutt and brought the villages under his authority and in various ways caused trouble.

“The Sannad concludes with an order that as the said villages were granted for the feeding of Brahmins in the Mutt of Vedānta Parakālaswāmi, 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 Mutt and to allow the Mutt to enjoy in peace the said villages and to prevent any molestation or obstruction to the Mutt in the enjoyment of the villages.”

VI

_Extract from Sannad of the Belur Chief Krishnappa Nayaka S. 1696 Jaya Sam. Phal. Su. 15 and corresponds to 17th March 1775 A.D._

“The object of the Sannad is to record the gift of the village Hulugale situated in Belur Kingdom, in Aigur Sime,...... by the chief of Belur named Krishnappa Nayaka...... to the Guru of the Parakāla Mutt named
Rāmānuja Parakālaswāmi disciple of Vedānta Parakālaswāmi who was a disciple of Srīnivāsa Parakālaswāmi who was a disciple of Parakālaswāmi (Periya or Doddaparakālaswāmi).

"The place of the grant is said to be the bank of Kalyānī (pond) at Melukote or Yedugirikshetra.


VII

Extract from Sannad of Nawab Tippu Sultan Bahadur of Mysore (15th September 1783 A.D.).

"The ‘Nirup’ is addressed to Kuppaiya, Devasthanada-Sīme-Pārupatyāgar or manager of the department of temples in the State to the system of reciting invocatory verses in the temple at Melukote (see above). It is stated in this nirup that Anche Samiya (an officer under Tipu) was violating the old usage in the temple at Melukote regarding the use of invocatory verses and it was now ordained that both forms of invocation which begin with “Rāmānuja-dayapātra” and “Srīsaileśha-dayapātra” might be used. Further the Pārupatyādar was ordered to be fair to both the sects of Vadagalai and Tenkale (which used the above invocations) and to remove the image of Pillai Lokāchārya (a saint of the Tenkale sect) to its original place at Melukote and to take the God in procession to Kesavaswāmi mantapa and other mantapas and distribute tirīha (sacred water) and prasada consecrated food offered to God during the Tirunakshatra and conduct the services with zeal in the usual manner........."
Letter dated the 13th day of Magha M.I. in the year Sukla (1809 A.D.), from Dewan Purniah, to Srinivasa-char, Parupathegar of Sri Rāmānuja Parakālaswāmi's Mutt.

In your petition of the 7th instant you state that in all the Vishnu temples in this Province including that of Melukote, Vadagalay-Nāmās are borne, but for certain idols in the Swetavarāhaswāmi's temple newly constructed and founded at the instance of Government, Tengale and Vadagalay Nāmās are both put on indiscriminately and that the cross stone beam of the Mahā-dwāra itself bears a Tengale Nāmā. You further mention therein that certain people have given this information to the Swāmi and that from the very commencement, Vadagalay sampradāya or observance prevails in this Province, and you ask for information as to the orders which have been given.

According to the prevailing custom of putting the Vadagalay Nāmās on all the idols in all Vishnu temples in this Province, the Mahārāja of which is the principal disciple of the Sri galavaru's Mutt, Vadagalay Nāmās alone have been ordered to be put on and supplied to all the idols in Swetavarāhaswāmi's temple as well as to its dhwajasthamba, vāhanās, silver vessels, peeta, prabhāvali, etc. The stone beam which was on the doorway of the gopura in the old temple, was sent for and inspected. There was a mark of Tengalay Nāmā on the same. That has also been ordered to be changed.

Communicate all these particulars to the Swāmi and inform him that the Mahā Mātusriyavaru (Queen Mother) has expressed a wish that he (the Swāmi) may once go
to the temple, visit the Śrī Swethavarāhaswāmy and accept tīrtham and prasāda there. Report the orders which the Swāmi may give in this matter.

IX


All Amildars, Pārupathegars of temples and Khilledars. You are commanded that in all Vishnu temples, in your respective places, consecrated water, garland, Varase, Viniyoga, Sadagopura and other respects should be tendered first to our Guru, His Holiness Parakālaswāmi, and the Brahmins authorised by His Holiness should also be tendered consecrated water, garland and all other respects. Besides in case of His Holiness visiting the temple, His Holiness should be met with the honours of Sadagopura, music, etc., as per custom, and after conducting His Holiness inside the temple, consecrated water, garland and other respects should be tendered. His Holiness' order should be obeyed and His Holiness should be conducted to the next place with all honours.

A copy of this Order should be kept by the Sheriste-dars of your respective taluks and also by the Shanbhogues of temples and this original may be returned to His Holiness.

Dated 20th May 1811.                    Sd. SRI KRISHNA.
From A.D. 1811 a number of Sannads are available made by Krishnaraja Wodeyar III to the Mutt, and to the Swami's presiding over it.


Nirūp addressed to the Amils, Killedars (officers in charge of forts), Parupatyādars (managers) of temples, etc., in the Kingdom of Mysore.

"The nirūp records an order of the King that certain honours in all the temples of the God Vishnu situated within their jurisdictions should be offered first to the Rājaguru (royal preceptor) Sri Ghantāvatāra Parakāla-Swāmi. These honours are said to consist of the distribution of tīrtha, tirumale, varase...... viniyoga,...... placing of Sathagopa on the head (Sathagopa consisting of a metallic cup-like vessel on which the feet of Vishnu are imprinted). These were ordered before all others to the above Swāmi.

"It was further ordained that the first tīrtha, garland, etc., in the temples of Vishnu should be given to the Brahmans of the above Mutt authorised by the Mutt (in the absence of the Swāmi). When the Swāmis (heads of the Parakāla Mutt) visited the above temples, the temple authorities were required to meet the Swāmi with the usual honours of Satagopa, musical band (tāla myāla), etc., and take him to the temple and offer him tīrtha and garlands and the honours as stated before. In all the Vishnu temples visited by the above Swāmis the temple authorities were further required to carry out the instructions of the Swāmi and conduct him with honours to the next gaḍi (village boundary).
Sri Brahmatantra Ghantavatara Parakala Swamigal
"A copy of the Sannad was ordered to be entered into the registers of the accountants (Shānubhoga) of the above temples and the original itself was to be returned to the Parakāla Mutt.

"It may be of interest to note that the honours recounted in the above Sannad are even now offered to the Gurus and representatives of the Parakāla Mutt.

XI

Sannad dated 14th December 1812 A.D. addressed to the Parupatyadār Ramayya of the temple at Melukote commanding him to submit plans and estimates for the renovation of the Mutt constructed by Krishnaraja Wodeyar I, for the use of the "Hire Swami" the senior (predecessor) Vedantha Rāmānuja Swāmi (during the latter's sojourn in Melukote) which was observed by Ghantavathāra Parakālaswāmi (to be in need of such repairs, etc.).

Nirūp dated 18th December 1816 A.D. Dhatu Sam. Margasira Ba. 30, granting "Paditara" (daily expenses) for conducting services in the Shrine of Śrī Venkataramana devaru (Bhandāram) set up by Śrīnivāsa Parakālaswāmi.

The Nirūp is addressed to Amil, Melukote temple, Narasaiya.

XII

Sannad dated January 2, A.D. 1817, of Śrī Krishnarāja Wodeyar III, signed 'Śrī Krishna'.

Extract: "I seek refuge in the God Hayagrīva, who is an embodiment of pure knowledge, who has devoted himself to the propagation of knowledge and who is a treasure of compassion and a refuge to all beings."
"The glorious Lakshmīnārāyana embracing Lakshmi on his breast renders protection to all, proclaiming that He is the bestower of eternal wealth.

"Salutation to Śrī (Rāmānuja) whose mother was Kāntimati and who had Kānchīpurna always in mind and who gave Śrībhāshya to Kurangapurna.

"Salutation to the wise guru Vedānta who is a master of all tantrās, who is a lion to poets and logicians.

"I take refuge in the feet of Parakāla Yatīndra, which can only be attained by long austerities and which remove all torments of hell."

Then the donees are named as the gods Hayagrīva, and Lakshmīnārāyana in the Mutt of Parakālaswāmi. The gods are praised as the masters of the myriads of worlds and worshipped by the great Brahmatantra Ghantāvatāra Parakāla.

The prose passage in praise of the above guru may be translated as follows:—

Adorer of the throne of the seventy-four families of Vaishnavās set up by the favour of the great ascetic Rāmānujāchārya who is born in the earth under the orders of the Lord of Vaikuntha (Nārāyana) shining with royal grace on the seat formed by Anantha Sesha adorned with thousand pillared hoods in a divine jewelled pavilion which is the eye of the city of Vaikuntha rich with supernatural wealth and brilliant with the lustre of ten thousand suns, impossible to be fully perceived by mind or speech by Brahma and others and situated above in the Brahmānanda (universe) comprising several millions of worlds; and who is skilled in dispelling the pride of the wicked disputants and in the composition of the sacred commentary on the Sārīraka Sutrās.
The above guru of the Parakāla Mutt is also praised as the establisher of the Vedic religion, paramahamsa-parivrājakāchārya, well-versed in all the tantrās, a teacher of both the Vedāṇthas (Sanskrit and Tamil), a dependant on the lotus feet of Vedāṇthadesika (Kavikathaka-Kanṭhīrava, a lion to poets and logicians) and a disciple of the great ascetic Rāmānuja Parakāla.

May the Lord who took the body of a boar raising the earth from the ocean and whose tusk resembling a sprout has the great tortoise as its root, the serpent (Sesha) as the stalk, the elephants of the quarters as its leaves, the Meru (mountain) as its bud, the earth as its lotus flower, and the sky as the bee (in it) protect the three worlds constantly.

May the bar-like tusk of the sportive Boar form of Hari, resting on which the Earth with Meru as the pinnacle, bore the charm of a parasol, protect us.

The Nirūp next gives the date of the grant as S. 1738 Dhatu Sam. Magha Su. 10 Monday. The date is also given at the end (line 153) as 2nd (mistake for 27th) January 1817 A.D. its English equivalent.

The donor is named Mahīṣura Krishnarāja Wodeyar (III), son of Chāmarāja Wodeyar and grandson of Krishnarāja Wodeyar II. The usual titles are applied to him.

Details of the gift.—The Nirūp states that after doing obeisance to the Guru of the Parakāla Mutt which is praised as the Mutt of the succession of his Gurus (asmad-guru-parampara-prāptavāda) the King had made a gift of lands for services of the Gods Hayagrīva and Lakshmī-nārāyaṇa in the Mutt on the sacred occasion of the solar eclipse on Tuesday 30th lunar day of the month Kārtiṇa
(19th November 1816 A.D.) and the details of the villages comprising the gift are given herein.

Details of the gift.—

The usual imprecatory verses come next. The scribe who wrote this is named Prasaṇnaiya, hajur munshi.

At the end of the record the substance of the grant is written in the King’s own handwriting testifying to the King’s sanction of the grant. It may be translated as follows:—

'In the six taluks as per order, for the eight villages, thirteen hamlets, five tanks; one katte, one aṇe (dam), and one canal, gross income is 2,884 varahās, 9 hanās, and 1 hāga. Of this must be deducted for Luxsānu (loss) 642 varahās and one adda. The balance or net income is 2,242 varahās, 8 hanās, 3 hāgās. The above eight villages, hamlets, tanks, kattes, aṇes and canals in the six taluks have been granted perpetually for the daily tadiyārādhana (worship or the feeding of the devotees) and services of the gods Hayagrīva and Lakṣmīnārāyaṇa free of all imposts. Accordingly the illustrious Ghantāvatāra, Sarvatantara Swatantra Parakālaswāmi who is the parama-guru (chief preceptor) of the Mysore State, might enjoy the same in the spiritual succession to the Mutt and might give his valuable blessings full of grace to us and our descendants. With the above request we offer our salutations with the eight elements (sāśtāṅga) of obeisance bowing over three times a day and grant this charter of the gift of land.

Signature to the above.—Date given above. Signature Srī Krishna. Seal of Krishnarāja Wodeyar in Kannada characters.
Sannad dated 8th December 1817, order addressed to Morari Rao, Amildar, Attikuppe Taluk, requiring him to submit dalawadapatti (detailed estimate) for making the various allotments in connection with the conduct of the Kotharotsavam annually instituted at Melukote for the deity (Sampatkumāran).

Confirmation of the same on Bahudhānya Pushya Su. 6.

A Sannad of Krishnarāja Wodeyar III dated 1819 A.D. in the possession of the Parakālaswāmi Mutt, Mysore. Kannada language and characters.

Extract from note.—.............................
It is dated S. 1740 Bahudhānya Sam., Pushya Ba. 10, Thursday and the equivalent English date is also given, viz., 21st January 1819.

The donee is named Brahmatantra Ghantāvatāra Parakālaswāmi, the Paramaguru (chief preceptor) of Mahisāra Samsthana (Mysore State). The king who is the donor, viz., Śrī Krishnarāja Wodeyar of Mahisūr is given the usual titles.

The object in issuing the Sannad is said to record the grant made by the King for the expenses of the services of the gods Hayagrīva and Lakshmīnārāyana in the above Mutt, the feeding of Brahmans in the Mutt, and conducting of special festivals, etc. The grant consisted of the payment ......................per year to the above Mutt from the income of certain taluks..........

Necessary orders are said to have been issued to the taluk authorities to pay up the above amounts every
English month beginning from January 1st corresponding to Bahudhānya Sam., Pushya Su. 5, Friday. The guru of the Parakāla Mutt was requested to receive the above money every month and conduct with due splendour the services of the worship of the gods Hayagrīva and Lakshmīnārāyana in the Mutt, the feeding of Brahmans, etc., and pray for the prosperity of the Sarkar (Government) and carry on his austerities in due succession.

The usual stanza in Sanskrit stating that the witnesses to man’s action are the sun, moon, wind, fire, sky, earth, and water, human heart, Yama, day, night, the two twilights and Dharma is next given.

The writer of the Sannad is named Appājirao.

Next come eight lines in the King’s handwriting recording the gift of 12,600 varahās per year to the Mutt for the worship of gods and feeding and directing the enjoyment of the income in succession from one guru to another of the Mutt and the performance of the austerities (taponishtha).

There is a seal in Persian characters above the Sannad and a seal to the left containing the usual name of Krishnarāja Wodēru, son of Chāmarāja Wodēru, in Nagari characters. At the end of the Sannad is the signature Śrī Krishna and below is a seal containing the words Mahārāja Maisūru Krishnarāja Vodayaravaru in Kannada characters. The Persian characters in the seal are not legible and above the seal is the King’s signature in Mahratti.
A Sannad of Krishnarāja Wodeyar III of Mysore, dated 1826 in the possession of the Parakālaswāmi Mutt in Mysore in Kannada language and characters.

This Sannad is addressed to the Amils (amildars), killedars (officers in charge of footresses), customs officers, etc., of the villages under the control of the Palace (Aramanesīme-gadigalu) in the reign of the Mysore king Krishnarāja Wodeyar III. The object of the Sannad is to grant exemption from customs duties for provisions like rice, ghee, etc., purchased by the agents of the Brahmatantra Ghantāvatāra Parakālaswāmi Mutt on the production of a letter signed by the Agent of the Mutt.

The document contains the usual signature of the King Śrī Krishna and the name of the royal scribe (hajūru-munshi) Venkatesaiya. It is dated 9th March 1826 and Pārthīva Sam., Phālguna Su. 1, Thursday.

The record also has the usual Seal of the king with the legend in the Devanāgari characters, giving the name Krishnarāja Wodeyar, son of Chāmarāja Wodeyar.

A Sannad of Krishnarāja Wodeyar III of Mysore, dated 1830 A.D.

This is a Nirūp of Krishnarāja Wodeyar III and is addressed to Bāchyorāya, then Amil (head of the taluk) of Bettamangala Budikote (......now in Bowringpet Taluk, Kolar District) and succeeding Amils.

The king is stated herein to have ordered a grant of 454 varahās......from the treasury of the above taluk to the Mutt of Brahmatantra Ghantāvatāra Parakālaswāmi, situated at Tirupati for the feeding of Brahmans
on the Tirupati Hill (in North Arcot District) to the number of 62 every day in the presence of the gods Hayagrīva and Desikar within the Mutt and also for the feeding of 1,000 Brahmans at the Mutt on the Tirupati Hill during the Brahmotsava festival (car-festival).

The writer's name is given as Appāji Rau, Munshi Hajūr.

Below the above name is an order in the King's handwriting to the effect that payment should be made every year.

Then comes the signature of the King as Srī Krishna.

The usual seal of the King in Devāṅgari characters is found on the top of the Sannad.

The date of the record is given as Vikriti Sam., Bhādrapada Su. 7, Budhavāra or 25th August 1830 A.D.
APPENDIX VII

The following references relate to the tour (Dharma-digvijayam) of Sri Brahmatantra Ghantāvatāra Parakāla-swāmi soon after his accession to the gādi.

27th March 1811.—To Krishnapur (T. Narasipur Taluk) to Melukote.


Letter from Hon. British Resident in Mysore to J. Wallace, Esq.,
Collectors, Tanjore.

(Copy)

Sir,

I have the honor to apprise you that Parakāla-swāmi, High Priest to the Rāja of Mysore, will shortly pass through your district.

I beg you to permit him to pass and to pay to him the attention usually observed to persons of his rank.

I have the honor to be,

Sir,
Your obedient servant,
(Sd.)

British Resident.

Rahadari Nirūp.—Rangachar and Venkatachar.

21st January 1814.—Report from Srīkāryakartacamps Gurumkonda Vāyalpād, to H. H. The Mahārāja and from Shorapur (Surapur).

27th May 1814.—Letter from H. H. The Mahārāja to M. Shamanya Tainati from Palace in the camp expressing His Highness’ joy on hearing that, on the return journey
of His Holiness from the Krishna, he was invited by
the Rāja of Surapura and conducted to his place and
performed various sevās.

During the Swāmījī’s visit there, on Vaisākh Su.
Akshayyā 3 (Hijri San. 1223) the Rāja Pillanāyaka Rāja
Damana Gopāla Nāyaka, Bahāri Balwant Asaf Jha, made
a gift of Sirgur, Devapur village to Hayagrīva, and
Lakshmīnārāyana.

18th, 21st and 23rd June 1814.—Letters from H. H.
the Mahārāja to Mukhāmi Sṛṅivāsaḥcār and Sāmaiya,
praying that His Holiness would return as quickly as
possible, passing through Midigeshi, Gummagatta,
Madakasira, Madhugiri, in response to the prayers of
the inhabitants, and reach Mysore in time for the
Chāturmāsyam.

July 1815.—Journey via Tirumalasāgar, Nāgamangala
and Kunigal to Māgadi.
Chāturmāsyam at Māgadi.
14th August 1815.—Proposed journey to the south.

RAHADARI FROM THE HON. BRITISH RESIDENT
IN MYSORE

To
A. Read, Esq.,
Collector, Mangalore.

14th August 1815.—From the Hon. British Resident
in Mysore.

To
Col. James Munro,
Resident in Travancore.

Subject—as above.
14th August 1815—From the Hon. British Resident in Mysore.

To

K. H. Young, Esq.,
Judge and Magistrate, Tinnavelli.

14th August 1815.—Circular letter by Hon. Mr. Cole addressed to Amils, Killedars, Jähgirdars, Polygars, Police, etc., relating to the proposed tour of His Holiness Sṛī Ghantāvatāra Parakālaswāmi through Tirupati, Kālahasti, Kāncheepuram, Mannar Koil, Tanjore, Sṛīrangam, Rāmesvaram, Madura, Tinnavelli, Anantha-shayanam (Travancore), Subrahmanya, etc.

Permit for Paraphernalia:—

I. Silver Howdah on Elephant.
II. 12 Elephants.
III. 20 Led horses.
IV. 100 Siledars (cavalry).
V. 10 Camels.
VI. Infantry two Companies.
VII. Valēkars 50.
VIII. Oxen 70 for carts.
IX. Carts 10.
X. Palanquins 6.
XI. Dholies 15.
XII. Brahmans 300.
XIII. Sudrās, Servants, etc., 500.
XIV. Tents, Military equipments, etc.

14th August 1815.—Subject (as above).

From

The Hon. British Resident in Mysore.
2nd December 1815 (Letter by H. H. the Maharaja to Srikāryakartha Rangāchār.—On return from Tirupati, on the way to Kāncheepuram via Sholingur (Ghatikāchalam), visit to His Holiness by Sṛī Perumal, Rāja of Kārventinagar, who escorted the Swāmijī and performed worship of Hayagrīva and Lakshmīnārāyana.

The letter also contains a request by His Highness that His Holiness should celebrate his Shastiaabdpūrthi Shānti which falls on Pushya Su. 4 (Dhātu) with all formality and due solemnity and splendour in the course of his digvijayam.

10th December 1815.—Letter from His Highness the Mahārāja to Sṛī Mukhāmi Sreenivāsāchār conveying his pleasure on hearing that at Ghatikāchalam, Tengale Achāryapurushas performed Arādhane, etc., to the gods and also Pādāpuja in their own houses and Bhūridakshina by His Holiness to all the inhabitants.

At Sivakanchi (Big Conjeevaram) not far from where His Holiness had encamped, His Holiness was received by the citizens, all the Brahmins, the Tahsildar, etc. from there, accompanied by the ‘Udbhayagoshtīs’, who escorted him with all temple honours His Holiness proceeded to Sṛī Devarāja Swāmī’s temple. At the big gateway (Gopuram), Maryādas like Sṛī Shathagopam were offered, and the Swāmijī was escorted to the temple and worship performed in all the Sannidhās. The distinguished visitor made costly presents in the shape of Peethāmbara, silver cloths, etc., to the deities and bestowed “Bhūridakshine” to the vast congregation and returned to the Mutt.

The inhabitants of Sivakanchi, too, did likewise.
The Swāmījī worshipped Śrī Venkataramana and made costly presents of Peethāmbar, silver sari, etc., to the deities.

4th February 1816.—Letter to Mukhāmi Sreenivāsāchārya from His Highness signifying his pleasure that His Holiness passed from Śrī Perambudur via Wandevash and arrived at Srīrangam (Māgha Bahula 14) and having received all the temple honours and Tirumale, Tīrtha, Tiruparivattam, etc., Abhayahastam, etc., arrived at Śrī Srinivāsaientgār’s abode where he resided with all his paraphernalia.

As His Holiness decided to stay there for the Tai (Makara) Brahmostavam, His Highness made arrangements for the extra expenses and sent Mukhāmi with funds.

His Highness also wrote that he looked forward to successful conclusion of the Swāmī’s journey to Madura, Rameshwaram, Setu, etc.

7th April 1816.—Letter to Thāthāchār from His Highness Śrī Krishnarāja Wodeyar that His Highness is extremely pleased to hear that His Holiness is in the enjoyment of perfect health.

12th April 1816.—Letter to Mukhāmi Sreenivāsāchār from His Highness informing him that he would himself be present at Nanjangud on the conclusion of the journey to receive His Holiness.
APPENDIX VIII

From the 28th of June 1836 to the 4th of April 1846, *i.e.*, a period of ten years from his accession to the holy seat of Srī Brahmataṅta, His Holiness Srī Srīnīvāsa Brahmataṅtra Parakāla Swāmī may be said to have prepared himself and his Royal Disciple, Mahārāja Srī Mummadī Krishnarāja Wodeyar for the fulfilment of a great purpose, *viz.*, the display of the cultural achievement of Mysore, within the period of fifteen years from the date on which the administration of Mysore was taken over by the East India Company leaving H. H. the Mahārāja free to devote himself to the attainment of cultural and spiritual eminence and to attain a position which may verily be compared to the one which King Janaka of Mithila had acquired in ancient times. In this task of co-operation between the King and his Guru, the distinguished Commissioners and their Assistants were steadfastly loyal and helpful to the Mahārāja and to his Guru. Thus the first decade of Srī Srīnīvāsa Brahmataṅtra Parakāla Swāmī’s regime prominently brings forth the close contact between the Mahārāja and his Guru in all spiritual matters, including affairs connected with the management of temples, Mutts of all persuasions, Sabhās of Sanskrit pundits and encouragement of scholars, in Kannada, Persian, Urdu, etc. While the Swamīji’s predecessor Srī Ghaṭṭāvataṅtā Parakālaswāmī toured the Southern Indian regions (1811–16), which had been consolidated by the East India Company after the fall of Seringapatam and the Restoration of the Mysore Monarchy in A.D. 1799, His Holiness Srī Srīnīvāsa projected to tour through
Sri Srinivasa Brahmatantra Parakala Swamigal
the Karnāta and Southern Maharāshtra territories and beyond the Godāvari into the heart of Hindusthan, if possible. For this high purpose the decade 1836–46 was one of preparation.

During the period, His Holiness resided in Krishnārajendrapuram, Srīkānthapuram, Rāghavapuram, Varāhānātha Kalhalli, Subbarāyanaṇakoppal near Srīrangapatnam, and at Melukote, within areas lying within thirty miles from Mysore.

28th June 1836.—Assumption of Fourth Ashram and accession to the ġādi of the Brahmaṭantra Parakāla Mutt as Srī Srīṇivāsa Brahmaṭantra Parakālaswāmi.

1st July 1836.—(Demise of Srī Vedānta Brahmaṭantra Parakālaswāmi).

(Srī Ghantāvatāra Parakālaswāmi survived his successor Srī Vedānta on the Gādi for early a year.)

17th August 1836.—Installation at the Mutt of Srī Lakshmi Nrisimha image worshipped by Srī Swāmījī, in his previous ashramam (Grihaustha) and installation of the jewelled Srī Shathagopam.

8th July 1837.—Demise of H. H. Srī Ghantāvatāra.

30th July 1838.—First annual ceremony of Srī Ghantāvatāra Parakālaswāmi.

H. H. the Mahārāja had his dinner in the Mutt.

8th June 1838.—H. H.‘s first annual Tirunakshatram, H. H. the Mahārāja and Palace Officials had dinner in the Mutt.

Presentation of Khillats to all present.

H. H. the Mahārāja.
Srī Puttaswāmi.
Srī Aliya Lingarājia Urs.
Srī Aliya Devarājia Urs.
Srī Shyamā Urs’s son.
Srī Nanjarājia Urs.
Srī Dāsappāji Urs.
Srī Dewan Venkatarājia Urs.
Srī Venkatappia Urs, brother-in-law of
Srī Lingarājia Urs.
Srī Aripurada Srī Basavarājia Urs.
Srī Shyamappājia Urs.
Srī Sanjeevarājia Urs.
Srī Bale Urs’ son, Killedar.
Srī Veerappāj Urs.

29th March 1839.—Srī Mahārānī Lakshmīvilāsada Ammanavaru had Srī Rāma Pattābhishekam performed at her cost.

10th April 1839.—His Holiness at the Sangam of Cauvery and the Hemāvatī. Gift of “bhuridakshine”.

14th April 1839.—His Holiness at Varāhanātha Kalhalli camp.

22nd April 1839.—Srī Bhāgavata Subbarao, of the Palace, having constructed an Agranār with the name “Subrahmanyapura,” near Kannambadi, and built a temple dedicated to Srī Nrisimha there, approached His Highness the Mahārāja with the prayer that he may be pleased to secure the presence of His Holiness the Swāmījī at the installation and consecration ceremony. His Highness accordingly made his recommendation to the Swāmījī who complied and proceeded to Kannambadi and was received with the usual Agramaryādās, etc., at the Srī Venugopālaswāmi temple there, attended by the citizens, officials, non-officials and others. After the Mahāsamārādhane had been performed in the Mutt at the cost of Srī Bhāgavath Subbarāyaru, Amil. Srī
Venkatasubbarao and others escorted His Holiness to the Agrahār Devasthānam with the Śrī Krishnaswāmi of Kannambādi in the middle of the procession. The usual seva having been gone through, after Mangalārāthi, His Holiness received the Agrathīrtam, māla, parivattam, etc. Śrī Subbarāyar's father Śrī Narasimhayya offered Achāryasambhāvana to Śrī Ālwar, Śrī Bhāshyakar, etc., and then Sambhāvane to His Holiness Śrī Swāmījī, in the shape of cash, shawls, dhoties, etc.

Then the assemblage having been honoured with gandha, tāmbool, etc., etc., the hosts escorted Śrī Swāmījī through the Agrahār—where every householder was the recipient of dakshina—to Śrī Krishna temple where Śrī Venkatadāsappa, Śrī Narasimhaiya and Śrī Bhāgavath Subbarāyaru received phalamantrākshate, etc., and obtained His Holiness' leave and returned to the Agrahār.

12th to 28th June 1839.—His Highness the Mahārāja Śrī Krishnarāja Wodeyar III received His Holiness Śrī Swāmījī in the “Ambā Vilās” (Palace) and started study of the Śrī Bhagavad Gītha, sitting at the blessed feet of his “Paramāchārya”.

15th July 1839.—(Monday) Padmākshamāla and Śrī Tulsī Māla prepared for presentation to His Highness.

It was continued from the following day in the Mutt itself by His Highness till the 16th of July when it was concluded.

16th July 1839.—On the conclusion of study of Śrī Gītha with Bhāshyam, His Highness the Mahārāja accepted the invitation for dinner at the Mutt and was present in the company of the entire Rājapinde, i.e., relations of His Highness.
17th July 1839.—On the occasion of Śrī Gīthā Bhāshya “Sattumarai,” mounted on the silver Mantap “Ambārī” on an elephant, His Holiness with the Śrī Gīthā Bhāshyam, and with all royal panoply, escorted by the entire palace escort, started from the Mutt and passing through the ‘Varāha’ gateway made his way through the Sukrawār Santhepet, entered the fort through the northern gateway and installed Śrī Hayagrīva in the “Ambā Vilās”. After worship H. H. the Mahārāja, his relations and ladies of the Zenana performed Pādapooja to His Holiness and at the Palace gardens. The employees in the Mutt were treated to a grand dinner (“Tadiyārādhanam”).

25th July 1839.—It being the annual Tīrunakshatram of His Holiness, His Highness the Mahārāja accompanied by the members of the Ursu community was invited for dinner. All were present.

26th July 1839.—Chāturmāṣya Sankalpa. His Highness the Mahārāja was present in person at the “Panchashānti”.

Beginning from Ashādha Su. 8, till Ashādha Ba. 30, gifts to Vidwāns of all the three sects (three weeks) totalling Rs. 3,000.

A few renowned Pundits:—

Śrī Rangāchār of Sidlaghatta.

,, Tirupathi Šrīnivāsaraṅghavāchār.

,, Sanjeeva Krishnāchār.

,, Vyākarani Sreenivāsāchār.

,, Kunigal Ramāsāstri.

,, Kumbhakonam Sāstri.

,, Hayagrīvāchār.

,, Dāsāchār.
Srī Kote Krishnāchār.
,, Kāshī Sesha Sāstri.
,, Bālāchār.
,, Tirupathi Sreenivāsāchār.
,, Sādāsiva Sāstri.
,, Venkataramana Sāstri.
,, Subbarāyadās.
,, Koratagere Jois.
,, Thimmanna Sāstri.
,, Nallur Sajjayyāchār.
,, Goolī Bālāchār.
,, Ramagiri Shāmāchār.

Srī Mahāmāthrusrī Devirāmba sent presents of dhotīs for distribution among the Pundits.

14th December 1839.—Reference to "Kudure Vāhanam" conducted in Srīrangam Devasthānam as Kainkaryam annually at Srī Mutt’s expense (Rs. 100).

10th January 1840.—His Highness the Mahārāja sent a pair of silver Pādukās to be worn by His Holiness and thus consecrated, taken back to the Palace with all regal pomp.

13th February 1840.—His Holiness was invited to the Palace to conduct Srī Hayagrīva Arādhane in the noon, and the jewelled Dolotsavam after the evening’s arādhane.

20th February 1840.—His Holiness’ visit to Tondanur and thence to Melukote. Visit to temples.

4th March 1840.—Camp: Melukote.

16th March 1840.—Visit of Srī Swāmīji, at the request of Srī Lakśmīnārasimhāchārya of Srī Ahobilam Mutt to the said Mutt at Kalyāni Sarovar, Melukote, at the Mantappadi Kainkaryam for Srī Chellappillārāya on the occasion of Gajendra Moksham in connection with the Vairamudi Utsavam.
3rd April 1840.—Camp: Melukote.
25th April 1840.—Return from Melukote.
27th April 1840.—Arrival at Srīrangapatnam.
29th April 1840.—Arrival at Mysore.

23rd May 1840.—His Holiness visited the Yagnam “Garudachayanam”, performed by Srī Madhvāchārya at the Goshāla branch of the Palace set apart for she-buffaloes.

28th May 1840.—The said Srī Madhvāchārya had Santarpane performed in the Mutt on the conclusion of the Yagnam.

15th June 1840.—His Holiness visited the “Ādhānam” performed by Srī Sumati Bhāvāchār in Srī Dewan Bābu- rao’s house in the Fort.

16th June 1840.—His Holiness made a grant of Rs. 150 to Srī Koti Kanyādānam Kumāra Thāthāchāriar for Kainkaryam to Vedagoshti in the Brah- motsavam at Srī Kancheepuram, falling in Vrishabha- māsam.

2nd June 1840.—His Highness the Mahārāja came in person to the Mutt to invite His Holiness to the Palace on the occasion of the Seemantham of Srī Chikkabuddhi (Prince). Accordingly His Holiness received Padapooja in the “Ambā Vilās” by His Highness.

14th July 1840.—Pādapooja in “Ambā Vilās” to His Holiness the Swāmījī on his Tirunakshatram.

5th October 1840.—Camp: Srīrangapatnam—Subba- rāyana Koppal. His Holiness the Swāmījī while walking in the procession of “Gajalakshmi Vāhanam of Srī Ranganāyakī in the Pettah was begged by Srīdharāchār to grace his home with the Deity. His Holiness having complied with the request, after “Tirumanjan” of the
Deity, His Holiness received Pādapooja performed by Srīdharāchārya.

28th December 1840.—His Highness the Mahārāja was present at the Mutt for “Sāttumorai” on account of annual “Tirunakshatram” of His Holiness Srī Ghantāvatāra Parakālaswāmi.

22nd January 1841.—Presentation and consecration of new silver Snapanavigraha of Srī Lakshmī in the Srī Ranganāyakī shrine at Srīrangapatnam to replace the one which His Holiness Srī Dodda Parakālaswāmi had presented, and which suffered some damage.

16th March 1841.—At ten o’clock in the night, at the last moments of Mahāmātrusrī Lakshmammanniyavaru, His Highness the Mahārāja came to the Mutt and acquainted His Holiness with the situation. Forthwith, His Holiness without losing a moment, took his bath, and with Srī Sudarshan and Pānchajanyam and Tiruman and Srī Chūrnam proceeded to the Palace on foot, and having adorned the Mahāmātrusrī with Tiruman and Srī Chūrnam bestowed Chakrānkanam on the Tiruman smeared over the arms, breathed into her ears the Srī “Ashtāksharī mantīram”. His Highness then performed Pādapooja to his Achārya and washing his sacred feet, took the sacred Srīpāda Thīrtham and gave it to the Queen Mother, too.

28th March 1841.—Tiruvadhyayanam ‘Sāttumorai’ for the sake of Srī Mahāmāthrusrī Lakshmammanniyavaru in the Palace. In the presence of Srī Prasannakrishnaswāmi, His Highness himself in person offered Sambhāvane in silver tray for every former Achārya in the hierarchy and Sambhāvane for the present Swāmīji in the end.

11th April 1842.—Gadval—Golkonda—Andola Srīnivasa Deekshit performed Ishti in the house of Srī Veena
Venkatasubbayya’s house in old Agrahar. His Holiness was present at the ceremony.

12th April 1842.—Deekshit had the privilege of being granted Bhārārpanam by Śrī Swāmīji.

24th April 1842.—His Holiness was present at the ‘Ambā Vilās’, on the occasion of the Mangalam performance at the conclusion of the work called “Śrī Krishna Kathāsāra Sangraha”, written by His Highness the Mahārāja. Escorted by Śrī Chāmappāji with full military escort and mounted on the Howdah on the elephant, His Holiness was conducted to a golden Chouki and installed on it.

The Mangalam for the book having been duly conducted, His Highness placed the presents intended for the scribe who wrote the book on a plate and begged the Swāmīji to bestow it on him. Accordingly, His Holiness conferred the presents on the scribe with his blessings.

28th April 1842.—His Holiness Śrī Swāmīji visited the Yagnam called “Agnisthomam” performed by Śrī Venkatarāmāsāstri of T. Narasipur.

13th May 1842.—His Holiness visited the Yagnasāla of Śrī Kutti Shāstri, who performed the Agnishtoma sacrifice.

26th May 1842.—Having accorded to Śrī Gadval Andola Śrīnivāsa Deekshit special honours recommended by His Holiness the Swāmīji at 11’o clock in the Palace, His Highness the Mahārāja forthwith came to the Mutt and appraised the Swāmīji of the same and proposed that Śrī Deekshit may be got to come again in Kārtika, i.e., seven months later.

14th January 1843.—His Holiness at Melukote was invited to the Mantap of Sejjehatti Appanniengar on the
occasion of the Ammanavaru being conducted to his house for the "Kanu" Utsavam on the day following Makara Sankranti.

13th March 1844.—The Srikāryakarta of Sṛī Ahobala Mutt having written to the Srikāryakarta of Sṛī Brahmatantra Parakāla Mutt, and His Highness the Maharaja having been informed of the same (with His Highness' approval) Sṛī Srinivāsa Deekshit and Sṛī Hatti Ramaswamy Iyengar brought Sṛī Krishnamāchārya, Vidwān of Sṛī Ahobala Mutt (in a Mena) and introduced him to His Holiness at Melukote.

The former brought presents consisting of Kashmiri shawls, dhoties, Tiruman (19 balls and 13 pyramids), etc.

14th March 1844.—His Holiness sent through Sṛīnivāsa Deekshit and Sṛī Hatti Ramaswamy Khillats to H. H. Sṛī Ahobalaswāmi, accompanying Sṛī Bhāshyāchār carrying letter from Sṛī Kāryakartha of Sṛī Parakāla Mutt.

30th October 1845.—Return to Mysore.

2nd December 1845.—His Highness the Mahārāja visited the Mutt and was present for a couple of hours at the Sṛī Bhāshyam kālakshepam by His Holiness and received Phalamantrākshate before taking leave.

7th January 1846.—His Holiness Sṛī Śwāmījī and His Highness the Mahārāja were both present at Kothārotsavam in Sṛī Prasanna Krishnaswāmi Temple.

“DHARMADIGVYJAYAM” OF Sṛī Srinivasa Brahmatantra Parakalaswāmi—Parabhava and Plavanga

(a) The first part of this journey was directed towards the south and south-eastern districts of Mysore.
The main purpose of the journey was the establishment of an unbreakable spiritual link between the beloved sovereign and his loving subjects who looked at him as the fountain-head of Dharma based on Eternal Truth in consonance with the spirit underlying the motto engraved on the Royal Emblem of Mysore.

“Sathyam eva Uddharāmyaham”

When the hereditary Guru of the State and its Sovereign himself went out as representative of the Sovereign, it was just natural that every class and every member of his prajā could visualise the spiritual influence which the Sovereign was open to. Hence it was that all classes of the subjects, officials and non-officials, zamindars and craftsmen, men and women, agricultural labourers, all had their due share in the royal and devoted welcome accorded to the learned sage and saint. If the Sovereign and his officials were themselves obliged to go out on inspection tours to establish close contact with their subjects to secure their loyalty and affection, was it not incumbent on the Guru who was the appointed custodian of the morals and the ancient faith to show himself as often as he could to the people inhabiting the areas remote from the few cities, the centres of administration? Those who had no opportunities to resort to the capital and view the pomp and splendour of royalty displayed on occasions like the Dasara and Royal Birthday celebrations, the Sri Krishna Jayanthi celebrations and temple processions, etc. could have these at their very doors on a small scale at least, to which a special religious flavour was conveyed. Womanhood in particular would be more subject to such religious processions involving temple honours on a grand scale, even superior to those offered to Royal personages, the
Poojas and Pādapoojās performed in their very homes. What would be the influence on the children and the younger generation?

(b) The spots selected for putting up the camp would naturally be in the neighbourhood of villages and towns, where small rivers and lakes, topes, and famous shrines with their architectural excellences, displaying all that was grand and pious, and the spirit of sacrifice for God and religion. It was motives like these which prompted such tours by the occupants of the gādi of the “Paramagurus” of the Royal House of Mysore.

(c) In the camps of these Gurus in their itineraries could be seen the most distinguished scholars of the age versed in the different branches of the ancient sacred lore. The discussions in the Sabha which were held wherever scholars could resort to easily would be an incentive to the younger generation who had the privilege of viewing these.

(d) The importance of the village in shaping the morals of the country, the ideals which the members of the learned classes should pursue, the joy of engaging in common worship, irrespective of class and creed, the promotion of healthy competition amongst all classes and both sexes in the service of God, was naturally the most wonderful feature of the congregations resulting from these grand tours organised with such remarkable efficiency and supported by the State with such lavishness. It is for the generation of to-day to visualise for itself these scenes of the near past, only a century ago, when the establishment of British Dominion over this sacred land of ours had not acquired perfect stability. Alas! what change has overtaken the people in this short period!
Starting from Mysore on the 11th April, in about a month’s time His Holiness the Swāmījī, keeping to the Kāveri and the Kapilā banks mostly, in South Mysore, camping at Krishnarājendra Agrahar, Sīkanthapura Agrahar, Rāghavapuram, Krishnāpur (T. Narsipur Taluk), Hemmige, Talakād, Agara, Yelandur, Biligirirangan Hills, Honnur and Tāyur, arrived at Chamarājanagar (22–5–1846) where in the Palace he sat down for Chāturmāṣya and returned to Mysore (18–9–1846) just in time for the Dasara which commenced on 21–9–1846.

The first part of the Dharmadigvijayam may be said to have then concluded. The second part, directed towards the western and northern regions of the State followed immediately and lasted till the end of 1847, *i.e.*, a period of fifteen months.

14th November 1846.—His Holiness’ visit to Kalale. Along the return journey to Mysore from Kulagāna where he had proceeded at the special request of the Carnātaka Brahmīns for Chakrāṅkanam (Mudrādhāraṇa, etc.).

At Kalale, visit to Śrī Lakshmīkānthaswāmī’s temple. After a sojourn of four days Śrī Swāmījī at Krishnarājendrapuram on the Kapila, he moved out to

30th November 1846.—Lingāmbudhi Chatram. Later places visited and halted at were Yelwal, Yedatore.

16th December 1846.—Chunchankatte and

17th December 1846.—Sāligrām, celebrated in the history of Bhagavān Śrī Rāmānuja as the place selected by him for his stay (which lasted as many as 12 years). Worship by H. H. the Swāmījī of Śrī Rāmānujā’s sacred Feet and Śrī Nrisimha. Between 26–12–1846 and 1–1–1847 we see His Holiness at Rāmānāthapuram, and at Hulikal, Kanniara, Magge Agrahar, Bharthur, Kottanahalli, Sakalespur (Manjarabad Taluk) and on 9–1–1847
at Belur, famous all over the world for the architectural excellence of the Śrī Chennakesavaswāmi's temple, associated with the great name of Śrī Vishnuvardhana (Bitti-Deva), disciple of Śrī Rāmānuja. Usual visit to the temple, of course, and the installation of Śrī Vedānta-desikar's image therein. After about a fortnight's sojourn there, Śrī Swāmījī arrived at Uganaya on 25-2-1847.

In every one of the places the non-sishyas of the Mutt, the officials, the non-officials, merchants, leading citizens, vied with the sishyas in performing pādapooja, in the Mutt, and worshipping Śrī Hayagrīva and His Holiness in their own homes and offering Samārādhane in the Mutt, on a lavish scale.

Continuing his journey further, Śrī Swāmījī made short halts at Hassan, Grāma, Nug gehalli, Malekal Tirupathi, Banavar, Kadur, Tarikere, Benkipura and reached Shimoga on 8-5-1847. The halt there continued till 2-6-1847.

3rd June 1847.—Kudli was reached in response to Śrī Kudli Sringeri Swāmi's request some days before. Śrī Nāgā Sāstri, the Sarvādhikāri Śrī Linga Sāstri and others brought supplies to the Mutt of the guest for two days.

The visit to Kudli was of a ceremonious character inasmuch as the Swāmījī was welcomed with all the paraphernalia of the Kudli Sringeri Mutt, the temple honours of Śrī Nrisimhaswāmi's temple which Śrī Swāmi visited for worship.

From Kudli the Swāmījī moved out to Chillur and thence to
10th June 1847.—Honnali where he continued to dwell for a considerably long period (12-11-1847) till he moved out to Malebennur.

On the return journey to Mysore, having been begged to do so by His Highness the Mahārāja Śrī Mummadi Krishnarāja Wodeyar who could bear no longer the separation from his Ācharya, passing through Davangere, Chitaldrug, Siddavvanahalli, etc., His Holiness reached 21st December 1847.—Kadaba.

Making brief halts at Māyasandra, Nāgamangala, etc., His Holiness reached Mysore about the 2nd week of January 1848.

11th April 1848.—Rāja of Vanaparthi (Haiderabad), Śrī Rāmeswar Rao Bahiri Balwant Bahadur, in company with the whole family was granted Samasrayanam by His Holiness.

The Rāja’s spouse, Rāni Sow. Śrī Shankarammagāru and Śrī Kausalyamma made offerings of two golden jewels to the Deity—teeka and (?). At the same time the Rāja made a grant in perpetuity of the village of Rangāpur to Śrī Hayagrīva and Śrī Lakshmīnārāyana.

15th April 1848.—Balwant Śrī Rāmeswara Rao Bahadur of Vanaparthi had darshan of Śrī Swāmījī and offered presents among which were:

1. Yellow coloured Cashmere shawl (a pair).
2. Cash Rs. 100.
3. Double stringed pearl necklace with a pendant.
4. Seven-stringed pearl garland.—Two others, valued at Rs. 1,950.

His Holiness bestowed similar presents on him while granting phalamantrākshate and also on the military and other officials attending on him.
Intended journey to the Hyderabad Territory.

Sannad granted to Srīnivasa Brahmatantra Parakāla-swāmi by Janoompalli Bahiri Gopālarao Bahadur's great-grandson Savai Rājāram Krishnarao Bahadur's son Savai Rāja Rameshwaraarao Bahiri Balawant Bahadur, etc., etc., on the occasion of his receiving "chakrānkanam", granting the village in perpetuity of Manza Ranganāthapuram alias Penchukalapāda on the bank of Kistna, taluk Seegur.

28th September 1848.—Koppal (near Srīrangapatnam).

27th November 1848.—According to the engagement made the previous evening, Srī Swāmi of the Srī Mādhvasamprādāyam, Supervisor of the Mutt at Srī Subrahmanya, accompanied by a large retinue composed of chouri bearers, mace bearers, bandsmen, etc., and sitting in a Mena arrived at the Mutt and was met by the Mutt officials with the Mutt honours near the small bridge to the west near Srī Ahobila Mutt and was conducted through the main gateway in the east and entering, alighted near the well in front of the Mutt building within the compound and was conducted to the presence of Srī Swāmījī to the hall where two seats had been placed for the two Swāmīs. The Swamījī was received by the host who emerged from his apartments. The visitor sat opposite to his guest. H. H. the Swāmi from Subrahmanya now rose and placed in the front of his host the sacred Mrittika (mud from the ant-hill of Srī Subrahmanya) and dates, currants, etc. A pleasant and learned conversation having taken place for a time His Holiness the host now honoured his guest in the usual way and clothed him with shawls, dhoties and silk cloth, and made gifts and phalamantrākshate to his followers. Having had darshan of the deity the guest now took
leave and departed, escorted with the paraphernalia of the Mutt as far as the bridge in the west.

27th November 1848.—Camp moved from Koppal Sṛī Mutt to Mysore.

The third and longest trip for “Dharmadigvijayam” of His Holiness Sṛī Sṛīnivāsa Brahmatantra Parakāla-svāmi (1850 to 1853).

[Starting from Mysore on the 1st of November 1850, His Holiness reached Dharwar. Sadhārana Sam. Aswayuja Ba. 10.]

31st October 1850.—His Highness the Mahārāja escorted His Holiness Sṛī Swamījī as far as Ilwal, the first halting place, on his way to the Western Coast strip for Talakāveri snānam. The Palace Laukika Mandali, Rājamandali and Vaidika Mandali with all the Royal honours saw Sṛī Swamījī off. As His Holiness alighted at Ilwal, His Highness received phalamāntrākshate and took leave of his Guru.

The journey which commenced thus extended for nearly three years and turned out to be the most triumphant and fateful one.

1st November 1850.—Camp: Ilwal.

2nd November 1850.—Bilikere Chatram of Subbarāyadās.

Bangalore Vedānthāchārya presented to His Holiness a palm-leaf manuscript of “Nakshatramāla” by Appayya Dīkshit.

4th November 1850.—Camp: Gādipālya, where H. H. stayed in chatram built by Sṛī Venkatasubbiah, at Narasimha Temple installed by him.
Sri Narasimhaswami’s temple in Venkatasubbayya’s Chatram at Gadipalya. Sri Sathagopa for the temple installed previously with all formality in Sri Svetavaraha-swami temple at Mysore, to enable His Holiness to receive Tirtha there installed.

Acharyapurushas and Pundits present in the retinue of Sri Swamiji:

Sri Satyagalam Vedantadesika.
Sri Satyagalam Ramanujachar.
Sri Melukote Akkarkanni Annangachar.
Sri Melkote Natampalli Anandalwar.
Sri Arishanaphale Srinivasachariar.
Sri Kottanahalli Krishnamachar.
Channasamudram Tirumale Ramaswamy Iyengar.
Sri Alavattam Kasturiachar.
Sri Hulhalli Chakravarthi Gopala Krishnachar.
Sri Tirupathi Srinivasaraghavachar.
Sri Magadi Tirupale Krishnamachar.
Sri Chakravarthi Narasimhachar of the Mutt.
Sri Tirumala Thathacharyar of Chitaldrug.
Sri Prativadabhayankara Varadacharyar.

Including these there had assembled 400 Sri vaishnava Acharyapurushas and others at the time who, at the instance of His Holiness received Thirtham, prasadam, etc.

Ceremonial visit to temple, and thence to Venkata-subbiah’s house for padiapooja.

Sri Sethuramayyangar and Channa Garudaiengar having invited His Holiness to their houses for Padapooja and Sripad Tirtha, His Holiness started to the Agrahar, where they resided, and passing through the high street of Gadipalya, with all Royal honours and passing in front
of the Muhammadan Musjid, arrived at the houses of his hosts.

7th to 9th November 1850.—Back at Venkata-
subbaiyya Chatram.

12th November 1850.—Periyapatna.

14th November 1850.—Frazerpet. Kotwal Seshai-
engar had Srīpāda Tīrtham of His Holiness.

16th November 1850.—Sonthikoppal. Officials from
Coorg, paid their respects to His Holiness; Dewan
Bhoomiah, Sheristedar Thimmayya, Judge Appachhaiya,
Head Munshi Devaiyya, Subhedar Nanjappa of Mercara.

18th November 1850. Camp: Mercara. Sri Raghava-
ūchar, Manager, Superintendent’s Office, had Samā-
rādhane performed in the Mutt and was granted Srīpāda
Tīrtham.

19th November 1850.—Camp: Mercara. Srī-
vaishnava officials and non-officials had the privilege
of worshipping Srī Swāmi in their houses; so, too, Srī
Kuppaswāmi Modaliar of the Post Office had darshan
of Srī Swāmīji.

28th November 1850.—Beganādu.

28th November 1850.—His Holiness Srī Swāmīji
started for Talakāveri. On the way, the Settles, Shan-
bhog, Srīvaishnavas and others at Kundanadamatti
performed Pādapooya to His Holiness in their houses
and Srīpāda Tīrtha.

As His Holiness proceeded further towards Beganād,
Coorgis from the surrounding areas mustered together,
approached the Swāmīji with milk, oranges in trays and
offering them to the Swāmīji, prostrated before him and
after brief enquiry of their welfare, etc., were granted
phalamantārkshate with blessings, and formed the escort to His Holiness.

The Pārupatyadar Śrī Charannīcanna, Shanbhog, and other Coorgy gentlemen now came to the Swāmījī with plates full of flowers, fruits, etc., escorted him to Śrī Venugopalaswāmī temple and having lodged him comfortably, had the day's Santarpane performed at the Mutt, and took leave of the Swāmī after receiving phalamantārkshate.

29th November 1850.—Bhagamandala. After the morning's worship, His Holiness proceeded towards Bhagamandala. The Pārupatyadar, Shanbhog and the local folk performed darshan of Swāmījī with the usual formalities, and escorted him to Bhagamandala.

There Śrī Shankaranārana Setru, Pārupatyadar, Shanbhog and Brahman officials of the temple came with band, silver maces, etc., trays of flowers, fruits and conducted the Swāmījī to the temple.

1st December 1850.—His Holiness proceeded to Brahmagiri and thence to Talakäveri. At a distance of 25 yards from the latter His Holiness alighted from his palanquin and having deposited Śrī Hayagrīva image in a pavilion, constructed for the purpose, and having bathed and performed his ablutions, His Holiness performed Abhishekam to Śrī Hayagrīva with the sacred waters of the source of Kāveri and took the Tīrtha himself and distributed it among those present as also plantains, etc., offered as nivedana. Śrī Shankaranārana Setru then conducted His Holiness to his house, and washing the holy feet of the Swāmī himself with water which he had brought in a vessel, sprinkled it over his own head, and led the Swāmī in and performed Pādapooja.
3rd December 1850.—Return to Bhagamandala.
5th December 1850.—Madikere. Sri Swāmījī got Shankarabhāshya written on paper by Krishna Sāstri.
12th December 1850.—Departure to Medenad.
14th December.—Camp: Sampaji.
15th and 16th December 1850.—Camp: Peraji.
17th December 1850.—Camp: Sulya (S. Kanara).
20th December 1850.—Camp: Kāvu.
21st December 1850.—Camp: Puttur.
23rd December 1850.—Camp: Bantwal.
24th December 1850.—Camp: Bantwal. Taluk Subhe-dar Sri Rangarao had Darshan of Sri Swāmījī in the evening.

26th December 1850.—His Holiness was conducted to Atthavana Sheristedar Venkatarao’s house for Pāda-pooja.

Pādapooja in Taluk Sheristedar Sri Subbarāyaru’s house in whose building His Holiness had been lodged.

28th December 1850.—On starting towards Kodiyyāl, Mamlatdar Sri Ranga Rao, Sheristedar Venkatarao other officials escorted the Swāmījī along the Pettah and helped in getting the Swāmījī and his retinue across the river on the way to Pāni, Mangalore.

3rd January 1851.—Camp: Kodiyyāla.

5th January 1851.—Dewan Bhujangarao, Court Sheristedar Sri Venkataramanāchār, Sri Mathamudre Venkataramanāchār of Sri Raghavendra Swāmi Mutt, Sri Ranga Rao, brother of Dewan Sri Krishna Rao, and others escorted the Swāmījī to their homes and performed Pādapooja.
6th January 1851.—Pādapooja in Vellikai Thimmappa’s son Vyāsarao and Vempuvālu Krishnarao’s houses.

8th January 1851.—Srī Narasingarao, son of Dewan Krishnarao, performed Pādapooja to Swāmīji in his house.

9th January 1851.—Krishnāpur—Udupi. At 10 o’clock, this morning, as His Holiness reached a place where water supply could be had, at about a distance from Udupi, where the Achār, brother of His Holiness the Swāmi of Udupi in his past ashram, the Vidwāns, the Dwārapālakās, the silver and gold mace-bearers, the umbrella-bearers, and chāmara wavers, the emblem flag, the Makara Thorana and other escort had arrived already to receive him. His Holiness having conferred phala-mantrākshate on them all, the grand escort marched towards the abode of Lord Srī Krishna firing feu de joie now and then along the way and arrived at an appointed spot near a tree. The Brahmins who were waiting there with basketfuls of fried paddy (lāja) bathed the Swāmi’s palanquin with the contents and conducted the guest to the door of the Mutt, where the Swāmi of Udupi was waiting to receive him. The distinguished visitor having got down from his palanquin on beholding his host, the latter now advanced towards his guest, and having showered lāja over his head, grasped him by the hand and led him to the hall where Srī Krishna was lodged. There in the centre, opposite the Lord, in a pavilion made up of roof of silken cloth, two seats had been arranged with reclining planks, and covered with white flowers, with deer skins placed over. The two Swāmīs took their seats simultaneously. After a brief and joyful conversation in Sanskrit about each other’s welfare, etc., the Srī Swāmi of Udupi clothed his guest with his own
hands with a pair of Kashmir Shawls. The junior Swāmi of the Preji Mutt, who was present, did likewise and covered the guest with silk clothes. Then a large number of plates containing provisions, etc., for the Tadiyārdhane in the Brahmatantra Parakāla Mutt were brought in and placed there for acceptance by the guest for Lord Śrī Hayagrīva, fruits, flowers, garlands, musk, pachchakarpoor, etc., being also among the offerings. All these were carried then by the Udiapi Mutt’s servants to the abode which had been fixed up for Śrī Hayagrīva’s lodging. Then Śrī Swāmi of Udiapi took the Mysore Āchārya by the hand and led him to the place and said, “Here, in this spot, I beg that Lord Śrī Hayagrīva may abide and receive worship.” He then took leave of his guest and returned to his abode.

10th January 1851.—At noon, Śrī Swāmi of Udiapi arrived at Śrī Brahmatantra Mutt at the close of Śrī Hayagrīvārdhanam and in the Ārati offered kānika (kurachi kāsu).

His Holiness Śrī Brahmatantra Parakālaswāmi returned the visit and offered kānika to Lord Śrī Krishna in the Ārathi.

In the afternoon, after Samārdhane, His Holiness the Udiapi Swāmi arranged a grand Vidwat Sabha in the hall opposite the shrine of Śrī Krishna to which he had invited the Swāmi from Mysore. His Holiness the Swāmīji accepted the invitation and attended the Sadas. The two Swāmīs presiding, “vākyārtha” (polemical discussion) ensued among the resident students of the Udiapi Mutt. Under this pretext the Swāmīs took part in the discussion which lasted till the evening, when the Sabha closed, the Swāmīs returned to their respective residences.
In the evening, after the usual worship was over in the Udupi Mutt, His Holiness having arranged an Āsthānam in the presence of Śrī Krishna sent his elder brother in his former ashram, the Āchar, to Śrī Swāmi from Mysore inviting him to the Āsthānam. In response to this His Holiness promptly proceeded to the Āsthānam and was received by His Holiness of Udupi. When he had taken his seat, His Holiness of Udupi took up a silver cup containing sandal oil, and dipping a flower into it smeared it to the neck of his guest and sprinkled sandal powder over it. He then garlanded his guest with a garland made up of three varieties of flowers and presented with two plates, one full of rupees and other containing a pair of the famous silver bordered dhoties made in Bangalore.

He then begged his guest to garland the Vidwāns of the Āsthānam in his presence to which, of course, his guest most gladly signified his approval. The Vidwāns accordingly went one after another, and received the garland from the hands of the great Swāmi from Mysore. This done, the two Swāmīs took leave of each other.

11th and 12th January 1851.—Majare.

13th January 1851.—Karkala. Visit to Śrī Anantha-padmanābha temple.

15th January 1851.—Karkala. Hearing that the (Deputy) Assistant Collector of Mangalore was on a visit to Karkala, His Holiness sent messengers with presents of garlands, fruits and sugar with good wishes and blessings. He received the messengers with due respect, standing and received the gifts with thanks and allowed himself to be garlanded and sent messages of thanks and joy.
18th January 1851.—Karkala.
19th January 1851.—Ajkar, Barkur Taluk.
21st January 1851.—Camp: Heburi.
22nd January 1851.—Agumbe (Nagar Tukdi). Sri Yadavadri Iyengar, Shanbhogue of Chatram of Agumbe, received Sripada Thirtham.
26th January 1851.—Kotwal Sri Ramanna Heggade received Thirtha and prasadam from His Holiness.

Head Munshi, Superintendent, Nagar Division, Sri Singa Iyengar had Samaradhanee performed in the Mutt and received Sripada Thirtham.

19th January 1851—Sri Narasappa, Head Munshi, Magistrate’s Court, Nagar Division, had darshan of Sri Swami in the Mutt.

31st January 1851.—Mathamudradhikari of Sri Uttaradi Mutt, Sri Krishnamacharya of Mandagadde had darshan of Sri Swamiji.

2nd February 1851.—Camp: Megaravalli, Kavaledurga Taluk.

3rd February 1851.—Araga, Kavaledurga Taluk. Sri Somayya, Subhedar of Kavaledurga Taluk, had darshan of Sri Swamiji.

12th February 1861.—Anantapura, Nagar Taluk.

13th February 1851.—Anche Gurikar had Samaradhane performed in the Mutt.

14th February 1851.—Shikaripur, Kasaba.

16th February 1851. Shikaripur.

17th February 1851.—Anche Gurikar, Sri Srinivasa Iyengar had Samaradhane performed at the Mutt and obtained Sripada Thirtham, after padapooja in his house.
27th February 1851.—Sheikdar Srī Narasimhachar had Tadiyārādhane performed in the Mutt and obtained Srīpāda Thīrtham along with Adalat Gumastha Krishna-iengar.

2nd March 1851.—His Holiness had bath in the Kumudvati River.

Telugu Banajigara Subbayya had samārādhane performed at the Mutt and received Thīrtha and Prasādam.

27th March 1851.—Srī Kannareddy of Kampanahalli had Santarpane performed in the Mutt.

15th February to 2nd April 1851.—Camp: Shikaripur.

6th April 1851.—Camp: Maslar, Settihalli Taluk, of Dharwar District. Visitors included Pandurangi Achar, Deshpande, Venkappa.

7th April 1851.—Camp: Yirikere (Anjaneya Temple).

8th April 1851.—Srī Bāba Deekshit, son of Murugod Srī Chidambara Sāstri, visited Srī Swāmi and obtained darshan, blessings and costly presents. Nādiga Kulkarni Mahadevappa visited and had darshan and received phalamantrākshate.

8th April 1851.—Moved to Chinnamulugunda, Settihalli Taluk.

9th April 1851.—Camp moved out to Kasanal from Chinnamulugunda. Nādiga Bheemarao obtained darshan of His Holiness.

10th to 12th April 1851.—Camp: Kāganal.

13th April 1851.—Camp: Nāganur, of Anagal Taluk.

14th April 1851.—At Kāganal, Gauda Brahmanas of Taluk Katchery escorted His Holiness to their place and offered pādapooja.
15th April 1851.—Camp: Bankāpura, Shiggāvi Taluk and Kasaba, Shiggāvi Taluk.

17th May 1851.—Kotwal of Kotwalchavadi visited His Holiness in the Mutt. His Holiness escorted by Dewan Moropant to his home and pādapooja performed. Desai Sreepati Rao was also present there, and worshipped the Swāmīji.

Head Munshi Ganapath Rao escorted the Swāmi and performed pādapooja in his home.

Head Gumastha Amritha Rao, Yashowantrao, Nazar, Guru Rao Sheristedar, Karkun Jeevanrao, Keshava Sāstri, Mārkhand Loukari, Ramarao Golkonda Vyapāri, Venkatarao and Anagal Sreenivasarao escorted the Swāmi and performed pādapooja in their houses.

18th and 19th April 1851.—Camp: Shiggāvi Taluk Kasaba. Desai Sreenivasarao, and Taluk Sheristedar entertained and worshipped the guest.

22nd and 23rd April 1851.—Camp: Tadsa and Hushini Taluk, Masarikote. At Tadsa, Krishna Deekshit of Poona visited His Holiness and received gifts of dhoti after darshan. Pādapooja in six houses.

24th April 1851.—Desai Thimmappa escorted His Holiness to his house and offered pādapooja and cash offering for seva and a gift deed of a piece of land in perpetuity.

The Purohit of Desai, Viroopaksha Sāstri, performed pādapooja in his house to His Holiness.

25th April 1851.—Camp: Musurikote of Hushini Taluk.

26th April 1851.—Camp: Dhoomwadi of Hushini.

27th April 1851.—Camp: Medehalla.

28th and 29th April 1851.—Camp: Dharwar.
30th April 1851.—Thonapi Krishnachar performed pāḍapooja to His Holiness in his house. Sandoor Narasimhyachar performed pāḍapooja in his house.

1st to 17th May 1851.—Camp: Dharwar.


19th May 1851.—Pāḍapooja in their houses by Jayaramachar (Toosanoor), Kavalge Gururayachar, Toosanoor Krishnachar, Sarigere Krishnachar, Gudi Krishnachar, Purasidda Gopalakrishnachar.

20th May 1851.—Camp: Medehalla.

24th May 1851.—Dewan Srinivasarao, residing in Dohala, escorted His Holiness the Swāmījī to his home and performed pāḍapooja.

25th May 1851.—Desai from Dharwar, Vyasarao and Deshapande Jeevanrao visited His Holiness in the Mutt and had darshan.

25th May 1851.—Camp: Khidki, Belgaum Zilla.

26th May 1851.—Camp: Kittur, Taluk Khidki, District Belgaum.

28th May 1851.—Camp: Motagaon?

30th and 31st May 1851.—Camp: Bhagvādi, Belgaum Taluk, Arrival at Belgaum.
1st June 1851.—Camp: Belgaum. At the approaches of Belgaum, Head Accountant Thimmiaiengar and others Srīvaishnavās, the Mamlatdar of the Taluk, Head Munshi of the Collector’s Office received His Holiness.

Srī Patwardhan, Jamkhandi Dewan, arrived with a large retinue made up of cavalry, ensign-bearing elephant, horsemen (Bodyguard) of Srī Bhao Sahib with band, met the Swāmī at the outskirts and escorted him with great eclat to the Anjaneyaswāmī temple, and having accommodated him there, received phalamantrākshate and returned.

8th June 1851.—Head Accountant Srī Thimmiaiengar had Samārādhane performed in the Mutt and also escorted the Swāmījī to his residence and performed pādapooja and received Srīpada Thīrtham.

22nd June 1851.—At eight o’clock in the evening Srī Appasaheb of Jamkhandi arrived at the Mutt and escorted by the honours from the Mutt, alighted from the ‘mena’ and obtained darshan of Srī Swāmījī. After manga-lārathi a Darbar (Āsthan) was held, the Chief sitting in front of His Holiness. After the usual enquiries regarding each other’s welfare, a Shāstraic discussion took place. The Swāmījī garlanded the Chief with a double garland and clothed him with a pair of shawls and conferred phalamantrākshate on him and also on his attendants and all present. The Chief took leave of the Swāmī and returned home.

26th June 1851.—Sirasinga Jayappa Desai of Naval-gund Samsthānam arrived at the Mutt and had darshan of Srī Swāmījī.

27th June 1851.—Srī Shamiengar, relative of Thimmengar, had Samashrayanam at the hands of Srī Swāmī.
1st July 1851.—Belgaum. Pādapooja at Munshi Ramachandra Rao’s house.

4th July 1851.—Pādapooja in Jamkhandi Appasaheb’s residence.

13th July 1851.—Chāturmāsyā Sankalpa.

13th August 1851.—Sṛī Srinivasa Rao, Treasury Officer, escorted His Holiness to his house for Pādapooja.

17th August 1851.—Advocate Srinivāsa Iyengar and second Accountant Seshā Iyengar of Collector’s Office worshipped His Holiness in their houses and were granted Śrīpāda Ṭīrtham.

1st September 1851.—Belgaum (Contd.).

11th September 1851.—Viswarupayātre to Kāgati.

12th September 1851.—Belgaum (back).

17th September 1851.—His Holiness moved out from Śrī Anjaneyaswāmi’s temple to Śrī Narayanāswāmy Modaliar’s house with the entire camp.

28th September 1851.—Shroff Venkataramana Setty, his brother, father Ramanna Setty and his wife visited the Mutt, had Santarpane performed, received thīrthā-prasādam, etc.

3rd October 1851.—Narayana Iyengar, 2nd writer, Political Department, took His Holiness for worship and Śrīpāda Ṭīrthha, etc.

12th October 1851.—Śrī Dewan Raghopant of the Collector’s Office, took His Holiness for pādapooja in his house.

19th October 1851.—Vyāpuri Mudaliar, Chidambara Mudaliar and others had darshan of His Holiness in the Mutt.

23rd October 1851.—Seshagiri Rao, second writer of Collector’s Office, took the Swamījī to his house for worship.
The Subhedar of Kurundwad obtained darshan of His Highness in the Mutt, he and
25th October 1851.—Triumbakpant Bālāji Pant took the Swāmījī for worship in their houses.
27th October 1851.—Camp: Kagati.
30th October 1851.—Camp: Yamakanamuradi.
31st October 1851.—Camp: Nerale and thence to Chikodi.

2nd November 1851.—Camp: Chikodi Dharmasala.
4th November 1851.—Camp: Chikodi. His Holiness returned from the Krishna (at Kalluhole) to Chikodi.
6th November 1851.—Camp: Sankeshwar.

Sri Vakil Nāna of Sankeshwar brought a letter to the Srikāryakartha of the Mutt with the formal invitation from His Holiness the Swāmī of Sankeshwar to his own Mutt. His Holiness was immensely pleased to accept the invitation and accordingly, after finishing the morning worship (Abhigamanam) and granting to the Mamlatdar of Chikodi, Phalamantrākshate and honouring the Pundits assembled, started towards Sankeshwar Mutt and reached the brook near the village of Nidugogi.

There the Dewan of Sankeshwar Mutt, the Vakil Nāna, and a large body of Laukikas and Vaidikas had assembled to welcome him, with kettle-drums on camels, the elephant carrying the ensign of the Mutt, musketeers, infantry, cavalry, bandsmen, etc.

His Holiness having inspected the guard of honour, proceeded forward accompanied with his own retinue and paraphernalia, which had joined that of Sankeshwar. The Dewan holding the palanquin of the Swāmī, and the Vidwāns accompanying him, His Holiness passed through the Petta blessing the citizens while His Holiness of Sankeshwar viewed the grand scene from the second
floor of his Mutt. On the approach of the distinguished guest in the direction of the Mutt, the Swāmījī descended from his balcony and stood at the steps of his Mutt. On seeing His Holiness, the Swāmi of Mysore alighted from his Panchakalash Palkee and proceeded to greet his host, who now grasped the hand of his guest, and thus the two holy men, hand in hand, accompanied by the grand assemblage, entered the hall of audience of the Mutt and took their seats, simultaneously. After a friendly conversation for sometime, they engaged in a pleasant polemical discussion on “Srutiyartha,” the Swāmi from Mysore honoured his host and rose from his seat. Sṛī Sankeshwar clasping the hand of his guest moved out and led him to the apartment set apart for him. He then returned to his own chamber leaving his Dewan to show his guest round the Mutt and conduct him to the portion which he approved. The guest now took up his abode, and presented to the Dewan and the assembled gathering phalamantrākshate, shawls, etc.

8th November 1851.—Camp: Sankeshwar Mutt. Soon after the morning worship (Abhigamanam) the Dewan of Sankeshwar, accompanied by the Vidwāns of the Mutt, the dwārāpālākas carrying the maces and the Chaurī-wavers, with band playing, arrived at the Mysore Mutt and invited the Swāmi for the Pooja in Sankeshwar Mutt. Having accepted the invitation the Swāmījī proceeded with all the paraphernalia. On arrival at the gate the Swāmījī of Sankeshwar received the guest and led him to the shrine. The Swāmi stood in front of the Deity and performed obeisance. At the conclusion of the pooja, the Ārati of camphor having been waved and the formalities having been duly observed, the two Swāmīs went towards the seats placed at the Audience Hall and
sat there. After a brief discussion of the śāstras the Swāmi of Sankeshwar placed in front of his guests trays containing fruits, flowers and similar offerings for being offered to the Deities in the Mysore Mutt. With these carried in front, the two Swāmis walked up to the doorway when they took leave of each other for the time being. The Dewan accompanying the guest to his lodgings, the trays were all offered to the Deities duly, and prasadam distributed to the assemblage. After receiving phalamantrākshate, etc., the Dewan took leave of the Swāmi. It was, indeed, a memorable day in the history of the two Mutts!

9th November 1851.—His Holiness the Swāmi moved out towards Kanagale. By this time, His Holiness the Swāmi of Sankeshwar with all his retinue arrived at the door of the lodging of his guest. The two Swāmies with their paraphernalia combined proceeded together, side by side, up to the gate of Sankeshwar Mutt. There that Swāmīji bade good-bye to his guest and entered his own abode. His guest now continued forward and passed along the high road, through the Petta, leaving Sankeshwar behind, at a distance of about three miles. There the Dewan, Karbhari, and other officials of the Sankeshwar Mutt received phalamantrākshate and having waited to see the Swāmi start off, returned.

In the midst of the din and uproar of the cheering crowds, the sounding of kettle-drums and trumpets, the salvos of the musketry and the playing bands, the Swāmi of Mysore left the outskirts of Sankeshwar and arrived at Kanagale village. There again the Pundits of Sankeshwar received presents and phalamantrākshate and returned. The poor also received cash presents and went back in joy.
NIPPANI

11th November 1851.—The Desai of Nippani accorded a great welcome to His Holiness the Swāmījī with his musketeers, sowars, horn-blowers, and others, the Pundits and officials of the locality and performed praṇāms. Having received the blessings of the holy man and phalamantrākshate, he returned after seeing that his guest was suitably accommodated in Srī Viṭhoba temple, and providing for the requirements of the Swāmī and the entire camp.

12th November 1851.—The Ghodpad Samsthanam Jahgirdar, Senapati Pungare Raji obtained darshan of Srī Swāmījī in the Mutt and made rich offerings of shawls, etc.

13th November 1851.—The Desai of the place invited the Swāmī to his wada and receiving him with due pomp and ceremony escorted him to his own pooja house, and seating the Swāmī in front of the Poojāgriham, performed pādapooja himself and got all his Brahman dependants to do likewise. He showed the Swāmī round his palace apartments.

The Desai then escorted the Swāmī to the temple of Viṭhoba. After darshan and pooja was over, the Desai received phalamantrākshate and presents.

The Kharbhari now performed pādapooja and was the recipient of phalamantrākshate and presents.

This day the Desai had Samārādhane performed in the Mutt at his expense.

14th and 15th November 1851.—Nippani to Saudale.

Before leaving Nippani, Srī Swāmījī granted presents to the Brahmans, Pundits, and attendants, etc., of the Desai, who escorted the Swāmī the whole distance to Saudale and returned after receiving phalamantrākshate.
16th November 1851.—Kagal. The Dewan of Kagal, Jahgirdar, the Karbhari and other officials received the Swāmi and escorted him to the Viṭhoba temple.

21st November 1851.—Departure to Kolhapur.

24th November 1851.—Camp: Kolhapur.

25th November 1851.—Karbhari of Kolhapur Mahārāja visited on behalf of the latter and offered cash present.

26th November 1851.—Head Clerk of the Office of the Residency performed pādapooja.

2nd December 1851.—Camp: Kolhapur. Visit by His Holiness Srī Swāmīji (4 p.m.) to the shrine of Srī Mahālakshmī and presentations of sari, etc., to the Deity in response to the invitation of Upadhya Bava conveyed through the Vakil Nāna and others.

Accompanied by the entire paraphernalia and retinue of Pundits from all parts of the provinces who had flocked to the Camp of the Swāmīji, His Holiness started forth. At the gate of the fort the Swāmīji was duly received and entering through the northern gate, and going round the streets, alighted and entered the shrine. After darshan and ārati of camphor he was entreated to be seated on a big seat and was offered by the assemblage there the kumkum placed in a plate by the sabha. The concourse of the Pundits also received prasādam in the shape of cocoanuts, kumkum, etc.

His Holiness then started on the return journey. On the way he halted at the Vighneswara temple and having rested there a while and walked in the street for a distance before he sat in the palanquin and emerged through the western gate. On returning to the Mutt the Swāmīji honoured the Vakil Nāna and others and sent them with presents to Srī Mahālakshmi.
7th December 1851.—Camp: Kolhapur. Sankeshwar Mutt. The Mahārāja of Kolhapur despatched Upādhyāya Bāva with a huge retinue composed of Kārkun, sawars, musketeers, emblem-bearing elephant, bandsmen, etc., to the Swāmījī with the invitation to grace his Palace. Accordingly, His Holiness started to the Palace with his own retinue and paraphernalia in addition to those sent by the Mahārāja, and entered the fort through the main Nagarkhāna Gate. The Mahārāja accompanied by his brothers got down from his palanquin and touching the Acharya’s holy feet, performed deep obeisance and walking by the side of the palanquin with his hand in that of the Swāmi, led him to the Palace and placing the Swāmi on a square golden gādi with deerskin spread over it sat in front of him at his feet and had a long and pleasant conversation with him.

The assembled Pundits then took their seats along with Upādhyaya Bāva and while the King and the Royal Guru of Mysore engaged in happy conversation a rich present of twenty plates containing the most valuable offerings was placed in front of the Swāmījī. The Mahārāja himself donned a pair of shawls on the sacred personage of the Swāmi who, in return, showered blessings and garlands and conferred phalamantrākshate on the Mahārāja and his brothers. The Swāmi was led to the interior by the Mahārāja himself to the presence of the Queen and the attendants in the Zenana for darshan. After phalamantrākshate had been conferred on them, the Swāmi returned to the Audience Hall and led by the Mahārāja made the return journey to the Mutt having had a darshan for a second time of Śrī Mahālakshmi on the way. The Mahārāja then entered the Mutt and having touched the feet and performed deep obeisance to the
Swāmi took leave of him and returned to the Palace. His Holiness then gave presents and phalamantrākshate with blessings to every member who formed the retinue of the Mahārāja.

9th December 1851.—Upādhyāya Bāva escorted the Swāmi to his Wada with all honour and having performed pādapooja, led the Swāmi a third time to the Mahālakshmi temple, where the Swāmi circumambulated the shrine and proceeding to the garbhagriham performed Mangalārati, etc. Then seated in front of the garbhagriham on a gādi, he gave phalamantrākshate to all the temple servants and gave them presents.

The Swāmi returned to the Mutt via the big royal road, greeted by the thousands on the balconies and the roadside.

10th December 1851.—The Rājaguru (Mahājan) came to the Swāmi and begged the favour of a visit to his residence. Complying with his request Srī Swāmījī proceeded thither accompanied by his own as well as the retinue and paraphernalia of his host. Having been seated on a large seat, the Swāmi engaged for a time in discussing the Shāstras and conferred phala and plates of valuables on the Guru and returned to the Mutt with presents made by the host.

10th December 1851.—Arrival of the Agent of Shorapur Samsthanam, Rāja Srī Venkatappa Naik, with Vignāpana Patrika accompanied with presents of shawls.

11th December 1851.—Upādhyaya visited the Mutt and received thirtha from His Holiness. The Swāmi left for Rukkodi village. Before doing so His Holiness invited the Brahmans of Kolhapur, the servants of Srī Mahālakshmi temple, and the employees in the Palace and also officials of the Residency and awarded presents
to them according to their position, rank, accomplishments, etc.

12th December 1851.—His Holiness moved out to Rukkodi village.

12th December 1851.—The Kolhapur Palace painter offered portrait of the Maharaja and his brothers.

13th December 1851.—Camp: Ichalkaranji.

Sri Ghorpad Tatya Baba Saheb, Chief of the Palace, visited the Swami in the Mutt, engaged in pleasant shastraic discussion (being a Brahman and a reputed Pundit himself) exchanged valuable presents with His Holiness, and formally invited the Swami to his Palace.

Later in the day the Raja sent his Karbhari with all the Palace honours to escort the Swami, who now proceeded towards the Palace. As the Swami arrived at the gateway to the fort the Raja met him and having performed profound pranamams led his guest to the Palace, walking by his side holding the Palkee. On arrival at the pavilion in the garden of the Wada, the Swami was led to a spacious reclining seat. The Chief sat in front of the Swami and engaged in pleasant shastraic discussion for a while, placed rich offerings of fruits, flowers, shawls, etc., and made deep pranamam, receiving the blessings of His Holiness and phalanmantrakshate.

Then the ladies of the family followed suit.

The assembled Vaidikas and the Laukikas next made their pranamams and were granted phalamantrakshate, etc.

The Chief then led the Swami as far as the gateway and took leave of his guest who was now escorted by the Karbhari to the Mutt where he received phalamantrakshate before taking leave.
The Chief had Samārādhane performed at the Mutt for the day.

15th December 1851.—Camp: Kurundwad. Sṛī Raghunatha Rao Patwardhan, descendant of Sṛī Parashuram Bhaio, paid his visit to the Swāmi and invited him to his Wada. The request having been complied with, and the usual formalities observed, the Chief led the Swāmi in all state, himself leading the procession mounted on a beautiful steed, by the side of his guest, in his palanquin. The conversation was conducted in Sanskrit. The Chief then made his formal obeisance and showered costly presents and having received his guest's blessings led him back to the Mutt, and returned taking leave of the Swāmi.

16th December 1851.—East India Company's Vakil resident in Kurundwad, "Akbarnis" arrived at the Mutt and escorted the Swāmi to his place and performed pādapooja.

19th to 22nd December 1851.—Narasimhawad.

23rd December 1851.—Miraj.

23rd December 1851.—Sṛī Balā Saheb, Chief of Miraj, descendant of Parashuram Bhaio, arrived with his grand retinue and having obtained darshan of Swāmījī, near the avenue beyond the gateway to the town between the Krishna Ghat and Sonur and having welcomed the Swāmi and received his blessings, escorted him to the Dharmashala where the camp for Sṛī Swāmi had been arranged and having received phalamantrākshate returned to the Wada.

24th December 1851.—Having arranged Samārādhane in the Mutt for the day at his expense the Chief of Miraj arrived at the Mutt at four o'clock in the afternoon and invited the Swāmījī to his Wada to have the
night's pooja of the Mutt performed there. Accordingly Šrí Swāmījī soon after sunset, arrived at the Wada at the head of his own and the Chief's escort. The evening bath and pooja having been duly conducted, the Chief arrived just in time for the Mangalarathi. After receiving it, he was asked to take his seat in the Swāmī's front and after a brief and happy conversation had the prasād, etc., conferred on him by the Swāmī and took leave after the usual blessings followed by exchange of presents and phalamanaṭraākṣhate. It was exactly midnight when the Swāmī returned to the Mutt.

25th December 1851.—Akbaris, Veerashaiva Šrī Channiyā obtained darshan of Šrī Swāmī in the Mutt.

27th December 1851.—Miraj (Contd.).

Šrī Annasaheb Patwardhan, accompanied by his relations, family, friends and followers, arrived at the Mutt and had darshan and blessings of Šrī Swāmījī. Do. Annafadki.

Šrī Drāvida Sāstry took the Swāmījī to his house and had pooja performed there.

Šrī Annasaheb Patwardhan sent his Dewan to escort Šrī Swāmījī to the garden of his Wada and worshipped him there.

The assembled Pundits, laukikas and others also received phalamanaṭraākṣhate with blessings of Šrī Swāmījī.

29th December 1851.—Miraj (Contd.).

Vyākarana Sastrīs who studied under the Chief of Patwardhan worshipped the Swāmījī in their houses.

30th December 1851.—Šrī Annasaheb Phadke came to the Mutt and had darshan.

1st January 1852.—Tasgaon.
3rd January 1852.—The Rājkumar of the Patwardhan Chief of the place and his mother visited the Swāmi and had darshan, blessings and presents.

4th January 1852.—Srī Ganesha Bāba, son of the Patwardhan Chief of the place, a descendent of Parashuram Bhao and his Dewan Kārbhari arrived at the Mutt at the head of their retinue and escorted the Swāmīji to their Wada with all pomp and performed pādapooja and received blessings of Swāmīji.

The Subhedar, Sheristedar and other officials had Samārādhane performed at the Mutt and had darshan and blessings of Srī Swāmi.

The leading citizens of Tasgaon had darshan and blessings of Srī Swāmi.


Srī Dhondu Rao Bāva son of Srī Chintamani Rao, Chief of Sangli, arrived at the head of his retinue at the brook outside the town and received the Swāmīji with a right royal welcome and after profound praṇāms escorted him in grand procession through the Petta and lodged him to Srī Venkoba Temple and took leave of Srī Swāmīji after having received his blessings and phalamāntrākshate.

6th January 1852.—His Holiness was taken by the Chief of Sangli in great state to the latter’s Wada and was worshipped by the assembly. The usual formalities followed.

9th January 1852.—Srī Dhondu Rao Saheb took Srī Swāmīji to the temple of Srī Ganesha, constructed by his father Srī Chintamani Rao Saheb, and also showed the Swāmīji round the zoo garden of the place.
9th January 1852.—The Śmārtha Brahmans of Sangli Petta escorted the Sāwmījī to their houses and performed pādapooja.

Do. Vyakaraṇi Sāstris.

12th January 1852.—The whole family of Śrī Dhondu Panth had darshan of Śrī Swāmījī at the Mutt.

13th January 1852.—Three Śmārtha Yatīs paid visit to Śrī Swāmījī.

14th January 1852.—Islampur.

17th January 1852.—The Bhao Saheb Pradhāni of the Rāja of Satara, residing here, arrived at the Mutt in state and obtained darshan and blessings and extended invitation to the Swāmījī to the Wada, to perform the evening pooja there, which was done in due solemnity.

18th January 1852.—Same as above. Pādapooja performed at the Wada.

19th January 1852.—Kasigaon.

20th January 1852.—Saidapur, at the confluence of Koina and Krishna.

21st January 1852.—The entire Vaidīka community of Karadi arrived and obtained darshan of Śrī Swāmījī.

22nd January 1852.—Saidapur.

23rd January 1852.—Humrej. Distribution of prizes in the shape of Dhoties, etc., to scholars who participated in Vyākaraṇa discussion.

Subhedar of Mahsur Taluq obtained darshan of His Holiness.

25th to 27th January 1852.—Padli village.

28th January 1852.—Sātāra. Bhooridakshine to those accompanying from Padli.

1st February 1852.—The Musalman Jaghirdar of Satara obtained darshan of Śrī Swāmījī and made cash offering.
One of the “Ashtapradhan” ministers arrived at the Mutt and obtained darshan of His Holiness. He was accompanied by his Khārbhāri. Both of them offered sambhavane.

5th February 1852.—Presents sent to the Collector of Satara by His Holiness included Kodiyal sugar 1½ seers, Chakkoth fruits 5, Gauvas 40, Lime fruits 20.

6th February 1852.—The adopted son of the Raja of Satara, accompanied by his cavalry, musketeers “Sanga”, Dunka horse, chopdars carrying elephant tusks, Kārbhāri and other retinue, arrived at the Mutt, was welcomed by “Srīkāryakarta” and other officials of the Mutt at the gate. The visitor, on darshan of His Holiness, made deep obeisance, made a cash offering (sambhavane) and sat in front of His Holiness.

After a brief and happy enquiry about mutual welfare, the visitor bade Srī Swāmījī warm welcome to the ancient capital of Maharashtra and was conferred phalamamtrākshate, flowers, fruits, etc., before taking leave.

Srī Reddy of the hospital of Satara, obtained darshan of His Holiness.

7th February 1852.—Srī Rāṇi, spouse of the Rāja of Satara, accompanied by their adopted son and Kārbhāri at the head of their escort composed of cavalry, musketeers, Bhalya force, elephants, Tāsāmar, hornblowers, music and band, mounted on “Karnātak” palkee, arrived at the Mutt and formally invited His Holiness to the Palace. His Holiness, thus accompanied by the combined paraphernalia of the Palace and the Mutt, started to the Palace. On arrival at the main gate of the Palace, the Rāja’s son welcomed him, made profound praṇām and conducted His Holiness straight to the Āsthānam.
where the family deity was worshipped and seated him on a square seat with a reclining board and covered by deer skin. He then sat in front of His Holiness and had pādapooja performed to His Holiness by the Upādhyāya Bāva, accompanied with offerings of huge trays containing flowers, fruits, etc., sambhāvane, and costly khillats of Cashmere shawls, laced dhoties, laced shawls, etc.

His Holiness was then conducted to the inner apartment upstairs where the Queen mother, Śrī Rāṇī, was seated on a reclining chowki, clad in silver chaddar. The Rāṇī rose and performed praṇām and had pādapooja performed by the Upādhyāya Bāva and offered trays containing fruits, flowers, shawls, etc. His Holiness in return bestowed costly presents of laced sari, etc., to the Queen Mother and similar khillats on the adopted son along with blessings and phalamantrākshate.

His Holiness then starting on the return journey after leave-taking to the Mutt and seated in his palanquin, bestowed flower garlands, phalamantrākshate, etc., on all the officials and retinue of the hosts and was escorted to the Mutt by the Kārbhāri.

Later, the Kārbhāri arrived and was granted darshan and blessings.

8th February 1852.—Another of the “Ashtapradhān” ministers arrived at the Mutt and having obtained darshan of His Holiness, conducted the Swāmījī to his house and performed pādapooja.

The Queen Mother arrived at the Mutt and obtained darshan of Śrī Swāmījī and had blessings conferred on her.

10th February 1852.—Śrī Nārayanāchar of Satāra conducted His Holiness to his house and performed pādapooja.
11th February 1852.—Son-in-law of Śrī Satāra Mahārāja, persuaded by his spouse arrived at the Mutt, accompanied by a grand escort, and after obtaining darshan of His Holiness, invited His Holiness to his house to accept pādapooja there. Accordingly, His Holiness was conducted in State to his house and was begged to grace the reclining seat arranged for the purpose in the hall upstairs. As the Swāmijī was installed in all formality, the Chief called upon his Upādhyāya Bāva to perform pādapooja to His Holiness, who accepting the presents offered in numerous trays, conferred his blessings on the princely couple and khillats of shawls, saries, etc., along with phalamantrākshate. Among the presents offered by the hosts was a steed of finest breed for carrying Dunka. The pooja being over, His Holiness was escorted by the host to the Mutt, on alighting where His Holiness conferred phalamantrākshate. The host then took leave of Śrī Swāmijī.

Later in the day, one of the Ashtapradhans, the ‘Bhai’ Saheb arrived at the Mutt, and conducted His Holiness to his house in all grandeur and performed pādapooja.

13th February 1852.—The maternal uncle of Śrī Maharaja of Satāra and his sons visited the Mutt, had darshan of Śrī Swāmijī and escorted His Holiness to their house and had pādapooja performed by their family Upādhyaya Bāva.

14th February 1852.—Sadar Munsiff Dharwar Srinivasa Rao arrived at the Mutt and obtaining the consent of His Holiness, conducted him to his house, and performed pādapooja.

Some of the Pundits, named Vyākaraṇī Rāmāchar, Vyākaraṇī Karadi Nānasastri, Nyāyika (Logician) Hari
Achar, Vyākaraṇi Purānik Govinda Sastri, Sātara Narayanachar, Wai Vyākaraṇi Bālachar, Shamachar and Bhojachar of Poona, were present.

17th February 1852.—Yejman Karadi Kārbhari who had built and endowed Śrī Lakshmī Nārāyanaswāmi temple at Satara, conducted His Holiness to his house and performed pādapooja.

Other Pundits mentioned: Nyāyika Balakrishna Sastri, Vyākaraṇi Bhaskara Sastri, Nyāyika Rāmāsastri of Godavari Jois, Vyākaraṇi Rāma Sastry.

The Queen Mother, spouse of Śrī Mahārāja of Satara, made a gift of a (female) horse to the Mutt, with all accessories.

18th February 1852.—His Holiness moved out to Vodotha village on the bank of the Krishna.

19th February 1852.—Vadotha.

18th Feb. 1852.—Vadoda, near Krishna bank.
20th Feb. 1852.—Devoor. 21st Feb. 1852.—Lonagaon.
27th Feb. 1852.—Jehuri. 27th Feb. 1852.—Benuri.

28th Feb. and 1st March 1852.—Poona.

15th March 1852.—Immediately after “Abigamana” to-day, Śrī Govinda Sā stri escorted the Śwāmijī to Pārvati Hill with all the temple honours and officials and lodged His Holiness to a pavilion prepared specially for the purpose by the Government and made complete arrangements for the pooja, etc., of Śrī Hayagrīva, Samāradhane, etc.

15th March 1852.—Poona.

15th March 1852.—Camp: Wada of Śrīmantine (Peshwa) near temple of Gadādhara (Pārvati Vishnu-devālaya) family, temple of Śrīmantine Peshwa.

15th March 1852.—Arrival in Poona.
18th March 1852.—Sri Arcot Balakrishna Modalliar, his brother, sons, and their wives all had Samashrayanam at the hands of Sri Swami.

19th March 1852.—Sāligram Triumbuk Sastri escorted Sri Swāmijī to his house and performed pādapooja.

21st March 1852.—Camp: Poona (Contd.).
Mohan Sastri’s visit to the Mutt who escorted His Holiness the Swāmi to his home.

27th March 1852.—Rāmadayal: Rāmadayal of Gujerpet visited the Mutt and escorted His Holiness the Swāmijī to the Rāmaswami Temple with all honours and had a grand pooja performed and had Srīpāda Tīrtha for himself and to all those present.

28th March 1852.—Kārbhari of Shrīmant (Peshwa) Sadasiva Rao Manikeshi Rao and his spouse visited Sri Swami in the Mutt and obtained darshan and offered costly presents.

5th April 1852.—Nāthu Rahujee’s visit to the Mutt. Sahukar Dayaram’s visit. Shroff Konkanastha Brahman’s visit and seva. Sindhiya’s Vakil escorted Sri Swāmijī to his home and worshipped.

6th April 1852.—Balaji Pant Nathu’s visit to the Mutt and pādapoopa. Vidwan Bālāchārya’s visit to the Mutt and pādapoopa. Pādapoopa by some merchants of the Petta.

7th April 1852.—Purohit of Shrīmant (Peshwa) escorted the Swāmijī to his house and performed worship.

8th April 1852.—Tulsiram Ambādās (of Guzerat) took the Swāmi, to the temple of Viṭhoba, constructed by him and had pādapoopa performed by the Brahmans there.

8th April 1852.—Vidwan Neelakantha Sāstri had darshan of the Swāmijī in the Mutt and escorted the Swāmijī and worshipped him in the Mutt.
10th April 1852.—Guzerati Bhagavandas had Samārādhane performed in the Mutt and received Tīrtha and prasādam from His Holiness.

11th April 1852.—Vaishnava Bhakta Krishna Setty convoked an assembly of the leading Vaidikas and Laukīka Brahmans in the Rāmaswami Temple at Tulasi Bagh, escorted the Swāmi thither, seated the Swāmījī on a big Peetham in front of the Deity, worshipped the Swāmījī. His spouse, daughter and son-in-law followed suit.

13th April 1852.—Camp: Mundba.

Note.—Some of the Vidwans present in the Camp: Nārāyana Sastri, Triumbak Sastri, Mohan Sastri, Bhikku Sastri, Gopalachari, Dhondo Sastri, Bhajachar, Vināyaka Sastri, Balachar of Dharwar, Malkhed Chinnayachar, Krishna Sastri, Abachar, Ghanapathi Vaidika Beba Deekshit, Mahadeva Ghanapathi, Vyākarani Vedeshwara Sastri, Pārvati Govinda Sastri, Dharwar Raghavachar, Dharmapuri Rajachar, Mysore Bheemachar, Vyākarani Chintāmanī Sastri of Wai, Vedāntī Krishnachar, Jayachar, Gurayachar, Thamanachar, Seetharamachar, Durvasachar, Naiyayaka Rāma Sastri, and a number of advanced students.

14th April 1852.—Camp: Moregaon on the banks of Bheema. (Srīmant’s) spouse presented a palanquin (glass) with yellow damask quilt, three pillows, and a white damask covering for the palanquin to Srī Swāmījī.

17th April 1852.—Moving of the camp to Sikharapur. Passing through

18th April 1852 to 10th May 1852.—Camps: Ranjan-gaon, River Gode, Narayanagaon, Samploo? Chasu, Amthanagar, Wadgaon, Shingwa, Lahori, Ganoo, Kallara Bhagavati, Gokalgaon, Talegaon, Maraligaon, Mosalgaon, Sindhia, and reached
10th May 1852.—Camp: Nasika, Panchavati, Sindhi Purohitawad on the Godavari.

10th May 1852.—At first Nasik on the southern bank, immediately, and later moved out to Mahārāni Rajeebai Wada on the northern bank to the west of Panchavati.

11th May 1852.—Arrival at Nasik on the Godavari.

17th and 18th May 1852.—Nasik.

19th May to 20th December 1852.—Camp: Purohit-wad of Nasik.

10th June 1852.—Nasik (contd.). Sṛī Tiruvīdhī Sreenivasachar of Surapura escorted Sṛī Swāmījī with all the Palace honours to his house in a golden palkee with Punchakalash and placing him on a large peeṭham, washed the holy feet of Sṛī Swāmījī and received Sṛīpāda Thīrtham.

1st July 1852.—Chāturmāṣya Sankalpa. For Mrittikā-sangrahana His Holiness’s visit to Aswatha to the east of Baji Bai Wada.

2nd July 1852.—Tengale Sṛī Appalācharya of Jagannath (Puri) came to the Mutt and had darshan of Sṛī Swāmījī.

5th July 1852.—Santarpane by the Mutt for all the Smartha Brahmans in Nasik at the Sṛī Ramaswami temple followed by bhūrīdakshine for 1,500 guests.

15th July 1852.—Sṛī Annasasti, a resident of Bombay (native of Mule, a village on the road from Nasik to Surat), underwent “Samasrayanam,” at the hands of His Holiness and was given the name of Srīnivasacharya, by which he was to be known from thenceforward.

1st August 1852.—On the occasion of the flood of “Vriddha Ganga” in the Godavari, Pooja to the river mother by His Holiness.
12th September 1852.—Dewan of Collector's Office, Nasik, obtained darshan of Sīrī Swāmī in the Mutt.

Sadar Munsiiff, Fauzdar Chitnis and other Muslims along with them were granted interviews by His Holiness in the Mutt and offered sugar candies, pomegranates and other fruits by way of offerings to Sīrī Swāmījī.

16th August 1852.—Camp: Sindhia-Holkar Purohitwad.

28th September 1852.—Sīrī Seetharam Bhatjee having finished Sīrīmad Bhagavatha Pārāyaṇam in seven days, came to the Mutt and obtained darshan of Sīrī Swāmījī and offered cash sambhāvane.

29th September 1852.—Camp: Makhmalābād.

30th September 1852.—For “Utthānam” on the conclusion of Chāturmāsya, His Holiness this day went out to Makhmalābād and returned to Purohitwada. Accompanied by all the Royal honours, His Holiness repaired to the Ramaswami temple at Panchavati, passing through the main thoroughfare. As he reached the gateway with the tower, His Holiness alighted from the Palkee and going round the shrine reached the inner hall of the temple to where the Deity was enshrined. The Konkanastha Brahmans who are the worshippers in the temple performed “Ārathi” and “Nivedana” of sugar in a plate and presented it as Prasādam to Sīrī Swāmījī with two cocoanuts and Tulsi. His Holiness accepting the same and having performed “anjali” (with folded hands) made presents of costly dhoties to Sīrī Rāma and sari, etc., to Sīrī Sītā Devi.

After distributing cash presents to the people assembled, His Holiness returned to the Mutt.

3rd October 1852.—Sīrī Malkhed Chinnayachar of Poona commenced study of Sīrī Bhashya, sitting at the feet of His Holiness.
5th October 1852.—Sêrî Sadasiva Kukrev Deshmukh Chandwadikar ("Nigpat") representative of Holkar Government had darshan of Sêrî Swâmi in the Mutt.

7th October 1852.—Sêrî Damodar Bâvâjî (Vaishnava) came to Sêrî Swâmîjî, and after darshan requested the Swâmî to pay a visit to the temple and have darshan of Sêrî Srînvîsâ at Nasik of which he was the "Services Manager". Readily complying with the request, His Holiness, accompanied by the Mutt paraphernalia as well as the music, band, birudas of the temple, started and passing through the main thoroughfare, reached the temple. At the main gateway he alighted and entering, obtained darshan of the Deity as the Arathi of camphor was waved, and contemplated with folded hands. The Arathi and the cocoanuts, etc., in trays having been offered to him, he accepted the same and was begged to take his seat at the head of an "Āsthânam" (assembly of learned pundits, officials and others). Sêrî Damodar Bâvâjî then performed pâdapooja and waved the camphor Ārati before him and presented to the great Ācharya costly shawls, alwans, etc., and 'länkala' dhotis to every one of the Vidwans of the Mutt (amongst whom were the celebrated Nâtampalli Sêrî Anandâlwar of Melukote, author of the famous "Vedantha Vâdâvali" (and grand-father of Sêrî M. A. Srinivasan, Ex-Vice-President of the Gwalior Council), and also Sêrî Akkârkanî Annangar Achariar of Melukote. The whole audience then received individually phalamantarâkshate from His Holiness' hands. The Assembly concluded, Sêrî Swâmîjî went round the temple and passed out of the gateway, accompanied by the grand assemblage. Seated in his palanquin the Swâmî was taken in procession through the main streets of Nasik. On the
way, the Muslim Fauzdar and his kinsfolk and other leading people joined the procession and escorted the Swámi to the Mutt. Having received phalanmantrákshate, flowers, garlands, pomegranates, etc., granted by His Holiness, they took leave of the Swámi and went back to their offices.

10th October 1852.—Sri Damodar Bāvāji, Services Manager of Śrī Sṛṅivasa temple, came to the Mutt and having darshan of Śrī Swāmijī begged him to visit the temple again on the occasion of the approaching Dasara celebration and preside over and be patron of the same.

12th October 1852.—Malkhed Chinnayachar’s (of Poona) mother and elder sister had Saranāgati performed for their sakes by His Holiness in Lord Śrī Hayagrīva’s Sannidhi.

20th October 1852.—Accepting the invitation by Śrī Damodar Bāvāji, His Holiness proceeded in state to Śrī Sṛṅivasa Swāmī’s temple. His Holiness was present at the “Āsthānam” of the Deity and after the Deity had been taken round the temple in a small rath, and brought back to the Hall, His Holiness viewed the Mangalārathī and returned to the Mutt after visiting Śrī Murali Gopalaswami’s temple and viewing the Ārathī of camphor, and receiving thereafter pāḍapooja there by Śrī Damodar Bāvāji and others.

20th December 1852.—Camp moved out to Adgaon.
21st December 1852.— to Sakengaon.
22nd December 1852.— to Nippad.
24th December 1852.— to Vinchoor.

Śrī Patwardhan of Vinchoor, on hearing of the approach of His Holiness, came out a long distance from the place and waited with all his paraphernalia, music, band, etc., welcomed His Holiness, and after
making profound praṇāms escorted Śrī Śvāmīji to Śrī Ramaswāmī temple of the place and supplied all the articles needed for the Samārādhane in the Mutt for the day, and returned to his Wada after receiving phalamantrākshate.

25th December 1852.—Camp: Mukheda. In the morning, soon after the “Abhigamanam”, the Vinchod Patwardhan, accompanied by a large retinue, arrived at the Mutt and escorted His Holiness to his Wada and performed pādapooja on a grand scale and presented dhoties for the Kāśāya Vastram of His Holiness before receiving phalamantrākshate. Every member constituting his retinue then received phalamantrākshate and blessings.

27th December 1852.—Camp: Kopergaon on the Godavari.

28th December 1852.—Camp: Rahuri.

30th December 1852.—Camp: Belapur.

Camp: The Subedar of Lahori Taluk obtained darshan of His Holiness in the Mutt.

1st January to 23rd January 1853.—Camps: Sonai-gaon, Vandole, Ruvigaon, Gokargaon, Murajgaon, Patgaon, Chavadgaon, Maungi, Rophali, Barloni, Madgaon, Anagar, Savaleswar, Sholapur.

24th January 1853.—Camp: Sholapur. The Purohit of Marwaris in the place underwent “Samasrayanam” at the hands of Śrī Śvāmīji.

25th January 1853.—Camp: Sholapur.

27th January 1853.—Camp: Sholapur. The Marwaris of the place escorted the Śvāmīji to Śrī Rama-swami’s temple and had pādapooja performed by their Purohit.

28th January 1853.—Camp: Sholapur (Contd.).
29th January 1853.—Camp: Kumbhāri.
30th January 1853.—Camp: Khardal.
31st January 1853.—Akkalkote. As His Holiness moved out from Khardal to Akkalkote, the Raja of Akkalkote sent word to the Śrī Swāmijī with his Dharma Dīkārī requesting him to grace the garden outside the town for a while. His Holiness having complied, without losing time, His Highness, the Raja Śrī Shaji Bhosle Appasahib, accompanied by his sons the princes, his younger brother, and his musical band, musketeers, tasamar, elephant bearing kettle-drums, ensign bearing elephant, elephants bearing silver howdah, nobut on elephant, etc. himself, his sons and brother, each mounted on howdahs covered with kinkob, arrived at the garden where His Holiness had rested, alighted from the howdah, and walking to the seat on which His Holiness was seated, and having made deep obeisance, asked permission to be seated on a carpet in front of His Holiness having trays filled with flowers and fruits before His Holiness. His Dewan, Atlekas, Purohit, Pundits and others followed suit making pranāms, placing the trays of flowers and fruits which they carried in front of the Swāmijī. A brief and earnest enquiry about mutual welfare ensued between the guest and the host, His Holiness with his own hands garlanded the ruler and clothed him with a pair of red Kashmir shawls and bestowed on him phalamamantākshate. Scarcely had he done this when the chief implored his guest to get up the howdah and proceed to the capital. The Swāmijī raised no objection. He then sat in his own palanquin and was escorted to the place where the elephant—bearing the howdah stood. The Swāmijī having been placed in front, the Raja took his place in
the back seat of the howdah while the princes occupied
the other howdahs. The procession moved out escorted
by the cavalry. During the progress of the procession
the Raja made detailed enquiries about the welfare of
the ruler of Mysore to which His Holiness gave full
answers. The procession passed through the streets
and entered the fort, at the other end of which the
Swāmījī alighted near the gate. Throughout the
passage to the temple, His Highness offered his
supporting hand to the Swāmījī. When His Holiness
had been appropriately lodged in the temple, the Śrī
Swāmījī conferred blessings and phalamāntrākshate
on the Raja, his sons, brothers and members forming
the retinue. The Raja introduced to His Holiness
individually every one, then took leave of the Swāmījī
for the day and sent his kārkun with lavājama for 450
seers of rice, etc., for Santarpāne in the Mutt.

1st February 1853.—After Abhigamanārādhanam in
the Mutt, Śrī Shahjee Bhosle Appasaheb, Raja of
Akkalkote, with his sons and brothers, arrived at the Mutt,
had darshan of the deity and received thīrtham and
prasādam and His Holiness then led the Raja and his
retinue to the Āsthānam. There the Raja made pranām
and begged the Swāmījī to grace the Palace with his
presence and extend to him the privilege of performing
pādapoṇja. His Holiness acquiesced and asked his
Royal host to be seated on an Āsanam. After a happy
collection for sometime, His Holiness having con-
ferred phalamāntrākshate on the Raja and his retinue,
the Royal host returned to the Palace.

He then sent his sons and brothers with all the state
paraphernalia to escort Śrī Swāmījī to the Palace. They
arrived at the Mutt, and acquainted His Holiness with
their sacred mission. His Holiness then started to the Palace with the combined birudas and maryādas of the Mutt as well as those of the Palace. As the Swāmījī reached the Palace gate the Raja welcomed him with the utmost warmth, and led him to the interior, holding the Palkee, and seated him on a raised seat in the centre of the hall with the deerskin placed over it. He then had pānapooja duly performed to His Holiness with ceremony by his Purohit. Among the presentations made on the occasion was a beautiful elephant.

After this seva by the Raja, the entire Vaidika mandali present was honoured with Thambool, etc. His Holiness having conferred blessings and phalamantrākshate on his host and members of his retinue, took his seat in the palanquin and started on his return journey to the Mutt. His Royal host led him as far as the outer gate of the Palace where he received phalamantrākshate. His sons and brothers then escorted the Swāmījī to the Mutt, taking with them the supplies for the day as on the previous day for santarpane, etc.

2nd February 1853.—As His Holiness started from Akkalkote to Nāganasore the Raja Srī Shahjī Bhosle Appasaheb, his sons and brothers arrived at the Mutt with full escort and conducted him to the outer gate of the town and after praṇām, received blessings and phalamantrākshate at His Holiness’ hands and bade good-bye to him.

3rd to 28th February 1853.—Camps: Manoor on the Bheema river, Khedemaneru on the Bheema, Salutare, Atreri, Nagathana, Bijapur, Jammalu, Mulavad, Khudgandi, Anagodi, Mammatgeri, Konnur, Naregund.

1st March 1853.—Camp: Naregund. As His Holiness Srī Swāmījī arrived at the Dharmaśāla with the
big well in the garden outside the place, the Raja Sre Appasaheb and his son Bāba Saheb, the Prince, came to the spot and after performing deep praṇāms, engaged in brief conversation about mutual welfare, and received phalamantrākshate. His Holiness then was requested to start towards the Sre Viṭhoba temple which had been prepared for lodging him. Escortec by Sre Bāba Saheb, the Prince, His Holiness seated in his palanquin, at the head of the combined array of horsemen, tāsāmārphi, musketeers, hornblowers, drummers, musical band, etc., and accompanied by the retinue of the Raja, His Holiness reached the temple and conferred phalamantrākshate on his host and conferred blessings on all.

The Raja then took upon himself the task of conducting the pooja, samārādhane, etc., in the Mutt for the day at his expense.

In the evening His Holiness sent the Mutt honours and torch-bearers and agent to escort the Raja to the Mutt for darshan and seva at the time of the evening worship. The Raja with his son and retinue arrived accordingly and viewed the entire course of worship from the commencement to the concluding “Sāttumorai” and Mangalārath. His Holiness then being seated in the Āsthānam, the Raia also sat down along with the retinue. The Mutt people then distributed sandal paste, betel-leaves, flowers, etc., among the distinguished gathering. For sometime, “Vākyārtham” took place. The hosts then offered sambhāvane to His Holiness who then conferred his blessings and phalamantrākshate on all present. The hosts then took leave. This being over, the samārādhane for the night took place.

2nd March 1853.—After Abhigamanārādhane in the morning was over, as His Holiness was preparing to
leave Naregund for Navalgund, Srī Bāba Saheb, son of Srī Appasaheb arrived at the Mutt and begged the Swāmījī to pay a visit to the temple which he had built and dedicated to Srī Srīnivāsa and then proceed on his journey, His Holiness readily agreed and had darshan of the Deity and Mangalārathi was offered. His Holiness was then escorted as far as the outskirts of the town with all the honours as when he arrived at the place. There Srī Bāba Saheb performed praṇām and received phalamantrākshate and blessings and took leave of His Holiness.

3rd to 13th March 1853.—Camps: Annigiri, Mulugund, Lakshmīswara, Siddhāpur, Mardore on the banks of the Varada river, and on to Honnari, Medleri, Irani.

16th March to 9th April 1853.—Camp: Harihara.
10th April 1853.—Camp: Harihara. Telugu New Year’s Day.
11th April 1853.—The Pārupatyadar of Srī Hariharaswar temple performed pādapooja to His Holiness, as he passed in front of the temple opposite the southern gate of Srī Harihareswar temple.

Srī Kashīpathi Deekshit, Srī Sangalige Varāhāchar, Pauranik Tengale Srī Krishnamachar, the Managar of the Octroi Office, Kote Chandaki Subbannachar, escorted His Holiness to their respective houses and offered pādapooja.

16th April 1853.—Achar of Saswadi had darshan of Srī Swāmījī in the Mutt.
17th April 1853.—Sahukar Seenappa, Yagnappa Dikshit, Sivappa Sastrī, Srinivasa Dikshit offered pādapooja to Srī Swāmījī in their respective houses.
19th April 1853.—Devara Bilikere.
20th April to 27th May 1853.—Camps: Tyavanigi, Madevarahalli, Pândavapatti, Bukkāmbudhi, Kadur, Banavar, Arasikere, Gandashi, Anebagur, Channarayapatna, Attiguppe, Melukote.

31st May 1853.—Camp: S. Koppal.

Sannad presented by His Highness the Mahārāja to Śrī Śwāmījī in commemoration of his triumphal itinerary, mentioning gifts of Golden Palanquin and other honours.

1st June 1853.—His Highness the Maharāja’s arrival at Subbarayanakoppal to welcome His Holiness after the prolonged tour 1850 to 1853.

5th June 1853.—Mysore.

14th July 1855.—Presentation by His Holiness Śrī Śwāmījī to the temple of Tirumalai Tirupathi, elephant named “Vājapeya” with accessories.

12th September 1855.—Camp: Raghavapur, Gundalpet Taluk.

Dasara.—Letter from Mukhāmi addressed from Palace to His Holiness acquainting His Holiness of the deep gratitude and pleasure of His Highness the Maharaja on hearing that His Holiness was pleased to confer on the Governor of Bengal passing that way phalanamākapākshate and khillats of shawls, etc. The letter also contains His Highness’ detailed report to His Holiness of the visit of the Governor-General accompanied by his daughter to Mysore and expressions of His Highness’ gratification of the successful termination of the visit of the Head of the Government of India to the State.

6th April 1856.—Raghavapura.

14th May 1856.—Vignāpanāpatrika by His Highness the Maharaja inviting His Holiness for the Upanayanam and Samarasrayanam of Prince Śrī Devapārthivaru, brought
with the usual pomp and ceremony in palanquin with full escort.

15th May 1856.—Krishnarajendrapura Agrahar.
16th May 1856.—Arrival at Mysore.

His Highness with full escort welcomed His Holiness near Dalawaykere and led His Holiness on to the Mutt at about 6–30 p.m. (Salute of 21 guns from the Palace Bathery).

In the evening, at Karikal Thotti, pādapooja by the Srī Devapārthivaru to His Holiness in connection with his Upanayanam.

4th June 1856.—Pādapooja to His Holiness in the Palace by Mahārāni Her Highness Srī Ramāvilas Sannidhāna on the conclusion of Kotibīlvarṇchana.

19th June 1856.—Srī Hemmige Biligirirangachar of “Nāmathīrtha Totti” of Palace, and his brother Srī Ramaswamaiya escorted His Holiness to their house and received Srī Pādathīrtha after performing pādapooja.

28th June 1856.—His Highness’ visit to His Holiness for special darshan and Thīrthham on account of Saturday.

29th June 1856.—Visit to the Mutt of Sow. Srī Puttammaniavaru, daughter of Srī Puttaswamiavaru of “Madana Vilas” for seva and darshan, it being her Birthday celebration.

19th July 1856.—His Highness’ visit to the Mutt for Seva and Srīpāda Thīrthham, it being Saturday and also His Highness’ Birthday.

21st July 1856.—Chāturmāśya Sankalpa. Presence of His Highness the Maharaja at the Mutt on the occasion of “Pancha Shanti”.

8th August 1856.—Presence of His Highness at the Vajradōlōtsavam, in the Srī Mutt.
16th August 1856.—His Highness’ presence in the Mutt for seva and Śrīpāda Thīrtham, it being Saturday.
29th August 1856.—His Highness was escorted in full State by Palace Jois, Vidwan Śrī Venkatacharya to his house for pādapooja and Śrīpāda Thīrtham.
7th November 1856.—His Holiness, escorted as far as the Nagārkhaṇa by His Highness, moved out to Koppal (Seringapatam) Mutt, after conferring phalamantrākshate with blessings on His Highness.
28th December 1856 to 1st January 1857.—Koppal.
8th January 1857.—His Highness the Maharaja’s visit to enquire after His Holiness’ health.
11th January 1857.—His Holiness escorted to Mysore by His Highness’ grandson (son of Chikkabuddhiavaru) Śrī Puttaswāmiyavaru.
12th January 1857.—Śrī Puttaswāmiyavaru, son of Śrī Puttaswāmiyavaru of Madana Vilas, obtained Darshan of Śrī Swāmi on account of his birthday and received His Holiness’ blessings and phalamantrākshate.
Sowbhāgyasāli Śrī Chandravilas Ammanavarau having undergone Tulābhāram ceremony (weighing against gold and silver), His Holiness received pādapooje from His Highness the Maharaja in the Palace and conferred blessings and phalamantrākshate.
13th January 1857.—Śrī Rangacharyar, brother of Śrī Ahobilaswāmy in his ‘Poovāsramam’, had darshan of Śrī Swāmījī and brought khillats in the shape of shawls and cash offering (sambhāvane).
15th January 1857.—His Holiness moved out to Subbarayanakoppal.
12th February 1857.—His Holiness’ visit to Kari-ghatta Śrīnivasaswāmy’s darshan on the occasion of Rathotsavam.
30th September 1856.—Camp: Marehalli Sṛi Narasimhaswāmi temple.

11th October 1856.—Camp: Subbarayanakoppal.

24th October 1856.—Mysore.

25th October 1856.—His Highness’ usual Saturday visit to the Mutt for thīrtham. At noon, His Holiness’ visit to the Palace escorted by Bakshi Sṛi Channappaje Urs to grace the occasion of preliminaries of Tulābhāram of Sow. Sṛi Mahāmāthrusrī “Kannadi Totti” Sannidhāna Ammanavaru such as “Madhuparka, etc.”, at “Karekallu Thotti”.

26th October 1856.—Pādapooja by Sṛi Muddukrishnammanni rendered to His Holiness after Tulābhāram.

29th November 1856.—Srirangarajapuram. Pādapooja to His Holiness in the houses of the following and acceptance of Sṛīpāda Thīrtha:

Sṛī Boodikunte Chakravarthi Krishnamachar.

,, Manchalkatte Sṛīnivasaraghavachar.

,, Kumbakonam Tatachar.

,, Lakshmipuram Krishnachar.

,, Sundarachar, son of “Tiruvarangamāṇḍān” Sṛī Karur Seshachar.

29th November 1856.—His Holiness at Sosale Agrahar. On arrival, His Holiness received the warm welcome of the Taluk Officials, Pundits, citizens, merchants, etc., with temple honours such as Sṛī Saṭagopam, etc., from Sṛī Sṛīnivāsa temple. Lodgings in Sṛī Krishnamachar’s house.

1st December 1856.—Sṛī Ranganarasimhachar, son of His Holiness Sṛī Vyasarayaswāmigalavaru in his “Poorvāshramam” visited the Mutt and obtaining darshan of Sṛī Swāmījī, offered costly khillats, shawls,
dhories, etc., on behalf of His Holiness Sri Vyasaraya-
swamigalavaru.

3rd December 1856.—Sri Ranganarimhachar, his
brothers, son-in-law and others from Sri Vyasaraya Mutt
visited the Mutt and having obtained darshan received
gifts of shawls, etc., and blessings, phalamantarkshate,
etc., from His Holiness.

4th December 1856.—Sri Vajapeyam Venkatachar
escorted His Holiness to his house and received Sripada
Thirtham.

31st March 1857.—Sri Srirangachar, brother of His
Holiness Sri Ahobilaswami in the latter’s Poorvashram,
on his way to Melukote, visited the Mutt and received
Sripada Thirtham.

8th April 1857.—Sri Annayyachar and his brother
Venkatachar, sons of Belgaum Sri Thimmanniengar,
with their wives, had the privilege of Samasrayanam at
His Holiness’ hands and offered cash presents of Rs. 200
along with other items of sambhavane.

9th April 1857.—Surapuram Bukkapatnam Srinivasathathacharya obtained darshan of Sri Swamiji.

Reddies of Pavagada, Venkatapur, Madakasira were
granted privilege of darshan of Sri Swamiji.

13th April 1857.—Navalpakam Sri Sellam Raghu-
nathachar of Srirangam with a number of Sishyas and
grandson of Kanchi Sri Kumara Thathachar obtained
darshan of Sri Swamiji, with a number of others from
Kanchi.

Sri Chakrapaniachar of Tamraparni valley was
blessed with “Saranagati”.

27th May 1857.—Bookanakere.

28th May 1857.—Varahanatha Kalhalli.
19th June 1857.—His Holiness Sri Swami of Tiruvaheendrapuram visited the Mutt and had interview with His Holiness.

7th July 1857.—Chāturmāsya at Kalhalli.

24th May 1859.—His Highness arrived at Subbarayanakoppal Mutt at 12 noon, and earnestly invited His Holiness to grace the occasion of the celebration of the 61st year (Diamond Jubilee) of his Pattabhisheka Mahotsavam (1799).

Accordingly His Holiness with the usual first class escort arrived at the Subbaraya temple where the Bodyguard cavalry and other infantry presented arms.

Proceeding, His Holiness reached the Sri Chandravilas Ammanniavaru’s Chatram, where Jilokacheri Bakshi, Sri Chamappaji Urs and then Palace Vidwans, headed by Sri Kunigal Ramasastri, Jois Sri Singlachar, Ramagiri Shamachar, Koratagere Jois and others were present and received phalamantrakshate.

Then, having accepted the trays of fruits, flowers, shawls, etc., His Holiness bestowed phalamantrakshate on the Alekars and others.

His Holiness then got into the gold panchakalasha palanquin with two panchakalasha chatries on either side, with the Chamarams, Morchas, Asmangiri, etc., waving, arrived at Siddalingapur, where the son (in Purvāshrama) of Sri Raghavendra Swamigalu offered Kashmere shawls to His Holiness and received phalamntrakshate, along with his brother-in-law, the son-in-law (Purvāshram).

As His Holiness proceeded further, Sri Thammiachar of Sosale His Holiness Sri Vyasarāya Swamigalu Mutt and His Holiness’ (Purvāshram) son welcomed the Swāmījī with kānika, fruit trays, shawls, etc., and received
phalamantrākshate. With the usual full escort His Holiness passing through the Doddapete, reached the Fort Gate as the usual salute of 21 guns was fired and having taken the salute of the Bodyguard and infantry in front of the Akhāda “Kemmannumatti” proceeded to the temples and was received with the usual honours. Having performed the sevas, His Holiness reached the Mutt.

26th June 1859.—His Highness the Maharaja arrived at the Mutt in the morning and performed Pādapooja to His Holiness and received blessings, phalamantrākshate and khillats.

His Highness the Maharaja ascended the throne on the 61st anniversary of his Pattābhishekam (according to the Indian Lunar calendar) to celebrate the “Diamond Jubilee” of his Pattābhishekam in A.D. 1799.

8th August 1861.—Camp: Koppal.

Demise of His Holiness Srī Srīnivasa Brahmatantra Parakālaswāmi, 5–30 p.m.

9th August 1861.—Turīyāshrama Sweekara by Srīnivasa Desikendra.

10th August 1861.—Pattābhishekam of Srī Sreenivasa Desikendra on the Brahmatantra Parakāla Peetham in the presence of His Highness the Maharaja.

13th August 1861.—Srīchūrna Paripālanam of late Holiness.

**His Holiness Sri Srinivasa Desikendra Brahmatantra Parakālaswāmi**

23rd August 1861.—Arrived at Mysore, escorted by His Highness from Chandra Vilas Chatram.

His Highness visited the Mutt for Thirtham from His Holiness, and received blessings and phalamantrākshate.
Srī Panthoji Subbarao visited the Mutt, and offered Sambhāvane, khillats to His Holiness.

28th August 1861.—His Highness the Maharaja paid his visit to the Mutt for Thīrtham at the hands of His Holiness and received khillat, phalamantrākshate and blessings.

7th September 1861.—His Holiness’ Pāduka carried in State to the Palace for daily worship, etc.

15th September 1861.—Lord Srī Hayagrīva escorted to the Palace for worship there and “Dolotsavam” in the evening.

Among the presents offered by His Highness to the Lord was necklace with pearls and emeralds.

1st October 1861.—His Holiness visited His Highness in the Summer Palace at Mysore.

19th October 1861.—His Holiness moved out to Koppal for “Uththānam” (Viswarupa Yātra).

23rd October 1861.—Return to Mysore, escorted by His Highness from Chandra Vilas Chatram onwards to the capital.

Reception at Palace by His Highness and granting of blessings and phalamantrākshate by His Holiness.

1st November 1861.—From this day the administration of the Mutt was taken under personal supervision by His Highness the Maharaja through Chamundi Thotti Ilākha.

7th November 1861.—His Holiness was escorted by Srī Kopparam Venkataya Setty for pādapooja.

8th November 1861.—His Holiness proceeded to Melukote after brief halts at Koppal, and Bale Urs Chatram. On the route His Holiness had seva of Srī Srīnivasa at Tirumalasagar.

9th November 1861.—Arrival at Melukote.
24th November 1861.—His Holiness’ visit to Thondanur temples: (1) Narayanaswami, (2) Krishnaswami, (3) Sri Bhāshyakar.

25th November 1861.—Arrival at Koppal.

7th December 1861.—His Holiness arrived at Mysore from Koppal. On the way, he was welcomed by His Highness near Chamarajapet (Siddalingapura) and Pundits, etc., with the usual palace and temple honours and salute of 21 guns at the approach to the fort.

11th December 1861.—Being the 59th Birthday (and the first Birthday Tirunakshatram after ashramasweekāram of His Holiness), His Highness the Maharaja in person visited the Mutt and escorted His Holiness to the Palace and performed pādapoosha and was the recipient of His Holiness’ blessings and phalamantrākshate.

20th December 1861.—At 10 o’clock in the morning His Highness the Maharaja visited the Mutt and after darshan of Sri Hayagrīva received Tīratham and was present for an hour and a half at the Sri Bhāshya Kālakshepa by His Holiness His Highness was accompanied by Bakshi Puttamallappa. His Holiness while granting phalamantrākshate to His Highness presented laced shawls and Kashmere ‘bhardoji’ shawls to Srīman Bakshi Puttamallappa.

26th December 1861.—Sri Nāmagonḍla Subbasastri and Palace Vidwan Devanahalli Shamasastri were granted darshan and were awarded dhoties.

6th January 1862.—His Holiness visited Sri Prasanna Krishnaswami’s temple for Kothārotsavam and was joined there by His Highness the Maharaja for darshan of the Deity.

24th January 1862.—His Highness was present at the “Dolotsavam” in the Mutt.
16th February 1862.—His Holiness' visit to Karighatta to attend the car festival of Sri Srinivasa.
18th February 1862.—Return to Mysore.
27th March 1862.—Sri Chakravarti Iyengar escorted His Holiness to his house, performed pādapooja and received Srīpāda Thīrtha.

22nd November 1862.—Visit of His Holiness to Sri Bakshi Narasappa's Chatram with Sri Hayagrīva for worship. Thereafter pādapooja to His Holiness and grant of phalamantrākshate, Prasādam, etc., to all present.

2nd December 1862.—His Holiness' sixty-first (shashti-poorthi) Birthday visit to Palace. Pādapooja by His Highness the Maharaja and Srīpāda Thīrtha granted to the latter.

13th December 1862.—Visit to the temples.

His Holiness having invited His Highness the Maharaja, Sri Puttaswāmi, son of Sri Chikkabuddhi and Sri Madanavilasa Puttaswami and other Ursu noblemen for dinner in the Mutt, arrangements were made for the function in the Jaganmohan Palace.

At noon the guests, headed by His Highness, all arrived at the Mutt, had darshan and Thīrtha of Sri Hayagrīva and Srīpāda Thīrtha of His Holiness, and proceeded to the Jaganmohan Palace. After the banquet His Highness the Maharaja and other guests returned to the Mutt for receiving Gandha (Sandal paste), Pushpahāra (flower garlands) and “Suttuvīlya” (betel leaves circularly and artistically arranged) in silver and golden plates. After every one had been honoured thus, His Highness performed praṇām to His Holiness and was followed by the others.

Blessings, khillats and phalamantrākshate were conferred on all the guests who now took leave of His Holiness.
4th January 1863.—His Holiness at Koppal and visit to Kothārotsavam at Śrī Ranganatha temple (Seringapatam).

6th January 1863.—His Holiness was present at the Kothārotsavam at Śrī Prasannakrishnaswāmi temple in Mysore and was joined by His Highness the Maharaja throughout the pradakshināms.

After seva, Sāttumorai, etc., His Holiness returned to the Mutt at 12 p.m. and His Highness to the Palace.

25th March 1863.—His Holiness having proposed to proceed to Melukote for Vairamudi Utsavam, under the command of His Highness the Maharaja, Ahlekars, Vidwans, Ursu noblemen, and the son of Śrī Bakshi Chamappaji Urs came to the Mutt and submitted that all arrangements for the journey were complete. His Holiness then started under full escort and as the salute of 21 guns was fired from the Palace Bathery, His Holiness emerged from the northern gate of the fort and had scarcely arrived at the front of Śrī Bakshi Narasappa's house, when His Highness the Maharaja reached there to give send off to His Holiness, and having performed praṇām offered a pair of laced shawls. The Vidwāns and others received phalamantrākshate and took leave of His Holiness. By noon His Highness arrived at the Koppal after receiving the usual temple honours from Śrī Ranganathaswāmi and other temples.

26th March 1863.—Camp: Bale Urs Chatram.

27th March 1863.—Arrival at 8 o'clock in the morning of temple honours at Chikkayya's tank at the foot of the Melukote hills.

After accepting the same, His Holiness proceeded to and up the hill and arrived at the temple and performed sevas in all the Sannidhīs, i.e., Śrī Narayanaswāmi, Śrī
Cheluvarayaswāmi, Srī Lakshmi, Srī Bhāshyakārar, Srī Pillai Lokācharya, Srī Manavālamahāmuni and Srī Vedanthan Deshikar. In the Mutt at 10 A.M.

Visit to the temple for "Bherītādanam" in the evening.

28th March 1863.—Visit to Srī Yogānarasimha on the hill for seva and return to the Mutt.

29th March 1863.—Visit to Srī Narayanaswāmi's temple. The rest as on the 27th above.

30th March 1863.—Visit to Srī Narasimha Hill.

At 4 o'clock (P.M.) at the request of Srī Bakshi Singariengar of Bangalore, His Holiness was present in Srī Vanamamalai Mutt where a seva of Mantappadi was performed to Srī Cheluvarayaswāmi by the former. In the evening His Holiness was present at the Vairamudi Utsavam from Kirītadhāraṇam to the conclusion till the sealing up by His Holiness of the kirītam in the chest for despatch back to the Palace at Mysore.

31st March 1863.—His Holiness at Prahlādaparipālanōtsavam in the evening at Srī Desikar's Sannidhi.

1st April 1863.—His Holiness at the Kalyānāmantap for Srī Gajendramoksham Utsavam.

2nd April 1863.—His Holiness at the Rathotsavam, and later at Srī Desikar's Sannidhi.

4th April 1863.—His Holiness' presence at the "Avabhritham" of Srī Cheluvarayaswāmi in the Tirukkalyani.

In the evening Srī Cheluvarayaswāmi had Srī Ramapattabhishekam alankāra in the Mutt.

5th April 1863.—His Holiness’ presence at the Maha majjanam to Srī Narayanaswāmi.

10th April 1863.—His Holiness at Koppal.
Visit to Sṛi Ranganathaswāmi (Sṛirangapatnam) in the evening.

12th April 1863.—Mesha Sankramana (Tamil New Year Day).

14th April 1863.—His Holiness’ visit to Sṛi Śrīṇivasa at Karīghat hill.

16th April 1863.—His Holiness’ return journey to Mysore.

After receiving the usual temple honours and grant of phalamantrākshate, etc., to the Vidwāns, officials and others at the chatram, His Holiness proceeded to the capital and was welcomed by His Highness the Maharaja near Bakshi Narasappa’s house, who received blessings and phalamantrākshate, etc., followed by the same to Bakshīś Puttamallappa and Mādappa.

At the approach to the fort-gate the usual salute of 21 guns and the presentation of arms at the “Kemmanmatti” in front of the Palace.

Visit to temples in the fort.

16th April 1863.—In the evening His Highness the Maharaja arrived at the Mutt to receive the ‘Mahā-majjana’ Abhisheka Tirtham of Sṛi Narayanaswāmi from His Holiness’ hands direct.

Phalamantrākshate and khillats to His Highness and Bakshi Puttamallappa.

19th April 1863.—His Highness the Maharaja having sent a ‘Vignāpana pattrike’ about 10 o’clock inviting His Holiness for the marriage of Sṛi Devapārthivarājaru under escort from the Mutt with ivory palanquin, band, chāmaras, silver maces-bearing Dwārapālakas, asmangiri, Mutt pandits met the invitation bearers near the Vighneswara temple outside the gate and brought it in state to the Mutt by Sṛi Mukhāmi Narasimhachar, who
was presented with a pair of shawls along with phalamandrakshate.

29th April 1863.—The marriage of Sīrī Devapārthivaraṇāja, grandson of His Highness the Mahārāja, having been fixed to take place on the morrow, before Nāndi and Vratha Samavarthane was to be performed, His Holiness was escorted with Palace honours to “Karīkal Thotti” and was seated on the silver couch. His Highness the Mahārāja accompanied by Sīrī Devapārthiva advanced and performed pranāmam and presented shawls, etc.

30th April 1863.—His Holiness was escorted in pomp to the Palace and received pādapooja performed by His Highness and Sīrī Devapārthivarājaru. After tīrthasweekāram, presentation of Sambhāvane to His Holiness and granting of phalamandrakshate and khillats to His Highness, Sīrī Devapārthivarājaru and Bakshīs.

1st May 1863.—Celebration of marriage referred to above at 11 a.m. Present of Khillats along with blessings and phalamandrakshate, etc., to the bride and bridegroom.

16th August 1863.—It being the annual ceremony (Arādhane of His late Holiness Sīrī Srīnivasa Brahmatantra Parakālaswāmi His Highness the Maharaja arrived at the Mutt and performed Sīrī Pādukārādhane and received Thīrtham and offered Sambhavane.

17th August 1863.—His Highness the Mahārāja visited the Mutt and performed pādapooja to His Holiness.

13th September 1863.—Pādapooja to His Holiness.

9th October 1863.—His Holiness returning from Koppal whither he had proceeded for “Utththānam” was met and welcomed by His Highness the Mahārāja at Boppanahalli.
23rd June 1863.—Srī Hosadurga Krishnamāchar (afterwards the occupant of Srī Brahmatantra Parakāla Mutt Gādi), is mentioned among the Pundits to-day, only 24 years old then and writer of Champu called “Srī Keshavotsava Mālika” composed in a single night and dedicated to His Holiness Srī Srīnivasa Desikendra. (The subject of the work is Srī Chennakeshava of Belur.)

5th July 1863.—Chāturmāśya Sankalpa “Panchashānti” attended by His Highness the Mahārāja. Sambhāvane by His Highness.

8th August 1863.—His Holiness escorted to the Palace on the occasion of “Tiruvadhayanotsavam and Sāttumorai” in Kannadi Thotti on the 13th day of the demise of Srī Kempina Puttaswamaiyanavaru’s mother.

Procession of Kumbham on elephant escorted through the streets in the fort and “Āchāryasambhāvane”.

21st October 1863.—His Holiness on invitation went to the Palace to see the “Simhāsana” (throne) and returned to the Mutt.

Once again His Holiness proceeded to the Palace and had interview with His Highness the Mahārāja in the “Samukhada Thotti” and in company with His Highness, saw the display of artistic things, dolls, etc.

5th Nov. 1863.—Koppal.

8th February 1864.—His Holiness’ presence in Srī Ranganātha temple for Prahlādaparipālana.

13th February 1864.—Rathasapthami. His Holiness’ attendance at Rathotsavam of Srī Ranganātha.

24th February 1864.—His Holiness at Karīghat hill Rathotsavam.

1st March 1864.—Kalhalli.

18th March 1864.—Camp: Melukote.
19th March 1864.—His Holiness at Śrī Tirunārāyanaswāmi temple at Vairamudi Utsavam in the night.

22nd May 1864.—Installation of Śrī Hayagrīva image at Koppal Śrī Mutt.

23rd May 1864.—Mention is made of a “Pāṭhasāla” in Koppal to where Śrī Hayagrīva was taken and in honour of which, a Santarpane and Bhūrīdakshine were done.

9th July 1864.—His Highness sent a pair of very costly laced shawls to His Holiness.

13th July 1864.—It being the 71st Birthday of His Highness the Mahārāja Śrī Krishnaraja Wodeyar III (“Bhīmarathi Shānti”) was performed in the Palace for His Highness. His Holiness was escorted to the Palace and received pāḍapooja performed by His Highness.

21st July 1864.—Chāturmāsya Sankalpam.


State entry to fort after the usual salute from the Palace Bathery of 21 guns and presentation of arms near Kemmanmatti by the troops.

Visit to temples.

11th February 1865.—His Holiness’ visit to Karighat for Rathotsavam.

Camp: Koppal.

4th June 1865.—An entry in the Mutt cash book prophesies that at 18 ghatikas in the night there would be slight earthquake.

His Highness the Mahārāja arrived at Śrī Mutt at 9 o’clock in the morning and after an interview lasting
an hour took leave of His Holiness after receiving blessings and phalamantrākshate and returned to the Palace.

18th June 1865.—On the occasion of the adoption by His Highness the Mahārāja of Śrī Chamarajendra Wodeyar (Two years and three months old) His Holiness was escorted by Śrī Subbarayaru with all royal maryādas through “Kudure Bāgalu” to Ambāvilas, and at the gate Śrī Devapārthivaru gave support of his hand to His Holiness and seated him on a big seat. His Highness then performed obeisance to Śrī Swāmījī and made khillats, sambhavane.

After this His Highness the Mahārāja duly received Śrī Chamarajendra Wodeyar in adoption. His Holiness then bestowed presents on the Prince.

Then, everyone present offered Nazir and performed Muzare.

Then His Holiness bestowed garlands and bouquet on the Division Superintendent. This over, His Holiness returned to the Mutt. In the evening, procession of Śrī Chamarajendra Wodeyar.

8th July 1865.—Śrī Pāduka of Śrī Śrīnivāsa Brahmata tantra Parakālaswāmi worshipped by His Highness in the Palace taken in state to Mutt, it being the Birthday of His late Holiness.

12th July 1865.—Chāturmāsvya Sankalpa.

As His Holiness proceeded to Kāranji lake for the performance of the functions in connection with the same, His Highness the Mahārāja met Śrī Swāmījī on the way, and himself formed the escort to the lake and was present throughout the function, and returned to the Palace.

Again, in the afternoon, His Highness the Mahārāja arrived at the Mutt and graced the “Panchashānti” and
at its conclusion performed praṇām and offered Sambhāvana, khillats, etc.

His Highness then stationed himself at the pillar, while the Maryādas from the temples at Melukote, Śrīrangapatna, Tondanur, Karīghat and Mysore were offered one after another. Noticing the discourteous behaviour of the archak Śrīnivāsa Bhatt of Seringapatam temple His Highness warned him forthwith and on his expressing unqualified repentance and apology, forgave him.

After the usual special Sambhāvane, His Highness received phalamāntrākshate, blessings and khillats and took leave of His Holiness.

30th November 1865.—His Holiness was escorted to the Palace on his Birthday to receive pādapooja and Śrīpāda Thīrtha. Owing to His Highness’ indisposition, Śrī Swāmijī was conducted to upstairs to “Ātma Vilās” and was seated on a big silver seat. His Highness made praṇām and received phalamāntrākshate and khillats. After “Anushṭhān” His Holiness was seated on the silver seat and Śrī Narasimha Rangachar, “Śrīkāryakartha”, performed pādapooja to His Holiness and granted Śrīpāda Thīrtham.

Śrī Devapārthivarājaru offered Sambhāvane on behalf of His Highness the Mahārāja.

26th March 1866.—Arrival at Melukote and visit to the temple and sevas at Śrī Nārāyanaswāmi, Śrī Sambathkumāran, Śrī Ammanavaru (Lakshmi), Śrī Bhāshyakārar, Śrī Pillai Lokachāryar, Śrī Manavāla Mahāmuni and Śrī Vedānta Desikar.

Presence of His Holiness at the Vairamudi Utsavam from start to conclusion throughout.

27th March 1866.—Visit to Śrī Narasimhaswāmi temple on the hill.
31st March 1866.—His Holiness’ presence at “Avabhritha” in Kalyāni Sarovar and subsequently Srī Pattābhishēka in the Mutt.

1st August 1866.—Chāturmāsya Sankalpa.

His Highness the Mahārāja’s presence at Kāranji tank in the morning and later at “Panchashānti” in the Mutt in the afternoon.

1st October 1866.—Return from Seringapatam on the occasion of Viswarūpa Yātre. Usual escort and visit by His Holiness to the temples, His Highness, owing to indisposition, performed praṇām from “Amba Vilāś”.

4th November 1866.—Reference in the cash book of the Mutt of visit to Srī Prasanna Krishnaswāmi temple by His Holiness Srī Vyāsarāyasyavāmigalu.

Also reference to His Holiness Srī Sringeri (5–7–1866) Nrisimha Bhārathi Swāmigalavaru to Srī Prasanna Krishnaswāmi temple.

The reference is to cash received by the Mutt as its share of the Kānika paid by the distinguished visitors.

23rd January 1867.—On account of the “Thodakkam” in connection with the “Adhyayanotsavam” for the sake of the late Mahārāṇi Srī Muddukrishnammanniavaru of Sammukhada Thotti Sannidhanam, His Holiness’ presence at the Kannadithotti of the Palace where Srī Prasanna Krishnaswāmi had been escorted.

The Pārāyāṇam having been started in due ceremony His Highness the Mahārāja and Srī Madanavilāsa Puttaswāmiyavaru had darshan of Srī Swāmīji and received blessings and phalamāntrākshate.

24th January 1867.—It being the 14th day of the demise of Mahārāṇi Srī Muddukrishnammanniavaru of Sammukhada Thotti Sannidhāna, His Holiness’ visit
to the Palace for “Karapamkodam” Utsavam and pāda-
pooja to His Holiness and reception of Srīpāda Tirtham
by His Highness and others. Sambhāvane by His
Highness the Mahārāja Srī Krishnarāja Wadiyar III, Srī
Madanavilāsa Puttaswāmiyavaru and Srī Devapārthiva-
rājar. Blessings and phalamantrākshate by His Holiness.

15th March 1867.—On the occasion of the installation
in Srī Nārāyanaswāmi temple “Bhaktavigrahas” of the
spouses of Srīman Mahārāja Srī Krishnarāja Wadiyar (by
the latter’s orders), as His Holiness Srī Swāmiji went round,
circumambulating the shrine, His Holiness was accom-
panied by the “Rājamaḥiṣis” themselves. In front of
the apartment enshrining the images, His Holiness the
Swāmiji conferred blessings and phalamantrākshate on the
Maha Rānis. Srī Andāpuram Rangachar deputed by
His Highness to offer on behalf of himself and his
spouses khillats, etc., to His Holiness, did so and had
phalamantrākshate conferred on him.

16th March 1867.—His Holiness’ presence at the
Vairamudi Utsavam from the commencement to the
conclusion.

22nd March 1867.—Reference in the cash book to
Tulasi “Ashtottara” and other sevas. Archane per-
formed by Srī Mutt in Srī Ranganātha Swāmi temple of
Srīrangam through Srīman Kuppanaiengar.

27th March 1867.—Reference in the cash book to
a grant made to Tengale Sanyāsi from Srīvilliputtur,
Tāmraparṇi and provisions from the Mutt stores and
dhoties, etc.

Returning from Melukote to Mysore, His Holiness
was, as usual, met and welcomed by His Highness the
Mahārāja near the Boppanahalli tank, three miles from
the Palace, outside the capital and was escorted to the
Palace, where, at “Amba Vilāś”, His Holiness conferred blessings, garlands, etc., along with phalamantrākshate.

His Holiness then paid the usual visit to the temples before returning to the Mutt.

6th April 1867.—According to the wishes of His Highness the Mahārāja, His Holiness, after the evening pooja in the Mutt, proceeded to the Palace Sṛṣṭa Prasanna Krishnaswāmi temple in the fort, started Sṛṣṭa Ramotsava Rāmakathā series of Pārayaṇam and lectures and returned to the Mutt.

12th April 1867.—S. Koppal Sṛṣṭa Mutt.

22nd April 1867.—Preliminary ceremonials in connection with the installation of Sṛṣṭa Rāmanuja Parakāla-swāmi’s image at Krishnāpur.

25th April 1867.—His Holiness started to Krishnāpur and arrived at 5 o’clock in the evening at the chatram at Hurana on the way and resumed his journey at 12 o’clock in the night.

26th April 1867:—As His Holiness was engaged at Abhigamanārādhanam at Gargeswarī, His Holiness was approached on behalf of the Sṛṣṭa Vaishnavas of Sosale with a prayer to favour them with a visit to the place, so that they may have the privilege of worshipping Sṛṣṭa Hayagrīva and the Swāmīji in their homes.

Accordingly, His Holiness crossed over with the entire retinue to Sosale and was duly received by the officials, citizens, the Mamālatdar of Talakkad Taluk, Sheristedar, Killedar, etc., and the mercantile community and was the recipient of the usual temple honours from Sṛṣṭa Srinivāsa Swāmi temple.

After visiting the temple His Holiness was escorted to Sṛṣṭa Rangachar’s house at 9 o’clock and was his guest for the day.
27th April 1867.—Sri Vajapeyam Venkatachar and the Mukhami of Sri Ahobila Mutt performed pādapooja in their homes to His Holiness.

Escorted by the Achar of Sri Sosale Vyāsarāya Mutt, the taluk officials and others, His Holiness resumed his journey to Krishnāpur, receiving the homage, “Nazar and Muzare” of the people in the villages along the way, and arrived at Krishnāpur.

Proceeding straight to the temple of Sri Venugopāla, His Holiness performed Seva and went to the Brindāvan of Sri Rāmānuja Parakālaswāmi and having performed the Seva there, returned to the Mutt.

The ceremonials in connection with the installation of His Holiness Sri Rāmānuja Parakāla Swāmi’s image then continued.

2nd May 1867.—Rathotsavam of Sri Venugopālaswāmi with His Holiness’ presence.

5th May 1867.—Pādapooja to His Holiness in their homes by Sri Mapulle Srinivasachar, Sri Vadhyar Ranga-iengar, Sri Venkatadeshkachar, Sri Parupathyadar Doraiswamy Iyengar and Sri Valla Iyengar.

6th May 1867.—After Abhigamanam His Holiness started back to Mysore.

On the way His Holiness reached Srirangarajapuram, where he was the guest of Sri Srīsaila Desikar.

8th May 1867.—Pādapooja in their homes by Sri Navalpakkam Sri Singrachar, Sri Hundi Krishnamachar, Sri Raghunathachar and Sri Srīsaila Desikar’s brother. Santarpāne in the Mutt by the inhabitants of Srirangarajapuram. After bestowing “Bhooridakshine”, Sri Swāmijī His Holiness left Srirangarajapuram and reached Sanjeeva Krishnachar’s Chatram where he
sojourned for the afternoon and evening, and arrived at 3 o'clock in the morning at Hurana Chatram. On the following morning His Holiness finished Abhigamana in the mantap of Hurana tank and started from Hurana Chatram at 9 o'clock and reached the "Sammukhada Thotti".

9th May 1867.—Return to Mysore.

16th June 1867.—His Holiness at Koppal.

19th June 1867.—Return to Mysore.

24th June 1867.—Shashtipoorthi of Sri Bakshi Narasappa of "Thoshikhane". Santarpane at the Mutt at the latter’s expense and "Bhooridakshine".

16th July 1867.—In obedience to the command of His Highness the Mahārāja the Pāduka of His late Holiness Srīnivāsa Brahmaṇtana Parakālaswāmi worshipped in the Palace was conveyed with full royal escort to the Mutt and worshipped there, it being his annual Tirunakshatram as usual.

21st July 1867.—Chāturmāsyā Sankalpa. Among the visitors this day who had darshan of Srī Swāmijī was Srī Krishna Iyengar, Deputy Superintendent, Kolar District, who offered cash Sambhāvane.

Srī Devaparthiva Mahārājaravaru deputed for His Highness the Mahārāja in attendance on His Holiness during the functions connected with the Chāturmāsya Sankalpa this day.

23rd September 1867.—Return to Mysore in state on Visvarūpa Yathre. His Holiness was escorted by Srī Devaparthiva Mahārājaru.

6th December 1867.—Ashtagram Division 1st Class Superintendent Srī Somasundara Rao had darshan of His Holiness’ blessings on the eve of his departure to his native place.
8th December 1867.—Owing to His Highness the Mahārāja's illness Śrī Devaparthivarājaru came to the Mutt and performed pādāpooja, etc., on the occasion of His Holiness' annual Birthday celebration usually taking place in the Palace.

8th January 1868.—After conducting a special Seva arranged in Śrī Prasanna Krishnaswāmi temple by His Highness the Mahārāja during Kothārotsavam, His Holiness repaired to "Amba Vilāsa" to enquire after His Highness' health, and returned to the Mutt at 11 P.M.

1st February 1868.—His Holiness at the Sūryamandala Rathotsavam of Śrī Ranganatha at Seringapatam. The Brahma Rathotsavam having been held the previous day owing to some irregularity in the Panchāṅgam, His Holiness refrained from attending the same acting so on the desire of His Highness the Mahārāja who resented this irregularity.

27th March 1868.—Sad demise of His Highness the Mahārāja Śrī Krishnaraja Wadiyar III at 10--45 P.M.

28th March 1868.—Funeral of His Highness and cremation. "Śrī Churnaparipālanam" according to Sreevaishnava sampradāyam performed to the departed.

7th April 1868.—In the evening His Holiness was at the Palace for "Thodakkam" in connection with the Adhyayanotsavam of the late Śrī Krishnaraja Wodeyar.

8th April 1868.—His Holiness was present at "Karapamkodam".

At the conclusion of which pādāpooja to His Holiness by His Highness the Mahārāja Śrī Chāmarāja Wodeyar Bahadur.
18th July 1868.—His Holiness caused to be started for the first time at Srírangam an annual Utsavam called “Alumpallak” for which His Holiness sanctioned Rs. 333 a year.

22nd September 1868.—His Holiness sent through special messenger khillats of shawls, flower garlands, fruits, etc., on the occasion, to the Chief Commissioner, Mr. Bowring.

23rd September 1868.—On the occasion of Pattābhishekam of His Highness the Mahārāja Chāmarājendra Wodeyar Bahadur, His Holiness was escorted in state to the Palace, and received special pādapooja at the preliminary ceremonial.

16th February 1869.—Birthday celebration of His Highness the Mahārāja Chāmarājendra Wodeyar Bahadur.

Escorted by Srī Subbarayaru His Holiness proceeded to the “Chikkaramane” (residence of Srī Chāmarājendra Wodeyar) and was received at the gate by His Highness himself and was conducted upstairs and was seated on a golden chowki.

Mr. Hence, Superintendent of the Palace, then advanced and having paid his respects to His Highness made obeisance to His Holiness; who, after making enquiries about the welfare of all, bestowed garlands and phalamantrākshate. Mr. Hence having retired, His Highness performed pādapooja to His Holiness, received Srīpāda Thīrtham, khillats, garlands and phalamantrākshate along with belssings.
ITINERARY OF SRI SRINIVASA DESIKENDRA BRAHMATANTRA PARAKALASWAMY

Sukla Samvatsra Pushya to Pramodootha
Samvatsara Jyeshtha


(On letter from L. Bowring, Esq., Officiating Commissioner for the Government of the Territory of His Highness the Maharaja of Mysore dated 15–2–1864. No. 171).

(Sd.) A. G. ARBUTHNOT,
Chief Secretary.

Copies forwarded to

The Commissioner of Mysore.

Magistrate of Arcot.

" Madras.
" Trichinopoly.
" Tanjore.
" Madura.
" South Arcot.


(Copy)

To whom it may concern.

Please permit to pass and repass without molestation the bearer Swāmi Sreenivasa Deshikendra Brahmatantra Parakālaswāmi of Mysore who is proceeding on a pilgrimage to Tirupathi, Conjeevaram etc. and the Kistna and with the undermentioned followers:

7 Armed sepoys.
7 Racheywar armed sepoys.
7 Bhalai peons.
11 Government Silledars with horses.
14 Armed peons.
16 Peons with belts.
200 Other servants.
150 Brahmans.
20 Carts.
  1 Palanquin having five kalashams.
  1 Maina having five kalashams.
  2 Large white umbrellas having five kalashams.
  24 Ordinary large umbrellas.
20 Chamarams.
  9 Dunka—Nowbath, Nagāris.
11 Native Musical instruments.
  2 Elephants.
  6 Ponies.

This passport is to have effect for three months from this date.
12th April 1870.—Order by Under-Secretary to Government of Fort St. George in Council.

Copies of G.O. 24th February 1864, No. 51 Polt. Dept., furnished to the Magistrates of Cuddapah, Kurnool and Bellary for their information on the occasion of the Guru’s intended journey into Hyderabad territory.

SRI SRINIVASA DESIKENDRA BRAHMATANTRA PARAKALA SWAMI AT TIRUPATI

Ceremonious reception by temple authorities at “Ammalaiya Gutta Tamarind tree” with all temple honours, music, band, etc.

Presentation of “Thomala” (garland) worn by Deity by Vādhyar Ananthācharya. Namaskar by all.
Accompanied by both Mutt and temple honours and paraphernalia, passing through the big street, His Holiness entered the big car street, and turned to the Sannidhi street.

East of the Manigopuram, and east of Sṛī “Parvastu” house, Bokkasam Gumasta Sṛī Lakshmanachar and Archak Ramakrishna welcomed His Holiness with Sṛī Sathagopa, etc.

His Holiness getting down from the palkhee, performed profound obeisance and received the sacred feet (Sṛī Sathagopan) of God on his head. The other usual honours having followed, His Holiness the Swāmījī arrived at the Mutt, and having installed Sṛī Hayagrīva and Sṛī Lakshmīnārāyaṇa there, alighted at Sṛī Vedanta Desikar’s Sannidhi and walked along (with Pāduka) up to the Mahādāwaram, of Sṛī Govindaśāyana Sāmō; and leaving Pādukas there, performed praṇām near Dhwaja-stambha accompanied by the other paraphernalia entered the temple after leaving the silver maces and chāmarams, and having performed seva received the tīrtha, chandanam, prasādam, parivattam, etc. After the Goshti Thīrtham His Holiness emerged from the Sannichi and went to Sṛī Āndal Sannidhi.

Entering, after viewing the Ārathi, Chandanam, Parivattam, Sṛī Saṭhagopam, etc., and having received Thīrtham, His Holiness went round the temple accompanied by his paraphernalia and retinue. Then His Holiness had darshan of Sṛī Tirumala Nambi and received the usual reception and Tīrtham, and came to Sṛī Bhāshyakārā Sannidhi. From there the Swāmījī proceeded to Sṛī Kurattalwar’s Sannidhi and returning, entered the Sṛī Nachiar Sannidhi and after seva, etc., arrived at Sṛī Thirumangai Ālwar’s and after seva, etc., at Manavala
Srī Manavala Mahāmuni’s Sannidhi. His Holiness arrived at Srī Vedantha Desikar’s Sannidhi, etc. After Thīrtham there, His Holiness got into his palanquin, and accompanied by the Devasthanam honours along with those of the Mutt passed along the Sannidhi street turned to the Māda Vīdhi; from where he turned to the car street, and passing through the big gateway arrived at the Srī Mutt to the east of Srī Vedantha Desikar’s Sannidhi. Āsthānam followed, where the Srī Devasthanam officials, the Ācharya purushas, Vidwans, etc., were awarded presents and phalamantrākshate.

20th to 22nd February 1870. Camp contd.

23rd February 1870.—In the morning after the Abhigamanārādhanam, His Holiness started to Srī Thirumalai and passing along the Māda Street, in front of Srī Mahant’s Maṭham, reached steps leading to Srī Thirumalai. There alighting from the palanquin, His Holiness bestowed Bhooridakshiṇa to those assembled, the poor, and the decrepit. Then performing the journey up the hill, he reached the garden where the Devasthanam maryādas were presented by the officials who formed the escort. Walking on foot from there, His Holiness arrived at the Gopuram. Srī Sathagopam from the Srī Venkatesha temple arrived. His Holiness performed deep praṇām, and arrived at the bronze Dhvajastambham. There Srī Saṭhagopa was placed on the Swāmi’s head. The Srī Saṭhagopam having been taken inside, His Holiness accompanied by the Mutt honours, reached the Rangamantapam. There the Mena with Srī Hayagrīva was deposited. From there he approached the Dhvaja-stambham. There he performed praṇāmam, and stopping the chamarams, silver maces, etc., at the door (Bangārvākkil) entered the shrine. At the Kula-
sekharpadi, Sri Swamiji kept the Tridandam and entering the Garbhagriham was given darshan of Lord Sri Venkatesha by means of the Arathi, after which Sri Chandanam, malai, parivattam, thirtham were presented to His Holiness. In the Arathi which followed, His Holiness offered Rs. 108 as kaniika. Then Goshti Thirtham was distributed. After this His Holiness emerged from the Bangaravakkil and performed the Vimanapradakshinam, took the Thotti Thirtham and arriving at Sri Bhasha-yakar's Sannidhi received the usual maryadas and thirtham. Then, arriving at Rangamantapam, with Lord Hayagriva, passed out of the Mahadwaram and accompanied by both the Mutt and temple honours, escorted by the temple officials and others, going round the temple, arrived at Sri Matham in the north street (the original Sri Brahma-tantra Mutt). There Asthanam was held in which the temple officials, servants, etc., were granted appropriate presents, phalamantrakshate, etc.

24th to 28th February 1870.—His Holiness had Brahmotsavam celebrated at a cost of Rs. 5,000.

1st March 1870.—After Abhigamanaradhanam in the morning, His Holiness left Thirumalai and arrived at Thirupati at 12 o'clock noon.

5th March 1870.—Visit to Sri Alwar Thirtham and Sri Govindarajaswami temple, etc.

7th March 1870.—After Abhigamanam His Holiness arrived at Tiruchanur.

Tiruchanur to Kancheepuram via Kuram.

At Sri Sannidhi of Kurat Alwan Maryadas such as Poornakumbham, Sri Satthagopam, etc., His Holiness was presented Kashmir Shawls. His Holiness turned round to the other shrines and presented the Deity with silver cloth (Neeraji), Bhooridakshine.
Kancheepuram. On arrival at Kancheepuram His Holiness was met by Śrī Devarajaswāmi temple officials, Archakas, Paricharakas, Sthanikas, Dharmakartha Śrī Kotikanyadanam Krishnaswamiengar and "Ubbayagoshthi", with all temple honours with Poornakumbham, and proceeded through the Big Street with these and the Mutt honours to the mantap in the middle. There Śrī Saṭhagopam, malai, etc., being offered, His Holiness reached the Śrī Devarajaswami temple. There in front of the Balipeetham His Holiness prostrated and performed sevas at Śrī Nrisimhaswāmi, Śrī Varadarajaswāmi, Śrī Lakshmī and other shrines and worshiped there. At Śrī Varadarajaswāmi’s shrine His Holiness was presented with shawl, and Sesha vastra of the Deity. His Holiness then presented the following to the Deities:—

Śrī Varadarajaswāmi: (1) Laced yellow silk cloth. (2) A pair of dhoties. (3) Sathladi pearl necklace.
Śrī Ammanavaru: Laced Sari.
Śrī Bhashyakārar: Silk cloth.

After a sojourn of four days, His Holiness journeyed via Rajakolam to Śrīperambudur.

On approaching Śrīperambudur, near the tope, temple officials from Śrī Bhashyakār’s Sannidhi, with band and music, and Ubbhayagoshti, received His Holiness with Poornakumbham, Śrī Saṭhagopam and other Maryādas. After duly receiving them His Holiness entered the temple and worshipped the Moola and Utsavamurthis, Śrī Lakshmī and other deities in the Prākāram.

(i) Camp: Śrīperambudur.
Sri Srinivasa Desikendra Brahma Tantra Parakala Swami
His Highness
Sri Chamarajendra Wadiyar Bahadur, G.C.S.I., G.B.E.
Maharaja of Mysore
Camp: Ramayya Chattra. The arrival there of Sṛi Savai Raja Rama Bhoopal of Atmākur (Hyderabad) for the purpose of Chakrāñkanam, etc., to his mother, the Rani, his consort, and brother-in-law and his wife the Dewan Venkata Reddigaru and several attendants. Presentation of Rs. 15,000 to His Holiness sambhavane.

(v) Tirupparkadal Sṛi Ranganatha and Sṛi Srīnivasa.
(vi) Ghatikachalam (Sholinghar).
(vi) Brahmātīrtha Sṛi Nrisimha Hill temple and Anjaneya Tiruvahì temple worship.

Srirangam, etc.

(vii) Trivendrapuram, Sṛi Devanayakaṇ and Sṛi Vedanta Desikar’s Sannidhi.

21st May 1871.—His Holiness’ presence in the Palace for the “Karapamkodam” celebration on the 13th day of “Sṛi Chāndravilāsa Thotti Ammanavaru”.

Pādapooja to His Holiness.

20th December 1871.—At 7 o’clock in the morning His Holiness granted interview to Mr. Gordon, Guardian to His Highness the Mahārāja Sṛi Chāmarājendra Wodeyar Bahadur with Sṛi C. Rangacharlu, Palace Controller in the Jaganmohan Palace.

22nd December 1871.—Seventy-first Birthday of His Holiness the Swāmi.

Kalasha Sthāpanam for performance of the ceremonies, “Homam”, etc. Presence in the Mutt of His Highness the Mahārāja, accompanied by his elder brother Sṛi Gopālārāj Urs, Sṛi Devapārthivarājaru, Sṛi Chikkaputtaswamiavaru, Palace Controller C. Rangacharlu, Mamlatdar of Tirupathi and several other notables.

Pādapooja by His Highness the Mahārāja and other Arasu Noblemen.
Dolotsavam in the Mutt, attended by Śrī Rangacharlu, Palace Controller, with his son-in-law and Divisional Sheristedar, Śrī Seshadri Iyer (later, Dewan of Mysore).

3rd January 1872.—Śrī Rangacharlu’s son-in-law had Tadiyārādhane performed in the Mutt at his own expense.

30th May 1872.—On account of the Upanayanam of Śrī Mahārāja Śrī Chāmarājendra Wodeyar Bahadur in the Palace on the morrow, His Holiness being invited to offer his blessings proceeded to the Palace, escorted by Śrī Bhāgavata Subbarayaru, was received at the gate by Śrī Rangacharlu, Controller and was conducted to a golden sofa. His Highness the Mahārāja then performed Pādapooja to His Holiness and was the recipient of khillats, phalamantrākhṣate and blessings.

31st May 1872.—Upanayanam of His Highness the Mahārāja. Previously to the celebration His Holiness was escorted in full state to the Palace and received Pādapooja at the hands of His Highness.

The “Brahmopadesham” having taken place, His Holiness then bestowed khillats and phalamantrākhṣate and blessings on His Highness.

26th November 1872.—His Holiness started to Krishnapur (T. Narasipur Taluq) to renovate the temple there.

After halts at Alanahalli Chatram, Sanjeevakrishnachar Hundi, via Gargeswari and Sosale, His Holiness arrived at Krishnapur on 28–11–1872.

29th November 1872.—Visit of His Holiness to Śrī Rāmānuja Parakālaswāmi’s Brindavan.

Dhātri Havan and Santarpane on a lavish scale attended by people from Hemmige, Talkad, etc.
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30th November 1872.—Visit to temple of Srī Venu-gopālaswāmi.

4th February 1873.—Letter to His Holiness from the Srīkāryakartha of Srī Kumbakonam Srī Ganapathi Sastri to Srīkāryakartha of Srī Brahmatantra Parakāla Mutt that His Holiness the Swāmi of Kumbakonam, extending his invitation to Srī Parakālaswāmi wrote that the ensuing "Mahāmagham" festival’s grandeur would be enhanced if Srī Swāmijī graced the occasion with his presence.

16th August 1873.—Demise of His Holiness Srīnivāsa Desikendra Brahmatantra Parakālaswāmi at 7 o’clock in the morning at S. Koppal.

23rd August 1873.—Turīyāshrama Svīkāram by Srī Rangachāryaswāmi of Rewah, famous all over Northern India as “the Bhattachārya of Dakshin”.

24th August 1873.—Pattābhishekaṃ on the Gādi of Srī Brahmatantra Parakāla Mutt of Srī Rangachary as

SRI RANGANATHA BRAHMATANTRA PARAKALASWAMI.

1st September 1873.—Formal entry to Mysore of Srī Ranganātha for the first time, as Srīman Mahārāguru.

Pādapooja at the Palace by His Highness the Mahārāja Srī Chāmarājendra Wodeyar Bahadur followed by Pādapooja in their respective houses by Srī Deva-pārthiva Mahārājaru and Srī Puttaswāmiavaru.

27th September 1873.—A telegram from His Highness the Mahārāja Srī Raghurājsingjhu Dev of Rewa from Allahabad was received addressed to Srī Ramacharya.

It ran as follows:—

“Inform Parakālaswami, we happy by his favour. Let me know his health.”

28th September 1873.—Accepting the invitation of His Highness the Mahārāja to visit the Palace to view
the Durbar on his Pattābhishhekam date of Dasara (the 7th of Dasara), His Holiness reached the Palace in the afternoon at 3 o’clock, entering the fort by the southern gate and the Palace by the “Kudarebāgalu”. At the bottom of the flight of steps leading to the “Ambā Vilas” His Holiness was received by Śrī Narayanaswami Rao and conducted to Nāmatīrtha Thotti, and seated on a golden chowki. The Controller Śrī Rangachar then came and performing praṇām His Highness then came in and performed praṇām, and after enquiry about mutual welfare, received His Holiness’ blessings and phalamantrākshate and retired. His Holiness then viewed the entire Durbar from the beginning to its conclusion and returned to the Mutt at 8 P.M.

14th October 1873.—Śrī Shanmukham Velu Pillai, Muzrai Officer, who had darshan of Śrī Swāmi in the Mutt and declared himself Sishya of Śrī Sannidhi, was awarded phalamantrākshate and blessings.

28th October 1873.—The father of Śrī Tirumalalachar, Judicial Sheristedar of Mysore, was granted “Bharaṇyasam” by His Holiness.

30th October 1873.—Śrī C. Rangacharlu, Palace Controller, came to the Mutt at 6–30 A.M. and was present at the worship of the Deity throughout. After receiving Tīrtham, Śrī Rangacharlu had an interview with His Holiness, after which Śrī Thathachar, Sheristedar, was summoned and the three had a talk lasting about an hour and a half relating to affairs connected with the management of the Mutt in future. The visitor took leave, having been awarded khillats along with phalamantrākshate.

15th November 1873.—Return from Seringapatam Koppal, in state, on the occasion of Viswarupa Yātre after his first Chāturmāsya.
His Highness the Maharajadhi Raja
Sriman Raghuraja Singjee Deo Bahadur
Bandhavesh, G.C.S.I., Rewa State
His Highness the Maharajadhi Raj
Lieut.-Col. Sir Venkataramana Singjee Deo Bahadur
Bandhavesh, G.C.S.I., Rewa State
17th March 1875.—Camp Melukote. Vairamudi Utsavam.

Arkalgud Taluk Amildar, Sri Venkatarangachar, having offered sevārtham at Sri Vanamamalai Mutt invited His Holiness to be present there on the occasion of Sri Chaluvarāyaswāmi’s visit in the afternoon. His Holiness accepted the invitation and was accordingly present at the Vanamamalai Mutt throughout the sevas.

9th April 1875.—His Holiness’ visit to the Palace at the request of His Highness the Mahārāja, on return from Melukote.

18th April 1875.—Sri Komaraswami Mudaliyar, Mamlatdar of Ashtagram Taluk, obtained darshan of His Holiness in the Mutt and was the recipient of His Holiness’ blessings along with Khillat.

20th June 1875.—Sri Madanavilasa Puttaswamiyavaru came to the Mutt and prayed to His Holiness the Swāmījī that he may be pleased to grace the occasion of Sri Devaparthivaraja’s marriage the next day and confer his blessings. Sri Puttaswamiyavaru offered khillats and received Phalamantrākshate and blessings.

28th July 1875.—Chāturmāsya Sankalpam.

14th August 1875.—Entry in the cash book of Rs. 150 sent to Srīrangam for Mantapotsavam during the coming Chaitrotsavam.

29th August 1875.—An inscription put up by Sri Doddaparakālaswāmigelavaru in Sri Alwar Tirunāgari which was alleged to have been damaged by Sri Ahobalaswāmi (?) was rectified at a cost of Rs. 50 by Sri Parakāla Mutt through Sri Paravastu Rangachar.

11th November 1875.—An entry in the cash book of Rs. 150 towards seva for Chaitrotsava and Rs. 25 for Ashtottaram through Sri Sthanik Kuppanna Iyengar.
6th December 1875.—Contribution towards expenses incurred by “Vice-President” (?) for entertaining His Royal Highness the Prince of Wales to the City. Entry in the Cash Book Rs. 150.

21st June 1877.—Responding to an invitation, His Holiness proceeded to the Palace and received Pādāpooja at the hands of His Highness the Mahārāja. Having conferred blessings and Śrīpādathīrtham His Holiness returned to the Mutt.

23rd June 1877.—Śrī Mahārāja Śrī Chamarājendra Wadiyar’s elder brother Śrī Gopalaraje Urs having begged His Holiness to confer his blessings on the occasion of his younger brother Śrī Subrahmanyaraje Urs’ marriage, His Holiness sent khillats and blessings.

25th June 1877.—Samashrayanam conferred on wife of Śrī Ramanuja Iyengar, Mamlatdar of Manjarabad Taluk.

10th October 1877.—Demise of Her Highness Śrī Mahārāṇi Ramavilas Sannidhana at 3 o’clock in the afternoon. It being the middle of Dasara celebration (4th day) a poser presented itself to the Pundits in the matter of performing the funeral ceremonies. After a thorough discussion of the Shastras and the prevailing custom, His Holiness finally decided that at the time of occupying the throne for the conduct of State affairs His Highness was to be considered free from pollution. After this the usual disability was to be submitted to. Accordingly His Highness the Mahārāja Śrī Chāmarājendra Wadiyar’s elder brother Śrī Gopalaraje Urs performed the cremation of the deceased in the presence of the Palace Superintendent Mr. Wilson, the Divisional Commissioner Mr. Hay, the Deputy Commissioner, the Palace Controller and others. As usual the cremation and attendant ceremonies including “Śrīchurnapari-
pālanam”, etc., were conducted according to strict Srī-
vaishnava rules. After bath at 8 P.M. on the conclusion of
cremation, His Highness, dressed in pure white ascended
the throne and held the usual Durbar.

15th October 1877.—His Holiness went to the Palace
and offered his condolences to the young Mahārāja who
was plunged in grief.

21st October 1877.—On this, the twelfth day of Her
late Highness’ demise, after the conclusion of the funeral
ceremonies, His Holiness repaired to the Palace for
“Subhasweekaram” by His Highness and granted bless-
ings and phalamantrākshate in the presence of Lord
Srī Prasannakrishnaswāmī escorted to the Palace for
Kalashasthāpane, etc.

22nd October 1877.—Adhyayanotsavam at the Palace.
Duly escorted to the Hall where Lord Srī Krishna was
installed, after sevākālam, etc., His Highness performed
pādapooja and received Srīpāda Thiratham, khillats,
phalamantrākshate, etc. After this the others received
Thiratham, phalamantrākshate, etc. After this the
prabandha pārāyanam and “Karupamkodam” procession
followed. At its conclusion His Highness performed
pādapooja and offered sambhāvane. Having received
His Holiness’ blessings and phalamantrākshate, His
Highness took leave.

Just then Her Highness Mahāmātru Srī Lakshmī-
vilāsa had His Holiness conducted to Lakshmīvilāsa
Thottti where she performed worship and pādapooja with
golden flowers and offered sambhāvane. Other three
spouses of His late Highness Srī Krishnaraja Wadiyar III
also observed all the formalities and performed Pooja.
Srī Gopalaraj Urs followed suit. His Holiness then
returned to the Mutt.
13th March 1878.—At the request of Mr. Gordon, Guardian to His Highness the Mahārāja, His Holiness granted an interview to him in the Jaganmohan Palace at 7 o’clock in the morning, one of the topics discussed being the clearing of the debts incurred by the Mutt. His Holiness expressed his desire that the debts might be cleared by the Palace, for the time, and allowed to be cleared by the Mutt later by easy instalments. Mr. Gordon having given a patient hearing, pointed out that it was a period of famine; but, however, promised to do his best in the matter as soon as he had taken charge of the Chief Commissioner’s post.

7th April 1878.—At the request of His Highness the Mahārāja, His Holiness repaired to the Palace, provided with an escort. His Highness performed pādapooja to His Holiness in the Kannadi Thotti and was followed by the members of the Zenana. His Holiness granted blessings and phalamantrākshate to all.

22nd May 1878.—His Holiness blessed His Highness the Mahārāja with “Samashrayanam” in accordance with the time-honoured custom prevailing in the Palace.

At 6 o’clock in the morning the silver mantap enshrining Sṛī Hayagrīva and Lakshmīnārāyana was installed at the Kannadi Thotti. Sṛī Subrahmanya, Sheristedar of Nāmatīrtha Thotti, then escorted His Holiness along with the Deities in full state to the Palace. His Holiness had his bath and performed the usual Abhisagamanam worship. Just at the time of Mangalarthi His Highness the Mahārāja arrived at the spot and received Thirtham, etc. After the distribution of Thīrtha was over, His Holiness took his seat on the Simhāsananam placed there. His Highness then performed pranām to
His Holiness and sat in front of His Acharya. After His Holiness had enquired about His Highness’ welfare and his experiences at Ooty in his recent trip, he gave orders for the “Sudarshana homam”. This over, His Holiness took the Sudarshan (Discus of Srī Mahā-Vishnu), heated it in the sacred fire and stamped it on the shoulder (right) of Srī Veṃbar Kasturi, then on Chittampalli youth. Heating the Sudarshanam a third time, he then gently stamped it on the right shoulder of His Highness the Mahārāja. His Holiness then repeated the process with the Pānchajanyam (Srī Mahāvishnu’s conch). He then applied the Srī Vaishnava marks with his own hand on the forehead, shoulders, etc., of His Highness. Then His Holiness breathed the sacred Mantropadesham duly into the ears of his Royal sishya. His Highness was then granted the Srīpāda Tīrtham.

Among those present on the occasion were:—His Highness the Mahārāja’s elder brother Srī Subrahmanya-raje Urs, Srī Turuvekere Urs, Srī Veerappaji Urs, His Highness’s teacher Srī Narasimha Iyengar, Srī Narayana-swamy Rao, Srī Āndapuram Rangachar, the Sarvādhi-kari of Srī Sṛingeri Mutt, Srī Yedathore Lakshminara-simha Sastri, Srī Ramagiri Shamachar, Srī Kumbakonam Seshachar and other Vidwans and officials. After the function of “Samasrayanam” concluded, His Highness was the recipient of khillats and phalamantrākshate. His Highness then requested His Holiness to favour him with his Pādukas, which was, of course, granted. Phala-mantrākshate was then granted by His Holiness to all the notables present. After this Her Highness Mahāmātru Srī Mahārāni Seethavilas received phalamantrākshate. His Holiness then returned to the Mutt with Srī Hayagrīva and Lakshminārāyana.
25th May 1878.—His Holiness was escorted to the Palace to receive “Gurupooja” at the hands of His Highness the Mahārāja Sī Chamarajendra Wodeyar Bahadur at Kareekal Thot’i before his marriage ceremony on the morrow. Pādapooja over, His Holiness conferred blessings and phalamantrākshate on His Highness the Mahārāja.

26th May 1878.—His Highness’s marriage was celebrated with great eclat and pomp. Khillats and phalamantrākshate were sent by His Holiness to the Royal couple and others.

14th July 1878.—Chāturmāsya Sankalpam.

Present at “Pānchashānti” in the afternoon were Sī Rangacharlu, Palace Controller, Sī Rangaswamy Iyengar, Mysore District Munsiff, Sī Veerappaji Urs, Palace Bar Bakshi, Sī Basavaraje Urs, and Sī Bale Urs’s son.

Sī Mahārāja’s Sambhāvane after Bhoori Dakshina. Phalamantrākshate to those present, Vidwans, Ursu noblemen, citizens and others.

24th August 1878.—Chāturmāsya Sabha of Vidwans and students of all grades concluded. Distribution of presents. Sabha attended by a vast concourse of visitors and spectators, including all the elite and leading gentlemen of the Capital.

[Since then the Sabha in the Mutt has been an annual gathering, attracting all the Vidwans of the State and some from the adjoining countries. Examinations of advanced students in the Shad Darshanas beginning with the Vedas are a cardinal feature of the gathering. The Sabha is a unique institution, not obtaining in any other State, and reminds one of the great Sadases in the ancient times such as those held under the Sage King Janaka, Bhoja...]
Mahārāja, etc. The Sabha has completed its seventieth year of existence. His late Highness Śrī Mahārāja Śrī Krishnaraja Wodeyar IV was present on such an occasion throughout the proceedings during the period of His late Holiness Śrī Vāgeesha Brahmatantra Parakāla Maha Desikar. The Sadas lasts one whole fortnight before Śrī Hayagrīva Jayanthi every year.]

[Note.—To supplement this Sabha His Holiness Śrīmad Abhinava Ranganātha Maha Desikar, the present occupant of this famous Brahma Peetham, has started another Sabha entitled “Śrī Vedānta Desika Vihāra Sabha”, which is conducted annually since 1937 (in commemoration of His Highness the Mahārāja Śrī Jayachamarajendra Wadeyar’s taking his Degree) starting from Śrī Bhagavad Rāmānuja’s Tirunakshatram in Vaisākha and concluding on Sravana of the same month—a period of eighteen days. Lectures every day after the conclusion of the Vidwat Sabha by the most distinguished scholars—open to the public and attended by ladies also—are a most important feature of this Sabha. His Holiness the Swāmīji himself has made an endowment to the extent of Rs. 50,000, which is further augmented by other contributions, the total amounting to nearly Rs. 1,25,000 at present.

Among those who have been taking a leading part in the conduct of the Sabha and the lectures are the following Pundits:—Śrī Kasturi Sreenivasa Rangacharyar, “Śrī Kāryakartha” and Asthana Mahavidwan; Śrī Dharmādhikārī Śrī Karur Seshachar, “Jyotisha Ratnam”; Śrī Atmakur Deekshacharyar, Asthana Mahavidwan Śrī Duddam Venkatachariar, Asthana Mahavidwan Śrī Tirumale M. Krishnamacharya, Principal, Palace Yogashala; Śrī Atmakur Srinivasa Raghavacharyar,
Asthana Vidwan; Sṛī E. Madhavacharyar, Asthana Vidwan, Sṛī Parakāla Mutt; Sṛī Saragur Sreenivasa Varadacharyar, Asthana Vidwan; Sṛī Hulikal Sreenivasa Rangacharyar; Sṛī Puttur Anantha Krishnacharyar; Sṛī Madehalli Lakshmanacharya, Asthana Vidwan; Sṛī Tirakkunnamangai G. Sreenivasa Raghavacharyar, Shiromani and Vedanta Vidwan; Sṛī Neelatanahalli Venkata Narasimhacharyar, Asthana Vidwan; Sṛī Chakravarthi Tirumalacharyar, Asthana Mahavidwan; Sṛī Channakeshava Aiyyangar, M.L.O., Asthana Vidwan.]

5th November 1879.—Tulasi Ramdas engaged in “Haribhajane” in Sṛī Hayagrīva Sannidhi Hall in front of the Deity. He was the recipient of a pair of shawls along with phalamantrākshate.

6th November 1879.—The Revenue Commissioner and the Revenue Secretary Sṛī Rangachar had audience with His Holiness at 9 o’clock in the evening. At the end of the interview they were recipients of phalamantrākshate.

17th December 1879.—Returning from a triumphal tour of inspection throughout the State, His Highness the Mahārāja Sṛī Chamarajendra Wodeyar came to the Mutt and after giving a picturesque report of his experiences to His Holiness, obtained His Holiness’ blessings and phalamantrākshate.

23rd February 1880.—The Palace Controller, Sṛī Rangacharlu, having been appointed Revenue Secretary to the Government, paid his respects and praṇāms to His Holiness, and was granted blessings and phalamantrākshate.

25th February 1880.—Sṛī Turavekere Urs obtained darshan of Sṛī Swāmijī and phalamantrākshate.

26th February 1880.—In connection with His Highness the Mahārāja’s consummation of marriage ritual,
His Holiness was escorted in the evening to the Palace for “Gurupooja” which went off with due solemnity.

18th March 1880.—Srī Bommananna, brother of Srī Doddamallanna, had Samārādhane performed in the Srī Mutt.

At 6 o’clock in the evening, the aforesaid gentleman, accompanied by all his relations repaired to the Mutt and after receiving Sreepāda Thīrtham, had dinner served in the Mutt, in which the entire community participated.

4th April 1880.—A large number of Sishyas of the Mutt resident in Hyderabad (Deccan) and ‘Ceded’ Districts, Rayalaseema had the privilege of “Samasrayanam” at His Holiness’s hands.

5th April 1880.—Quite a large number of the grihasthas mentioned above had “Bharārpanam” at the hands of His Holiness.

6th April 1880.—Kadaba Srī Ananthachar’s father had darshan of Srī Swāmijī and after offering Sambhāvane was the recipient of Srīpādathīrtham.

8th April 1880.—The Sishyas from Hyderabad had “Dolotsavam” (in the jewelled cradle) celebrated in the evening on the granted scale.

12th April 1880.—Srī Kavithārkkika Simhacharyar and Srī Atmakur Samsthanam Vidwan Srī Bucchi Venkatacharyar obtained darshan of His Holiness Srī Swāmijī.

14th April 1880.—Grihasthas from Tummajipet of Palamoor of Hyderabad State had “Bharārpanam”, Samashrayanam, etc., in the Srī Sannidhi.

16th April 1880.—Srī Tulasī Ramadas had Samārādhane performed in the afternoon in the Mutt and had Srīpāda Thīrtham and prasādam. In the evening he had dolotsavam performed in the Mutt. The day is Srī Rāmānuja’s birthday.
19th April 1880.—Passing away of Sri Mahārāja Sri Mummadi Krishnarāja Wodeyar’s spouse Sri Putta-Gauramma Ammanniyavaru of “Mundala Bokkasa Thotti”. According to Sri vaishnava custom “Srīchurna-paripālanam” performed to the deceased at the instance of Sri Mutt.

The day happens to be Sri Rāma Navami.

20th April 1880.—Accepting the prayer of Sri Tulasi Ramadas, His Holiness, after “Parane”, escorted by all the usual Palace honours proceeded to the spacious mantap erected at the Kalyani Mardan (where Sri Ranga-charlu Memorial Hall now stands) and witnessed the Sri Ramotsavam celebration organised by Sri Tulasi Ramadas, who, after the conclusion of the worship received Śrīpāda Tīrtham of Śrī Śvāmijī and was followed by others present. After granting phalamāntraṅkṣate to those present at the function His Holiness returned to the Mutt. The “Tadiyaradhane” in the Mutt this day was at the expense of Sri Ramadas which was continued for the ten days following.

Between 22nd and 26th April 1880 a controversy was conducted between Mahamatrusri Sri Seethavilasa Sannidhana and His Holiness Sri Śvāmijī regarding the propriety of His Holiness being present at the Ramotsavam conducted by Tulsi Rāmadas.

After receiving satisfactory explanation from His Holiness the affair was brought to a close by Her Highness. His Highness the Mahārāja was camping then at Ooty. Sri Ananda Rao and Sri Narayana Rao conducted the discussion on behalf of Her Highness who was convinced that the procedure was not inconsistent with the Sastras nor opposed to time-honoured usage.
1st May 1880.—With the sanction of His Holiness Sṛī Tulasi Ramadas took the Pundits of the Sṛī Mutt, made them presents of dhoties and escorted them back to the Mutt. In the evening he came back to the Mutt and received phalamantrākshate and khillats of shawls.

4th May 1880.—A large number of Sūdras introduced by Sṛī Tulasi Ramadas had the privilege of receiving “Chakrānkanaṇam” at the hands of His Holiness Sṛī Swāmijī.

6th May 1880.—Sṛī Tirumala Bukkapatnam Bucchi Venkatacharya, Dharmādhikāri of Atmakur Samsthānam (Hyderabad) was the recipient of valuable presents of shawls, etc., from His Holiness with blessings and phalamantrākshate.

12th May 1880.—A distinguished Pundit from Travancore Asthānam, introduced by Sṛī Ananda Rao (later Dewan of Mysore), had audience with His Holiness and was the recipient of First Class Honours at the hands of His Holiness in the shape of laced shawls, etc., along with blessings and phalamantrākshate.

14th June 1880.—At 6 o’clock in the evening Revenue Secretary Sṛī Rangacharlu (later Dewan) obtained audience of His Holiness and after enquiries about mutual welfare enquired of His Holiness as to whether he was frequently keeping in touch with the young Mahārāja Sṛī Chamarājendra Wodeyar, his consort Sṛī Vānivilāsa Sannidhāna, etc., and if Tīrtha, Prasāda, Maryādas, etc., were being regularly sent to the Palace and so on. Having received the most satisfactory replies in the affirmative, Sṛī Rangacharlu was immensely pleased and after the most agreeable conversation on all matters concerning the State and its future, received phalamantrākshate and blessings, and took leave of His Holiness.
21st June 1880.—Chāturmāsya Sankalpa. At the “Panchashānti” in the afternoon His Highness was represented by Śrī Ananda Rao and Śrī Veerappaji Urs.

31st October 1880.—His Highness the Mahārāja having killed a deer in the chase, sent its skin for His Holiness’ use through his tutor Śrī A. Narasimha Iyengar.

15th January 1881.—On the occasion of Śimantham of Mahārāgni Śrī Vānivilāsa Sannidhāna, His Holiness was escorted in State to the Palace at 7 o’clock in the evening for “Gurupooja”, by Śrī Bhāgavatha Subbarayarū’s son. At the gate of the Palace, on alighting from the palanquin, His Holiness was welcomed by His Highness’ brother, Śrī Subrahmanya Raje Ursinavaru who led him by his supporting hand to the “Hosathotti”. On the way His Holiness was met and welcomed by Śrī Ananda Rao and Śrī Narasimha Iyengar. His Holiness having made enquiries of Śrī Ananda Rao about his father (Raja Śrī T. Madhava Rao) and Śrī Rangacharlu, the Revenue Secretary, proceeded to the Ambā Vilas, where he was seated on the golden throne. His Highness the Mahārāja Śrī Chāmarājendra Wodeyar advanced to the throne and performed deep pranam to His Holiness and having performed Pādapooja and offered Sambhāvane, answered His Holiness’ enquiry about himself and Her Highness the Mahārāni, received phalamantrākshate and blessings along with Śrī Pādatīrtha and took leave of His Holiness. “Udakasānthi” took place in the presence of His Holiness. His Holiness having enquired about the welfare of Her Highness, sent blessings and phalamantrākshate before leaving.

16th January 1881.—On the morrow Śimantham was duly performed.
11th March 1881.—At 8–30 P.M. Her Highness Sṛi Mahārāṇi Vāṇivilāsa Sannidhāna gave birth to a female child (Sṛi Rājakumāri Jayalakshammanniavaru).

23rd March 1881.—Arrival in the Capital of His Excellency the Governor of Madras (Adams) for the installation of His Highness the Mahārāja at 5 o’clock in the evening.

24th March 1881.—Exchange of visits between His Highness the Mahārāja and the Madras Governor.

25th March 1881.—His Highness the Mahārāja Sṛi Chāmarājendra Wodeyar was formally invested with Administrative powers at 7 o’clock by His Excellency the Governor of Madras, with the approval of Her Highness the Mahārāṇi Seethavilāsa.

26th March 1881.—In the afternoon, His Highness ascended the Bhadrāsanam with all religious formalities and held a grand Durbar.

27th March 1881.—His Holiness sent phalamāntrākshate and blessings to His Highness the Mahārāja along with khillats.

28th March 1881.—Durbar in the Palace.

30th March 1881.—New Year’s Day. Nāmakaranam of Sṛi Jayalakshammanniavaru in the Palace. His Holiness’ visit to the Palace for pādapooja. Escorted by all the royal honors His Holiness was received at the main gate (Elephant gate) by Sṛi Subrahmanyaraje Urs and Sṛi Ananda Rao and was conducted to the Golden Peetam in the Ambavilas. His Highness arrived and made his Pranam and after His Holiness had made enquiries about His Highness’ welfare, the Pattābhishhekam, etc., His Highness performed Pādapooja and was the recipient of His Holiness’ blessings, phalamāntrākshate, khillats, etc.
Dewan Sṛī Rangacharlu, Sṛī Ananda Rao, the Rājabandhus present, the Deputy Commissioner and the Assistant Commissioner also received phalamāntrākshate.

12th April 1881.—The spouse of Sṛī Madanavilas Thotti Sṛī Puttaswamiyavaru passed away. Sṛīchūrna Pāripālanam of the deceased performed at the beginning of obsequies, cremation, etc.

19th May 1881.—Birthday of Sṛī Devapārthivarajaru. His Holiness’ blessings sent along with phalamāntrākshate.

4th June 1881.—Sṛī Tirumalatatachar obtained darshan of His Holiness and was the recipient of khillats, shawls, etc.

18th June 1881.—Birthday of Her Highness Sṛīmathi Mahārāni Vānivilas Sannidānam.

25th June 1881.—His Holiness sent invitation to His Highness the Mahārāja to be present at the “Bheemarahathi” Shānti of His Holiness falling on the 29th.

28th June 1881.—The preliminary Kalashasthāpanam, etc., in the morning. In the evening after the Vedapārāyanam, etc., His Holiness conferred phalamāntrākshate on the Palace Dharmādhikāris and others, and general dakshine to those present.

29th June 1881.—Bheemarathi Shānti celebrated with all solemnity according to Shāstras. The ceremonials started at 6 o’clock in the morning. At the hour of Abhishekam (sprinkling the holy water taken out of the Poorna kumbham, Kalasham, etc.) His Highness Sṛī Chāmarājendra Wodeyar Bahadur arrived in State seated in a palanquin (Mena) with full royal honours at the Mutt, having been escorted with the Mutt honours, from the front of the Jaganmohan Palace. His Highness performed deep namaskāram to His Holiness seated on the
Peetham and was desired by His Holiness to be seated, along with his brother Sṛi Subrahmanyarāj Urs and others. After enquiry of His Highness’ and others’ welfare, the Abhishekaṃ ceremony was gone through. His Holiness then proceeded for his noon bath and oblations. On his return to the Sannidhi of the Deity His Highness was conducted there, too, and after darshan of Mangalārathi, His Highness received Thīrtham.

His Holiness then took his seat on the Gādi. Temple honours were now brought and His Holiness stood on the floor and received them one after another. The temple authorities having retired His Holiness returned to his seat. His Highness the Mahārāja then offered Sambhāvanē with very costly khillats and was garlanded by His Holiness and received boquet from his hands, and was clothed with shawls by His Holiness.

His Holiness then offering phalamāntrākshate to His Highness blessed him wishing that His Highness’ rule may be long, glorious and such as to bring prosperity to the State, and world-wide renown to him. His Highness then made pranāms and took leave of his beloved Āchārya. He then ascended the palanquin and returned to the Palace escorted by all the Royal honours and the Mutt officials.

His Holiness then conferred phalamāntrākshate on Sṛi Ananda Rao, Sṛi Subrahmanyarāj Urs, Sṛi Basavarāje Urs, Sṛi Veerappāji Urs and others. As the Kalashams were being distributed, learning that Sṛi Devapārththiva Rājaravaru was arriving, His Holiness sent the Mutt officials with silver maces and chamarams according to custom to escort him from the main entrance to the Mutt. The distinguished visitor thus receiving a royal welcome
19th February 1882.—Dewan Sri Rangacharlu's wife obtained darshan of His Holiness in the Mutt and made a present of a pair of silk and lace shawls of the finest texture by way of Sambhavane to His Holiness for his use in the severe winter.

22nd February 1882.—Birthday of His Highness the Mahārāja. His Highness sent Sri Ananda Rao to escort His Holiness the Swāmi (according to the time-honoured custom) to the Palace. Having conferred phalamantrākshate, His Holiness accompanied him to the Palace. At the gate His Holiness was welcomed by Sri Subrahmanyarāje Urs. Having conferred phalamantrākshate on him, His Holiness was conducted to the Golden Simhāsanam in the Amba Vilas placed for him. Shortly after, His Highness the Mahārāja came in and after namaskāram, performed Pādapooja and received thirtheams, khillats and phalamantrākshate at the hands of His Holiness. The latter then sent phalamantrākshate to Her Highness the Mahārāni. This was followed by the grant of phalamantrākshate to the Rājabandhus, to the Dewan and the Chief officials. All this over, Sri Ananda Rao conducted His Holiness back escorting him as far as the main gate (Elephant gate), where he received phalamantrākshate.

On His Holiness' return the special worship and pooja to the Deity followed as well as the Tadiyārādhane in the Mutt.

28th February 1882.—Birthday of Sri Princess Jayalakshmi Ammanniavaru. His Holiness' visit to the Ambā Vilās, where at the Durbar, usual Pādapooja, etc., by His Highness, the accompanying formalities and conferment of blessings on the Princess followed, Mantrākshate being showered on the Princess by His Holiness and
presentations of saries, kanams, etc. being made. Sambhāvane by His Highness followed by the gifts of khillats and conferment of phalanmantrakshate on His Highness by his Āchārya.

28th March 1882.—In response to the prayer of Śrī Tulasī Ramadas, who was celebrating Śrī Ramotsavam at Darasaguppe village near French Rocks ( Hirode) His Holiness sent Pundits and others to assist him in his sacred task.

10th May 1882.—On the occasion of the marriage of Śrī Dewan Rangacharlu’s daughter in Maaras His Holiness sent khillats and phalanmantrakshate with blessings through Śrī Magadi Raghavachar.

1st June 1882.—Bahirī Balwant Bahadur, Atmakur Rāja Śrī Seethārāma Bhoopal having arrived in Bangalore, two agents were sent by His Holiness, at his request, to talk over some matters.

5th July 1882.—Chāturmāsya Sankalpa.

27th August 1882.—On account of Upakarmam, Sambhāvane received at the Mutt from Her Highness Mahāmāthrsē Śrī Seethāvilāsa Sannidhānam, His Highness the Mahārāja (Bangalore Camp), Śrī Madanavilas Thotti Puttaswamiyavaru, Śrī Devapārthivarājaru and Śrī Dalavai Devarāje Urs.

28th September 1882.—Visvarūpayāthra on the conclusion of Chāturmāsya. Return from S. Koppal.

13th February 1883.—Śrī Kavitārīkika Simhachar bequeathed gold of the value of Rs. 272-8-0 (weighing 27 tolas) to Śrī Hayagrīva out of which a Chandrahāram was got made and placed on the neck of the Deity.

21st February 1883.—“Sahasra Kalashābhisekham” for Śrī Nanjarāja Bahadur of Madanavilas Thotti who sent by way of Sambhāvane, khillats and cash.
13th March 1883.—His Highness the Mahārāja’s Birthday. His Holiness’ presence in the Palace for pādapooja and grant of blessings, khillats and phalamantrākshate by His Holiness.

19th March 1883.—Birthday of Rājakumari Sṛī Jayalakshmi Ammanniyavaru. His Holiness’ presence in the Palace for pādapooja and grant of blessings, khillats and phalamantrākshate.

12th April 1883.—Sīmantham for Her Highness the Mahārāni Sṛī Vānivilāsa Sannidhāna. His Holiness’ visit to the Palace for receiving Pādapooja by His Highness the Mahārāja and conferring of blessings, etc.

20th July 1883.—Chāturmāsya Sankalpa.

7th September 1883.—Concluding Vidwat Sabha.

19th September 1883.—Visvarūpayātre. Return of His Holiness from S. Koppal.

29th October 1883.—Copper image of Sṛī Srīnivāsa Deshikendra cast for processional purposes.

28th February 1884.—Annaprāshanam of Rājakumāri Sṛī Krishnajamamaniavaru. Sambhāvane sent to Sṛī Mutt from Palace. Khillats sent to His Highness the Mahārāja and to the baby along with phalamantrākshate with blessings of His Holiness.

2nd March 1884.—His Highness the Mahārāja’s Birthday.

7th March 1884.—Sṛī Rājakumāri Jayalakshmi Ammanniavaru’s Birthday celebration. His Holiness’ presence at the Palace on both occasions. Usual pādapooja, etc., and exchange of khillats.

1st April 1884.—Third Sīmanthotsavam in the Palace on account of their Highnesses Sṛīman Mahārāja and Sṛī Mahārāni. Pādapooja to His Holiness at the Palace in the evening at 7 o’clock. Khillats and phala-
mantrākshate by His Holiness to Their Highnesses the Royal couple along with blessings.

6th April 1884.—Sambhāvane received at the Mutt sent by Śrī Hosadurgam Krishnamacharya, Dharmādhikāri of Vanaparti Samstānam (later successor of His Holiness in the Brahmatantra Parakāla Peetham).

3rd June 1884.—Puthrotsavam at the Palace on account of the birth of a son to Their Highnesses Mahārāja Śrī Chāmarajendra Wodeyar and Mahārāṇi Śrī Vānī Vilāsa Sannidhāna at 10-15 A.M. Rejoicings at the Palace and the Capital.

6th June 1884.—Phalamantrākshate sent by His Holiness to Their Highnesses along with the blessings for the baby with khillats for all.

7th June 1884.—Departure of His Holiness the Swāmijī for the Brindāvanapratishta of His late Holiness Śrī Śrīnivāsa Deshikendra at S. Koppal.

8th June 1884.—Preliminaries started for the above-mentioned function.

9th June 1884.—Pratishta carried out with all solemnity.

11th June 1884.—Return of His Holiness to Mysore.

15th June 1884.—Nāmakarnam of the baby Prince as "Śrī Nālvadi Krishnarājendra Wodeyar Bahadur" in the Ambavilas Palace. His Holiness' presence for Pādapooya. Along with phalamantrākshate, gifts by His Holiness of khillats to Royal couple and the Prince.

6th July 1884.—Manthropadesham to Śrī Hatti Ammaiyyanavaru and Samasrayananam to her daughter-in-law.

11th July 1884.—Chāturmāṣya Sankalpa.

2nd October 1884.—Visit of His Holiness Śrī Swāmijī to preside over the Sabha at the Saraswathīprāsāda
Pātasāla (now Mahārāja’s Sanskrit College, Mysore). His Highness the Mahārāja was also present at the function. Exchange of presents by the Guru and the Royal Sishya in the Sabha.

11th January 1885.—With a view to consult the Chief Commissioner for Mysore and the Governor-General in the matter of granting a loan to the Mutt to enable it to discharge its debts, in accordance with the request of the Dewan, His Holiness addressed a letter to the effect to the Dewan acquainting him with the financial position of the Mutt, and after he had handed the accounts of the institution to Śrī Chidambara Iyer, Assistant Commissioner-in-charge of the Palace, since the time of the predecessor Śrī Śrīnivāsadeshikendra Brahmatantra Parakālaswāmi, His Holiness sent Śrīkārtyakartha with the letter to the Dewan Saheb in Bangalore who left Mysore in accordance with the instructions of Śrī Chidambara Iyer.

14th January 1885.—In obedience to the above instruction, the Śrīkārtyakartha left for Bangalore.

18th January 1885.—At half past six in the evening Śrī Chidambara Iyer came to the Mutt to consult His Holiness and obtained his opinion as to the desirability of engaging a contractor to supply provisions, etc., to the Mutt.

Incidentally, His Holiness having enquired of Śrī Chidambara Iyer if he had any idea as to what the Dewan thought of the subject of the redemption of the debts of the Mutt, the latter said that as soon as he heard from the Dewan, he would lose no time in acquainting His Holiness with the same and relieve him of his anxiety.

19th January 1885.—Return of the Mutt Sheristedar with the reply from the Dewan that he would make
suitable arrangements for the redemption of the debt as soon as he went over to Mysore.

13th February 1885.—It being Mahāsivarāthri, fruits, flowers and vastrams were sent to the Mutt by Her Highness the Mahārāṇi Seethāvilāsa Sannidhānam.

25th February 1885.—Birthday of Princess Śrī Jayalakshmi Ammanniavaru. His Holiness, along with her, conferred phalamantrākshate, etc., on 2nd Princess Śrī Krishnājammanniavaru and on Śrī Krishnarāja Wodeyar, Heir-apparent to the Throne, at the Ambāvilās Durbar, after receiving pādapooja from His Highness the Mahārāja.

5th March 1885.—Annaprāṣhanam for Śrī Mahārāja-kumar, Heir-apparent, Śrī Krishnarāja Wodeyar. Sambhāvane to His Holiness Śrī Swāmijī; who sent khillats, garlands, boquet and phalamantrākshate with blessings.

This day Upanayanam (thread ceremony) of the author of this booklet “The Origin and Growth of Śrī Brahmātāntra Parakāla Mutt”. His Holiness’ blessings and gift of phalamantrākshate and cloth to him on the 10th instant.]

7th April 1885.—Śrī Ambil Narasimha Iyengar, Assistant Commissioner, had darshan of His Holiness Śrī Swāmijī.

17th April 1885.—On the return of His Highness the Mahārāja and the Dewan from Ooty His Holiness sent phalamantrākshate and blessings to His Highness.

20th May 1885.—His Highness the Mahārāja Śrī Chāmarājendra Wodeyar had the title G.C.S.I. conferred on him by Her Majesty the Queen Victoria of blessed memory.

In the evening a Durbar was held in the Palace, the Hon. the British Resident being present. Subsequently there was a banquet for Europeans.
His Holiness’ blessings sent to Srī Mahārāja.
16th June 1885.—Birthday of Srī Rājakumārī Krishnājammanniavaru.
24th June 1885.—Birthday of Srī Krishnarāja Wodeyar Heir-apparent.
On both these days His Holiness’ presence in the Palace for pādapooja, etc., and the conferment of blessings.
25th June 1885.—On the occasion of marriage in Dewan Srī Seshadri Iyer’s family, phalamantrākshate, khillat, etc., were sent along with the blessings of His Holiness. In the evening, representatives of the former had darshan of Srī Swāmijī and offered Sambhāvane, etc. The Vidwans of Srī Mutt who had been sent for to officiate in the function were granted dakshina, etc., by the Dewan.
2nd July 1885.—Following the ancient custom in the Royal Family of Mysore, His Highness Srī Rājakumāra Krishnarāja Wodeyar had his cradle festival duly celebrated in Srī Chāmundi Hill.
31st July 1885.—Chāturmāśya Sankalpam. At the time of Panchashānti, Srī Chidambara Iyer, Palace Controller, and Srī Vaidyanatha Iyer, Private Secretary to the Dewan, were present.
20th August 1885.—Demise of His Holiness Srī Ranganātha Brahmatantra Parakālaswāmi at 8 o’clock in the morning.
Accession of Srī Krishna Brahmatantra Parakālaswāmi.
2nd October 1885.—Tūrīyāśramasweekāram as “Srī Krishna Brahmatantra Parakālaswāmi” by Srī Hosa-durgam Krishnamacharyaswami, Dharmādhikāri of Vana-parthi Samsthānam, Hyderabad.
3rd October 1885.—Pattābhishēkaṃ of Śrī Kṛṣṇa Brahmaṭantra Parakālaswāmī in the presence of His Highness the Mahārāja Śrī Chāmarājendra Wodeyar Bahadur.

4th October 1885.—His Holiness’ visit to Palace for Pādapoora.

5th October 1885.—Karapamkodam of late Śrī Ranganātha Brahmaṭantra Parakālaswāmī.

30th December 1885.—Reception at the Mutt through Śrī Magadi Raghavachar of khilīlats from the following Samsthanams: (of Hyderabad), Vanaparthi, Atmakur, Gadwal, Jatprole, Kolhapur.

12th June 1886.—Second Birthday of Rājakumar Śrī Kṛṣṇaṅaraṅaḷḷa Wodeyar. His Holiness in the Palace for Pādapoora by His Highness the Mahārāja. Phalamantrākshate, khilīlats, etc., granted by His Holiness to His Highness the Mahārāja and Rājakumar Śrī Kṛṣṇaṅaraṅaḷḷa Wodeyar Bahadur.

21st July 1886.—Chāturmāṣya Sankalpa.

14th September 1886.—His Holiness at Koppal.

16th September 1886.—Return to Mysore. Visvapurāṇapāṭhe.

11th October 1886.—Prize distribution for successful students in the Mahārāja’s Sanskrit College (then Saraswatiprasāda Pāṭasāla) examinations in the Palace in His Highness the Mahārāja’s presence at Ambāvilās Durbar. His Holiness sent a gift of Rs. 2,000 for distribution and conveyed the same through a ‘Srīmukham’ which was carried in a ‘Mena’ (palanquin) with Palace honours.

22nd December 1886.—Putrikotsavam in the Palace at night 1–8 A.M.

24th December 1886.—Phalamantrākshate, khilīlats, etc., sent by His Holiness in connection with the events—
mentioned above to Their Highnesses and the baby Princess.

2nd January 1887.—His Holiness’ presence at Ambāvilās for Pādapooja at the Nāmakaranam of the baby Princess. Gifts of khillats, phalamāntrākshate, etc., along with blessings by His Holiness to their Highnesses the parents and the baby Princess.

28th February 1887.—His Highness the Mahārāja’s Birthday. His Holiness’ presence in the Palace for Pādapooja, etc., as usual.

6th March 1887.—Birthday of Rājakumāri Sṛī Jayalakshmi Ammanniavaru.

29th March 1887.—At 2 o’clock this afternoon His Holiness Sṛī Krishna Brahmatantra Parakālaswāmi started from the Capital to Koppal Sṛī Mutt on the way to Melukote for Vairamudi Utsavam.

30th March 1887.—Koppal and Bale Urs Chatram.


1st April 1887.—Visit to Sṛī Yoganarasimhaswāmy on the hill.

2nd April 1887.—Visit to Sṛī Nārayanaswāmy temple for Sāttumorai followed by visits to the other Sannidhis for the same purpose.

In the evening, presence of His Holiness at the Vairamudi Kireetadhāranam and at the Utsavam in the four main streets throughout the procession till 5 A.M. and return to the Mutt after sealing up the Vairamudi chest.
3rd April 1887.—Presence of His Holiness at Sāttumurai in the temple.
5th April 1887.—His Holiness at the Teppotsavam.
7th April 1887.—His Holiness at Avabhritam of Sṛ Cheluvarāyaswāmi.

In the evening, Pattābhisheka Mahotsavam of Sṛ Sampathkumāran in the Sṛ Mutt in His Holiness’ presence.

8th April 1887.—Visit for Darshan of Sṛ Varāha-swāmi on the brink of Kalyāṇi Sarovaram.

9th April 1887.—Returning from Sṛ Nārāyana-swāmi and other Sannidhis, His Holiness at the request of Sṛ Akkarakanni Narasimhachariar, Adhyaksha of the Sanskrit College, and Sṛ Tirumalācharya, visited the Pātasāla and presided over the Sabha. After the usual vākyārtham, display of poetic talent, etc., by the Vidwans and the students. Conferring blessings on the college and expressing His good wishes for its future and gifts of phalamantrākshate, His Holiness returned to the Mutt.

In the evening a Tengalai Sanyasin visited the Mutt, and being received with great courtesy by His Holiness, the holy visitor had tīrtham, etc., after seva and Sāttumurai of Sṛ Hayagreeva. His Holiness honoured him with shawls and sent torch bearers to escort him to his abode.

12th April 1887.—In the evening, after Sṛ Hayagreevārādhanam, His Holiness graced the ‘mantap’ constructed by Assistant Commissioner Sṛ Srinivasa Iyengar, at the latter’s request, to where Sṛ Cheluvarāyaswāmi had been escorted. After Mangalārathī, His Holiness received the usual Maryādas, etc. At the conclusion of the mantapotsavam His Holiness circumambulated
the shrine led by Śrī. Srinivasa Iyengar, and the members of the family; who were all then granted phalamantarākṣate by His Holiness.

His Holiness then followed the deity in the Rāja Veedhi (main street) to the temple of Śrī Nārāyanaswāmi where the Kodai Tirunal Utsavam was then being conducted. After taking part in it, His Holiness continued with the Deity at “Padiyāttam” and subsequent reaching of the Asthanam. His Holiness then performed sevas at the Śrī Sannidhis of Śrī Nārāyanaswāmi, Śrī Cheluvarāyaswāmy, Śrī Ammanavararu, Śrī Bhashyakar and returned to the Mutt.

13th April 1887.—Presentations to the officials of the temples and Vidwans, etc., of the place on the eve of return to Mysore.

14th April 1887.—After Abhigamanam, His Holiness with Lord Śrī Hayagreeva and Lord Śrī Lakshminārāyana prepared to return to Mysore, after visiting the temple for Sāttumurai and leave taking of God. Starting from the Mutt, His Holiness proceeded along the Rāja Veedhi and depositing Śrī Hayagreeva at the Śrī Sannidhi of Śrī Vedantha Desikar arrived at the temple of Śrī Nārāyanaswāmi and entering, prostrated before the Dhwaja-stambha. Then going round the Sannidhi of Śrī Nārāyana he came to Śrī Ammanavararu temple. After Sāttumurai, teertham, prasādam, etc., there, His Holiness proceeded to Śrī Bhashyakar’s Sannidhi. After Sāttumurai, etc., there, His Holiness came to Śrī Pillai Lokāchārya’s Sannidhi and from thence proceeded to Śrī Tirunārāyana’s shrine and after Sāttumurai there had darshanam of Śrī Shelvappillaiṟāya and after Sāttumurai, etc., took leave of the Deity and emerging from the temple, went round it and arrived at Śrī Jeeyar’s Sannidhi. After
taking part in Sāttumurai, etc., there, His Holiness arrived at Śrī Vedāntha Desikār’s Sannidhi. After attending Sāttumurai, etc., there, he took leave of the Āchārya, and with Śrī Hayagreeva in front left Melukote on his return journey, escorted by all the Mutt and temple honours. On reaching the Paruvatte Mantap His Holiness alighted there and granted phalamatrākshate, etc., to all temple officials and the leading citizens, vidwans, etc., and to Śrī Nanjaraja Urs, Attache. Resuming the journey at 11 o’clock His Holiness arrived at the Bale Urs’s Chatram; which he left after Ārādhanam Samārādhan and the evening worship at 10 o’clock at night and arrived at S. Koppal at 5 A.M. on 15-4-1887.

15th April 1887.—Koppal.

16th April 1887.—Visit to temples of Śrī Ranganātha and Śrī Narasimhaswāmy.

17th April 1887.—Return to Mysore. Ceremonial entry to the Capital.

8th June 1887.—Śrī Devapärthivarāyaru having invited His Holiness to be present at his house on the occasion of his daughter’s marriage, His Holiness complying with his request, graced his house for pādapooja on 9–6-1887.

10th June 1887.—Upanayanam of Śrī. Devapärthivarājaru’s son. His Holiness sent blessings, phalamatrākshate, etc., but could not be present on account of his tirunakshatram celebration in the Mutt.

15th June 1887.—Śrī Chidambara Iyer had audience with His Holiness and discussed with him the ways and means of redeeming the Mutt’s debts, from loan by the Palace.

7th July 1887.—Chā turmāsya Sankalpa.
12th August 1887.—Some debts incurred by the Mutt to-day were cleared by the Palace out of a total of Rs. 1,50,000.

[Note.—From now onwards by monthly instalments the debt was cleared by the Mutt from a personal loan of Rs. 1,50,000 kindly granted by His Highness the Mahārāja Śrī Chāmarājendra Wodeyar Bahadur. A sum of Rs. 1,32,500 was paid up by 18-7-1902. The remaining amount of Rs. 22,500 was remitted by order of His Highness the Mahārāja Śrī Krishnarāja Wodeyar IV on 25-6-1903.]

31st August 1887.—Annaprāsanam for Śrī Rāja-kumāri Cheluvājammanni Avaru, third Princess. Sambhāvane, Khillat, etc., received at the Mutt. His Holiness sent phalamantrākshate and khillats.

2nd September 1887.—His Holiness at Koppal.

4th September 1887.—Śrī Dalavai Devaraje Urs, Subdivision Officer, French-Rocks, had darshan of His Holiness at 2 p.m.

5th September 1887.—Return to Mysore. Visvarupayātre. Welcomed by Śrī. Devapārthivarājaru, Vidwans, etc. as usual.

12th January 1888.—His Holiness sent phalamantrākshate to Śrī. Thambuchetty, Officiating Dewan, who sent plates of fruits, etc., in the evening.

18th February 1888.—His Highness the Mahārāja’s Birthday. His Holiness’ presence in the Palace for Pādapooja, etc., as usual.

6th March 1888.—According to the arrangement made for clearing the debts incurred by the Mutt through the Palace, payment of the 7th instalment of Rs. 1,250 to the Palace Treasury.
30th March 1888.—Simantotsavam of Their Highnesses the Maharaja and the Maharani it being the 5th. His Holiness’ presence for padapooja at the time of Udakashanti on the previous day at 8 P.M.

5th June 1888.—Birth of a son to His Highness the Maharaja Sri Chamarajendra Wodeyar Bahadur (afterwards His Highness the Yuvaraja Kantheerava Narasimharaja Wodeyar Bahadur).

7th June 1888.—Putrotsavam celebration. Phalamantarkshate, etc., sent from the Mutt. Vidwans of the Mutt received gold coins by way of dakshina.

9th June 1888.—Sambhavane, khillats, etc., received at the Mutt from Atmakur Samsthnam on the occasion of the Raja’s daughter’s marriage. Khillat, etc., sent to Atmakur through Sri. Magadi Raghavachar.

16th June 1888.—Namakarnam of Sri Yuvaraja. His Holiness at Ambavilas. Padapooja by His Highness the Maharaja. Blessings by His Holiness with phalamantarkshate, exchange of khillats, etc. While leaving the Palace His Holiness granted garlands and phalamantarkshate to the Military Officers who had lined up route outside the gateway.

20th June 1888.—Sri. Krishnarajendra Wodeyar’s Birthday. Padapooja, etc., to His Holiness at Amba Vilas. Along with phalamantarkshate to His Highness the Maharaja, the Prince Sri Krishnarajendra Wodeyar was the recipient of khillats, phalamantarkshate and blessings.

18th July 1888.—Sri. Devaparthivarajaru had darshan of His Holiness Sri SwamiJI and begged His Holiness to grace the occasion of his mother’s Shasthipoorthi Shanti celebration. His Holiness conferred khillats and phalamantarkshate on the Prince.
22nd July 1888.—In response to invitation His Holiness proceeded to his Palace and received pādapooja called Gurupooja. Sambhāvane, etc., as usual.

14th October 1888.—“Aksharābhyāsam” of Śrī Rājakumār Śrī Krishnarāja Wodeyar Bahadur in the Ambā Vilās. Sambhāvane, etc., sent to the Mutt. Khillats and phalamantrākshate from His Holiness.

20th March 1889.—“Annaprāsanam” for Śrī Maha-rājakumār Śrī. Kanthīrava Narasarāja Wodeyar. As usual phalamantrākshate, etc., sent by His Holiness.


2nd June 1889.—Birthday celebration of Śrī Rājakumārī Krishnarāja Ammanīavaru. Sambhāvane after Pādapooja.

9th June 1889.—Birthday celebration of Śrī Krishnarājendra Wodeyar. Pādapooja, etc., as usual.

8th July 1889.—Śrī Subrahmanyaarāje Urs, brother of His Highness the Maharāja Śrī Chāmarājendra Wodeyar Bahadur, had the privilege of obtaining “mantropad-sham” from His Holiness. After this he performed pādapooja to His Holiness in the Mutt and offered Sambhāvane, khillats, etc., and received phalamantrākshate and blessings.

14th July 1889.—His Holiness made a grant of Rs. 2,000 for distribution among the scholars who passed the examination in Vishithādwaita Vedānta in the “Maharājā’s College, Mysore”.

12th September 1889.—Śrī Nanjarāja Bahadur of Madanayilāsa Thotti made a gift of wet land belonging to him in a village near Doddegowdana Koppal in
perpetuity to the Mutt, and also a costly pair of shawls and a fine horse. His Holiness conferred khillats and phalamantrākshate on the donor.

15th September 1889.—His Holiness’ visit to Amildar Sṛī Raghavendra Rao’s house in Seringapatam for pādapooja, by him.

20th December 1889.—Birthday of Sṛī Princess Cheluvājammānniavaru. Pādapooja, etc., to His Holiness as usual.

24th February 1890.—His Highness the Mahārāja’s Birthday. His Holiness’ visit to the Palace. Pādapooja, etc.

21st March 1890.—Telugu New Year’s Day. The usual New Year’s Day blessings and phalamantrākshate with khillats were sent by His Holiness to His Highness the Mahārāja and Sṛīman Yuvarāja Sṛī Krishnarājendra Wodeyar Bahadur.

22nd March 1890.—Installation of Sṛī Koorma and Santānagopal Murthi images in the Mutt (Pratishtha) with all formalities, for Gadwal Rāja.

27th March 1890.—His Holiness started to Melukote for Vairamudi Utsavam.

29th March 1890.—Arrival at Melukote. Visits to Sṛī Nārāyanāsāmi, Sṛī Cheluvarāyasāmi, Sṛī Paramapadanātha, Sṛī Chakrathālwar, Sṛī Tirukkachchi Nambi, Sṛī Nāthamuni, Alavāndar, Sṛī “Sampige Alwar”, Sṛī Ammanavaru, Sṛī Bhāshyakārār, Sṛī Pillai Lokāchāryar, Sṛī Jeeyar and Sṛī Vedāṉtha Desikar Sannidhis. Arrival at the Mutt. It was also Sṛī Rāma Navami to-day.

31st March 1890.—Visit to Sṛī Yoganarasimhaswāmi temple on the hill in the morning. At 12 o’clock in the night, His Holiness’ presence at Vairamudi Kirītadhāranotsavam. Sṛī Devapārthivaru was also present.
3rd April 1890.—His Holiness at the Rathotsavam.

5th April 1890.—His Holiness at the Avabhriram.
In the evening Pattabhisheska Mahotsavam of Sri Cheluvarayaswami in the Mutt.

12th April 1890.—His Holiness’ presence at Sattumurai in Sri Narayanaswami Devasthanam.

13th April 1890.—Visit to Sri Varaha Sannidhi on the Kalyani Sarovar. In the evening grant by His Holiness of phalamamtrakhate to temple officials, vidwans, etc.

14th April 1890.—Return journey to Mysore after visiting the Swamies in S. Koppal Sri Mutt.

16th April 1890.—Arrival at Mysore.

22nd May 1890.—Birthday of Sri Rajakumari Krishnajammanniavaru.

30th May 1890.—Birthday of Sri Yuvaraja Sri Krishnarajendra Wodeyar Bahadur. Paddapooja, etc., to His Holiness as usual.

6th July 1890.—Chaturmasya Sankalpam.

28th September 1890.—His Holiness at Koppal.

1st October 1890.—The Sheristedar of Srirangapatnam Taluk, the French-Rocks Taluk Head Munshi Sri Jagannathachar, and others prayed to His Holiness that they may be granted “Sripada Thirtham”. Their prayer having been granted, they had sevastham performed in the Mutt and had their dinner (prasadasweekaram). The Sambhavane offered by them included dhoties.

4th October 1890.—Return to His Holiness to Mysore. Ceremonial entrance to the capital. Viswarupayathre. Welcome by Sri Nanjaraj Urs of Madanavilasa Thotti, and Sri Subbaraya Aiyar, Palace Assistant Commissioner.
5th October 1890.—His Holiness gave audience to Sṛī Narasimha Iyengar, Palace Durbar Bakshi, in the evening.

15th December 1890.—His Highness the Mahārāja. Sṛī Chāmarājendra Wodeyar Bahadur at Melukote. His Highness, guest of His Holiness in the Mutt. Arrangements made for His Highness’ dinner.

17th December 1890.—Sṛī Devapārthivarājaru obtained darshan of Sṛī Swāmijī and escorted him to his house for pādapooja at “Udakashānti” preliminary to “Śīmantham” on the morrow. Sambhāvane and khillats to His Holiness who conferred blessings.

8th January 1891. Birthday of Sṛī Cheluvaṇammanniavaru.

7th February 1891.—His Holiness at S. Koppal.

9th February 1891.—Ardhodaya Punyakālam.

3rd March 1891.—At 10 o’clock in the morning darshan granted to Sṛī Subbaraya Iyer, Assistant Commissioner, Palace.

12th March 1891.—Darshan granted to Sṛī Subbaraya Iyer, Assistant Commissioner, Palace, in the evening at 8 o’clock.

15th March 1891.—His Highness the Maharaja’s Birthday. His Holiness’ presence at Durbar in the Palace for Pādapooja. His Holiness’ blessings, khillats and phalamantrākshate.

16th March 1891.—At 6 o’clock in the evening darshan granted to Sṛī Subbaraya Iyer, Assistant Commissioner, Palace.

20th March 1891.—Visit to Sṛī Sannidhi of Sṛī Vijayendra Rao of the Dewan’s Office.

Birthday celebration at Palace of Sṛī Rājkumāri Jayalakshmi Ammanniavaru. His Holiness in the Palace for the usual pādapooja, etc.
26th March 1891.—Pādapooja to His Holiness in the Palace on account of “Chaulotsavam” of Śrī Yuva-rāja Śrī Krishnarājendra Wodeyar.

10th June 1891.—Birthday celebration of Śrī Rājakumāri Krishnājammanṇiavaru.

18th June 1891.—Birthday celebration of Śrī Krishnarājendra Wodeyar Bahadur

20th June 1891.—Councillor Śrī Chantsal Rao obtained darshan of Śrī Swāmijī at 5 o’clock in the evening.

5th July 1891.—Darbar Bakshi Śrī Narasimha Iyengar had darshan of Śrī Swāmijī at 8 o’clock in the evening.

21st July 1891.—Chāturmāsyā Sankalpa.

31st July 1891.—Dewan Śrī Seshadri Aiyar obtained darshan of Śrī Swāmijī and had audience till 11 o’clock in the morning. He retired after receiving phalamāntrākṣhate and blessings.

22nd October 1891.—Return of His Holiness from S. Koppal. Visvarupāyāṭhra. Ceremonial entry into the Capital.

29th October 1891.—At 9 o’clock in the evening the Deputy Commissioner, Mysore District, had darshan of Śrī Swāmijī.

3rd March 1892.—Birthday celebration of His Highness the Mahārāja. Usual visit of His Holiness for pādapooja at the Palace Durbar.

9th March 1892.—Birthday celebration of Śrī Mahārājakumāri Śrī Jayalakshmi Ammanniavaru. Pādapooja to His Holiness in the Palace Durbar as usual.

27th March 1892.—Muzrai Assistant Commissioner Śrī Srinivasa Iyengar had audience of His Holiness at the Mutt.
22nd May 1892.—Sri Mahārājakumār Sri Kantheerava Narasimharājā Wodeyar’s Birthday celebration. His Holiness’ presence as usual at the Ambā Vilās Durbar for pādapooja.

29th May 1892.—Sri Rājakumāri Sri Krishnājammanniavaru’s Birthday celebration. Usual pādapooja to His Holiness in the Durbar at Ambā Vilās.

5th June 1892.—Palace Durbar Bakshi Sri Narasimha Iyengar had audience with His Holiness at 1 o’clock in the afternoon.

6th June 1892.—His Highness the Yuvarājā Sri Krishnarājendra Wodeyar’s Birthday celebration. The usual pādapooja to His Holiness in the Durbar at Ambā Vilās. After the grant of blessings, phalamātrākshate, khillats, etc., to His Highness the Mahārājā. Srimad Yuvarājā Sri Krishnarājendra Wodeyar Bahadur, Sri Rājakumar Kantheerava Narasimharājā Wodeyar, Sri Mahārājakumāri Jayalakshammaniavaru, Sri Mahārājakumāri Sri Krishnajammanniavaru, Mahārājakumāri Sri Cheluvājammanniavaru, all received blessings and phalamātrākshate. The Dewan was the recipient of phalamātrākshate with blessings. On the return journey of His Holiness to the Mutt the Durbar continued with His Highness the Mahārājā on the silver chair, Srimad Yuvarājā Sri Krishnarājendra Wodeyar on the “Simhāsanam”.

26th June 1892.—On the occasion of the Birthday celebration of the son of Sri Devapārthiva Mahārājaru His Holiness sent phalamātrākshate to Sri Devapārthiva Mahārājaru’s family.

29th June 1892.—Sri Srinivasascharlu of Gulbarga (Hyderabad) had Samāsrayanam along with the members of his family. In the evening Dolotsavam for Lords
Sri Hayagreeca and Sri Lakshminarayana as Seva by the gentlemen.

9th July 1892.—Chäturnäsa Sankalpa. His Highness the Mahärajä’s presence at the “Panchashänti” in the afternoon in Sri Mutt. His Highness, the recipient of khillats, blessings and phalamanträkshate. His Highness having retired after taking leave of His Holiness Sri Devapärthiva Mahäräjaru. Dewan Sri Seshadri Iyer, the Deputy Commissioner, the Muzrai Superintendent, the Palace Durbar Bakshi, the Ursu Noblemen, the Dharmädhikäries and leading Vidwans were all the recipients of phalamanträkshate.

8th March 1893.—Sri Bakshi Basappaji Urs had darshan of Sri Swämmiji at the Mutt at 8 o’clock in the evening and obtained His Holiness’ approval and permission for celebrating his daughter’s marriage on the morrow.

9th March 1893.—His Holiness sent phalamanträkshate, khillats and blessings to Sri Bakshi Basappaji Ursu’s family and the married couple.

11th March 1893.—His Holiness was escorted to the Palace with all Palace honours to receive pädapooja at the hands of Sri Madanaviläsa Thotti Nanjaräja Bahadur at the performance of the preliminaries such as “Kalasha Prathistha” in connection with the celebration of His “Shashtipürthi” on the following morning. After pädapooja, etc., by Sri Nanjaräja Bahadur the members of the zenana also performed pädapooja and all were recipients of Sripädathirtham, blessings, khillats and phalamanträkshate by His Holiness.

24th March 1893.—When in the morning after the usual “Abhigamanarädhane” His Holiness Sri Swämmiji had just concluded offering “Bharärpanam” (Saranägati) to some ladies from Wanaparthi Samasthänam, a most
urgent call from the Palace came, communicating to His Holiness, Her Highness Sṛī Mahāmātri Sṛī Seethavilāsa Sannidhānam’s urgent prayer that His Holiness might forthwith grace the Palace with his presence without losing a moment’s time to grant her that most esteemed last favour, *i.e.*, “Bharanyāsam”, as she felt that her last days were approaching. His Holiness without losing a moment proceeded to the Palace where His Highness the Mahārāja, the other members and relatives of the Royal Family, the Durbar Bakshi, the Palace Controller, the Dharmādhikāries and others had all been anxiously waiting in the apartment adjoining the one where Her Highness the Mahāmāthrisrī had been having her bath to prepare herself for the “Bharanyāsam”. His Highness then questioned His Holiness as to the significance of “Chakrānkanam”, “Bharanyāsam”, “Mantropadesam’ and other things closely connected with the practice of Sṛī Vaishnava faith and also other darshanams relating to “Mokshopāyam”.

His Highness expressed his gratefulness to His Holiness for the enlightenment which came to him as a result of the lucid and heartfelt “upadesam” directly from his own family Āchārya.

At the request of the Mahārāja and Her Highness the Mahāmāthrusrī, His Holiness then performed “Sankalpam’ and begged the Lord for the grant of “Bharanyāsam” to the distinguished Queen Mother.

His Holiness then instructed the Mahāmāthrusrī as to how she should regulate her thought and actions for the few days remaining to her in “consonance with the spirit of Bharanyāsam”.

Having promised to His Holiness that she would try her best to fulfil the injunctions of His Holiness
consistently with all the physical and mental powers which God should be pleased to vouchsafe for her, the Mahāmāthrusrī then put her head on the sacred feet of the Āchārya and bathed them with tears of joy and entrusted His Highness, the Royal family as well as the future of the State to the constant care and blessings of His Holiness. The assurance sought for having been granted, Her Highness obtained the “Srī Charana Tīrtham” of His Holiness in which all present participated.

His Holiness then returned privately to the Mutt after granting phalamantrākshate.

26th March 1893.—Demise of Her Highness the Mahāmāthrusrī Seethavilās Sannidhāna. “Srī Choorna Paripālanam”, etc., conducted at the instance of the Mutt.

30th March 1893.—His Holiness visited the Palace in private capacity and offered suitable condolence, explaining the Sāstras and Purāṇa, etc., to His Highness the Mahārāja.

5th April 1893.—The Rāni of Wanaparthi having come to Mysore to have darshan of His Holiness Srī Swāmijī, she was received as the Palace Guest and accommodated in the Jāganmohān Palace and was suitably provided for by the Palace authorities.

In the evening Srī Rāni of Wanaparthi had darshan of His Holiness the Swāmijī in the Mutt, bringing with her trays of flowers, fruits, khillats, etc., for Lords Srī Hayagreeva and Srī Lakshminārāyana.

6th April 1893.—His Holiness repaired to the Palace where at “Dantada Thotti” Srī Prasanna Krishnāswāmī had been installed for the starting of the functions in connection with the “Karapam kodam” for the late Her Highness Mahārāni Mahāmāthrusrī Devājammanniavaru of Srī Seethavilās Sannidhāna. Srīman Keshava Bhattar
having duly performed the “Kalashapratishtha”, His Holiness by way of “Shubhasweekāram” for His Highness, bestowed khillats, phalamantrākshate and blessings.

7th April 1893.—The “Karapam kodam” festival was duly celebrated with His Highness Srī Śvāmijī and His Highness the Mahārāja, the Prabandha Goshti engaged in Pārayanam in front and Vedapārayanam behind the elephant carrying the Kodam with the Lord invoked into it. Sāttumurai having been performed, His Highness performed pādāpuja to His Holiness and had Srīpādathīrtham, khillats and phalamantrākshate conferred on him by His Holiness. Srī Yuvarāja Srī Krishnarājendra Wodeyar Bahadur being slightly indisposed, His Holiness sent phalamantrākshate to where he was. Srī Kanteerava Narasimharāja Wodeyar then was the recipient of the blessings, khillats and phalamantrākshate.

His Holiness then visited the zenana at the request of Her Highness Srī Mahārāni Vānīvilāsa Sannidhāna and took his seat on the Silver “Simhāsanam” placed there. Her Highness advanced to the Peetham and made four pranāmams to His Holiness. After enquiries about the welfare of the family and condolences for the loss of the departed soul, His Holiness received the pādāpuja offered by Her Highness and bestowed Srīpādathīrtham which had been granted to His Highness the Mahārāja previously.

Her Highness Srī Mahārāni offered Sambhāvane and was followed by Mahārājakumāris Srī Jayalakshmi Ammanniavaru, Srī Krishnājammanvīavaru and Srī Cheluvājammanvīavaru who offered individual sambhāvanes and received Srīpādathīrtham.

Srī “Kamān Thotti” Ammanavaru then followed suit.
After every one of these had received phalamant rakshate and blessings, His Holiness then emerged from the zanana and took the seat near the Deity outside, where the assembled Rājabandhus were. His Highness then granted Sṛī Bhāgavath Thīrtham and Sṛīpādathīrtham and phalamantrākshate to them all.

Then His Holiness returned to the Mutt.

8th April 1893.—Sowcar Sṛī Seetharama Setty from Madras and his family had darshan of Sṛī Swāmījī and obtained Sṛīpādathīrtham of His Holiness and offered Sambhāvane. They had also dinner in the Sṛī Mutt being the prasādam of His Holiness.

11th April 1893.—Sṛī Rāni of Wanaparthi had Samārādhane performed in the Sṛī Mutt. She also visited the Palace and had audience with Their Highnesses.

13th April 1893.—Sṛī Rāni of Wanaparthi performed pādapooja to His Holiness at the Sṛī Mutt and was the recipient of Sṛīpādathīrtham. She had samārādhane performed at the Mutt.

15th April 1893.—Wanaparthi Sṛī Rāni bade good-bye to His Holiness and obtained permission to leave for her place after being granted phalamantrākshate.

26th May 1893.—Srīmad Yuvarāja Sṛī Krishna-rājendra Wodeyar Bahadur’s Birthday celebration in the Palace. Usual pādapooja, etc., to His Holiness in the Palace.

18th September 1893.—On written request of Sṛī Rāja of Atmakur (Hyderabad) “Bharanyāsam” conceded by His Holiness to Sṛī Rāni.

19th September 1893.—On the occasion of the Pattābhishekam of Rāja Sṛī Seetharāma Bhoopal at Gadwal Samasthānam (Hyderabad), Sambhāvane, khillat, etc., were received at the Mutt accompanied by band,
music, etc., and offered by special messengers sent for the purpose to His Holiness who in turn sent khillats, phalamantrakshate and blessings.

12th March 1894.—His Highness the Mahārāja’s Birthday celebration, etc. The usual pādpooja to His Holiness in the Palace Durbar. Blessings, etc., by His Holiness.

14th May 1894.—Birthday celebration of Śrī Yuvarāja Śrī Krishnarājendra Wodeyar Bahadur. His Holiness as usual was present at the celebration for pādpooja, etc.


12th November 1894.—His Holiness at the Rathotsavam at Karighatta.

28th December 1894.—The saddest of events in the History of Mysore after the Rendition. Demise of His Highness the Mahārāja Śrī Chāmarājendra Wodeyar Bahadur at 7–30 a.m. in Calcutta. Mysore’s people plunged in grief at the premature passing away of their beloved Sovereign who was really an idol to his people who were captivated by his simplicity and goodness.

2nd January 1895.—Arrival from Calcutta of Her Highness Mahāmāthrusrī Śrī Vānivilāsa Sannidhāna and His Highness the Mahārāja Śrī Krishnarājendra Wodeyar at Mysore.

5th January 1895.—His Holiness’ private visit to the Palace to offer condolences to the bereaved Royal Family where the Dewan, Councillors, Śrī Chentsalrao and Śrī Thamboo Chetty had already arrived. Accompanied by them His Holiness proceeded to where the Queen Mother, the new Mahārāja and Yuvarāja were present. By the Upadesham and consolation offered by His Holiness,
Her Highness gathered courage and promised to serve the State with the memory of her departed Royal husband's spirit, by her devotion to the uplift of the grief-stricken people and by bringing up the new Maharaja in such a way with the co-operation of her Dewan, Councillors and officials as to fit him for the responsible tasks ahead.

*8th January* 1895.—His Holiness at the Palace for the preliminaries such as kalashapratishtha, etc., in connection with the morrow’s “Karapam kodam”.

*9th January* 1895.—“Karapam kodam Utsavam” as on similar occasions previously.

*31st January* 1895.—At 8–30 A.M. His Holiness, escorted with all honours, proceeded to the Palace for receiving pādapooja on the eve of Pattābhisheka Muhurtam of Sṛī Maharāja Sriman Nālmadi Krishnarāja Wodeyar Bahadur on the morrow. After pādapooja His Highness was the recipient of Sṛī Bhāgavatha thīrtham and Sṛīpāda thīrtham according to the age-long custom. Having conferred blessings, khillets and phalamantrākshate His Holiness, returned to the Mutt.

*1st February* 1895.—Pattābhisheka Muhurtam of His Highness Sriman Maharāja Sṛī Krishnarāja Wodeyar IV.

*3rd June* 1895.—Birthday celebration of His Highness the Maharaja Sṛī Krishnarājendra Wodeyar Bahadur. The customary pādapooja, etc., to His Holiness.

*7th July* 1895.—Chāturmāsa Sankalpa. His Highness the Maharaja having sent word that himself and His Highness Sṛī Kantheerava Narasimharāja Wodeyar would be visiting the Mutt for darshan in a ceremonial manner, all arrangements had been made. At the appointed hour, 9 o’clock, His Highness driven in the State Carriage along with his brother His Highness—
Srīmad Yuvarāja arrived at the Mutt. As Their Highnesses turned the corner of the Jaganmohan Palace, the full escort waiting to conduct His Holiness according to custom to the Kāranji tank for “Mrittikāsangrahanam” lined up and presented arms to Their Highnesses. The golden and silver mace-bearers, the chauri wavers, the bearer of the Swetachetram with the five cupolas (all Brahmins), the Mutt officials, Srī Veerappaji Urs and other Ursu Noblemen, the Palace Vidwans as well as those of the Mutt all welcomed Their Highnesses in front of the Jaganmohan Palace, at the square and the Palace and the Mutt bands playing, escorted Their Highnesses to the gate of the Mutt. Their Highnesses having been bathed with a shower of flowers were escorted to the Srī Sannidhi of Lords Hayagreeva and Lakshmīnārāyana. His Holiness Srī Swāmijī having just come to the conclusion of Bhagavadārdhanam, performed the Mangalārathi and brought it and presented to Their Highnesses and then to the assembled leading personalities. Garlands, flowers, gandh and thīrtham having been served to all, His Holiness took his seat on the silver Simhāsanam placed in the Hall. Their Highnesses performed namaskārams and were followed by all. Their Highnesses then seated themselves in front of the Peetham. When all had been seated and a pin-drop silence having ensued, His Holiness gave a brief survey of the origin and growth of the Mutt, the closeness of the relations between the Royal Family of Mysore and the Srī Mutt and in Slokas composed on the spot, “the great Āchārya (who became the recipient of the “Kavisārva Bhauma” when he was sixteen) gave Upadesam to his Royal Sishya on his duties towards his subjects, to his personal staff, to his family, relations and friends and above all to his
Āchārya so that he may be a shining example to all rulers in the world.

The entire audience listening with rapt attention to His Holiness’ Upadesam was overwhelmed with joy and satisfaction.

His Holiness then spoke about the significance of the Chāturmāsya Sankalpam and the crowning function to come off in the afternoon, *i.e.*, the “Panchashānti” for the peace of the world, and the important role of the sovereigns in such functions all over the country, in all similar institutions.

The impression which the Āchārya created on his Royal Shishyas was so profound and lasting that verily it may be described as the beacon light which guided His Highness the Mahārāja Śrī Krishnarājendrā Wodeyar throughout his distinguished regime, and which secured him the title “Rājarshī”, and held him up as an example to be followed by all the princes and chiefs of India and even outside.

The members of His Highness’ retinue then performed namaskārams and were conferred phalamantrākṣhate by His Holiness, who were now followed by others.

The sabha concluded, His Holiness rose as Their Highnesses took leave and proceeded to start for the Mrittikasangrahanam.

During the usual visit to the temples on the return journey from the Kāranji tank His Holiness was escorted by the Deputy Commissioner and the Assistant Commissioner.

At “Panchashānti” in the afternoon the Government was represented by the Muzrai Superintendent Śrī Arcot Sreenivasachariar, the Palace Durbar Bakshi Śrī
Narasimha Iyengar, the Deputy Commissioner Śrī Devapārthivaru and other Ursu gentlemen who attended. All received phalamantrākshate at the conclusion of the function.

26th February 1896.—Commencement of the construction of the ‘Brindavan’ over the Samādhi of the late Śrī Ranganātha Brahmaṭantra Parakālaswām’.

19th March 1896.—His Holiness’ visit to the Palace to scrutinise the horoscopes of Sow. Chi, Maharājakumāri Śrī Krishṇājammanṇiavaru and Chiranjeevi Śrī Col. Desarāj Urs for the purpose of their proposed marriage.

10th April 1896.—‘Lagnapatrikas’ for His Highness the Mahārāja Śrī Krishnarāja Wodeyar Bahadur’s Upānayanam as well as the marriage of Śrī Rājakumāri Śrī Krishṇājammanṇiavaru were brought to Śrī Mutt in a panchakalasha palanquin with escort and music, etc., for presentation to His Holiness. The bringer, the Palace Controller, was granted shawls, etc., along with phalamatantrākshate.

19th April 1896.—His Holiness was escorted to the Palace with all the first class honours to receive pāda-pooja on the eve of the marriage of Mahārājakumāri Śrī Krishṇājammanṇiavaru. His Highness performed pāda-pooja and received Bhagavatha teertham and Sree-pāda teertham, khillats and phalamantrākshate. Śrī Mahārājakumāri, the bride, then followed suit and received His Holiness’ blessings, khillats and phalamatantrākshate.

20th April 1896.—Marriage celebration of Maharājakumāri Śrī Krishṇājammanṇiavaru with Col. Śrī Desaraj Urs. Khillats and phalamatantrākshate sent by His Holiness for the couple were conveyed with all honours, music,
band, etc., and were offered at the instance of the Dewan the first among the presents.

28th April 1896.—Gurupooja at the Palace to His Holiness the Swāmījī on the eve of Upanayanam of Mahārāja Śrī Krishnarājendrā Wodeyar Bahadur on the morrow. His Highness having performed pā dapooja received Bhāgavatha and Śrīpāda teerthank at the hands of His Holiness and was granted khillats, phalaman-trākshate along with blessings.

29th April 1896.—Upanayanam of Mahārāja Śrī Krishnarājendrā Wodeyar Bahadur duly celebrated, Śrī Kāsi Guru according to custom performing the Brahmopadesam under instructions from His Holiness who was precluded from presence at the function. Owing to ‘Nāndi’ having been performed for Upanayanam, blessings, etc., sent by His Holiness. An objection having been raised which, however, according to His Holiness, was not valid. His Holiness refrained from going to the Palace.

2nd May 1896.—Śrī Chotaval Gayaval from Gaya obtained darshan of His Holiness the Swāmījī and offered by way of Sambhāvane, shawls and sovereigns. He was the recipient of shawls and phalamantrākshate from His Holiness.

3rd May 1896.—Dewan of Pudukota State Śrī Vedanatha Ayyangar had darshan of Śrī Swāmījī in the Mutt and offered Sambhāvane in the shape of shawls and received phalamantrākshate and shawls with blessings.

8th May 1896.—His Holiness at the Palace for pooja on the occasion of His Highness the Yuvarāja Kanteerava Narasimharāja Wodeyar’s Birthday celebrations. Pādapooja by His Highness the Mahārāja followed by Pādapooja by His Highness the Yuvarāja. His Holiness’ blessings, etc.
9th June 1896.—After exhaustive shāstrārtham the objection raised to His Holiness’ presence at His Highness the Mahārāja’s Upanayanam by the Dewan and some Sāstries was found to be invalid. Her Highness the Mahārāṇi Mahāmāthrusrī begged His Holiness to grace the Palace with his presence to receive the Pādapooja which should have been performed at the Upanayanam. Accordingly His Holiness, escorted by the Palace escort, proceeded to the Palace and having been cordially welcomed with duly tendered apology, received the special pādapooja at the hands of His Highness the Mahārāja. The usual procedure was observed.

From now onwards Her Highness the Mahāmāthrusrī Regent desired that the Rs. 2,000 annual grant made by His Holiness to the Mahārāja’s Sanskrit College on the occasion of the annual Prize Distribution might be waived as it was a heavy impost which His Holiness had imposed on himself since His accession to the Gādi in 1885.

16th June 1896.—His Holiness’ presence for pādapooja, etc., in the Palace at the Birthday celebration of Mahārājakumārī Sārī Krishnājammanniavaru.

20th June 1896.—His Holiness’ presence for pādapooja, etc., in the Palace at the Birthday celebration of His Highness the Mahārāja.

26th June 1896.—Accredited messengers accompanied by the Palace honours and the Mutt honours with bands, torch-bearers, dwarapalakas, Srīkāryakartha were despatched by His Holiness Srī Swāmijī to invite His Highness the Mahārāja, His Highness the Yuvarāja, Her Highness the Mahārāṇi Regent Mahāmāthrusrī Vānilāsa Sannidhāna, the Mahārājakumaris and son-in-law Col. Sārī Desaraje Urs for “Arogane” in Srī Hayagrīva
Sannidhi. On the acceptance of the invitation Srī Raghavacharya Srīkāryakartha invited some Ursu gentlemen and their families to be present on the occasion.

27th June 1896.—“Arogane” function for which the most elaborate preparations had been made for a fortnight by the Mutt came off. The approaches to the Srī Sannidhi and the interior parts of the Mutt had all been tidied up decorated and rendered perfectly appropriate and suitable by the constant and unflagging personal supervision of His Holiness.

The first arrival was Srī Dalavai Devaraj Urs. On being appraised of this His Holiness came out and seated himself on the silver Simhāsanam in the hall. After a brief enquiry of welfare of the guests, His Holiness after consultation with him commanded the Mutt escort comprising amongst others carriers of silver maces, chauries, chattri, torches, music and band to await the arrival of Their Highnesses at the square in front of the Jaganmohan Palace and escort them.

In full ceremonial pomp the Royal guests appeared and turned the corner of the Jaganmohan Palace street. A procession formed itself with Their Highnesses the Mahārāja and Yuvarāja in a Panchakalasha Mena, Her Highness the Mahāmāthrusrī in another and the Mahārājakumāris in two others, accompanied by the welcoming representatives of the host. The family of Srī Basappāji Urs arrived in a coach. Their Highnesses alighted at the Pandal erected in front of the Mutt, received the “Poornakumbham” and entered the portals, escorted by the chattri, chamaram, maces and morcha-bearers with showers of flowers raining over them and were straight away conducted to the Srī
Sannidhi of Śrī Hayagrīva where His Holiness was ready with the Mangalārathī. Meanwhile, Her Highness the Mahāmāthrusrī and the Princesses entered the portals, seated in the Mena and alighted at the inner portal and took their places by the side of Their Highnesses. Except Śrī Ranganātha Desikāchārya, the younger (Pūrvāshram) son of His Holiness no member of the public was allowed inside the precincts of the Mutt at the time. The ‘Ārathi’ having been waved so as to give complete darshan of the deity to all the guests, the said Śrī Ranganātha Desikar took it round the guests for acceptance individually. His Holiness then distributed the sacred teertham among them. The guests were then garlanded with garlands worn by the Deities and the usual royal maryadas were offered to them. His Holiness conducted them to the other Hayagrīva Sannidhi where the usual services were held. They were then led to the darshan of the past Swamies in the Brindāvanams and granted teertham, mālai, etc. Then His Holiness accompanied by them returned to the Hall and seated himself on the Holy Peetham. The guests in order individually performed pādapoojas to His Holiness and offered sambhavanes.

All were now seated. His Holiness for the edification of all present briefly recounted the history of the coming of the Hayagrīva to the possession of Śrī Rāmānuja and to Śrī Nigamānthadesika and thence to the succession of Āchāryas adorning the Holy Peetham, the relations between the Gurus and their Royal Sishyas, mutual services rendered, the special position of this Mutt amongst others, etc.

The guests were then served with prasādam. After the ‘Ārogane’ was over gandha, pushpa, tamboolam
were served and Swasthivāchanam and Rājāseervadam
were pronounced by Sṛī Ranganatha Desikar.

His Holiness then treated his guests to some slokas
which he composed for the occasion and in expounding
them alluded to the Royal virtues to be cultivated by every
Sovereign, the main features of the Rājaradharma and
Rājaneethi, and pointed out how the adorners of the
Mysore Royal Simhāsanam had done supreme justice to
the position which they held and had set an outstanding
example to the sovereigns of all countries in general.

His Holiness then conferernd blessings and khilats
and phalamantrākshate on all—His Highness the Mahā-
rajā, His Highness the Yuvarajā, Her Highness the
Mahārāṇī Regent, Mahārājakumāris Sṛī Jayalakshmi
Ammanniavar, Sṛī Krishnājamannaiavaru, Sṛī Chelu-
avājamannaiavaru, Sṛī Desaraj Urs, Sṛī Kantaraj Urs,
Sṛī Basappāji Urs and family. Others included were:
Sṛī Lingappāji Urs, Sṛī Devaraj Urs, Sṛī Basāppaji Urs
son of Sṛī Veerappāji Urs.

The function came to a successful close and the guests
returned in State to the Palace.

30th June 1896.—The Palace Controller Sṛī Seetha-
ramarao, got presents of saries, etc., from Her Highness
Sṛī Mahārāṇi to be distributed among the five ladies
who had the privilege of serving the Royal ladies and
others in the Mutt on the day of ‘Arogane’.

5th February 1897.—His Holiness paid a brief visit
to the Palace in the evening for being consulted on
certain urgent matters and returned at 7 o’clock in the
evening.

At 8 o’clock Controller Sṛī Seetharama Raogaru
arrived at the Mutt bringing with him the lagnapatrika
of the marriage of Mahārājakumāri Sṛī Jayalakshmi
Ammanniavaru. The Patrika was brought in a ceremonious manner placed in a panchakalasha mena with all Royal honours and music and band.

The bearer Sri Seetharamarao had phalamantrakshate and shawls conferred on him.

17th February 1897.—At the “Suvāsinī Pooja” in connection with the proposed marriage of Mahārājakumāri Sri Jayalakshmi Ammanniavaru’s marriage, the couples sent by His Holiness to represent the Mutt were Sri Srıṇivasarāghavacharya, Sri Purānam Narasimhacharya (later Sri Vageesha Brahmatantra Parakalaswămi), Sri Vedānthāchariar, Sri Magadi Rāghavacharier.

18th February 1897.—In connection with the marriage fixed to take place on the morrow of Mahārājakumāri Sri Jayalakshmi Ammanniavaru His Holiness was escorted to the Palace for pādapooja in the morning soon after Abhigamanarādhanam.

The pādapooja was performed by the Mahārājakumāri Sri Jayalakshmi Ammanniavaru herself who also offered sambhāvane, His Holiness conferring blessings, khillats and phalamantrakshate on her after a brief conversation with her. Thereafter she received teertham.

19th February 1897.—Placed in a panchakalasha mena the khillats and phalamantrakshate for the couple were sent by His Holiness under full escort with Royal honours to the Palace for presentation to Sow. Sri Mahārājakumāri Jayalakshmi Ammanniavaru the bride and Chiranjeevi Sri Kantharaje Urs the bridgetroom immediately after their marriage to-day.

23rd May 1897.—Sri Pustakam Tirumalāchariar escorted His Holiness Sri Swāmijī to the new temple which he had constructed and dedicated to Sri Gopāla-
krishna near Subbarāyanakere at the beginning of Chamaraja Mohalla at the time of the presence of Srī Prasanna Krishnaswāmi from the fort. His Holiness was offered the usual agramaryade, malai, teertham, parivattam, Sadagopam, etc. His Holiness was present at the function till its conclusion. Srī Tirumalācharya offered cash sambhavane and also shawls and received phalamantrākshate.

27th May 1897.—Birthday celebration in the Palace of Srīmadyuvarāja Kantheerava Narasimharāja Wodeyar Bahadur. Usual pādapooja to His Holiness at the Durbar who conferred Bhāgavatha teertham, Srīpāda teertham, khillats and phalamantrākshate on the chiran-jivi.

19th June 1897.—His Holiness at the Palace at the celebration of the Birthday of His Highness the Mahārāja. The usual pādapooja followed by the grant of blessings, khillats and phalamantrākshate on His Highness the Mahārāja, His Highness the Yuvarāja by His Holiness the Srī Swāmijī.

23rd October 1897.—His Highness the Mahārāja, Her Highness Srī Mahāmātrusrī Mahārāni and Srī Kantharaj Urs came to the Mutt for Teertham and Prasadam. They performed pādapooja.

It was a fully ceremonial visit and all formalities were observed according to similar visits during previous occasions.

Their Highnesses Srī Mahārāja and Srī Yuvarāja and Her Highness Srī Mahārāni were accompanied by Mahārājakumāris Srī Jayalakshmiammanṇiavaru, Srī Krishnājammanṇiavaru and Srī Cheluvājammanṇiavaru, Srī Kantharaj Urs’ mother and sister, and Srī Basappāji Urs’ spouse.
It is interesting to remark that among those who offered official welcome to the distinguished guests on behalf of Śrī Śwāmijī was Śrī Kantharaj Urs.

Everyone performed pādapooja individually to His Holiness and offered Sambhāvane and was the recipient of phalamantrākshate and khillats after being granted Śrī Bhāgavatha teertham and Śrīpāda teertham.

Then for Ārogane, prasādam was conveyed from the Mutt to the Palace at 8 o’clock in the morning (it was Āswayuja Bahula Dwadasī) borne by forty Brahma-ṇa-chāris (Bachelors).

17th May 1898.—The usual visit for pādapooja to the Palace on the occasion of the Birthday celebrations of His Highness the Yuvarāja Śrī Kantheerava Narasimharāja Wodeyar Bahadur.

2nd July 1898.—At the request of Her Highness Śrī Mahārāṇī Regent His Holiness paid a visit to the Palace to acquaint the Royal enquirer with some points bearing on Darshanas.

8th July 1898.—Chāturmāsya Sankalpam. The Panchashānti in the afternoon at the Mutt was attended by Śrī Kantharaj Urs and the Palace Controller.

22nd November 1898.—His Holiness’ presence in response to the request of Her Highness the Mahārāṇī Regent in the Pandal erected at the entrance to the fort to conduct a “Shānti” according to Bodhāyana Sūtras to prevent the possible inroad of bubonic plague into the Fort area.

28th November 1898.—His Holiness’ presence at the “Poornāhuti” of the aforesaid “Shānti” and prokshanam of the different apartments of the Palace including the “Karikal Thotti”.
5th June 1899.—His Highness the Yuvarāja’s Birthday celebration in the Palace marked, as usual, by His Holiness’ visit for receiving pādapooja and the conferring of blessings.

12th June 1899.—Birthday celebration of Mahārāja-kumāri Srī Krishnājammanniavaru at the Palace. The usual pādapooja to His Holiness in person followed by the grant of khillats, phalamantrākshate and blessings.

19th June 1899.—Birthday celebration of His Highness the Mahārāja. The usual pādapooja at the Palace Durbar to His Holiness attended with grant of blessings, garlands, boquet, etc., khillats and phalamantrākshate to the Royal host.

24th June 1899.—Her Highness Srī Mahāmāthrusrī Mahārāṇi Regent and His Highness the Mahārāja having decided to celebrate His Holiness’ “Shashthipoorthi or Ugraratha Shānti” in the Palace on the same scale and grandeur as was done by the late His Highness Srī Mummadi Krishnarāja Wodeyar in the case of Srī Srīnivāsa Brahmatantra and Srī Srīnivāsa Desikendra Brahmatantra Parakālaswāmis, at 5–30 p.m. His Highness the Mahārāja, escorted by all the Palace escort, started in procession and was received by the Mutt officials with all honours, chattris, chamarams, and silver-mace-bearers, band, etc., at the square in the front of the Jaganmohan Palace.

Entering the hall in front of Srī Hayagrīva Sannidhi, His Highness performed praṇām to His Holiness, and was seated in front of His Holiness. After a brief conversation and enquiries about mutual welfare, His Highness begged His Holiness Srī Swāmijī to kindly grace the Palace on the occasion of His “Ugraratha Shānthi” with Lords Srī Hayagrīva and Srī Lakshminārayana, and
Sri V. N. Narasimha Iyengar
Palace Controller
17-7-1897 to 1-11-1904
offered Sambhāvane. His Holiness accepted the invitation and conferred shawls and phalamāṇṭrākṣhate and blessings on His Highness who took leave and returned in State to the Palace.

At 8 o’clock in the evening, after finishing the Ārādhanam His Holiness started in full State accompanied by the Palace escort, and passing through the Santhepet, entered the Fort through the Northern gate and as he was approaching the Kareekal Thotti gate, was welcomed by Śrī Kantharaj Urs and was conducted to the “Kannadi Thotti” where a golden Simhasanam had been placed. His Holiness took his seat there facing the north. The pundits were already there for reciting the Vedas and Sooktas. His Highness entered and made praṇāms to His Holiness and seated himself in front of His Holiness facing east, the usual enquiries concerning mutual welfare-following.

The function (Shāntha) commenced with “Bhoo-prārthana” according to Saivāgama, and Kalashasthāpana was performed, and at its conclusion His Highness the Mahārāja and His Highness the Yuvarāja were granted phalamāṇṭrākṣhate, khillats, etc., and the same to Śrī Kantharaj Urs, Durbar Bakshi, the Palace Controller and others, Śrī Mukhāmi having conveyed His Holiness’ blessings, phalamāṇṭrākṣhate, etc., to Her Highness the Mahārāṇi Regent and the Mahārājakumāris.

By 12 o’clock His Holiness was back in the Mutt.

25th June 1899.—The Ugraratha Shanthi took place in the Palace in the presence of His Holiness. At the culmination of the ceremonial 21 salutes were fired from the Palace bathery. His Holiness had his bath at the conclusion and received pādapooja by His Highness with Archana with gold flowers (Ashtottaram). After
the usual conferment of phalamantrikshate, etc., the afternoon worship of Srī Hayagrīva was conducted, followed by Samārādhane to Trimastha Brahmans and Bhooridakshine with gold coins.

Visits to temples followed. After the evening worship in the Palace, His Holiness, after conferring blessings and phalamantrikshate, etc., on all, returned to Srī Mutt at 12 o’clock.

26th June 1899.—The Sishyas of Srī Mutt combined and performed pādapooja to His Holiness in the Srī Mutt in a body; amongst whom were Srī Thirumalachar, Sessions Judge, Mysore, and Srī Narasimha Iyengar, Palace Controller, and Kashiguru Srī Lakshmanachar.

28th June 1899.—At the request of Her Highness Srī Mahārāni Regent, “Panchasamśkāram” or “Samāshrāyanam” was granted to Her Highness Srī Mahāmātrusrī Vānivilāsa Ammannaivarū (Mahārāni Regent), followed by Mantropadesam, Nāmadhāranam, etc., by His Holiness himself and to His Highness the Mahārāja Srī Krishnarajendra Wodeyar Bahadur and Srī Sardar Kantharaje Urs in the Palace at the Kannadi Thotti.

Worship of Srī Hayagrīva and Srī Lakshminārāyana in the Palace.

Return of His Holiness to the Mutt at 3 o’clock.

4th July 1899.—“Ārogane” for Her Highness the Mahārāni Regent, Their Highnesses the Mahārāja and Yuvarāja and the Mahārājakumāris, etc., in the Mutt in response to His Holiness’ invitation extended the previous day.

All arrangements on the lines of the previous occasions were made, and the function went off most successfully. The distinguished guests returned to the Palace after receiving His Holiness’ blessings and gifts of khillats
and phalamantrākshate as usual at 10 o'clock in the afternoon.

15th July 1899.—Payments to the servants, etc., of the Mutt of presents on the occasion were ordered to be paid on double the scale fixed on the Chāturmāsyam in connection with the “Shashtipoorthi”.

23rd July 1899.—Chāturmāsyya Sankalpam. His Highness the Yuvarāja’s presence at “Panchashānthi”.

4th February 1900.—Commencement of the construction of the New Mutt building on the site of the old. “Ceremonial digging of the Earth”.

18th May 1900.—“Lagnapatrika” for the marriage of Sow. Srī Mahārājakumāri Cheluvajammanniavaru was brought to the Mutt with due honours in Panchakalashi palanquin with full escort at 5–30 P.M.

24th May 1900.—The customary visit of His Holiness to the Palace on the occasion of His Highness the Yuvarāja’s Birthday celebration and pādapooja.

26th May 1900.—His Holiness’ visit to the Palace for some consultations.

3rd June 1900.—His Holiness’ visit to the Palace for pādapooja by His Highness the Mahārāja and Srī Mahārājakumāri Cheluvājammanniavaru as a preliminary to the latter’s marriage.

4th June 1900.—Marriage of Soubhagyavati Srī Mahārājakumāri Srī Cheluvājammanniavaru with Sirdar Srī Chi. Lakshmīkāntharaj Urs.

His Holiness’ khillats, phalamantrākshate, etc., sent to the Palace for presentation to the couple in Panchakalashi Mena with all honours, music, band, etc.

5th June 1900.—His Holiness at the Jaganmohan Palace for the preliminary pādapooja in connection with His Highness the Mahārāja Srī Krishnarājendra Wodeyar’s
marriage—the journey to the Palace being under full Palace escort.

6th June 1900.—His Highness the Mahārāja’s marriage celebration. His Holiness’ presents of khillats, phalamandrākshate, etc., sent in Panchakalashi Mena under full escort, with music and band.

9th June 1900.—Birthday celebration of His Highness the Mahārāja in the Jaganmohan Palace in the presence as usual of His Holiness conferring of blessings, khillats and phalamandrākshate by His Holiness.

10th June 1900.—Visit by H. H. the Mahārāja of Bansda for darshan of His Holiness. His Highness made a present to Lord Śrī Hayagrīva of his jewelled “sirpesh” (on the turban) after deep praṇām to His Holiness. Dolotsavam in the evening for Śrī Hayagrīva and Śrī Lakshmīnārāyana.

25th June 1900.—“Arogane” for the entire Royal Family and relations at the Mutt. The whole function was gone through with the greatest pomp, the reception, etc., being on the same scale as on previous occasions of similar nature.

His Highness and party started from the Jaganmohan Palace with full first class escort and going round it entered the Krishnavilas Agrahar turning round the “Seshadri House”. On arrival at 20 yards from the Mutt, Their Highnesses were received with “Poornakumbham” and other Maryādas, chattries, chāmarams, maces, Asmanghiris, etc., etc., and amidst showers of flowers were conducted to Śrī Hayagrīva Sannidhi where Mangalārathī was waved by His Holiness to the deities and then offered to the guests. Then teertham, etc. After this, Arogane took place under the personal supervision of His Holiness. After Arogane a Sadas followed in which
His Holiness engaged in an illuminating and entertaining conversation with and upadesham to the august company who constituted his guests this day. After receiving gandha, pushpa, tāmboolams, etc., and listening to Rājāseervādam, the distinguished guests were granted khillats, garlands, boquets, phalamāntrākshate, etc., and took leave of His Holiness after performing profound namaskāram.

2nd July 1900.—“Jātakapatrika” (Horoscope) of son born to Śrī Col. Desaraje Urs brought to the Mutt for His Holiness’ acceptance and blessings.

11th July 1900.—Chāturmāsya Sankalpam. Sirdar Śrī Kantharaj Urs, the Palace Controller, and Śrī Rana Saheb, father-in-law of His Highness the Mahārāja, were present at “Panchashānthi”.

7th February 1901.—“Sthambhapratishtha” at the New Mutt buildings under construction. Presence of His Holiness at the time of “Punyāhavāchanam”.

27th March 1901.—His Holiness’ visit to the Palace to enquire about the welfare of the Royal Family and grant his blessings to them all.

9th April 1901.—Sirdar Śrī Kantharaj Urs’ visit to His Holiness for darshan and blessings.

29th May 1901.—His Holiness’ presence at the Palace Durbar for pādapooja on the occasion of the Birthday celebration of His Highness the Mahārāja.

6th June 1901.—His Holiness’ visit to the Palace for personal consultations.

14th November 1901.—Purchase of Chatram at Siddalingapura by the Mutt for Rs. 850 for halt on the way to Koppal Śrī Mutt at the other end of Kirangoor Bridge.
16th June 1902.—His Holiness’ presence for pāda-pooja in the Palace at the Birthday celebration of His Highness the Mahārāja.

23rd July 1902.—Chāturmāsya Sankalpa. At the “Panchashānti” in the afternoon at the Svē Mutt (now in camp in the Nanjarāja Bahadur Chatram in the Elwal Road during the construction of the New Mutt), His Highness the Mahārāja was present as also the Dewan Svē Sir P. N. Krishna Murthy. At the conclusion of the “Panchashānti” His Holiness in slokas composed on the occasion expressed his blessings and conferred khillats and phalamāntrākshate on His Highness. This was followed by similar gifts on the Dewan Saheb after the departure of His Highness the Mahārāja.

2nd August 1902.—“Lagnapatrika” regarding the coming Installation of His Highness the Mahārāja (investiture with ruling powers on the completion of His Highness’ eighteenth year) brought to the Svē Mutt in Panchakalashi Mena with all royal pomp, by the State astrologers, the Palace Controller and others, for acceptance by and blessings of His Holiness.

8th August 1902.—His Highness’ Installation by His Excellency the Viceroy Lord Curzon in the Jaganmohan Palace.

9th August 1902.—His Holiness’ blessings, khillats and phalamāntrākshate sent to His Highness the Mahārāja in Panchakalashi Mena sent by His Highness to fetch them accompanied by full escort.

3rd June 1903.—His Holiness’ presence for pādapooja, etc., at the Palace on the occasion of the Birthday celebration of His Highness the Yuvarāja Svē Kanteerava Narasimharāja Wodeyar Bahadur.
5th June 1903.—His Holiness at the Palace Durbar on the occasion of His Highness the Mahārāja’s Birthday celebrations. Usual pādapooja.

12th June 1903.—His Holiness’ entry to the New Mutt in place of the old one in the Krishnavilas Agrahar with Śrī Hayagrīva and Śrī Lakshminārāyana “Vimāna Pratishtha” also.

At 7-30 in the morning, after Abhigamanārādhana His Holiness with Śrī Hayagrīva and Śrī Lakshminārāyana started from the Nanjaraja Bahadur Chatram in State with full first class escort, and passing through the Sivarampet and Santhepet, arrived at the portals of the Mutt, where their Highnesses Śrī Mahārāja and Śrī Mahārāṇī had already arrived and were waiting to welcome His Holiness to the new edifice. As His Holiness alighted from the palanquin and approached the portals of the Mutt, His Highness the Mahārāja advanced and giving the support of his hand to His Holiness conducted him to the silver simhāsanam placed in the hall in front of Śrī Hayagrīva Sannidhi, and having seated Śrī Swāmijī himself sat in front of the Peetham, sat in front having been invited by His Holiness to do so. His Holiness then addressed the distinguished gathering beginning with a few choice slokas composed for the important occasion and also the slokas in the inscription set up in the wall of the new edifice, recounting in brief the origin and growth of the premier institution over which he had the privilege to preside. This occupied nearly an hour. Her Highness Śrī Mahārāṇī Śrī Vanivilasa and His Highness the Mahārāja then invited His Holiness to proceed to the front of Śrī Sannidhi of Lord Śrī Hayagrīva; and there made a formal gift of the building with sanctified water and gold to His Holiness as the Head of the Mutt. Along
with the memorable gift, Their Highnesses also announced their decision to forego the balance of Rs. 22,500 still owing to the Palace out of the debt of Rs. 1,50,000.

(In this wise have the Building, the Deities with all their effects and properties, come to be confirmed to the Mutt by Their Highnesses.)

His Holiness then entered the Sṛī Sannidhi and performed Mangalārathi and offered it to Their Highnesses, and their retinue. His Holiness then returned to Asthānam and after granting to His Highness garlands, bouquets, “Suttu Vīlya” and phalamantrākshate with blessings and khillats, similar gifts were conferred on Their Highnesses the Mahārāni Regent and Sṛī Mahārāni. His Holiness then called in Sṛī Raghavaulu Naidu, the Engineer in charge of the construction of the Mutt building and along with khillats and phalamantrākshate granted him a jewelled ring; which act was approved by His Highness the Mahārāja by his touch before being bestowed on the recipient. Their Highnesses then took leave of His Holiness.

Phalamantrākshate having then been conferred upon the rest of the gathering, the officials and the Pundits etc., the function of the “Sṛī Matha Pravesham” came to a close.

9th July 1903.—Chāтурmāṣya Sankalpa. At the “Panchashānthi” in the afternoon His Highness the Mahārāja was present.

23rd June 1904.—His Highness the Mahārāja’s Birthday celebration in the Palace graced by His Holiness as usual.

27th June 1904.—Chāтурmāṣya Sankalpa. At the “Panchashānthi” in the afternoon Their Highnesses the Mahārāja and the Yuvarāja were present. The usual
presentation of khillats and reception of His Holiness' blessings and phalamantrākshate by Their Highnesses.

21st November 1904.—Demise of Śrī Mahārāja-kumāri Krishnājammaniavaru at 8 o'clock in the evening. The entire public of Mysore City was plunged in grief. Great sympathy felt towards the bereaved family and Their Highnesses.

27th November 1904.—Visit of His Holiness to the Palace to offer solace to the Royal Family in their grief.

31st May 1905.—Birthday celebration of His Highness the Yuvarāja at the Palace. His Holiness' presence for pādapooja as usual.

13th June 1905.—Birthday celebration of His Highness the Maharāja with His Holiness as usual to receive the pādapooja and to confer blessings and phalamantrākshate.

12th November 1905.—His Highness the Mahārāja Śrī Krishnarājendra Wodeyar Bahadur this day graced the Annual Vidwat Sabha Session held in the Śrī Mutt in connection with Chāturmāśya celebration.

21st February 1906.—His Holiness' visit to the New Palace under construction to have a view of it at the invitation of Their Highnesses.

3rd June 1906.—His Holiness' presence in the Palace on the occasion of the Birthday celebration of His Highness the Mahārāja.

15th October 1906.—His Holiness' visit to the Palace in the afternoon for some consultations and Upadesams regarding the sāstras, purāṇas, etc., and also “Griha-pravesam” to the New Palace.

5th June 1907.—Ceremonial entry by His Highness the Mahārāja to the New Palace. Phalammantrākshate, khillats, etc., sent by His Holiness to His Highness the
Mahārāja for presentation at the auspicious hour of “Grihapravesam”.

6th June 1907.—His Holiness in the Palace for receiving pādapooja and conferring of blessings on His Highness the Yuvarāja at the time of the celebration of his Birthday.

16th June 1907.—At 4 o’clock in the afternoon His Highness the Mahārāja attended by Śrī. Lingaraj Urs, Palace Durbar Bakshi, arrived at the Śrī Mutt in a coach and hearing that His Holiness was in his study obtained leave to enter and performed praṇāmam and presented His Holiness with khillats of shawls and bouquet of silver strings and flowers, and was invited by His Holiness to be seated on the pair of laced shawls spread for him. After enquiry by His Holiness of the welfare of His Highness, the latter, explaining the purpose of his visit, submitted that the entry into the New Palace having been made in accordance with His Holiness’ suggestions, His Holiness may be pleased to grace the new edifice with his presence, along with Śrī Hayagrīva and Śrī Lakshminārāyana, on the morrow and conduct the trikāla ārādhanaam therein and receive the pooja and samārādhane etc. His Holiness then expressed his appreciation of the purpose through slokas which he composed and explained lucidly and giving his consent bestowed shawls, phalamātrākshate on His Highness and Śrī. Lingaraj Urs. His Highness then took leave of His Holiness.

17th June 1907.—At 5–30 A.M. Durbar Bakshi Śrī Lingaraj Urs arrived at the Mutt, bringing with him the full first class escort from the Palace under the command of His Highness, and appraised His Holiness that everything being ready for the arrival of His Holiness and that he had been commanded by His Highness to escort
His Holiness to the Palace. His Holiness then had his bath and "Āhnikam" and at 6-30 A.M. emerged from the Śrī Mutt and passing through the west gate (now "Brahmapuri" gate) entered the Fort and going round the Palace precincts along the northern road skirting the wall arrived at the main gate of the Palace where His Highness the Mahārāja had been awaiting him. Holding the golden palkee with his hand His Highness conducted his Āchārya to the "Kalyāna Mantap" and seated him on the āsanam placed there and offered shawls, bouquet, etc., and performing praṇāmam begged Śrī Swāmījī to have his bath and Āhnikam, etc., while he himself would be away for his usual outing for which he asked His Holiness' permission. Accordingly His Holiness performed his bath and Āhnikam desiring His Highness to be present at about the conclusion of the "abhigamanam" with due solemnity. Just at the time of Mangalārathi, the ladies of the Zenana, who had stationed themselves behind the curtain in an enclosed space from which they were able to view the entire āradhanam, now emerged and lined themselves on either side of the deity. Her Highness the Mahārāni Regent, with Her Highness Śrī Lakshmivilas Sannidhānam arrived on the scene as also His Highness the Mahārāja and His Highness the Yuvarāja by this time. The Mangalārathi was now offered and Sāttumurai commenced, when the ladies retired and after the distribution of teertham to Their Highnesses the Mahārāja and Yuvarāja, the 'goshti' reciting the prabandham having withdrawn, Their Highnesses Śrī Mahārānees Vānivilāsa and Lakshmivilāsa stepped in to receive the teertham. After this the "Uttarārādhanam" and Upachāram and Mangalārathi were offered to the deity.
This done, Their Highnesses the Mahārāja and Yuvarāja conducted His Holiness to the golden Simhā-sanam placed so as to face the east, and performed pādapooja and received Śrīpāda teertham, Śrīgandha, tamboolam, suttuveelam, garlands, boquets and phalamāntrākshate along with khillats.

The ladies of the zenana headed by Their Highnesses the Mahārānees offered Pādapooja, etc., and were the recipients of Śrīpāda teertham.

Śrī Rana Saheb and Śrī Lingaraj Urs were granted phalamāntrākshate, etc. “Mahārājājīrvādam” was uttered by Vidwan Śrī Puttur Srinivasacharyar and the Abhigamanam concluded thus.

Just before noon “Ijyārādhanam” commenced. At its close, when Mangalārathi was being offered Their Highnesses and the ladies of the Zenana arrived and the usual Sāttumurai, teertham, etc., were distributed and Śrī Shatagopam was placed on the heads of all.

After the usual ārādhanam in the evening “Dolotsavam” in the jewelled cradle which was attended as in the morning and afternoon were again attended by the entire Royal Family. Mangalārathi, teertham,Śrī Satagopam having been offered to all present. “Prasādviniyogam” (distribution of sugar, fruits, etc.) among those took place. Their Highnesses the Mahārāja and Yuvarāja were then granted khillats and phalamāntrākshate, as also Their Highnesses the Mahārānees and other ladies of the Zenana. Then the relatives of the Royal Family, other Ursu noblemen and others were granted phalamāntrākshate. Their Highnesses and all the retinue then conducted His Holiness and showed him round the Ambavilas and other apartments and returned to where the Deities were installed. Their Highnesses the Mahā-
rānees then obtained a near view of all the images in the mantap, the golden and jewelled cups, plates, chāmaram with jewelled handles, jewelled shatagopam, shankham, etc., and examined and perused the inscriptions and felt extremely happy and expressed their joy and gratitude to His Holiness for having so kindly accepted their invitation, and took leave of him. It was indeed a great day in the history of the Palace and the Mutt which were so closely knit together for nearly five and a half centuries.

His Holiness then returned to the Mutt.

22nd June 1907.—His Highness the Mahārāja’s Birthday was celebrated with the usual pomp and splendour with His Holiness at the Palace Durbar for pādapooja.

21st March 1908.—Sirdar Śrī Kantharaj Urs came to the Śrī Mutt this afternoon after 12 o’clock and requested His Holiness Śrī Swāmijī to grace his mansion the next morning to receive pādapooja at the hands of his mother who would be celebrating her “Shasthhipoorthi” śāṁthi ceremony. His Holiness complied with the request and granted phalamantrākshate to the distinguished visitor.

22nd March 1908.—In response to the invitation made the day before His Holiness proceeded to the new mansion at Kebbekatte near Kukkarahalli Sarовар, constructed to house Sirdar Śrī Kāntharaj Urs and Śrī Mahārājakumārī Śrī Jayalakshmi Ammanavaru. At the gate the host was waiting for his Holy Guest and as he alighted from the palkee, took him by the hand and conducted him to the Simhāsanam placed at the centre of the hall in the interior. Just then His Highness the Mahārāja arrived and made pranāmam to His Holiness.
His Holiness made enquiries of His Highness’ welfare and granted phalamantrākshate and asked him to be seated.

Sirdar Śrī Kantharaj Urs then advanced to His Holiness’ Asanam and made deep obeisance and offered pādapooja with gold sovereigns for archana (Ashtottara).

His Holiness now granted Bhāgavatha teertham and Śrīpāda teertham on His Highness and then on Śrī Kantharaj Urs, his host. His Holiness then conferred khillats and phalamantrākshate on the worshipper.

This was followed by pādapooja to His Holiness by Śrī Mahārājakumāri Jayalakshmi Ammanavaru.

His Holiness then received pādapooja at the hands of the mother of Śrī Kantharaj Urs and conferred Bhāgavatha teertham and Śrīpāda teertham on Their Highnesses of Śrī Vānivilās and Śrī Lakshmivilās, Śrī Jayalakshmi Ammanavaru and the Sirdar’s mother and khillats on the latter as the principal host of the day. Then when all the party had taken their seats His Holiness administered a brief Upadesham on Vedāntha, Dharma, etc., and received namaskārams from all and conferred his blessings before he left for the Mutt.

25th April 1909.—His Holiness Śrī Swāmijī sent his blessings, khillats and phalamantrākshate through Śrī Magadi Ramachandracharyar to Dewan Śrī Rangacharya’s family on account of a marriage being celebrated in Bangalore.

17th May 1909.—“Pratishtha” of Brindāvanam of the late Śrī Ranganātha Brahmatantra Parakālaswāmi.

10th June 1909.—His Highness the Mahārāja’s Birthday celebration with His Holiness Śrī Swāmijī being present as usual to receive Pādapooja and to confer blessings.

3rd July 1909.—Chāturmāṣya Sankalpa.
14th March 1910.—His Holiness at the Palace at 5 p.m. in the afternoon for some personal consultation.

31st March 1910.—His Holiness at Sṛī Col. Desaraj Urs’ mansion at 5 o’clock in the evening and returned to the Sṛī Mutt at 7 o’clock in the night.

27th April 1910.—At 5 o’clock in the evening the “Lagnapatrika” relating to the proposed marriage of His Highness the Yuvarāja was brought to the Mutt in a Panchakalashi mena with all the Palace escort with music and band, for submission to His Holiness and for his blessings. Sṛī Durbar Bakshi Lingaraje Urs, the Officer-in-charge of the Palace, and the Palace Astrologer formed the party which conveyed the Lagnapatrika. After the Durbar Bakshi and the Officer-in-charge had made pranāmams and had submitted it, the head of the astrologers, Sṛī Ketanahalli Srinivasa Jois stood up and read the Lagnapatrika and placed it before the Swāmi. His Holiness presented shawls, dhoties, etc., to the bearers and granted phalamāntrākshate to all present.

3rd June 1910.—His Holiness at the Birthday celebration of His Highness the Yuvarāja at the Palace. Pādapooja, etc., as usual.

15th June 1910.—This morning, after “Abhigamanam” at 11 o’clock Sṛī Srinivasa Moorthy of Ambā Vilas bringing him the full first class escort, in accordance with the invitation previously submitted, conducted His Holiness to the Palace to receive pādapooja previous to the “Ankurārpanam” preliminary to His Highness the Yuvarāja Sṛī Kanteerava Narasarāja Wodeyar’s “Upa-nayana Mahotsavam” in the Palace on the morrow and marriage with Soubhāgyavathi Sṛī Kempucheluvaṃja-manniavaru, daughter of Sṛī Dalavai Devaraje Urs. At
the “Elephant” (Main) Gate of the Palace the Officer-in-charge Sṛī Ramakrishna Rao performed pranāmam to His Holiness and conducted him to the Ambā Vilās. As His Holiness graced the golden Simhāsanaam installed there Their Highnesses the Mahārāja and Yuvarāja arrived at the Mantap. Then Suvāsinis waved the Arathi before His Highness the Yuvarāja, seated on the Peetham. Their Highnesses then advanced to the Peetham adorned by His Holiness. His Highness the Mahārāja performed pranām and offered pādapooja and Sambhāvane consisting of cash, shawls, lace boquet, dhoties, laced and silk vastrams. His Holiness then granted Bhāgavatha teertham and Sṛīpāda teertham to the Royal worshipper and khillats and garland and phalamantrākshate. His Highness the Yuvarāja received khillats, teerthams, phalamantrākshate, with choice, gandham, pushpam, tāmboolam. Sirdars Sṛī Kantharaj Urs and Sṛī Lakshmikantaraj Urs followed and received similar privileges at the hands of His Holiness who then made the return journey to Sṛī Mutt.

His Highness the Yuvarāja then performed pādapooja to his august brother His Highness the Mahārāja. Both then proceeded to the Kalyāṇamantap and the Upanayana Mahotsavam was duly celebrated.

17th June 1910.—His Highness the Yuvarāja Chi. Sṛī Kanteerava Narasarāja Wodiyar Bahadur’s marriage with Soubhāgyavati Sṛī Kempucheluvājammaniavaru was duly celebrated in the Jaganmohan Palace. The khillats, phalamantrākshate, etc., by His Holiness to the couple and the Royal Family and the bride’s party were conveyed in the Panchakalashi palanquin sent with full escort to the Sṛī Mutt by the Palace with music, etc.
18th June 1910.—Birthday celebration of His Highness the Mahārāja with His Holiness gracing the Palace Durbar with his presence for receiving Pādapooja conferring blessings.

22nd July 1910.—Chāturmāsya Sankalpa.

14th August 1910.—In honour of His Highness the Yuvarāja Śrī Kanteerava Narasaraja Wodeyar Bahadur’s marriage “Arogane” at the Śrī Mutt for the entire Royal Family along with near relatives as guests of Śrī Hayagrīva and Śrī Swāmijī. A most successful function as on the previous similar occasions.

16th March 1911.—After the morning’s “Abhigamanārādhanam” His Holiness in all State with full first class Palace escort proceeded to Kalale (Nanjangud Taluk) for visiting the Rathotsavam of Śrī Lakshmīkāntaswāmi. By 11 o’clock His Holiness reached “Ammanakola” chatra where he halted to perform the “Ijya” or midday worship. His Holiness then left “Ammanakola” chatra at 4 o’clock in the evening and reached “Mallanamoole” at 6 P.M. The evening worship was conducted here.

17th March 1911.—After the usual “Abhigamanam” in the morning His Holiness started from Mallanamoole and reached Kalale at 11 o’clock. Visit to temple.

18th March 1911.—Kalale. Presence of His Holiness at Rathotsavam. Seva by His Holiness.

19th March 1911.—His Holiness at Kondanadu.

20th & 21st March 1911.—Kulagana. Samāsrayanam and Mantropadesham to Karnataka Brahmans at their request.

22nd March 1911.—Dolotsavam of Śrī Hayagrīva.

23rd March 1911.—Departure from Kulagana and arrival at Kondanādu at noon. At 3 A.M. departure from
Kondanādu and arrival at Kalale at 5–30 A.M. some distance from the town, at a Kalyāṇi lake.

26th March 1911.—His Holiness back at Mysore at noon.

7th June 1911.—Birthday celebration of His Highness the Mahārāja in the presence of His Holiness at the Palace. Pādapooja, etc., as usual.

11th July 1911.—Chātmāsya Sankalpa.

31st January 1912.—His Holiness’ visit to the Palace for some consultations.

2nd March 1912.—Demise of Srī Kempunanjammanniavaru, mother of Srī Kantaraj Urs. “Srīchoornapari-pālanam”, etc., conducted at the instance of the Mutt according to Srī Vaishnava custom at the funeral obsequies.

8th March 1912.—Private visit in the morning of His Holiness to Srī Kantaraj Urs to offer condolence to him on the demise of his mother.

13th March 1912.—His Holiness’ presence at Srī Kantharāj Urs’ mansion to preside over the “Thodakkam” (Dravida Prabandha Pārāyanam), etc., as preliminary to the “Karapam kodam” utsavam to be celebrated on the morrow.

14th March 1912.—“Karapam kodam” of Srī Kempunanjammanniavaru celebrated under the presidency of His Holiness with due solemnity.

25th March 1912.—After Abhigamanam His Holiness was escorted to Srī Kantharaj Urs’ mansion to receive special pādapooja and to grant Srīpāda teertham in connection with the Karapam kodam on the 13th day of the demise of Sirdar Srī Kantharaj Urs’ mother.

After reception and pādapooja by the Sirdar, His Holiness granted him Srī Bhāgavatha teertham and
Sripada teertham and then to Her Highness Maharanii Sri Vannivilasa Sannidhana Ammanavaru and Sow. Sri Maharaja Jayalakshmi Ammanavaru.

The attendants, Durbar Bakshi and other members of the Arasu community received His Holiness' blessings and phalamantrakshate. After a short and lucid address by His Holiness on Bhakti, Prapatti, Mokshopayam, etc., and kindred topics His Holiness returned in time to the Mutt for conducting the "Ijya".

30th March 1912.—Pratishta in Kumbham of Sri Anantha Padmanabh in the Palace by Their Highness Sri Maharaja and Yuvaraja. At the presentation of gifts, etc., in this connection to those who were participants in the conduct of the ceremonial, His Holiness was present at the function and presided. After the conclusion of the function Their Highnesses performed pādapooja to His Holiness and received khillats and phalamantrakshate with blessings. Also the ladies of the Zenana.

26th May 1912.—His Holiness' presence at His Highness the Maharaja's Birthday celebration at the Palace as usual for pādapooja and conferment of blessings.

25th July 1912.—Chaturmasya Sankalpa.

1st August 1912.—Bhararpanam granted to Rani Sri Shankarammagaru of Vanaparthi.

29th September 1912.—His Holiness at Kareeghatta near Seringapatam for darshan and seva of Sri Srinivasa Swami on the hill.

24th April 1913.—The adopted mother of Sri Rameshwara Rao Bahiri Balawant Bahadur, Sri Ramachandra Ammayya and other ladies of the Zenana who arrived in Mysore as the guests of His Holiness Sri Swamiji; but were received as the guests of the Palace and
had the Seshadri House placed at their disposal to enable them to have darshan, etc., of His Holiness as early and frequently as possible. His Holiness was very much pleased at the display of courtesy and regard shown by His Highness the Mahārāja, Her Highness the Mahārānī and other members of the Royal Family to his guests.

In the afternoon Srī Rāja Rāmeshwar Rao himself arrived and was welcomed at the Railway Station by the representatives of the Srī Mutt and by Palace officials and was driven in a Palace coach to Sir Seshadri House and joined his family. The Palace provided for them all in a right royal manner. The famous vidwan and philosopher Acharla Rangācharlu accompanied the Raja.

25th & 26th April 1913.—The Vanaparthi party performed darshan of Lord Srī Hayagrīva and His Holiness Srī Swāmījī in the morning and in the evening.

27th April 1913.—The Vanaparthi party having arranged to proceed to Seringapatam on the morrow for Lord Srī Ranganātha’s darshan was to be the guest of His Holiness in the Mutt at S. Koppal near the northern end of the Wellesley Bridge.

28th April 1913.—At the request of these distinguished guests from Hyderabad, His Holiness arranged for Dolotsavam in the jewelled cradle for Srī Hayagrīva.

29th April 1913.—According to previous arrangements the Vanaparthi party proceeded to Seringapatam and after ceremonial ‘snānam’ in the Cauvery at the Koppal, arrived at Srī Ranganāthaswāmi’s temple. At the approaches to the temple, in accordance with instructions previously communicated by the Deputy Commissioner, Mysore District, to the Amildar of the Seringapatam Taluk, certain temple maryadas (honours) were offered to the distinguished visitors as are ordinarily.
accorded to personages of the same status. Having received the honours, the visitors entered the temple, followed by the officials and were conducted to the various shrines of the Deities and received Sri Shatagopam, teertham, tulasi prasadam, garlands, etc., and emerged from the temple and made way to the Koppal Sri Mutt, where too, they performed sevas at the shrine of Sri Hayagriva and the Brindavanams enshrining the remains of the two great Swamis interred there, viz., Sri Srinivasa Brahmatantra and Sri Srinivasa Deshikendra Brahmatantra Parakala Swamis, and then had dinner. After a few hours' rest, the party returned to Mysore in the evening at 7 o'clock.

1st May 1913.—Sri Vanaparthi Rani Ramachandra Ammayyaguru's mother Sri Chandrammaaguru of Balamoor or Palamoor District of Hyderabad State had the privilege of receiving "Chakrānkanam" at the hands of Sri Swamiji.

2nd May 1913.—The Rani Sri Ramachandra Ammayyaguru of Vanaparthi and Sri Dorasani Janammaguru of Talakalapalli had the privilege of "Bharārpanam" at the hands of His Holiness, who conferred Sri Bhagavath teertham and Sripada teertham of His Holiness, who bestowed on the individual members of whole party, khillats and phalamanntrakshate.

3rd May 1913.—The Vanaparthi party had tadī yārādhane performed on a grand scale at their expense in the Sri Mutt after performing pādāpooja to His Holiness individually and offered sambhāvane individually, too, and were the recipients of Sripada teertham after Sri Bhagavath teertham.

4th May 1913.—The ladies of the Vanaparthi party and with their young male children paid a ceremonial
visit at 5 o'clock to the Sannidhāna of Mahāmāthrusrī Sṛī Vānivilāsa with three khillats, which they offered to Her Highness Sṛī Mahāmāthrusrī, to Her Highness Sṛī Mahārāṇī of Lakshmivilāsa, and to Her Highness the Yuvarāṇī Sṛī Kempucheluvaḷṇāmmaṇṇāvaru.

5th May 1913.—At 11–45 A.M. the Vanaparthi party having had to leave suddenly to their place, Her Highness the Mahārāṇī of Vānivilāsa Sannidhāna, having been appraised of this was pleased to send four khillats to Sṛī Rāṇī and the children to the Railway Station. Sṛī Rāṇī received the same after making apologies for the unavoidable sudden departure, and promising to take the next earliest occasion to pay her respects to Sṛī Mahāmāthrusrī and sent back the messengers with suitable presents.

18th May 1913.—At the request of the latter, His Holiness sent phalamantrākshate and blessings with accredited representatives to Srīmad Raja of Gadwal (Hyderabad) for presentation on the occasion of his marriage.

27th May 1913.—This morning Sṛī Charles Wahab, brother of Sṛī Rāṇī Shankarammagāru of Vanaparthi with his son Sṛī Govinda Reddy arrived at the Mutt for darshan of His Holiness, and was lodged in Sṛī Nanjarāja Bahadur’s Chattrām and was the guest of His Holiness. In the evening he arrived at the Mutt and had darshan of His Holiness and offered Sambhāvane.

14th June 1913.—His Highness the Mahārāṇāja’s Birthday celebration in the holy presence of His Holiness as usual with pādapooja, etc., at the commencement as usual; grant of Sṛī Bhāgavath and Sṛīpāda teerthams by His Holiness followed by khillats and phalamantrākshate, garlands, boquet, etc., and blessings. The usual Sambhāvane by His Highness the Mahārāṇāja after
pādapooja. The Dewan Saheb, the brother-in-law of His Highness and the Members of the Council then received phalamantrakshate at the hands of His Holiness.

20th June 1913.—Srī Swāmi’s representative Srī “Sarasakavibhushananam” Srī Hosadurgam Ranganatha Desikācharya who conveyed His Holiness’ blessings and khillats to Gadwal on the occasion of the Rāja’s marriage returned this morning and submitted the Rāja’s khillats, etc., to Srī Hayagrīva and to Srī Swāmi and was himself awarded shawls, etc., with His Holiness’ blessings and phalamantrakshate.

20th July 1913.—Chāturmāsya Sankalpam. At the “Panchashānthi” in the Srī Mutt, the Palace Controller and others were present to offer sambhāvane on behalf of His Highness the Mahārāja.

4th June 1914.—Birthday celebration of His Highness the Mahārāja Srī Krishnarājendra Wodeyar Bahadur. His Holiness’ presence at the Ambā Vilās Durbar. Just after the Dharmādhikāris, Palace Purohits and Vidwans had made pranāms to His Holiness, Their Highnesss Srīman Mahārāja and Srīmad Yuvarāja arrived and made deep obeisance to His Holiness. After the enquiry of His Highness’ and Royal Family’s welfare by His Holiness the former offered the usual pādapooja with the Sambhāvane and was the recipient of garlands and bouquet, Srī Bhāgavath teertham and Srīpāda teertham and khillats and phalamantrakshate along with blessings at the hands of His Holiness.

His Highness the Yuvarāja then received Srī teerthams. The Dewan Srī Seshadri Iyer, Sirdar Srī Kantharaj Urs, Col. Srī Desaraj Urs, Sirdar Srī Lakshmikantharaj Urs were then the recipients of His Holiness’ blessings with phalamantrakshate. His Holiness then
returned to the Srī Mutt in time for Ijyarādhanam at noon.

7th June 1914.—This morning a great Yagnam under the distinguished patronage of His Highness the Mahārāja, named “Agnishṭomam” was started in the Mahārāja’s Sanskrit College, Mysore. Srī Ankoor (Hyderabad State) Varada Deekshitar, the Yajamāna, the Rutwiks and others engaged for conducting the sacrifice under the supervision of His Holiness made ceremonial entry to the Yagnashāla.

10th June 1914.—His Holiness attended the Yagnam mentioned above, in the morning.

11th June 1914.—This day again His Holiness repeated his visit to the Yagnashāla.

5th July 1914.—At 4–30 p.m. His Holiness proceeded to the Palace for granting Shāstraic Upadeshams to the members of the Royal Family and Freturned at 6 p.m. to the Srī Mutt.

7th July 1914.—Chāturmāsyā Sankalpam.

7th September 1914.—His Highness the Mahārāja and Her Highness Srī Mahārāṇi and other members of the Royal Family arrived at the Srī Mutt at 4 o’clock in the evening to make enquiries about His Holiness’ indisposition.

16th October 1914.—His Holiness again indisposed to-day.

21st October 1914.—At 5–30 p.m. Their Highnesses Srīman Mahārāja and Srīmad Yuvarāja and the ladies of the Zenana arrived at the Srī Mutt to make enquiries about His Holiness’ health which had begun to cause anxiety, and returned to the Palace at 6 p.m.

28th October 1914.—At 2–30 p.m. this afternoon the Palace Durbar Bakshi Srī Lingaraje Urs came to
Sri Murt and informed His Holiness that His Highness the Mahārāja would be going to the Mutt at 5 o'clock to obtain His Holiness' opinion in the matter of selecting the best successor to the Holy Peetham from amongst the disciples in the event of any emergency, considering the serious turn which seemed to be taking place in His Holiness' illness.

On being made acquainted with His Holiness' choice which had already on a previous occasion been mentioned to and approved by His Highness the Mahārāja and Her Highness the Mahāmāthrusrī, His Holiness was informed that at 4 o'clock in the evening an ordinary Mena with the usual Zillo maryāda had been commanded by His Highness to be sent to Sri Purānam Narasimha- charya Swāmi, Dharmadhikari of Gadwal Samsthānam (Hyderabad State) to conduct him to the Palace, that His Highness may request him to accept the successorship to the Holy Peetham of Sri Brahmatantra Parakāla Mahā Samsthānam and become the Kulaguru of the Mysore Rulers. Sri Lingaraj Urs begged His Holiness to make the necessary arrangements to enable His Highness to implement his desire. Accordingly His Holiness sent the Sri Kāryakartha, his brother, the Agent of the Sri Mutt at Tirupathi, the Mukhami, and Sri Magadi Rāmachandrāchar to communicate to Sri Purānam Narasimhācharya Swāmi the desire of His Holiness and of His Highness and ask him to comply with the same and forthwith to proceed to the Palace in company of the aforesaid Vidwans of the Sri Mutt and the Palace to have interview with His Highness the Mahārāja.

Accordingly Sri Purānam Narasimhācharya Swāmi started to the Palace, seated in the Mena and escorted by the "Zillo" with band and music, accompanied by the
Vidwans. Passing through Ramāvilas Agrahar Srī Āchārya arrived at the Kareekal Thotti gate. The Āchārya Swāmi was met and welcomed by Durbar Bakshi Srī Lingaraj Urs, Srī Guru Rao, Mukhtesar, Ayudhashāla, Srī Govinda Rao and others. They conducted him to the office in the first floor of Kareekal Thotti. As the Āchārya approached the door of the office room His Highness the Mahārāja emerged and led him to a chair facing north and performed namaskāram and sat in a chair facing east. An illuminating conversation ensued between His Highness and the Guru-elect. His Highness having expressed his deep gratification at the choice of his Paramaguru and begged the Āchārya Swāmi on his own behalf too to grace the Holy Peetham of the Parama Kulagurus of Mysore Samstānam and loyally, carry out the traditions and functions attached to the august position, and continue to preserve with fidelity and devotion the constitution, the dharma and the services to the Deity and carry out and advance forward the various services rendered by His Holiness Srī Krishna Brahmatantra Parakālaswāmi during his long and chequered regime without prejudice to the customs, tradition and services rendered during the centuries by the previous occupants of the Peetham. His Highness also entreated the Āchārya Swāmi to have the interests of the State, the Royal Family, the peoples of this Premier State and help preserve the hoary culture of the land, and cement the cultural relations of the State with those living outside its limits and bring glory to the land and constantly grant his blessings. Having obtained the Āchārya’s assent and promise to walk in the footsteps of the line of the great Swāmies with, of course, the unfailing support and co-operation of Their High-
nesses and the officials of the State as well as the public, His Highness presented phalam and khillats to his Āchārya-elect, and performed namaskārams. The Āchārya, in his turn, granted phalamantrākshate to His Highness and with his permission took his departure.

The Āchārya then repaired to the Srī Mutt in the same Mena and with the same escort, obtained darshan of the Deity and having performed pradakshinam and namaskārams to the Swāmis in the Brindāvans came to His Holiness, performed namaskārams, and having rendered him full account of the proceedings in the Palace, sat in front of His Holiness bending his head in devotion and with a heart heavy with the weight of the huge responsibility thrown on him. His Holiness encouraged the Āchārya and assured him of the full support of God in his tasks, and himself felt immensely relieved as to the future of the great institution over which he had the privilege to preside with such distinction for a period of twenty-nine years.

His Highness the Mahārāja came to the Mutt at 5 o'clock and acquainted His Holiness the fact of his having faithfully carried out the will of His Holiness and appealed to him to have his mind at rest during the remaining period of his life which God may vouchsafe for him. His Holiness expressed his deep sense of satisfaction and relief and blessed His Highness with khillats and phalamantrākshate. His Highness performed pranāms and took leave of His Holiness.

1st November 1914.—As a preliminary to the assumption of “Turīyāshrama sweekāram” by Srī Purānam Narasimhāchārya Swāmi of Gadwal to fill “Srī Parakālāsthāna Peetham” on the morrow in obedience to the command of His Holiness Srī Krishna Brahmatantra
Parakālaswāmi, Śrī Narasimhāchārya proceeded to Kuppanna Garden (near Hardinge Circle, Mirza Road) tank, seated in the “Krishnavilas Mena” for ceremonial bath, after the Ashta Vasu, Nāndi Shrāddh, Punyāham, etc., in the Śrī Mutt in the morning.

2nd November 1914.—In the august presence of, and under instructions from, His Holiness Śrī Krishna Brahmatantra Parakāla Swāmi, Śrī Purānam Narasimhāchārya Swāmi, Dharmādhikāri of Gadwal Samsthānam (Hyderabad State), with due solemnity assumed the “Turiyāśhram” directly from His Holiness in the presence of Palace Dharmādhikāris, Mahāvidwans and the leading “Laukikas” and “Vaidikas” of the Capital and sojourners in Mysore from abroad.

5th November 1914.—Pattābhisheka Mahotsavam of Śrī Vāgīsha Brahmatantra Parakālaswāmi. At 11 o’clock in the morning, in the august presence of both His Holiness Śrī Swāmi and His Highness the Mahārāja, His Holiness Śrī Vāgīsha Swāmi (Śrī Narasimhāchārya of Poorvāshramam) was placed on the Holy Peetham of Śrī Parakāla Mutt (amidst the acclamations of the grand Sabha which had gathered for the occasion in the spacious hall in front of Śrī Hayagrīva Sannidhi) and was hailed as (His Holiness) “Śrī Vāgīsha Brahmatantra Parakāla Mahādesikar”, while the Vedic hymns, the Upanishads, the Divya Prabandhams were being recited inside, and while the Palace bands were playing and the Zillos like Gagribhalyam, etc., were shaking vociferously with jayaghosham by the Military outside, and the Palace battery firing the 21 salutes.

Temple honours from Melukote, Seringapatam, Tondanur and from the Mysore Fort temples were then offered individually to His Holiness which His Holiness
received standing on the floor by the side of the “Simhasanam”, His Highness the Mahārāja stationing himself all this time to the right of the elder Holiness facing north. The newly installed Swāmijī then granted khillats, phalamandrakhshate and blessings to His Highness the Mahārāja. His Highness then sat on the laced double-shawls’ āsanam and under instructions from the Senior Swāmijī the new head of the Śrī Mutt bestowed presents on the assembled Vidwans and others, getting them touched by His Highness previously. Śrī Ranganātha Deshikāchārya Swāmi was the first to receive the gift as the poet composed the “Taniyam”, the next being the Srikāryakartha Śrīman Śrīnivāsa Rāghavāchārya Swāmi. This over, His Highness made pranāms and returned to the Palace, with Their Holiness’ leave.

The Arasu gentlemen and the “Laukikas” having been honoured with phalamandrakhshate, His Holiness Śrī Vāgīsha Brahmatantra Parakālar now started to make his first official visit to the temples in the Fort, escorted by the first class honours and returned to the Mutt at 4 o’clock.

8th November 1914.—At 7 o’clock this morning His Holiness Śrī Krishna Brahmatantra Parakālaswāmi made his journey to Paramapadam to the grief of all who knew him, who had had his darshan and who had had the privilege of serving him and who had had the unique fortune of being present at the daily sabhas and taking part in them and those who had the privilege of being his disciples, and above all those who had the fortune of obtaining chakrānkanam, mantropadesham, and prapadanam and listening to his own commentaries in the Sadas on the hundred odd works he composed. The juice of fruits of the tapasya of the three predecessors in office, had all
flowed to him and had become the amrita whose dhāra had brought shānti, jnānam, etc., to all who had come into contact with him, particularly Their Highnesses the Mahāmāthrūsri, the Mahārāja, the Mahārāni, the Yuvarāja, Sirdar Śrī Kantharaj Urs, etc., the Mahārājakumāris, the Arasu noblemen, the Rājas and Rānis of Vanaparthi, Gadwal, Atmakur, etc., etc., in Hyderabad.

The Mutt authorities lost no time in communicating the news to Their Highnesses who forthwith sent Śrī Lingaraj Urs, the Palace Durbar Bakshi, to proceed to the Mutt and instruct the Agent to get into touch with the Palace officials and make all the arrangements necessary to grant a fitting interment, etc., to the body which enshrined the blessed soul, according to the Shāstras and the māmool, in the matter of Palace honours and formalities, in consultation with and obedience to the commands of the successor Śrī Vāgīsha Mahādeshikar.

The Śrīchoorna Paripālānanam and ceremonial bath being the first to be accorded to the deceased, one poornakumbham mounted on the elephant with nine others from the Fort temples borne by Śrīvaishnava Vidwans in the midst of Vedic and Prabandha recitations escorted by Palace honours were brought from the “Doddakere” tank and placed in the apartment where His late Holiness’ body had been installed in the “Kāla-shēpakūtam”, facing north. By this time a great assemblage had gathered in the Mutt for final darshan of His Holiness’ “Charamavigraha”, among whom were the Palace officials, the Arasu noblemen, the Deputy Commissioner, Śrī Rāna Saheb, the District and Taluk Officials, the Dharmādhikāris, the Vidwans, citizens of Mysore; men, women and children, who had hurried thither from Śrī Chāmundi Rathotsava darshanam on the
Hill. Sṛīchoorna Paripālanam over in the midst of Vedic and Divyaprabandham recitations, prokshanam from the Kalashams took place and the Chārama-vigraham was then taken out and placed in the Vimānam and was carried with all first class honours, with chanters of Vedas and Prabandham led by the new Śwāmīji, round the Jaganmohan Palace and through the Santhepet into the rear portion of the Mutt in the open space and was interred with all formalities in the “Tiruppukulī”. The Brahmakapālam having been broken open by the breaking of cocoanuts, and the prasādam having been distributed, the interment ceremony was concluded by the covering up of the receptacle followed by the Avabhṛthasnānam by all.

12th November 1914.—The Rāja of Anegundi (Hyderabad State) who was the guest of the Palace visited the Sṛī Mutt in the evening and having obtained darshan of His Holiness, offered sambhāvane consisting of shawls with plates of flowers, fruits, etc., for Sṛī Hayagrīva.

13th November 1914.—The Rāja of Anegundi repeated his visit and had darshan of Sṛī Hayagrīva, teertham, etc., and was granted khillats, phalamantarākshate, garlands, boquet, along with His Holiness’ blessings.

17th November 1914.—Sṛīchoorna Paripālanam by the authorities and goshthi of the Melukote Sṛī Nārāyana-swāmī temple. The articles were first deposited in the Sṛī Rāmānujāchārya Shrine in Sṛī Prasanna Krishnaswāmī temple in the Fort and brought from there with all temple honors including elephant with kettle drums heading the procession.

20th November 1914.—“Karapam kodam” Mahotsavam celebration. By the time the Abhigamanam in the morning had been concluded first class honours had
arrived at the Mutt. The Palace Vaidīka and Laukīka Brahmins, Ritwiks, Purohits, etc., the Arasu noblemen, the Dharmādhikāris, Veda and Divyaprabandham reciting Vidwans and the leading citizens had gathered together in the Mutt, to escort His Holiness Srī Swāmijī to the temples and then through the four Royal Streets in the Fort (now no longer existing as such) with the kumbhams.

Just then honours and prasādam sent by Srī Mahant of Tirupati (according to Mamool) were brought in from Srī Prasanna Krishnaswāmi temple with honours. It was followed by similar honours from Srī Narāyana-swāmi’s temple at Melukote.

His Holiness having given instructions that these should form the van of the procession, they were not to be presented then and there, before the Karupam-kodam had been set up in the temple of Srī Prasanna Krishnaswāmi.

His Holiness started now. The procession passed through the Santhepet and turning southward, entered the northern gate of the Fort and arrived at the Srī Prasanna Krishnaswāmi’s temple. After receiving the usual maryādas which were offered near the “Kudure Bāgiliu” His Holiness entered the temple and having performed Sevas in all the Sannidhis seated himself in front of the shrine containing the “Bhaktavigrahās” (of Srī Mummadi Krishnarāja Wodeyar with his spouses) in front of Srī Rāmānujar Sannidhi. There the honours sent by the Srī Mahant of Tipruati were offered to His Holiness with due formality. Then came the distribution of gandha, pushpa, tāmboolam, etc., and prasādam which had been previously offered to God as Nivedana, among all present. The consecrated kumbham having been now placed on the elephant and carried by Srī
Srīnivāsa Rāghavāchārya Swāmi with two Chamarams held behind, led in the van by the Pālki containing prasādams, etc., from Tirunārayanapuram (Melukote), the elephant with the kumbham following with the nine other kumbhams under the shade of the silk-and-wool pavilion, led by His Holiness Srī Swāmijī at the head of the "Udbhaya Goshtis", the Karupamkodam procession reached the main gate of the Palace where a Simhāsanam had been placed. His Holiness sat upon it and on behalf of the Goshthi received the worship offered on behalf of the Palace by the priests and others. The Goshthi ārādhanam having been over, the procession restarted and passing through the four main streets of the Fort receiving ārādhanam at every house, emerged from the Fort by the south gate (now Srī Varāha Gate), and passing by the side of the Mahārāja's Sanskrit College and through Santhepet, reached the portals of the Srī Mutt where the Goshthi with His Holiness had ārādhanam performed by those assembled and re-entered the Mutt.

There standing in front of the Brindāvanam of the late Srī Swāmi, his successor offered sambhāvane.

Then sambhāvane and khillats sent by Sirdar Srī Kantharaj Urs were offered to the Swāmi in the Brindāvan.

Then His Holiness in Asthānam received Sambhāvanes and Maryādas from the temples of Melukote, Seringapatam, Karighattam Tondanur and Mysore.

With this the Karupamkodam Mahotsavam concluded.

23rd November 1914.—First Pādapooja (Special) at the Palace to His Holiness Srī Swāmijī by His Highness the Mahārāja in connection with the former's accession to the Gādi.
22nd March 1915.—His Holiness’ first visit to Melukote after his accession for seva of Vairamudi Mahotsavam, the visit being of a ceremonial character attended with all the formalities such as the first class escort at the times of starting, the temple maryadas, etc., at Paschimavähini from the temples of Seringapatam, according to previous practice obtaining from centuries. Arrival at S. Koppal Srī Mutt at noon.

23rd March 1915.—After “Ījyārādhanam” departure from Srī Mutt at 2 o’clock and arrival at Srī Balaraj Urs’ chatram in the evening.

24th March 1915.—Departure from the chatram at 12 o’clock and arrival at the Srī Mutt garden at Kadalgere at 5–30 A.M. After ‘Āhnikam’ and ‘Abhigamānarādhana’, departure at 9 o’clock to Melukote.

After the usual reception with the customary “agaramaryādas” by the temple authorities, sevas at Srī Nārāyanaswāmi shrine, followed by sevas at Srī Cheluvarāyāswāmi, Srī Ammanavaru, Srī Paramapadanātha (with many of the Ālwar’s within the shrine), Srī Chakratālwar, Srī Tirukkacchi Nambi, Srī Sampige Ālwar, Srī Nāṭhamuni and Ālavandar (the last three within the navaranga of Srī Ammanavaru’s Sannidhi), Srī Bhāshyakārar, Srī Pillai Lokachāryar and then round the temple, at Srī Jeyer and in the “Rājavidhi” (main street) at Srī Vedanāthāchariar, His Holiness reached the Srī Mutt (Hayagrīva Sannidhi) on the Kalyāni Sarovar within sight of Srī Nrisimha on the hill standing on the eastern bank.

25th March 1915.—Visit to Srī Yoganarasimha Swāmi on the hill in the morning after the Abhigamana.

26th March 1915.—His Holiness’ presence at the Vairamudi Seva. Srī Rāma Navami.
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29th March 1915.—His Holiness at the Rathotsavam of Śrī Cheluvarāya Śwāmi.
1st April 1915.—His Holiness at “Avabhritham” at noon.

In the evening Śrī Rāmapattābhisheka Mahotsavam for Śrī Cheluvarāyaswāmi at the Śrī Mutt.

2nd March 1915.—His Holiness’ visit to Śrī Veda-Vedānta Bodhini Pāthasāla (Sanskrit College) at Melukote. After an illuminating address on the value of abiding in this, the most favoured of all the “Divyādeshams” by Śrī Rāmānuja, distribution of shawls and dhoties to the Vidwans at the institution.

3rd April 1945.—Distribution of presents to the temple employees and the leading citizens and Pundits.

4th April 1915.—Visit to Śrī Varāha Sannidhi on the Kalyāni at the foot of the hill.

Bhoori Dakshina and distribution of dhoties, etc., to every one of the temple employees of the place including policemen, menial servants, etc.

5th April 1915.—His Holiness’ visit to the temple of Śrī Nārāyana Śwāmi and all the shrines therein prior to departure from the place, and arrival at Śrī Bale Urs’ chatram in the early hours of the morning.

6th April 1915.—At noon visit to Tondanur and arrival at S. Koppal in the evening.

7th April 1915.—Visit to Śrī Ranganātha Śwāmi and Śrī Lakshmīnrisimha Śwāmi temples in the Śrīranga-patnam Fort. Return to Koppal at noon.

8th April 1915.—Arrival at Mysore.

23rd June 1915.—Celebration of His Highness the Maharāja’s Birthday with His Holiness at the Durbar in the Palace for receiving pādapooja and bestowal of Śrī Bhāgavath and Śrīpāda theerthams and blessings on
His Highness, the Royal Family and the heads of the Administration, the Dharmadhikaris, etc. This was His Holiness’ first presence at this most important State function after his accession to the Brahmapettem.

Subsequent visits during his lifetime followed as a matter of course like the other visits as on the occasions of Birthday celebrations of His Highness the Yuvaraja, the Mahārājakumāris (whenever they were observed at the Palace).

Also the usual visits to the Palace on the occasion of the performance of the annual ceremonies of His late Highness Srī Mahārāja Chāmarājendra Wodeyar Bahadur for granting Srī Bhāgavath thīrtham and Srīpāda thīrtham after receiving pādapooja by His Highness at the conclusion.

15th July 1915.—At 4–30 p.m. His Holiness was at the Palace with His Highness the Maharāja for expounding certain features of Srī Rāmānuja’s philosophical system and to request His Highness to be the Mutt’s guest at Melukote—so dear to Srī Rāmānuja—during His Highness’ proposed visit to the place with the entire Royal Family. His Holiness returned at 5–30 p.m.

17th July 1915.—His Highness’ visit to Melukote for darshan and seva, accompanied by the Royal Family and a large retinue. His Highness’ presence in the Mutt for seva and “Arogane”.

20th July 1915.—At the celebration of the annual Tirunakshtram of His Holiness, Sambhāvane with khillats were sent as usual, from the Palace and also by Sirdar Srī. Kantharāj Urs.

22nd July 1915.—Arrival at Srī Mutt of Srīkāryakartha Srī Srinivāsa Rāghavāchārya from Anegondi Samsthānam bringing with him khillats and sambhāvane
sent by the Rāja for His Holiness’ acceptance for Śrī Hayagrīva. This was in return for the Srimukham with phalamantrākshate sent by His Holiness on his accession to the gādi. The Srimukham and the khillats on their arrival had been taken in Royal procession through the town and read in the Durbar specially held for the purpose in the Anegondi Palace after being worshipped with Archana, Nivedana and Mangalārathi, etc.

24th July 1915.—This afternoon, His Holiness’ son (adopted) of his grihasthāshramam, Śrīman Purānam Śrīnivasa Deekshāchārya who had halted at Seringapatam on his way to the Capital, was met at Boppanahalli “Isthakapal” (escort) spot and having been welcomed on behalf of the Palace and escorted in a “Mena” with ordinary Zillo, Tāsamar, etc., was conducted to Śrīkāryakartha Śrī Śrīnivāsaranāghavachārya Śvāmi’s house.

26th July 1915.—First Chāturmāsya Sankalpam of His Holiness. At “Panchashānti” His Highness the Mahārāja was present. As soon as he arrived after being received with the usual maryādas from the square in front of the Jaganmohan Palace, carried by the Brahman Pundits of the Mutt, with the chatrīs, chāmaras, silver maces, Asmāṅgiris, etc., His Highness was straightaway conducted to Śrī Hayagrīva Sannidhi where His Holiness performed Mangalārathi and offered it to His Highness and the Śrī Bhāgavath-theertham and coming out of the Śrī Sannidhi seated himself on the Simhāsanam and with His Highness in front of him seated on the folded pair of laced shawls placed there. The “Panchashānti” over, His Holiness stepped out of the seat and standing, received the Maryādas and prasādam from the Melukote, Tondanur, Seringapatam, Karighattam and Mysore. His Highness, too, remaining in the standing posture
After this, His Holiness and His Highness resumed their seats. His Holiness, then, in expounding two stanzas which he composed on the spot dwelt on the need, importance and significance of the ceremonial performed and the utterance of the "Panchashānti" in Vedic shanti hymns for the peace of the whole "Brahmāndam" and the need for its support by Kings, Governments and peoples everywhere for such observance at the commencement of Chāturmāsyā Vratham, obtaining in India ever since the coming into existence of "rājas", "rājyams" and "prajās" in the remotest times and congratulated on the Mysore Royal Family on its unceasing efforts in the direction of maintaining all these traditions intact. His Highness the Maharāja then rose and performing pranāms, uttered the customary slokas extending the invitation of himself and the State to Śrī Swāmiji to stay here and hold the sabhās, etc., and engage in the propagation of the Darshanas for the benefit of the public during the coming Chāturmāsyam.

His Highness then offered sambhāvana, khillats, etc., and was the recipient of garlands and bouquet, khillats, phalamantrākshate along with blessings. After this, His Holiness granted phalamantrākshate, garlands to the assembled Arasu gentlemen, Dharmādhikāris, Vidwans and Laukikas and Vaidika citizens. Bhooridakshine for the citizens in the evening including women and children.

29th July 1915.—Commencement of the Mahā Vidwāt Sabha lasting for a fortnight. Examinations of the scholars of the higher classes of the Sanskrit College, discussions on Vedanta (Dwaitha, Adwaitha, Vishishta-dwaitha), Tharka, Mimāmsa, Vyākarana, Sāhitya, Alankāra, Sānkhya, Jyotisha, Āgamas, Dharmasāstras, etc., by the Pundits, some hailing from the districts and
from distant places like Vanaparthi, Gadwal, Atmakoor and other places as also from the South.

This Chāturmāsya Sabha had always been the annual feature from centuries. His Holiness' students, disciples as well as non-disciples, including “the Trimathasthas” were subjected to the examinations. The Sabha may be termed as a sort of “Jnānayagnam” in which all the different schools of thought participated for mutual benefit. At the conclusion, a grand Vidwat Sabha assembled when distribution of shawls, dhoties and cash took place according to the position of the Pundits and merits of students.

26th November 1915.—Visit to the Palace and interview with His Highness the Mahārāja, of Śrī Śrīnivāsa Deekshāchārya, son of His Holiness of poorvāśramam. After a brief and illuminating conversation and enquiry of welfare and qualifications of the visitor, His Highness was graciously pleased to administer valuable advice to the young man in the matter of acquisition of knowledge, scholarship and character consistent with his heredity and family traditions. The visitor giving an assurance that he would loyally and devotedly try to carry out His Highness’ Upadesham, His Highness bestowed on him khillats and “Suttu Vilyam”. The young man proceeded directly to the Mutt and submitted a faithful report of the proceedings in the Palace, to the pleasure and gratification of His Holiness who also advised him to loyally and steadfastly follow the path indicated by His Highness the Mahārāja. Faithful to the advice tendered by His Highness the Mahārāja, and His Holiness Śrī Śwāmiji, the young man is now a famous Vidwan having earned the title of “Tarkaratnam” conferred on him at a Vidwat Sabha in Northern India,
and has been doing valuable work rendering signal service as an Assistant Professor in Śrī Chāmarājendra Sanskrit College at Bangalore, without any communal prejudices, a remarkable characteristic feature of his nature, Veerashaivas constituting the bulk of his students receiving free and ungrudging tuition in his residence at all hours outside College.

19th May 1916.—In recognition of the Śrīmukham sent by His Holiness announcing his accession to the Gādi, the Rāja of Vanaparthi (Haiderabad State) sent khillats and Sambhāvane to Śrī Hayagrīva and His Holiness Śrī Swāmijī, having first got the Śrīmukham worshipped in open Durbar with Archana, “Shodashopachāram”, Nivedanam, Mangalārathi, etc., after having caused it to be carried with all rājamaryādas in the high streets of his Capital. Also sambhāvane and khillats, in connection with the marriage of Śrī Sow. Ramachandramma, the princess, daughter of the Rāja, His Holiness’ blessings with khillats and phalamantrākshate for the same having been sent previously through Śrī Hosadurgam Sreenivāsa Desikāchārya Swāmi.

The grandson of poorvāshram of Śrī Ahobila-swāmijee had darshan of His Holiness and was the recipient of khillats and phalamantrākshate.

12th June 1916.—Birthday celebration of His Highness the Mahārāja at the palace—with pādapooja to His Holiness to mark the beginning and the obtaining of His Holiness’ blessings after Śrī Bhāgavath and Śrīpāda theertham, etc.

17th July 1916.—Chāturṃāsyā Sankalpam.

12th August 1916.—“Vidwat Bahumāna Sabha” at the Śrī Mutt at the conclusion of its sittings since the day after Chāturṃāsyā Sankalpam.
13th August 1916.—Birthday celebration of His Highness the Yuvarāja at Bangalore Palace. His Holiness’ blessings with khillats, etc., received by His Highness there.

20th December 1916.—Owing to the illness of Their Highnesses the Mahārāja and Śrī Yuvarāja, special services to Lord Śrī Hayagrīva and Śrī Lakṣmīnārāyana, such as “Sahasranama Apamarjana Japam”, etc., performed in Śrī Mutt having resulted successfully in their rapid recovery, in gratitude to the Deities special Dolotsavam in the jewelled cradle having been arranged, Their Highnesses graced the Utsavam with their presence and after darshan, seva and the receipt of Mangalarathi, Theertham and Prasada, at the hands of His Holiness, attended a brief “Asthānam” and received blessings in the shape of two slokas composed for the occasion and expounded. Then the distinguished visitors listened to the “Swasthi-vāchanam” and “Rājasheervādam” in the shape of Vedic hymns pronounced in the assembly by Pundits and rose, and having performed pranāms received khillats and phalamantrākshate and took leave of His Holiness after expressing their gratitude to His Holiness.

The function lasted from 8 P.M. to 10–30 P.M.

24th December 1916.—Śrī Bheemareddigāru of the Royal Family of Gadwal having had “Bharārpanam” done by His Holiness for the salvation of the soul of his daughter Śrī Ranganāyakammagaru on the eve of her demise, caused Samārādhana performed at the Mutt at his expense for the peace of the departed soul. Sambhāvane and khillats were also presented by special messenger sent by Śrī Bheemareddigāru.

1st June 1917.—His Holiness’ presence in the palace on the occasion of His Highness the Mahārāja’s Birthday
celebrations, to offer his blessings in person. The usual pădapooja, etc.

2nd June 1917.—Dolotsavam in the evening at Sṛī Mutt, as usual, in honour of His Highness the Mahā-rāja’s Birthday, it being Ekādasi the previous day.

30th November 1917.—On the occasion of the marriages of a son and a daughter of Sṛī B. Ramakrishnarao, Palace Controller, His Holiness sent khillats and phalamantrākshate along with Sṛī Hayagrīva’s blessings to the couples, through Sṛī Mukhāmi Narasimha Rāghavachārya.

27th January 1918.—Receipt of Sambhāvane, khillats, etc., at the Mutt sent by Sṛī Bheemareddigaru of Gadwal offered to His Holiness in the previous month Mārgasira at the performance of “Saptāha”.

20th February 1918.—Surprise unofficial visit by His Highness the Mahārāja to the Mutt to have darshan of His Holiness, to be initiated into certain vital points relating to Vedānta. His Highness was accompanied by Durbar Bakshi Sṛī Lingarāj Urs. His Holiness gave a most illuminating upadesham on “mantrārtham” to his distinguished truth-seeking Royal sishya, to which His Highness expressed his deep sense of gratitude and took leave of His Holiness after receiving khillats and phalamantrākshate. The interview occupied over an hour. On his return to the Ambāvilas His Highness sent khillats, suttuvīlyam, etc., through the Durbar Bakshi to be offered to Sṛī Hayagrīva.

5th June 1918.—His Holiness’ presence at the Birthday celebration of His Highness the Yuvarāja at the Palace to confer blessings. The usual pădapooja and receipt of Sṛī Bhāgavat and Sripāda theertham by Their Highnesses and offer of Sambhāvane.
His Highness the Maharajadhi Raj
Lieut.-Col. Sir Venkataramana Singjee Deo Bahadur
Bandhavesh, G.C.S.I., Rewa State
9th June 1918.—In response to an invitation from His Highness the Mahārāja of Rewa, Central India, His Holiness sent Śrī Mukhāmi and Śrī Rāmachandrācharyar, for consultations with regard to the proposed visit of His Holiness’ tour in Northern India, to enquire whether it would be possible to include the State of Rewah in His Holiness’ itinerary, and if possible to discuss the arrangements which might have to be made. His Holiness sent khillats and phalamantrākshate with blessings to His Highness the Mahārāja (Śrī Venkata Rāman Singhji Bahadur) through the messengers.

20th June 1918.—Celebration of His Highness the Mahārāja’s Birthday with His Holiness’ presence at the Palace Durbar Hall as usual before the commencement pādapooja, etc.

26th July 1918.—Chāturmāsyā Sankalpam.

19th August 1918.—In connection with the Chāturmāsyā the annual Vidwat Bahumāna Sabha, at the conclusion of the daily Sadas since the Sankalpa celebration.

21st August 1918.—Visvarūpa Yatra. His Holiness’ ceremonial return to the Capital with First Class Honours from Seringapatam on the conclusion of the Chāturmāsyā.

31st August 1918.—His Holiness’ visit to the Palace at 4 p.m. for the purpose of Upadesham to Their Highnesses and all members of the Royal Family on the Vishistādwaitha Siddhāntam in general and allied subjects—“Tirumanthrārtham,” “Bharanyāsam,” etc. His Holiness’ return to the Śrī Mutt at 7 p.m.

26th December 1918.—The mother of Śrī Rāja Rāmeswar Rao Bahiri Balawanth Bahadur (Rāja of Vānaparthi) Śrī Rāmachandra Ammayya having passed away 13 days ago, in connection with the ‘karupam-
kodam’, ‘Thodakam’ and ‘Sāttumurai’ for the salvation of the departed soul were performed in the Sṛī Mutt before the Samārādhane according to the prayer of the members of that princely house.

14th February 1919.—Sṛī Lakshmī Prapanna Janārdana Das of Ayodhya prayed to His Holiness and obtained the privilege of having “Bharārpanam” granted to him for the salvation of his soul.

18th May 1919.—His Holiness at S. Koppal, near Wellesley Bridge, Seringapatam, for Cauveri Snānam.

24th May 1919.—Camp Koppal. The Rāja of Vanaparthi with his family and a large retinue arrived at Koppal for darshan of His Holiness Sṛī Swāmiji at 6 o’clock in the morning. After bath and daily ablutions, the Rāja came to the Mutt, and after Sṛī Hayagrīva Seva, Theertham, etc., having performed pranāms, offered cash sambhavane of Rs. 1,000. The Rāja and his party were the guests of His Holiness during the day.

25th May 1919.—After Snānam and ablutions the Rāja and his party had seva of His Holiness and motored to Melukote and having been welcomed by the temple authorities with all the honours accorded to personages of his rank and position, entered the Sṛī Nārāyanaswāmi’s temple and having performed seva in all the shrines, had kainkaryam in the shape of Nivedanam to the Deity performed and got the prasādam distributed among the assemblage and having himself received the prasādam, distributed “bhooridakshina” at the rate of Re. 1 for each household, returned to Koppal.

27th May 1919.—His Holiness bestowed khillats and phalamantrākshate on every member of the Rājā’s family and retinue with his blessings.
29th May 1919.—On the occasion of the “Seemantham” of Her Highness the Yuvamahārāni, His Holiness was escorted to the Palace at 8 o’clock in the morning with full first class escort and was installed on the golden Chowki in the “Vivāhamantap”. His Highness the Maharāja approached and having performed pranām, offered sambhāvane, khillats, etc., and received His Holiness’ blessings and phalamantrākshate.

His Highness the Yuvarāja then stepping forth performed pādapooja and offered khillats, phalamantrākshate along with blessings, garlands with boquets, along with Śrī Bhāgavath thīrtham, and Śrīpāda thīrtham, preceded by His Highness the Maharaja of course.

Her Highness the Yuvamahārāni also received khillats and phalamantrākshate.

9th June 1919.—His Highness the Mahārāja’s Birthday celebration at the palace, commencing as usual with pādapooja to His Holiness and the receipt of Śrī Bhāgavath thīrtham and Śrīpāda thīrtham followed by khillats and phalamantrākshate with blessings.

13th July 1919.—Chāturmāśya Sankalpam ceremony was duly observed with all the usual formalities, such as temple Maryādas from Melukote, etc., after “Panchashānti”.

18th July 1919.—Birth of a son to His Highness the Yuvarāja at 6–30 P.M. (now His Highness the Maharāja Śrīmad Jayachāmārājendra Wodeyar Bahadur, B.A., G.C.S.I., G.C.B.). Great rejoicings throughout the Capital and the State as soon as the news was flashed.

24th July 1919.—Official celebration of the great event—“Putrotsavam” at the Palace. Distribution of sugar and sweets throughout the City of Mysore.
29th July 1919.—“Nāmakaranam” (Naming ceremony) of the Prince as “Srī Jaya Chāmarāja Wadiyar Bahadur” at the Palace with great pomp and enthusiasm. According to custom His Holiness Srī Swāmijī was escorted to the Palace to grant His blessings.

His Highness the Mahārāja having at first performed pūrṇam and offered Sambhāvane to His Holiness, His Highness the Yuvarāja performed pādapooja to His Holiness and offered Sambhāvane; then Their Highnesses the Mahārāja and the Yuvarāja received Srī Bhāgavath thīrtham and Srīpāda thīrtham as usual and khillats, blessings with phalamantrākshate.

The ladies of the Zenana had also phalamantrākshate conferred on them and Her Highness the Yuva-mahārāṇi, special khillats for the occasion being sent to her and the Royal baby.

9th August 1919.—Vidwat Bahumāna Sabha in the Srī Mutt in connection with Chāturmāśya Sankalpa.

11th September 1919.—Visit of Rāja of Gadwal to His Holiness and offer of Sambhāvane.

13th September 1919.—His Holiness at S. Koppal Srī Mutt after “Mrittika Visarjan” at the close of Chāturmāśya on the 10th instant.

1st October 1919.—“Bharārpanam” offered by His Holiness to the mother of Rāja of Gadwal, Srī Sīthārāma Bhoopal, Srī Lakshmīnacchiar Ammagāru, Srī Bheema-reddigaru, father of the Rāja, was also present and offered Sambhāvane jointly with his spouse.

26th March 1920.—After the Abhigamanārādhanam and Ijyārādhanam, His Holiness started to Melukote for Vairamudi seva, escorted by the full State escort and amidst the usual salute of 21 guns from the Palace bathery as soon as the procession reached the Statue Square near
northern Fort Gate, and, after receiving the temple Maryādas of Srīrangapatnam at Paschimavāhini, reached S. Koppal at 6 P.M.

27th March 1920.—Starting from S. Koppal at 2 o’clock in the afternoon His Holiness reached Bālarāj Urs Chatram at 6 o’clock in the evening in time for the evening worship.

28th March 1920.—Starting at 3 A.M. from Srī Bāle Urs Chatram His Holiness arrived at the garden belonging to the Mutt where he offered the Abhigamanāradhānam to the Deity and left for Melukote at 9 A.M. where he arrived at about 10–30 A.M. and after being received and welcomed with all the “Agramaryādas” from the temple at “Pāruvattai Mantap” at the outskirts of the town, His Holiness, getting down from the palanquin, performed Sāśtāngapranām to Srī Shatagopam and the poornakumbham, etc., and escorted by the temple authorities at the van of the procession reached the temple and proceeded straight to the Srī Sannidhis beginning with Srī Tirunārāyanan, and performing sevas there, then in Srī Challapilla Rāya, Srī Paramapadanātha, Srī Chakrattālwar, Srī Tirukkacchi Nambi, Srī Ammanavaru (Tāyār), Srī Sampige Alwar, Srī Nāthamunigal, Srī Kūrat Ālwar, Srī Bhāshyakārar, Srī Pillai Lokāchāryar—all within the Srī Nārāyana Swāmi temple—and Srī Jeeyar and Srī Vedāntha Desikar Sannidhis, arrived at the Srī Mutt on the “Tirukkalyani Sarovar”.

29th March 1920.—His Holiness at Vairamudi Kirītadhāranam and with the Deity throughout the night, leading the procession to the end till the sealing up of the Kirītam in the box and the marking of the seal with his own hands.
30th March 1920.—Seva of Sri Yoganarasimha Swami on the hill (Yadavagiri) and of Sri Varahaswami temple on the way back to the Sri Mutt.

1st April 1920.—His Holiness at the Rathotsavam of Sri Cheluvanarayana Swami.

3rd April 1920.—His Holiness at the “Avabhrita” at the Tirukalyani at noon.

During the night Pattabhisheka Mahotsavam at the Sri Mutt with the necessary Alankaram for Sri Cheluvarayaswami.

5th April 1920.—His Holiness at the various shrines at Sattumurai before departure to Mysore. Distribution of presents to the Pithasala Pundits and students, to the temple officials including the menial servants, phalammantrakhate to all and gifts to the poor.

At noon His Holiness was at Bale Urs Chatram.

7th April 1920.—Starting from Bale Urs Chatram, soon after Ijya at noon His Holiness arrived at S. Koppal at 6 o’clock in the evening.

28th May 1920.—His Holiness at the Palace Durbar for offering his blessings at the celebration of the Birthday of His Highness the Maharaaja. The usual padapooja, etc.

1st July 1920.—Chaturmasya Sankalpa.

7th July 1920.—First annual Birthday celebration in the Palace of Prince Sri Jayachamarajendra Wodeyar. Padapooja sambavane sent to Sri Mutt.

28th July 1920.—Visit of Durbar Bakshi and Palace Under-Secretary to His Highness, to inform the latter that His Highness the Maharaaja was pleased to respond to His Holiness’ invitation to grace the occasion at the Raja achevadam, His Holiness’ Upadesham, etc., at the sitting of the Vidwat Bahumana Sabha at the conclusion of Chaturmasya on the morrow.
29th July 1920.—The Vidwat Bahumāna Sabha at 5 o’clock. His Highness’ ceremonial official visit in full state to the Sabha at 5 o’clock in the evening and stay till 6–15.

The programme beginning with Vedapārāyanam, included distribution of gandha, pushpa, tāmboolam amongst the Pundits, Vākyārtham, and recitation of slokas composed for the occasion welcoming His Highness. His Holiness’ address on “Dharma” in general, Rajadharma, Prajādharma, the place of Sanskrit in culture, the measures taken by the Mysore Rulers to promote culture, and the great services rendered by His Highness the Mahārāja to the Mutt, to the Sanskrit Colleges, etc., which had made him a Janaka of modern times. Distribution of presents by His Highness the Mahārāja to the foremost Pundits. Swastivāchanam with Vedic mantrams.

After this His Highness performed pranāmams, and was garlanded by His Holiness with his own hands and handed boquet, while Srī Rāmachandrāchāryar clothed His Highness with shawls. His Holiness expressing his unbounded joy at the profound interest which His Highness was taking in all matters of Dharma which entitled him to a place amongst the “Rājarshis”, presented phalamantrakshate with his blessings and hoped that His Highness would be repeating his blessings frequently whether official or unofficial, according to his convenience. His Highness promising to carry out the commands of His Holiness in that respect as far as it lay in his power, took leave of His Holiness. The scholars who engaged in vākyārtham (Tarka), on the evening were Srī Purānam Sreenivāsa Deekshāchāryar and Srī Māgadi Kastūri Sreenivāsa Rangāchāriar, sons
respectively of Sri Puranam Narasimhacharya Swami (His Holiness in Poorvashramam) and Sri Pundita Ratnam Kasturi Rangacharyaswami.

The visitors included Sri Prince Gopalaraj Urs, Sri Putta Bakshiyavaru, Palace Durbar Bakshi Sri Lingaraj Urs, Sri S. P. Rajaopalachariar, Assistant Secretary (Palace), Dr. Radhakumud Mukerjee (Professor of Indian History in the Maharaja's College), Sri Nanjundaraj Urs (Amrita Mahal), Sri Devaraj Urs, son of late Durbar Bakshi, etc., all the Dharmadhikaris, Mahavidwans, Sri Srikanteswara Iyer, President of the Municipal Council and other leading citizens.

7th August 1920.—Visit of Sri Dr. Radhakumud Mukherjee for darshan of His Holiness and sastriaic consultations.

27th August 1920.—Visit of Sri Subrahmanyaraj Urs (son of Sri Puttayaji Urs). Visit of "Natakashiromani" Sri A. V. Varadacharlu.

1st September 1920.—His Holiness' visit to Karghutta for darshan and seva of Sri Srinivasa.

13th September 1920.—Muzrai Secretary Sri Jayarama Iyer with Deputy Amildar of French Rocks had darshan of Sri Swamijee.

23rd September 1920.—Prince Sri Gopalaraj Urs' visit to His Holiness to obtain darshan and Upadesham on certain points relating to dhyana, asanam, yogam, etc., etc. Leave taking after receiving phalamantrakshate, garlands, etc.

27th September 1920.—Repetition of visit by Sirdar Prince Sri Gopalaraj Urs in company with Sriman Nagappa, District and Sessions Judge, accompanied by Sri Mallayya to obtain elucidation of points relating to
‘Dwaita’ and ‘Vishishtādwaita’ systems of philosophies Sṛī Nagappa being interested in Dwaita.

Visit of Sṛī Venkatāchārya of Surapuram.

28th September 1920.—Arrival of maryādas from Melukote Sṛī Nārāyanaswāmi’s temple due to have been submitted at the Chāturmāśya Sankalpam but not done so owing to some misunderstanding on the part of the newly appointed Peshkar.

30th September 1920.—His Holiness at S. Koppal after “Mrittikavisarjanam” in the previous evening at the conclusion of Chāturmāśya, and after visiting the temples at Seringapatam after bath and Abhigamanam at Paschimavāhini.

1st October 1920.—His Holiness at Karighatta Hill for seva of Sṛī Srīnivāsa.

2nd October 1920.—Visvarūpa Yāтра. Return in State to Mysore.

19th October 1920.—Distribution of Prasādam as usual on the occasion of “Srī Jayanti” (Gokulāśhtami) among the following with garlands, boquets, etc., being the recipients.

21st October 1920.—Visit of Muzrai Secretary Sri Jayarāma Iyer. Grant of garlands with phalamāntrākshate with blessings by His Holiness.

30th October 1920.—Visit of Sri K. R. Sreenivāsa Iyengar, Member of Council, and Sri Jayarāma Iyer. Garlands and phalamāntrākshate with blessings by His Holiness.

9th November 1920.—Visit of Sirdar Sri Kānṭharāj Urs (Dewan) to His Holiness. Garlands and phalamāntrākshate granted after the interview to the distinguished visitor by His Holiness.

14th November 1920.—Visit by Sri Nagappa, District and Sessions Judge, Mysore, and Sri Chandrasekhariah, Advocate. After a long interview and Upadesham His Holiness granted garlands and phalamāntrākshate to the visitors.

29th November 1920.—Palace Chāmundi Thotti Bakshi Sri Chikkalingappāji Urs obtained darshan of His Holiness Sri Swāmijee, and after an instructive Upadesham from His Holiness, took leave after being blessed with phalamāntrākshate.

13th December 1920.—“Bharanyāsam” for the sake of Krishnareddigāru’s wife at the hands of His Holiness in the Mutt.

22nd January 1921.—Huzur Secretary Janab Sir Mirza Ismail had darshan of and interview with His Holiness and was blessed with garlands and phalamāntrākshate before taking leave of His Holiness.

28th January 1921.—Palace Engineer Do.
31st January 1921.—Sri K. Krishna Das, Advocate, had darshan.

4th February 1921.—Departure of His Holiness at 1–30 in the afternoon to S. Koppal and arrival at Sri Mutt there at 4–30 p.m. in the evening.
8th February 1921.—His Holiness granted darshan and Upadesham to Sṛi Jayarāma Iyer, Muzrai Secretary, and blessed him with phalamantrākshate.

His Holiness granted darshan and interview to two deputies of the Sṛi Yathirāja Mutt of Melukote. At their request two officials of Sṛi Parakāla Mutt were sent by His Holiness to Melukote to discuss arrangements to be made for the proposed visit by the officials of the Sṛi Yathirāj Mutt to Sṛi Swāmijī to obtain formal approval of His Holiness for the installation of Sṛi Āsoori Hodalgere Ānandālvār Swāmi, chosen unanimously by the disciples of that institution—he being well known to His Holiness the Swāmijee, and also to present to His Holiness the “Lagnapatrika” for the installation of the Āchārya. According to the instructions provided by the messengers sent by His Holiness in consonance with the practice obtaining as regards such occasions, the Yathirāj Mutt people brought the “Lagnapatrika” with plates of flowers and fruits, etc., for Sṛi Hayagrīva and submitted to His Holiness and read it in the gathering collected for the purpose. His Holiness, having given a careful hearing expressed his immense satisfaction and approval of the choice as he was thoroughly aware of the qualifications of Sṛi Ānandālvār as a poet and philosopher, his geniality and simplicity of character, his versatility, and his efforts in giving an impetus to the searching, acquisition and publication of rare and valuable manuscripts hitherto unpublished. The deputies of the Sṛi Yathirāja Mutt departed wholly satisfied, after being granted phalamantrākshate and blessings.

Return of His Holiness to Mysore in the evening at 5 o’clock.

10th February 1921.—As His Holiness was on his
way back to Mysore after Mahodaya, the party composed of Sri Ānandālwar Swāmi, Sri, M. T. Nārāyana Iyengar, Sri. Ketanahalli Jois and others proceeding to Koppal Mutt, to have darshan and obtain blessings of His Holiness, but being a bit late, met His Holiness on the way. His Holiness stopped for a while and conferred phalamāntrākshate on them all, wishing Sri Ānandālwar success and prosperity in his future position.

11th February 1921.—The next day, His Holiness sent khillats and phalamāntrākshate to Sri Ānāndalwar to be presented to him after his assumption of ‘turīya āshramam’ and accession to the gādi. At the latter function His Holiness Sri Yathiraj Swāmi stood up in the midst of the grand assembly, received the khillats and placing the plate on his head proclaimed his gratitude to Sri Swāmijee for the favour and good-will shown to him and the blessings and honour conferred upon him. The whole assembly stood up and gave vent to a vociferous applause.

A report of the proceedings was submitted to His Holiness in the evening by Sri Ahobalachar who carried the khillats to Sri Yathiraj Swāmi.

Sri Swāmi then conferred, out of the khillats and sambhāvane sent by His Holiness Sri Yathiraj Jeyer, a pair of shawls on the said Sri Ahobilāchar.

12th February 1921.—Visit to His Holiness of Sirdar Sri Kāntharāj Urs, Dewan of Mysore, and reception of blessings and phalamāntrākshate from His Holiness.

15th February 1921.—His Holiness, at the request of His Highness the Mahārāja, presided over the annual prize distribution at the Mahārāja’s Sanskrit College, and after blessing the recipients of the prizes (which he conferred with his own hands) gave a most illuminating
address and upadesham, in Sanskrit with unparaled eloquence which kept the audience composed of a most distinguished gathering of Vidwans, leading laukika citizens, and Christian Missionaries, students of the Mahārāja’s College and officials of high rank, spellbound, ladies also being amongst them, accommodated in an adjoining room. The Sabha reminded old people of similar sabhas held under the presidentship of the late Śrī Ranganātha Brahmatantra Parakāla Swāmi.

Since then onward, the function has been an annual one during the lifetime of His late Highness the Mahārāja Śrī Krishnarājendra Wodeyar Bahadur IV, the day being the one commemorating his Pattābhishhekam (Rathasaptami). His Holiness presided over every such gathering during the rest of his life, a new feature having been added to the assemblage, in the shape of an address (like the Convocation Addresses) of the Universities by some distinguished scholar from abroad (as also of the Mysore State) before His Holiness’ Upadesham.

27th March 1921.—“Bharanyāsam” granted by His Holiness to Gadwal Rāja’s father as prayed for in a telegram.

28th March 1921.—Śrī Channareddigāru and Śrī. Lakshammagaru, near relatives of the Rāja of Gadwal, had darshan of His Holiness and after performing pādapooja in the Śrī Mutt received Śrīpāda thirṯham and offered Sambhāvane in cash.

10th May 1921.—Visit of Śrī Advocate K. Chandrasekhariah to the Śrī Sannidhi and grant to him of khillats in the shape of a pair of costly shawls in recognition of certain services rendered to the Mutt as the legal adviser.

16th June 1921.—His Highness the Mahārāja’s Birthday celebration in the Palace after obtaining His Holiness’
blessings, Śrī Bhāgavath tīrtham and Śrīpāda thārtham, khillats, etc., after pādapooja at the commencement.

19th July 1921.—Chāturmāsya Sankalpam.

26th July 1921.—Birthday celebration of Prince Śrī Jayachānarājendra Wodeyar Bahadur. Sambhāvane and khillats sent to Śrī Mutt.

Khillats and phalamantrākshate sent by His Holiness to the Prince along with blessings.

Śrī Lakshmi Nacchiar Ammagāru, mother of Rāja of Gadwal, had darshan of His Holiness and offered cash sambhāvane.

13th August 1921.—Vidwat Bahumāna Sabha in connection with Chāturmāsya. Number of Pundits is given in the cash book as 792, students of higher grade 284, and lower grade students 44, total 1,120.

4th June 1922.—Phalamantrākshate, with khillats sent by His Holiness to be presented to Vānaparthi Raja’s son Śrī Krishnadevarāya and his wife on the occasion of his marriage. The Śrīkāryakartha Śrī Purānam Śrīnivāsa Deekshāchārya was the carrier of the presents.

5th June 1922.—His Holiness at the Palace Durbar in connection with the Birthday celebration of His Highness the Mahārāja.

9th July 1922.—Chāturmāsya Sankalpam.

15th July 1922.—Sambhāvane received by the Mutt on account of Birthday celebration of Prince Śrī Jayachāmarājendra, Wodeyar.

6th August 1922.—Vidwat Bahumāna Sabha.

1st September 1922.—Birth of Princess to His Highness the Yuvarāja. Sweets received at the Śrī Mutt and phalamantrākshate.

8th October 1922.—His Holiness at the Palace to receive pādapooja at the “Nāmakarana Mahotsavam”
of Rājakumāri Śrī Vijayalakshammanniavaru, and to confer his blessings.

19th October 1922.—His Holiness at S. Koppal on account of Solar Eclipse on 21st October 1922.

27th October 1922.—Visit of His Holiness to the Palace to offer some vital Upadesham on śāstras.

24th June 1923.—His Holiness at the Birthday celebration of His Highness the Mahārāja to confer blessings. Pādapooja, etc., as usual.

27th July 1923.—Chāturmpāśya Sankalpa.

1st October 1923.—Demise of Sirdar Śrī Kāntaraj Urs at 1-30 in the night. General grief throughout the Capital. Śrīchoornaparipālana conducted at the commencement of the funeral obsequies.

12th October 1923.—In response to the prayer of Mahāmātrusrī, His Holiness was escorted to Śrī Lakshmīramanamśwāmi’s temple to grace with his presence the “Todakkam”, “Kalaṣasthāpanam” and other preliminaries in connection with the celebration of the “Karaṇakodam” festival on the morrow, and returned to the Śrī Mutt at 11-30 P.M.

13th October 1923.—His Holiness’ presence at Sāttumurai in Śrī Lakshmīramanasmwāmi temple.

At about 12-30 afternoon, Śrī. Bāle Urs, Śrī. Durbar Bakshi, Śrī. Muzrai Bakshi, Śrī. Subrahmanyarāj Urs, Motikhāne Mokhtesar, Śrī. Nārayana Sāstrigal, Śrī. Rājagopalāchāriyar and others arrived at the temple and after performing sevas in all the Sannidhis, approached His Holiness and making pranāms, begged His Holiness that the kalasham may be ordered by His Holiness to be touched by Śrī Bāle Urs and a representative of his may be commanded to carry the kalasham according to custom, on an elephant. Accordingly at
the command of His Holiness, Sri Sosate Chakravarthigal, seated on the elephant with the kodam started the procession led by His Holiness and the Udbhayagoshties, i.e., the Vedic and the Divya prabhandhic reciters and proceeding to the east passing in front of Sri Krishnaswamy temple turned to the south in front of Sri Sveta Varaha-swami's temple, and turning to the west arrived at Sri Lakshmiramanaswami's temple where His Holiness received worship with all formalities along with the goshties. His Holiness then entered the temple and after Poorvacharya sambhavane,—from Sri Lakshmìnärtha to the late Sri. Krishna Brahmatantra Parakâlaswami—and Räjäsheervâdam conferred phalamantrâkshate on Sri Bâle Urs and others and returned to the Sri Mutt at 4 p.m.

8th December 1923.—Orders were placed with Sri Silpi Siddhalingaswami for preparing a Yogavigraha for being installed on the Brindavan being constructed over the samâdhi of the late His Holiness Sri Krishna Brahmatantra Parakâla Mahâdesigar—an advance amount being paid for carrying out the work expeditiously.

6th February 1924.—Birth of Räjakumâri to His Highness the Yuvarâja in the Palace at 1–45 in the night.

7th February 1924.—Sri Silpi Siddalingaswami having submitted the image of Sri Krishna Brahmatantra Parakâla Swâmigal for His Holiness' approval, the latter expressed his great pleasure at the effigy's shape, and in addition to cost of the image, was pleased to confer a further sum as a mark of his appreciation of the sculptor's work.

12th February 1924.—At 5–20 p.m. His Holiness proceeded to the Mahârâja’s Sanskrit College and presided over the Sabha, wherein the scholars were to be
awarded prizes. His Holiness was pleased to distribute the prizes. After the report was read by the Principal, His Holiness gave a brief Upadesham to the Pundits, the students, and the public assembled there. Separate accommodation was provided for ladies. After Rajāsheervādam, the Sabha concluded and His Holiness returned.

17th February 1924.—His Holiness’ presence at the Palace Durbar to confer blessings on the occasion of the “Nāmakarana Mahotsavam” of the Princess.

After His Highness the Mahārāja had performed Nāmakaranam and offered Sambhāvane, His Highness the Yuvarāja performed pādapooja to His Holiness and offered khillats and sambhāvane to His Holiness, who bestowed khillats on His Highness the Mahārāja, His Highness the Yuvarāja, Her Highness the Yuvamahārāṇi (sent to the Zenana) along with garlands, boquets, after granting Śrī Bhāgavath teertham and Śrīpāda teertham. The gift of phalamānamrākshate followed. The baby was named Śrī Sujayakānta Ammanniavaru.

8th March 1924.—Being invited by the “Vidwan Mandali” constituted to confer a purse, a jewelled garland and title on Vyākarani Śrī Rāmakrishna Sāstri, to preside over the sitting of the Mandal in the Mahārāja’s Sanskrit College, His Holiness, accepting the invitation with the greatest joy, graced the assembly with his presence and after hearing the recitation of Vedic mantrams, the reading of the Address and the report, gave a brief but brilliant Upadesham and bestowed congratulations and blessings on the recipient of the honour who, His Holiness declared, richly deserved it, and that the ‘Vidwan Mandali’ was honoring itself by honoring Śrī Rāmakrishna Sāstri. In the midst of applause His Holiness presented the
jewel on him on behalf of the Sabha. His Holiness, on his part, too, conferred a costly pair of shawls along with phalamāntrākshate on Srī Sastri.

13th April 1924.—Srī Sou. Thali Sundaramma, daughter of Devadasi Srī Lakshmiamamma of Telugarapete, Bangalore, made over a liberal gift in the shape of a building in Bangalore on the eastern bank of the Dharmāmbudhi tank, without any conditions attaching to it, to the Srī Mutt, by means of a deed duly executed and registered. His Holiness, receiving it on behalf of Srī Hayagrīva, conferred blessings on her and prayed for the salvation of her soul and intimated the fact to her. [The gifted property has since been developed considerably by the acquisition of some adjoining properties and clearing them to make it fit for the construction of a Lecture Hall adjoining the apartment intended to enshrine the Deity to be installed there, and by further constructions in the exterior to provide property out of the rents of which the services, pooja, etc., may be maintained permanently without further taxation on the Srī Mutt’s resources.]

27th April 1924.—His Holiness placed orders with Srī Silpi Siddalingaswami to prepare a suitable stone pedestal to the yogavigraham of His Holiness the late Srī Krishna Brahmātantra Parakālaswāmi, which the sculptor had prepared and handed over to the Mutt.

16th May 1924.—“Lagnapatrika” for the marriage of Chiranjīvi Srī Rājakumar Desaraj Urs brought to the Mutt for presentation to His Holiness with all Palace honours in a mena, with band, and with plates of fruits, flowers, etc., by Srī Rajagopalachar, Srī Durbar Bakshi and Srī Sampathkrishna Josyar. The bringers of the “lagnapatrika” were granted garlands and bouquets, shawls along with phalamāntrākshate.
19th May 1924.—The marriage was celebrated in the afternoon with great eclat, at the Palace, the bride being Sou. Sri Lakshammanniavaru, eldest daughter of Sirdar Sri Gopālaraj Urs, with Chi. Sri Rajakumar Desarāj Urs, son of Colonel Sri Desarāj Urs.

The khillats, phalamandrákshate and blessings, etc. which His Holiness sent to the couple were conveyed, in great pomp in a mena with Palace and Mutt escort by Sri Mukhāmi and were offered as the first of the khillats, according to custom.

11th June 1924.—His Holiness’ presence at the Palace Durbar at the celebration of His Highness the Manārāja’s Birthday for conferring blessings, teertham and Bhagavath prasādam, etc. Pādapooja as usual followed by grant of khillats and palamantrākshate along with blessings.

15th June 1924.—“Lagnapatrika” of marriage of His Highness the Maharāja’s niece Rājakumāri Sou. Sri Channājammaniavaru (second daughter of Mahārāja-kumāri Sou. Chaluvājamaniavaru and Sirdar Sri Lakshmikantharaj Urs) with Chi. Sri Madanagopālarāj Urs (third son of Sri Dalavoy Devarāj Urs) was brought with Palace escort in a mena according to custom and submitted to His Holiness at about 6 o’clock in the evening. The bringers, Assistant to the Private Secretary, the Durbar Bakshi and the Jois were granted khillats and phalamandrákshate.

19th June 1924.—The auspicious function mentioned above was duly performed with great pomp in the afternoon in the Palace. The khillats, garlands with bouquets phalamandrákshate, etc., with His Holiness’ blessings were conveyed in a mena with the Palace honours and were presented to the married couple at the appropriate time.
16th July 1924.—Chāturmāsyā Sankalpa.
22nd July 1924.—Sambhāvane, as usual, received in the Srī Mutt from the Palace on account of the Birthday celebration of Prince Srī Jayachāmarājendra Wodeyar Bahadur. The khillats, phalamantrākshate with blessings, etc., sent by His Holiness having been presented to the Prince at the celebration in the Palace previously.
12th August 1924.—Vidwat Bahumāna Sabha in connection with Chāturmāsyam, at a well attended gathering in the Srī Mutt, at 4 o’clock in the afternoon. [Recitations from Rig, Yajus and Sāma Vedas, distribution of gandha, pushpa, tāmboolam and garlands offered to God, display of poetic talents, lectures by distinguished scholars, with short upadesham by His Holiness, distribution of sambhāvane amongst the Pundits and the students, with the concluding Svastivāchanam, Rājāsheervādam and the grant of phalamantrākshate to the leading Laukika and Vaidika gentlemen were the features of the great Sadas lasting nearly three hours.]
29th September 1924.—Commencement of Dasara. Simhāsanārohanam by His Highness the Mahārāja. As usual His Highness proceeded to Srī Chāmundi Thottī for the wearing of Kankanam for the conduct and observance of this, the most important State function peculiar to Mysore. Before wearing the Kankanam His Highness offered Sambhāvane to Srī Chāmundeswarī Ammanavaru and then to His Holiness Srī Swāmījī.

At the "Kalashapooja" previous to mounting on the "Simhāsanam", the same formality was observed.

Then immediately after His Highness had ascended the throne, the first khillats to be presented to His Highness were those which His Holiness had sent with Srī Mukhāmi and garland (Dinduhāra) worn by Lord
Sri Lakshmi Hayagriva and bouquet along with phalamantrakshate and blessings.

A controversy having arisen with regard to the date on which “Mahânavami” utsavam was to be celebrated this year, and the ruling on the matter having been sought of His Holiness, after having the matter discussed in a sabha, His Holiness gave his decision on the matter in the shape of a booklet titled “Navamînirnaya”, got it printed and sent it to Hist Highness the Mahârâja, who, after carefully perusing it, was pleased to command that the ninth day of Dasara this year was to be “Mahânavami” instead of “Vijayadashami” as printed in the Palace “Panchângam”. The necessary directions were caused to be given by the Palace to the Government, to make the changes in the programme as already notified in the Gazette, so as to accord with His Holiness’ instructions.

27th October 1924.—His Holiness addressed three Srîmukhams as follows, to His Highness the Mahârâja, Her Highness Mahâmâthrusrî Srî Mahârâni Vânivilâsa Sannidhâna and His Highness the Yuvarâja, earnestly inviting them to grace the occasion of the Brindâvana Pratishtha Mahotsavam of the late His Holiness Srî Krishna Brahmatantra Parakâla Swâmigalavaru at the Srî Mutt to take place on the 5th November 1924—with the Mukhâmi—to be submitted in person.

31st October 1924.—In response to the invitation conveyed, the Durbar Bakshi came to the Srî Mutt conveying the welcome information that His Highness the Mahârâja would be present at the Brindâvana Pratishtha Mahotsavam of the late His Holiness Srî Krishna Brahmatantra Parakâla Swâmigalu fixed for the 5th November 1924 in company with His Highness the
Yuvarāja. Śrī Durbar Bakshi said that His Highness would be pleased to have the programme sent to him early.

2nd November 1924.—At 9 o’clock in the morning His Holiness sent Śrīmukham (through Śrī Mukhāmi) to His Highness the Mahārāja containing the programme for the Pratishtha Mahotsavam.

3rd November 1924.—As preliminaries to the Pratishtha Mahotsavam mentioned above, the following ceremonials were conducted in the Śrī Mutt:

Anugna, Punyāha, Mrittikā Sangrahanam, Pālikādhānya Peetha Parikalpanams, Somakumbha Kalashasthāpanam, Ankura Homam, Śānti Homam, Panchagaavyam, Rakṣhābandhanam and Chāyādhivasa.

The Deputy Commissioner, Mysore District, Śrī A. V. Ramanathan, had darshan of His Holiness, the interview lasting half an hour, during which His Holiness favoured him with an upadesham on “Gurubhakti”.

4th November 1924.—This day further preliminaries were gone through for the installation and sanctification of both the images “Moola” as well as “Utsavam”, Jalādhivāsa, Vastupunyāha, Mahākumbha Sthāpane, Shāyādhivāsa, Tatvahoma, Ashta Bandhanam, Ratna-nyāsa, Pindikādhivāsa, Prānapratishtha, etc.

In the evening, at 6 o’clock, Durbar Bakshi and Assistant Secretary Śrī Rājagopālāchāri came to the Mutt to see if the preparations for the morrow’s function were all satisfactory and appropriate to the occasion.

5th November 1924.—Brindāvana Pratishtha Mahotsavam. By 9–30 A.M., half an hour before the auspicious moment fixed for the function, the hall of the Śrī Mutt had been filled up with the elite of the Capital, including
Rajamantrapravina A. V. Ramanathan
Retd. Prime Minister of Bharatpur
women and children. There were present amongst the gathering Śrī Sirdar Lakshmikāntharaj Urs, the Palace Dharmādhikāris, the Palace Durbar Bakshi, the Palace Muzrai Bakshi, Sirdar Śrī Gopālakrishne Urs, Śrī Rāna Lakshman Singhjee, other leading Arsu noblemen, the Palace Assistant Secretary, the Mahāvidwans, the Rutwiks, Purohits, Josyers of the Palace, the Mokhtesars of the different ilākhas of the Palace, the Principal with Pundits of the Mahārāja’s Sanskrit College, the Deputy Commissioner, Mysore District, Śrī A. V. Ramanathan, Śrī Nyāpati Madhava Rau, President of the Mysore City Council, Śrī Amble Subrahmanya Aiyar, Śrī Amble Anniah Punditar and other Laukikas. All these had kept themselves in readiness to offer to their great beloved Ruler a fitting and loving welcome.

As Their Highnesses Śrīman Mahārāja and Śrīmad Yuvarāja turned the corner near the Jaganmohan Palace Square, the Dwarapālakas with the silver maces, and the chāmarams, and the Panchakalasha Chattri-bearers (Brahman servants) who were ready awaiting His Holiness’ arrival provided the escort along with the Mutt and Palace honours to Their Highnesses. As Their Highnesses alighted, the “Poornakumbham” of the Śrī Mutt having been offered, Their Highnesses received the same with solemn pranām and approached the grand decorated pavilion which had been erected by the Mysore City Municipal Council, the Vaidika and Laukika officials of the Mutt headed by Śrīkāryakartha Śrī Purānam Śrīnivasa Deekshācharyar and Śrī Narasimharaghavachar, the Mukhami, followed by the gentlemen and the high officials already assembled offered the warmest welcome to the “Rājarshī” and his beloved brother, an embodiment of culture coupled with utmost simplicity and
unalloyed truth, poured a heavy shower on them of choicest “Parimalada hoovu” (flowers of fragrance). The “Mangalavādyams” filling the air, in the midst of Jayaghothsams, Their Highnesses made their entry into the Hall and performed “Sāshtānga Pranām” in front of the Deities. Just then His Holiness who had been waving the Ārathī within the shrine to the Deities to enable the august guests to secure clear darshan emerged and offered it to them. The grant of teertham following, His Holiness with his own hands gently released the heavy garlands from the neck of Śrī Hayagrīva and Śrī Lakṣminārāyaṇa and adorned the necks of the Royal brothers along with the boquets held by the hands of the Deities.

His Holiness then emerged from the Śrī Sannidhi and directed his holy steps leading Their Highnesses towards the quadrangle behind the Śrī Sannidhi, where the Brindāvan Mantaps of Their Holinesses Śrī Ghaṭāvatāra, Śrī Vedānta, Śrī Ranganātha Swāmies stood as also the one arranged to be dedicated to Śrī Krishna Brahmatantra Parakālaswāmis. In everyone of these Sannidhis, His Holiness performed Mangalārathi and offered it along with the double garlands worn by the Swāmis to Their Highnesses. But as His Holiness led the Royal devotees to the last—the Mantap enshrining His Holiness Śrī Krishna Brahmatantra Parakālaswāmi—Their Highnesses performed deep pranāms and having mounted two steps of the mantap obtained a near darshan of His Holiness’ “Divyabimbam” and stood for a moment plunged in deep meditation and dismounted slowly without detaching their sight from the image. His Holiness himself seemed deeply moved by the devotion of Their Highnesses as he performed the Mangalārathi to the image. The prokshanam from the kumbham being over, His
Holiness performed Mangalārathī once again and offered Sambhavane to his Paramāchārya as was his wont at the Pādapoōja on his Birthday celebration style. His Holiness, then, releasing the garlands worn by the Paramāchārya adorned the necks of the Royal worshippers. His Highness thenretreating a few steps turned towards the photograph of his Paramāchārya enthroned on the ancient silver gādi of the institution and performing Muzre accompanied Sri Vedānṭha Brahmatantra Parakāla-śwāmi's Brindāvan. As His Holiness sat on the plain deer-skin spread over on the right of the steps leading to the Brindāvan facing the east, Their Highnesses performed pranāms and having performed "Dhoolipāda-pooja” to His Holiness sat down facing His Holiness on the two pairs of folded laced shawls spread for their āsanam. His Holiness then began his memorable upadesham to Their Highnesses and the great gathering which had filled up the spacious quadrangle. His Holiness expatiated on the greatness of his own as well as Their Highness’ Paramāchārya, and congratulated the Royal Sishyās on their steadfast Gurubhakthi, quoting all the authorities from the Sāstras and citing the examples of the great sovereigns of India of the past and those of His Highness’ ancestors, and then presented to His Highness the photo of the late Āchārya for daily worship in his pūjāgriham, with His blessings conveyed by means of appropriate slokas. Their Highnesses rose and received the picture and replacing it on the throne, performed pranāms and offered eight plates of fruits, garlands, flowers, ‘Suttuvīlyam’, etc., and resumed their seats. Then “Vēdokta Asheervādam” by the assemblage of “Ghanapāṭhīes” and scholars and “Swastivāchanam” by the Purohit of the Sri Mutt followed. Their Highnesses rose and performing
“Sāśṭāṅga pranāmams”, were blessed with khillats, garlands with bouquets, gandha, “Suttuvīlyam” and phalamantrākshate, and took leave of His Holiness, expressing their happiness at being privileged to attend the function, and returned to the Palace in full State. Shortly after, by noon, teerṭham, prasādam, etc., offered to the Deities for the samārādhane, were sent to the Palace. After the bestowal of presents of phalamantrākshate to those present, the function concluded.

In the evening, after the special worship, archana, etc., befitting the occasion, His Holiness led a grand procession of His late Holiness’ idol, enthroned on the ivory Panchakalasha pālkee, escorted by Palace honours through the streets round the Jaganmohan Palace returning to the Śrī Mutt about midnight. With Vedic chanters behind and with the Divya Prabandham reciters in front of the Pālkee, the procession wended its way slowly, giving opportunities for the house-holders to offer pooja in front of their houses and affording darshan to all who sought it to pay their last homage to the eminent Āchārya who graced the throne of Śrī Brahmatantra Parakāla Śrī Mutt for nearly three decades with the utmost distinction.

12th January 1925.—At 4 p.m. His Highness the Mahārāja sent for His Holiness’ acceptance two pots of sacred Śrī Ganga water with two Śrīvaishnava Brahmans accompanied by Śrī Ramachandra Rao, Mokhtesar, Ambāvīlas and the clerk Śrī Dīkshitar, along with four plates of flowers and fruits and one plate of turmeric, kumkum and gandham and a plate of ‘Suttuvīlyam’.

22nd January 1925.—Receipt of Sambhāvane with khillats in the Mutt on the celebration of “Adhyayano-utsavam”, the 13th day of the demise of Mahārājakumāri Śrī Jayalakshmiāmmanavaru in Bangalore.
31st January 1925.—“Rathasaptami”. His Highness the Mahārāja’s Pattābhishekam Day celebration in the Mahārāja’s Sanskrit College, Mysore. Prize distribution under the august presidency of His Holiness in the evening followed by the reading of the Annual Report by the Principal and His Holiness’ “Upadesham” to the students, pundits and to the cultured audience assembled there. Function closed with Swastivāchanam and Mahārājāsheervadam and grant of phalamantrākshate to the Vidwans, etc.

3rd June 1925.—His Holiness’ presence at the Palace Durbar for offering blessings in person on the occasion of the Birthday celebration. Pādapooja, etc., as usual.

24th June 1925.—His Highness the Mahārāja’s visit to the Srī Mutt at 5 P.M. (the visit being of a strictly private character), and having offered for His Holiness’ acceptance prasādam which His Highness had brought from Badarikāśram which he had recently visited. The interview lasted an hour and a half and was chiefly concerned with the glory and efficacy of the “Mantra Ratnam”.

6th July 1925.—Chāturmāṣya Sankalpa.

11th July 1925.—Sambhāvane, khillats, etc., received at the Mutt from the Palace on account of Prince Srī Jayachāmarājendra Wodeyar Bahadur’s Birthday celebration.

Annual Chāturmāṣya Vidwat Sabha commenced in the afternoon.

19th July 1925.—Concluding sitting of the Vidwat Sabha.

2nd August 1925.—Vidwat Sambhāvana Sabha.

26th September 1925.—His Holiness, after conducting the usual Abhigamanam and the special worship incident
to the Moolānakshatram and Hayagrīva Pooja and the usual Brindāvana pradakshinam, was taken suddenly ill by a stroke of paralysis. Immediate medical aid and attendance came from the Palace, which was informed without the loss of a minute. But it was of no avail.

4th October 1925.—Demise of His Holiness Śrī Vāgīśha Brahmatantra Parakālaswāmigal at about 9 o'clock in the evening.

5th October 1925.—“Paramapada Yātra” procession, etc., conducted as on previous occasions. The marked peculiarity, however, was that the entire Representative Assembly including the Legislative Council which was in session in the Jaganmohan Palace, with the whole Government, led by the Dewan Sir Mirza Ismail suspended its sittings and obtained the privilege of the last darshan of this great Yogin and joined in the procession to the end.

(It may be noticed here, that twenty-two years after, when the “Tiruppukuli”, the receptacle enshrining the sacred body of His Holiness had to be opened for clearing it with a view to erecting “Brindāvanam” over it, the amazing view presented itself to the gaze of the spectators, that of being the body was intact, with its posture unchanged, with the namams, the tiruppavitram, the Kāshāya vastram, the palm leaf manuscript in the left hand, and the gnānamudra in the right. Even the kusha grass āsanam remained unaffected in the least, including the salt with which the holy had been covered up. The Yogindra is still there, in Samādhi. His present Holiness forthwith commanded that it should be covered up again and left as it was nearly a quarter of century ago, lest the Samādhi should be disturbed, and its continued exposure should bring in a terrible calamity to the world.)
9th October 1925.—Interview between His Highness the Mahārāja and Mahāvidwan Atmakur (Hyderabad State) Śrī Rangāchārya Swāmī in the afternoon in the “Ambā Vilās” of the Palace to where (in obedience to the commands of His Highness Śrīman Mahārāja) conveyed through Śrī S. P. Rājagopālāchāriar, Assistant Secretary, the Āchāryaswāmī was escorted from his “kuteeram” in Krishnamoorthipuram, seated in a mena with Palace honours followed by Śrī Māgadi Rāmachandrāchāriar and Śrī Mukhāmi Narasimharāgavhāchār. His Highness, previously made acquainted with the family history, antecedents, piety, profound erudition, selflessness and unsullied devotion to the duties ordained by the śāstras and utter detachment from worldly affairs in spite of grihasthāshram, comparable only to that of (the founder of the Śrī Matham) Śrī Nigamāntha Mahā Desikar and more than all, the eminent position which he occupied in the hearts of every one of his colleagues in the Mahārāja’s Sanskrit College and the object of veneration and profound love of his fellow-disciples numbering several thousands, in Mysore, Rāyalaseema, Haiderabad State, in Ayodhya, Rewa, Baroda, Guzerat, Haridwar and in South India, etc., persuaded Śrīmad Āchārya to accept the succession to the Brahmatantra Parakāla Mutt.

His Highness, feeling highly gratified that a great responsibility had been lifted off his shoulders, by the Āchārya’s acceptance, made deep pranāmam and clothed him with a pair of laced shawls and offered plates of flowers, fruits, suttuvilya, etc. Śrīmad Āchārya in return garlanded His Highness with his own hands and handed bouquet and bestowed phalamamtrākshate. His Highness having then taken leave of the Āchārya Swāmī and
departed, the Durbar Bakshi conducted the Āchārya to the mena in front of the southern gate “Kudure Bagilu”. Sri Āchārya Swāmi, escorted as before, came to the Mutt, had darshan of Sri Hayagreeva, proceeded to the Brīndāvanams, behind, performed Sevas there and emerging from the Sri Mutt was escorted back to his “Tirumaligai”.

10th October 1925.—“Turiyāshrama Sweekāram” by Sriman Ātmakur Rangāchārya Swāmi with all formalities.

The Maryādas from Sri Ranganāthaswāmi and Sri Lakshminarasimhaswāmi in Seringapatam.

11th October 1925.—The Maryādas from Talkad Keerti Nārāyanaswāmi.

12th October 1925.—The Maryādas from Karīghatta Srinivāsaswāmi and from Sri Nārāyanaswāmi, Melukote and Tondanur, Sri Nārāyanaswāmi and Sri Gopāla Krishnaswāmi.

14th October 1925.—“Nārāyanaya Bali” performed for the late Sri Vāgeesha Brahmatantra Parakāla Maha Deshikar.

In obedience to the command of His Highness the Mahārāja, the Assistant to the Private Secretary repaired to the Mutt and instructed the authorities to make suitable arrangements with a view to the official conferment of the “Āsthānādhipatyam” of Sri Brahmatantra Parakāla Mutt on His Holiness Sri Ātmakur Rangāchārya Swāmi “Paramahamsa Parivrajikāchārya, etc.” by holding the “Pattābhishekan” on the morrow in the presence of His Highness the Mahārāja.

15th October 1925.—Arrival of His Highness the Mahārāja in State at the Mutt at 11–30 A.M. His Holiness had taken his seat on an Āsanam (in the spot where he
sits as Adhyaksha of the Vidwat Sabha and Āsthnādhhipathi for conducting “Panchashānti” on the occasion of Chāturmāṣya Sankaḷpa) to receive the homage of the already assembled Dharmādhikaris, Mahāvidwans, Ritwiks, Purohits, Josyās, etc., of the Palace, the Palace officials, Arsu noblemen, Representatives, Government officials, leading citizens, merchants, advocates, members of the Municipal Council, etc., etc., and a vast host of disciples from far and near. His Highness the Mahārāja having been received with customary maryādas by the Hon. Superintendent, the Mukhāmi of the Mutt and the leading officials, Arsus, etc., with “Poornakumbham” and showers of choicest flowers, was conducted to Śrī Swāmijee. Having performed pranāms, His Highness conducted the Śwāmijee to the silver Simhāsanan (the official and ancient p eeṭham of the Mutt). His Highness then took up his position at the pillar, and facing north in the direction of Śrī Hayagrīva in a deeply meditative posture, nodded his head to signify his command to the purohits and others to proceed with the Pattabhishekam.

The purohits, with the utmost care and humility, circumseption, but with expedition brought out Lord Śrī Lakṣmī Hayagrīva, Śrī Lakṣmī Nārāyana and Śrī Venugopāla in the golden p eeṭham and placing them in a golden “Sahasradhāra”, held it over His Holiness’ head and poured out the sacred water from the sanctified poornakumbham, while the prokshanam was being made with the recitation of Śrī Purushasookta and other Vedic hymns. The “Abhishekam” having lasted ten minutes, the Deities were enthroned in the Mantap in the Śrī Sannidhi.

His Holiness (now “Śrī Lakṣmī Hayagrīva Divya Pādukā Sevaka Srīmad Abhinava Ranganātha Brahma-
tantra Parakâla Mahâ Desikar" retreated to his former seat, conducted by His Highness the Mahârâja, who now seated himself on the folded āsanam made up of a pair of laced Kashmir shawls. The entire assembly performing pranâm sat down to hear Vidwan Srî Râllapalli Anantha Krishna Sharma read the "Tanyan" of His Holiness, composed by him and previously approved and sanctioned by His Highness the Mahârâja.

His Holiness now offered Sambhâvane, and sat down to hear the "Swastivâchanam" and "Râjâsheervâdam" pronounced. His Holiness in the shape of a sloka blessed His Highness, explaining the meaning himself. His Highness then rose and performed pranâms and received shawls, garlands and boquet, suttuvilya and phalamantrâkshate, with blessings, and took leave of His Holiness.

The members of the Assembly performed namaskârams and were granted phalamantrâkshate according to their rank and position.

The Pattâbhisheka Mahotsavam concluded thus, to the great joy and happiness of His Highness the Mahârâja, the members of the Royal Family, the subjects of the State, and the disciples, both in and outside the State all over India.

16th October 1925.—After the usual Abhigamanârâdhanam in the Srî Mutt in the morning, His Holiness, escorted by the full first class escort sent by the Palace paid the customary visit (for the seva) to the Srî Sveta-varâha, Srî Prasanna Krishna and Srî Prasanna Lakshmîramana Swâmis' temples in the Fort, the first visit after his accession to the peetham.

19th October 1925.—His Holiness conducted the Karapamkodam Mahotsavam for the soul of his
predecessor Srī Vāgeesha Brahmaṭantra Parakālaswāmī as of yore under similar circumstances.

22nd October 1925.—Following the former prece-
dents, His Highness the Mahārāja had His Holiness escorted to the Palace and performed pādapooja as on his Birthday celebration. His Holiness conferred khillats with garlands, boquets, along with his blessings and phalamantākshate.

24th October 1925.—His Holiness by his presence made a further contribution to the grandeur of the “Gandhapudi” Utsavam of Srī Nigamāntha Mahādesika in the evening at the Svētavarāha Swāmī temple in the Fort.

25th October 1925.—His Holiness repeated his visit to Srī Svētavarāha Swāmī’s temple this evening to partake in the “Gandhapudi” Mahotsavam of Srī Jeeyer (Srī Manavāla Mahāmuni) in connection with the annual Tirunakshatram celebration.

26th October 1925.—Keeping up the precedents His Holiness sent “Srīmukham” notifying his accession to the peetham of Srī Brahmaṭantra Parakālaswāmīs, to Srī Rāni of Gadwal. The Srī Srīmukham was conveyed and personally delivered to Srī Rāni of Gadwal by Srī Srīnivāsa Rāghavāchāryar with the khillats and phalamantākshate which His Holiness sent along with the Srīmukham.

12th January 1926.—His Holiness’ visit to Srīrangapatnam temples of Srī Ranganātha and Srī Lakshmīnarasimha Swāmīs and then on to the Srī Mutt at S. Koppal near Wellesley Bridge.

15th January 1926.—Visit to Srī Ranganātha Swāmī’s temple for Rathotsavam.

20th January 1926.—His Holiness graced the Adhyaksha Peetham at the Vidyārthi Bahumāna Sabha
in the Mahārāja’s Sanskrit College. His address to the students had the profoundest effect on them. He had been so close to them and had endeared himself to them so much already in his poorvāshram. Now, seated on the Brahmapetham, no wonder that their reverence to him multiplied manifold and left a deep and permanent mark upon their character, aspirations and activities. The occasion was His Highness the Mahārāja’s Birthday celebration.

13th April 1926.—His Holiness at S. Koppal.

16th April 1926.—Receipt in the Mutt of Sambhāvane set apart for His Holiness on the occasion of Her Highness the Mahāmātrusrī Vānivilāsa Sannidhāna’s observance of “Shashtyadhapoorthi” at Kāshi as also the Sambhāvane on account of the Birthday celebration of Rājakumāri Srī Sujayakānathammanniavaru by Srī Mahārāja.

20th April 1926.—“Bharanyāsam” granted by His Holiness to Srī Toppil Sathagopāchāriar.

22nd April 1926.—Private visit of His Holiness to Srī Ranganātha temple for seva of ‘Srī Rangamudi’ utsavam.

25th May 1926.—Preliminaries in connection with the ‘Pratishtha’ of the images of Srī Lakshmī Hayagrīva, Srī Nammālwar, Srī Bhāshyakārar and Srī Vedānta Desikar in the new Srī Sannidhi replacing the old in Koppal Srī Mutt.

1st June 1926.—Payment of balance due to Srī Silpi Siddalinga Swāmi for carving and casting images for the Mutt.

12th June 1926.—Visit of His Holiness to Karighatta for Seva of Srīnivāsa Swāmi.

13th June 1926.—Return of His Holiness to Mysore at 5.45 P.M.
20th June 1926.—Marriage of Sou. Sṛī Leelāvati Devi, niece of His Highness the Mahārāja with Chi. Sṛī Basavaraje Urs at the Kalyāna Mantap in the Palace. His Holiness sends khillats, garlands, boquet and phalamantrākshate with blessings to the couple.

21st June 1926.—His Holiness Sṛī Swāmijī at the Palace Durbar on the occasion of the Birthday celebration of His Highness the Maharāja for conferring Thīrthams and phalamantrākshate with blessings after the usual pādapooja by His Highness.

In the evening “Dolotsavam” in the jewel cradle to the Deities in connection with the celebration.

2nd July 1926.—Santharpane at noon and Vajradolotsavam in the evening in commemoration of “Shashtyabdapoorthi” of Her Highness Mahāmāthrusrī Maharāni Vānivilāsa Sannidhāna. Supplies from Palace.

25th July 1926.—Chāturmāsyā Sankalpa.

30th July 1926.—Birthday celebration of Prince Sṛī Jayachāmarāja Wodeyar Bahadur in the Palace. His Holiness’ blessings, etc., sent as usual.

29th August 1926.—His Holiness’ presence at the Rathotsavam of Sṛī Prasanna Krishnaswāmi in the Fort. Previously, sevas in all the shrines.

4th September 1926.—Visits by the following Vidwans: Sṛī Sṛī Yagnavithalāchar, Sṛī Vaidyanātha Sāstri (Mahāmahopādhyāya), Sṛī Tooppil Venkatāchāriar. Presentation of shawls to them.

19th September 1926.—Vidwat Bahumāna Sabha, largely attended by Vaidikas and Laukikas, many amongst the former coming from outside Mysore. Amongst the latter were: Sṛī S. P. Rājagopālāchāryar, Palace Controller, Muzrai Bakshi Sṛī Chikkalingarāje Urs,
Deputy Commissioner Sṛī Rāmanathan, Principal Sṛī C. Rāmānuja Iyengar of the Maharāja’s Sanskrit College, Mysore Taluk Amildar Sṛī Rājagopālāchārīar, Mahārāja’s Sanskrit College Professor Sṛī D. Srīnivāsāchārīar, Advocate Rao Bahadur Sṛī M. C. Ranga Iyengar, Retired Chief Engineer Sṛī Rājasilpa Vishārada B. Subba Rao, Retired Excise Commissioner Sṛī Amble Subrahmanya Iyer and others. His Holiness gracing the Āsthāna Peetham at 4 p.m., Rik, Sāma, Yajur Vedams having been recited, “Svastivāchanam” followed as also Mahārājā-sheervadam. Oriental Library Vidwan Sṛī Narasimhāchāryar gave a lucid address on the importance of Sanskrit for world’s culture. Mahāmahopādhyāya Sṛī Viroopāksha Sāstrigal (afterwards His Holiness Sṛī Swāmi of Kūḍli) congratulated the Parakālāsthānam on its good fortune in having acquired such an illustrious occupant of the gādi and His Highness the Mahārāja and the illustrious Royal Family of Mysore, and the widespread body of disciples on having got as their Guru such a saintly Vidwān Āchārya. On behalf of the “Sishyamandali”, Sṛī Bagepalli Srīnivāsāchārīar offered at the feet of His Holiness appropriate slokas composed for the occasion thanking His Holiness for the great sacrifice which His Holiness had made for the good of humanity through his Tapas and prayers and praying to Lords Sṛī Hayagrīva and Sṛī Lakshmīnārāyana to grant His Holiness the largest number of Chāturmāsyams in His gift. After a short “upadesham” by His Holiness, the distribution of garlands, gandha, pushpa, tāmboolam and phalamāntrākshate, the great gathering dispersed having had darshan of the Deities in the Sṛī Sannidhi.

21st September 1926.—Departure (private) to Ālana-hallī Chatram of His Holiness at 2–30 a.m. in the night.
22nd September 1926.—Return in State to Mysore; Sṛī Mutt after the usual visits to the temples and sevas there.

8th November 1926.—His Holiness made an endowment gift of Rs. 1,000 to the Palace fetching an interest to the amount of Rs. 50 per annum to be awarded as a prize to the student who scored the highest number of marks—in Vishistādwaita preferably—in the annual Vidwat examination in the Mahārāja’s Sanskrit College, Mysore. The prize was to carry the name of Tarkatīrtham Sṛī Kastūri Rangāchārya Swāmī, Palace Dharmādhikāri, the preceptor of His Holiness (in the poorvāśram) in Tarka, Vedānta and other Darshhanas.

16th November 1926.—“Dolotsavam” in the jewelled cradle in celebration of Sṛī Nigamāntha Mahādesikar’s Tirunakhatrotsavam.

23rd November 1926.—First annual Ārādhanam of Sṛī Vageesha Brahmatantra Parakāla Swāmigal.

10th December 1926.—His Holiness moved out to Ālanahalli Chatram to spend the Dhanurmāsam, to be able to have a quiet time for meditation and study.

8th February 1927.—His Holiness made a contribution of Rs. 300 towards the expenses to be incurred in renovating the “Kudurevāhanam” of Kanchi Sṛī Varadarāja Swāmī.

14th February 1927.—His Holiness at the Mahārāja’s Sanskrit College to adorn the “Adhyakshapeetham” at the annual sabha for prize distribution to the successful students in the examinations, it being His Highness the Mahārāja’s Pattabhishekam day, Rathasaptami. Mahāmahopādhyāya Sṛī Kuppuswāmy Sāstriar, Presidency College, Madras, delivered the address to the students in Sanskrit for over an hour. Having delivered the
Presidential Upadesham, His Holiness paid his compli-
ments to the learned lecturer; the Rājāsheervādām
having then been pronounced, His Holiness was back
at the Ālanahalli Chatram.

5th March 1927.—His Holiness moved out from
Ālanahalli Chatram to Srī Krishnāpur (T. Narasipur-
Taluk) at 10 o’clock in the night.

6th March 1927.—On the way to Krishnāpuram His
Holiness made a brief halt for a day at T. Narasipur,
the head-quarters of the Taluk. The morning’s Abhi-
gamana having been performed, His Holiness, at the
invitation of the citizens visited the ancient temple of
Srī Lakshmīnarasimha Swāmi, where after receiving the
temple honours at the place where the escort with
“Poornakumbham”, etc., was to meet and welcome the
holy personage, His Holiness performed darshan of Srī
Gunjā Lakshmīnarasimha Swāmi, Srī Lakshmi, Srī Āndal,
Srī Bhāshyakārar, Srī Nigamāntha Maha Desikar and
Srī Jeeyer (Manavāla Mahāmuni) and returned to the
Cauvery. After bath and Īṭya and Samārādhane, His
Holiness, at the request of the townsmen, granted darshan
to the inhabitants by agreeing to be conducted in
procession through the four main streets, receiving the
pranāmams of all and conferring phalamāntrākshate on
all.

At 4 o’clock His Holiness made his departure from
T. Narasipuram and crossing the two rivers Kapila and
Cauvery near Mādāpura, reached Krishnāpuram (old
town).

7th March 1927.—His Holiness at the New Town of
Krishnāpuram, where the “Utsavamūrthi” had been
brought away and installed during the last floods (when
the old town had to be abandoned). After Seva of
Sri Venugopala Swami His Holiness returned to the Sri Mutt and the old town where the Brindavanam of the great Sri Ramanuja Parakala Swami stands. (The reader may be reminded at this stage that this most saintly Swami—the founder of New Mysore after 1799, saw seventy-eight Chaturmasyams having assumed Turiyashramam when he was only twenty-four years of age and lived up to hundred and two years, 1709-1811.) During his sojourn in Krishnapuram, extending the privilege of granting Vedanta Kalakshepar, Sri Mad Bhagavadvishayam, etc., to the large assembly of all the Srivaishnavas who had flocked together from the villages around, such as Hemmige, Talakad, Sosale, SriRangarajapuram, Nadipuram, Dodda Abbaganu, Belakawadi, Kollegal and Satyagala, a deputation of the most influential of the Bhagavathas led by personalities like the Sosale Jodidar Sri Tirumalai SrinivasaChariar, Sri Rangappa Thathachariar, constituted a sabha under the title “Sathyamangala Tirthamrita Varshini Sabha” and prayed to His Holiness Sri Swamiji to grace the “Adhyakshatvam” of the Sabha. His Holiness having granted their request and adorned the seat, the leaders reviewed the history of Srivaishnavism in South India and pointed out the importance of Sri Vedanta Desikar’s exile from Tamilnad, a life and death struggle between Hinduism and Islamic imperialism, the latter having brought about a cataclysm. This last was due to the concerted attack made by the Madura Sultans from the South and the armies of the Delhi Emperors from the North. The Hoysala Empire was virtually surrounded by the Islamic powers and it was left to the last Emperor Vira Ballala III (1292-1342) to start from Dwarsamudra, the capital, and move out to
the south to combat the menace to the Mysore Empire and to ancient Hinduism—it having considerably changed in its character during the century and a half of Islamic domination. Vīra Ballāla, however, leaving the defence of the northern and north-eastern parts of his dominions to the care of the five brothers Hakka, Bukka, Kampana, Mādappa, and Muddappa, acting under the directions of the saint Srī Vidyāranya Swāmi, moved out to the South and took up his position at Kannanur Koppam, eight miles from Srīrangam. From there he organised the campaign, which ended in the overthrow of Malik Kaffur’s creation, the Madura Sultanat (for which he dearly paid with his life, by being assassinated treacherously by one of the embassy which seemingly brought the terms of surrender under a white flag. The head of the decapitated body was subsequently hung up at the gate of Madura which was again closed up and the garrison prepared for a siege). The five brothers blessed by Srī Vidyāranya in the north, under the ægis of the eldest—now Srī Harihara—helped freeing of the menace in that direction.

It was during the terrible slaughter which was brought about in the strip of the Peninsula, comprising the present North Arcot, Chengalput and South Arcot countries, that Srī Vedāntha Desika had to flee for his life (even as Srī Rāmānuja had to do it centuries before when a price was set on his head by the Chola Emperor) and seek shelter in the Mysore (Hoysala) country to save the lives of the two sons of Srī Sudarshana Bhattar, author of “Srutaprakāshika” and also the manuscript itself, both having been entrusted to his care by the Bhattar who sacrificed himself. Srī Vedānta Desika having decided to stay in Satyāgālam for the time
being, hoping to be able to return to Srīrangam when
the situation improved, started his Kālakshepams there,
吸引 to himself the large numbers of Srīvaishnavas
in the adjoining country of the Hoysalas. The spot in
the Srī Varadarāja’s temple where the saint sat and
conducted his “Kālakshepams” for twelve years came
to be marked with the “Koormāsanam” to prevent the
hallowed spot from being trodden by unholy feet. The
deputation prayed to His Holiness to do something to
mark this important link between Tamil Nād and
“Kannada Nād” (to which Srī Vedānta Desikar subse-
quently proceeded to reside for a time—in Melukote
(Tirunārāyanapuram), with Srī Nārāyanāchāryar, his son,
Srī Brahmatantra Swatantra Jeeyer and other refugees,
who had made up his following.

23rd March 1927.—Srī Mangani Ram Seth, founder
and endower of many religious and charitable institutions
in Pushkar, etc., had darshan of Srī Swāmijī at Krishnā-
puram itself, hearing that His Holiness had been sojourning
there, when he came to Mysore and made enquiries.
He was the guest of His Holiness for a day, and in the
course of his interview he is said to have appealed to
His Holiness to consider the advisability of undertaking
a visit to Northern India—even as Srī Rāmānuja did
a thousand years ago—to remind the people of His
teachings. If His Holiness had no objection “on the
ground of the Shāstraic prohibition” he would make the
journey by car as convenient as possible for His Holiness.
The visitor left after expressing his profound gratitude
to His Holiness for his expounding within a brief space
of time the Vishistādwaita system of philosophy as
expounded by Srī Vedānta Desika, the Founder of the
Maṭham.

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16th May 1927.—As the result of the deliberations in the sabha from day to day, beginning from the “Tirunakshatram” celebration of His Holiness Srī Ranganātha Brahmātranta Parakālaswāmi (16–5–1927) it was decided to call in subscriptions from out of which a hall might be constructed in front of the Koormāsanam adjoining the small Sannidhi which had been raised round it, and make it suitable for lectures, kālakshepams, sabhas, for sevas like Sāttumurai, etc.

This was to be followed up by the installation of images of Srī Lakshmī Hayagrīva and Srī Nigamāntha Mahā Desika, near the “Koormāsanam” and conducting utsavams on every Sravana nakshatram and special utsavam on the first Sravanam day after Srī Vairamūdī Utsavam at Melukote. In connection with the last, it was resolved that the extension to the building was to serve the purpose of conducting lectures on the works of Srī Nigamāntha Desika in both Sanskrit and Tamil to enable those who would attend them, to integrate these teachings in daily practices and observances and manner of speech and consistently carrying out the principle of repairing and keeping fit the “Divyādeshams”—enjoined on the Srīvaishnavā Ācharyas. His Holiness gave the lead to start collection of subscriptions by making a contribution of Rupees 2,000. Out of this and subsequent collections, it became possible to purchase landed properties, out of the incomes of which the objects conceived above were to be achieved. Since then the Madras Hindu Religious Endowment Board has thought it fit to obtain the consent of His Holiness to his gracious acceptance of the position of Chief Trustee of the Srī “Gadādhara Swāmi” and Srī Varadarāja Swāmi temples at Satyāgālam.
The former stands on the Gavirāya hill and the image is also known as “Srī Chaturbhujā Rāma”.

[Paragraphs 3, 4, and 5 (a) and (b), (c) (under the head “Modifications” of the proceedings of the Board of Commissioners for Hindu Religious Endowments, Madras, O.A. No. 393 of 1937, embodying Board’s Order No. 244 dated 14-2-1938.]

31st May 1927.—“Lagnapatrika” of marriage on 5-6-1927 of Sou. Srī Varalakshmiammannigaru, Rājakumāri of Gadwal with Srī Someshwara Rao, Rāja of Donakonda, received in the Mutt (Krishnapur), being delivered in person by Vidwan Srī Harati Deekshāchārya of Gadwal. His Holiness’ blessings sought.

1st June 1927.—At 8-30 in the morning His Holiness departed from Krishnāpuram to return to Mysore, after Abhigamanam in the Srī Mutt and Seva at Srī Venu-gopālaswāmi’s temple. On the way His Holiness accepting the invitation of Jodidar Srī Thirumalai Srīnivasachāriar of Sōsale arrived at the outskirts of the Krishnarāja Agrahar on 2-6-1927, where temple honours from Srī Srīnivāsa Gopālakrishnaswāmi’s temple were received. Having received the Poornakumbham and other maryādas, preceding them by Namaskārams, His Holiness was conducted to Srī Srīnivāsa Gopālāchāriar’s residence. At the gate dhooli pādapooja was performed and sambhāvane offered, and His Holiness was conducted inside and entreated by that Āchārya to instal the Srī Hayagrīva and have the day’s Ijya and the Sandhya Ārādhanams in his house as also the far-famed ‘vajradolotsavam’ in the evening. The Swāmijī condescended to grant the Āchārya’s prayer. All the vaidikas, laukikas, citizens, merchants, all castes and creeds of people and all the Government officials combined to make His Holiness’
visit a triumphal progress. Sudras imposed upon every one of themselves a levy of one seer per head of rice and the accompanying lavājama, along with feeding, at their expense, for the elephants, the horses and the bullocks in the camp. All castes and creeds *en masse* joined in the Seva of His Holiness, and of Śrī Hayagrīva.

3rd June 1927.—His Holiness, breaking up his camp at Krishnāpuram in the night and finishing the Abhi-gamanārādhana at Śrī Tirumale Śrīnivāsāchārya in the morning, complying with the request of Śrī Yajamāna Raghavacharyar, proceeded to Śrīrangarajapuram Agrahār with Śrī Hayagrīva, escorted by all the Mutt honours to the house of the host and performed the noon ījyārādhanam there. This was followed by Samārādhane. In the afternoon His Holiness had darshan of the Utsavamūrthi of Śrī Venugopālaswāmi at 4 o’clock and having offered dhoties and Mangalārathi received the temple honours such as Tirupparivattam, Tirumalai and thence returned to Sosale at 5 o’clock in the evening for performing the evening Bhagavadārādhanam and Samārādhanam in Śrī Tirumalai Śrīnivāsāchāryar’s house. After this His Holiness held an “Asthānam” in the hall of Śrī Śrīnivāsāchāryar’s house and addressed the big gathering for the space of an hour congratulating the host and his fellow Ācharyapurushas the denizens adorning the banks of the Cauveri on maintaining the traditions and culture of the south unimpaired in spite of their opulence and worldly position, honoured by their sishyas and tenants of all castes and creeds so as to uphold the teachings of the ancient Ālwars and Āchāryas in the midst of modern changing conditions and become thereby shining examples of piety and devotion and equality towards all.
Sri Acharya then rose and submitted a suitable reply to His Holiness that as the occupant of the peetham of Sri Brahmatantra Swatantra Jeeyer and the worshipper of Sri Hayagriva, the heritage left to Sri Vedanta Desikar, His Holiness by his own way of life had set the example for succeeding generations and after all they themselves were only small toys in the process.

4th June 1927.—Arrival at Alannahalli Chatram in the morning. After Abhigamanam and the noon Ijya-radhanam, His Holiness started to Mysore at 1-30 p.m. and arrived at 3 o’clock in the Sri Matham. The usual first class honours from the Palace escorted His Holiness and the twenty-one guns salute was fired from the battery.

11th June 1927.—His Holiness’ presence as usual at the Birthday celebration of His Highness the Maharaja in the Palace. Padapooja by His Highness and bestowal of thirthams by His Holiness followed by the conferring of khillets, garland with bouquet, phalamantakshate, etc., along with blessings on His Highness. This was followed by the presentation of phalamantakshate along with garlands to Rajakumär Sri Desaraje Urs and Sirdar Sri Lakshmikantharaj Urs and Dewan Sri Sir Mirza Ismail.

14th June 1927.—Visit of Sri Pandit Madan Mohan Malaviya. Accompanied by Sri C. Ramanujiegar, Principal, Maharaja’s Sanskrit College, Mysore, Palace Assistant Secretary Sri Rama Rao and Sri V. Subrahmanya Aiyar, Retired Registrar of the Mysore University, the Pandit after duly performing pranāmams, burst forth with the prayer “when will Your Holiness be pleased to grant the privilege of darshan at Benares by your presence?” These were exactly the words. The visitor then proceeded to describe graphically that at least in
Northern India, Hindu religion in the matter of the numbers who profess it stood in great danger of losing its hold on the masses, that the faiths of Islam and Christianity had been making great strides among the lower classes, i.e., the so-called “untouchables”. If this process went on unimpeded, like a tidal wave, it would overwhelm and engulf the Southern Indians also in no time, and the sense of security under which they were living may in all likelihood be jeopardised. Consequently if His Holiness could not straight away proceed to the North and grant “upadeshams” to the people there, His Holiness may at least be pleased to bless him with shāstraic authorities by the force of which he could himself, acting on that authority, do something to remove the sting of “untouchability” and offer hopes to that community that they may gradually elevate themselves to a position of equality with the caste Hindus by engaging in certain practices which may enable them to contemplate God and feel the joy and happiness of feeling that they were in constant companionship with God within themselves and thereby cease to think of their more fortunately born brothers in the faith as their enemies and oppressors.

His Holiness the Swāmījī gave a most patient and sympathetic hearing and promised to do his best to elevate the “Tirukkulattars” (as Bhagavān Srī Rāmānuja had done before) without conflict with the Dharmasāstras, which had no provision for a class mistakenly called “Panchamas” although there were terms “chandālas” and outcastes, which was due to certain circumstances which had nothing to do with the ‘Varnāshrama Dharma’. If the Pandit would offer suggestions for improving the lot of these unfortunates, which would instil into their
minds the hope that they could attain salvation, in spite of certain disabilities to which they were subject by continuing to remain under the Hindu fold, His Holiness would consider them. But His Holiness felt that as far as he himself was concerned, instead of giving his opinion to that effect in his individual capacity, it would be more effective and authoritative if the question could be decided in a representative Sabha convened for the purpose. Śrī Mālavīya was extremely delighted and readily fell in with the idea of His Holiness and prayerfully begged His Holiness to convene a Sabha forthwith in the Mutt in the presence of the Deity under the Adhyakshāta of His Holiness himself.

Accordingly messengers were sent forth by His Holiness in every direction to invite the leading Vidyāns in the capital, the Dharmādhikāris, the Mahāvidyāns, representatives of other important Mathams, prominent Laukikas, both non-official and official, to an emergent Sabha in the Mutt, in the afternoon at 3 o'clock. The response, though prompted by various feelings, was quick and ready. By 2 o'clock the Mutt hall became cramful in proportion to the importance of the subject.

His Highness was represented by Amin-ul-Mulk Sir Mirza Ismail (later Dewan), Private Secretary and Śrī Śrīkantha Lakshmīkāntharāj Urs. The hall in the first floor of the building was found more suitable for this non-religious gathering.

Exhaustive discussion followed under the Presidentship of His Holiness in which scholars like Mahāmāhāpādhya Śrī Viroopāksha Sāstrīgala, Paurānikaratnam Śrī Holavanahalli Seshāchar and others and Śrī Mālavīya had the largest share.

At the conclusion of the meeting for that afternoon,
His Holiness as Adhyaksha, after hearing arguments advanced by the different participants in the discussion, gave his opinion supported by the Shāstras that “Mantra-deeksha” with some modification may be given to the “Tirukkulattars” without prejudice to their spirit. However, it being late for His Holiness’ bath and evening worship, His Holiness proposed that the Sabha, if it found it necessary, might meet again on the morrow.

The discussions and arguments were all carried in Sanskrit, but His Holiness while summarising the proceedings translated it all into Kannada to the joy and gratitude of the non-Sanskrit knowing portion of the audience.

The next day the Sabha met and the opinion previously formed was confirmed by the final judgment of His Holiness. The Punditjee was overwhelmed with joy and gratitude and took leave of His Holiness feeling that he had been blessed. The foundation for the uplift of the Harijans was thus truly and well laid here, in the institution presided over by Śrī Rāmānuja and in the Śrī Sannidhi of Lord Śrī HayAGRĪva which he got as a gift from Devi Śrī Saraswati at Kashmir.

20th June 1927.—Arrival of the Honorary Superintendent of the Śrī Mutt, Śrī Mahāvidvān Dharmādhikāri Śrī Tiruvallur Śrīṇivāsarāgavāchāryaswāmi, bringing the khillats from the Śrī Rāṇi of Gadwal set apart as Sambhāvane to Śrī Swāmi at the marriage of Śrī Sou. Varalakshmi Ammagāru.

14th July 1927.—Chāturmāsya Sankalpa. His Holiness observed the ceremonials in the Manoranjan Palace bungalow in Ālanahalli Chatram. At the “Panchashānti”, in the afternoon, there were present among the huge assembly of Pundits, Palace officials, Dharmādhi-
kāris and the Laukikas were Sṛī Chikkalingappāji Urs, the Muzrai Bakshi to represent His Highness the Mahārāja, the Palace Assistant Private Secretary Sṛī M. Rama Rao, Sṛī Kuppuswamy Iyengar, the Municipal President, Sṛī Rāmanāthan, the Deputy Commissioner, Mysore District, Sṛī Sirdar M. P. Subrahmanyarāj Urs, Huzur Kāmdar, Retired Chief Engineer Sṛī Subbarao, Sṛī Puttabakshiavaru, Sṛī S. Rangāchārlu, Sṛī C. Rāmānuja Iyengar, Sṛī N. Desikāchārya and others.

20th July 1927.—Birthday celebration of Prince Sṛī Jayachāmarājendra Wodeyar Bahadur.

5th August 1927.—Silver Jubilee celebration of His Highness the Mahārāja Sṛī Krishnarājendra Wodeyar Bahadur’s rule. Durbar in the Kalyāna Mantap in the Palace, after receiving phalam a-d mantrākshate previously with Vedic hymns in Rig, Yajus, Sama Veda reciting scholars. Universal rejoicings and expressions of loyalty to the Throne throughout the State. Establishment of thousands of endowments in all spheres of activity out of the proceeds of which several institutions are running even to-day. At the outset, phalam mantrākshate with garlands and bouquets, with khillats, accompanying blessings and prasādam sent by His Holiness, were received by His Highness the Mahārāja. A great day in modern Mysore History.

12th September 1927.—Arrival in State of His Holiness to Mysore from Siddalingapurachatra to where His Holiness had repaired the previous morning after “Mrittika Visarjanam” in the nights.

19th October 1927.—His Holiness’ presence at the “Gandhavadi” Seva in the evening at Sṛī Svetavarāha Sannidhi in connection with Sṛī Vedānta Desika Tirunakshatra Mahotsavam.
30th October 1927.—Birth of a female child to His Highness the Yuvaraja.

14th November 1927.—According to custom His Holiness’ presence at the “Nāmakarana Mahotsavam” of the baby at the Palace Durbar in the Palace to confer blessings. After the pranāmams by His Highness the Mahārāja followed by Sambhāvane in the shape of shawls to His Holiness, pādapooja by His Highness the Yuvarāja. The usual grant by His Holiness of thīrthams, blessings and khillats, garlands, with boquet and phalamantrākshate. Everything else as usual. The baby was named “Srī Jayachāmundi Ammaniavaru”.

26th November 1927.—Vidwat Bahumāna Sabha in the Srī Mutt at 3–30 P.M. Sambhāvana amounted to Rs. 1,388.

13th December 1927.—Visit of Herr Rudolf Otto of Marburg and Herr J. N. Heinrich Frick. Interview with His Holiness to acquaint himself with the tenets of Srī Rāmānuja’s philosophy directly from the occupant of His peetham and worshipper of Lord Srī Hayagrīva, given to Him by Srī Saraswati, as tradition has it. The scholar was immensely pleased with His Holiness’ elucidation of the system (in Sanskrit) which left him in no doubt. The great savant asked and got the Swāmiji’s own portrait that it might adorn the walls of the University of Marburg and begged that the image, in silver, of Lord Srī Hayagrīva Nārāyana (with Lakshmi) be made and sent to the University to constitute one of the collections there.

On his return from his travels, a letter acknowledging the gifts with thanks, on behalf of the University, was received in the Srī Mutt on 26–6–1931. The copy of the letter is given as hereunder:
Dr. Rudolf Otto, Professor, Sybebstrabe, Marburg
Marburg, the 10th of December 1930.

To

His Holiness, the Parakālasvāmin,
Parakālamaṭha, Mysore.

Your Holiness,

In the name of the University of Marburg and of the "Religionskundliche Sammlung" we render our sincerest thanks to You for the generous and beautiful gifts of the fine silver image of Hayagrīva-Nārāyana and of Your own portrait, which You have sent to our collection. They give us a deep impression of the noble symbolism of Indian religion and of the personality of one of its most important representatives and patriarchs. They help us, to show to our students, how religion expresses itself in India in refined symbols as well as in noble human characters. It is our sincere wish, to introduce our students into the rich spiritual life and culture of Indian as well as other Asiatic religions. And we beg to recommend our collection to Your further interest for this purpose.

With due reverence,

The Directors of the Religious Collection of Marburg:

⊙ Seal of Religionskundliche Sammlung
Der Universität Marburg
(Sd.) D. Dr. Rudolf Otto,
(Sd.) J. N. Meinrich Frick.

Der Kurator
Der Universität Marburg:
(Sd.) Geheimer Oberregierungsrat.
⊙ Seal of Der Kurator
Der University Marburg a/L.
19th December 1927.—At 5-30 in the evening Śrī Basavarāj Urs, son-in-law of the late Sirdar Śrī Kantarāj Urs, sought and obtained darshan of Śrī Swāmījī in the Mutt and was the recipient of Upadēsham on certain vital matters relating to Vedāntha and allied subjects. At the close of the interview His Holiness blessed Śrī Basavarāj Urs with phalamānatrākshate.

27th December 1927.—A “Lakṣārchane” with a lakh of flowers and another with a lakh of tulasi, which His Holiness had been conducting for the welfare of His Highness the Mahārāja and the Royal Family as also for his subjects was brought to a successful conclusion, and the tīrtham with prasādam was sent by His Holiness to every member of the Royal Family.

29th January 1928.—His Holiness’ presence in the Mahārāja’s Sanskrit College in the evening to preside over the annual prize distribution, in commemoration of His Highness the Mahārāja’s Pattābhishēkam—Ratha-sapthami.

10th March 1928.—On the occasion of the marriage of Śrī Rāja Rāmadeva Rao, second son of the late Mahārāja Savai Śrī Rāja Rāmēshwara Rao Bahiri Balwant Bahadur in Hyderabad, soon after the “Akkhatāropanam” His Holiness Śrī Swāmījī’s blessings in the shape of phalamānatrākshate and khillats and sambhāvane having been offered, the above Sambhāvane was received at the Śrī Mutt on 22-3-1928.

15th April 1928.—His Highness the Mahārāja having sent to the Śrī Mutt early in the morning a large quantity of choicest flowers for Archana to the Deities the same having been received in time while His Holiness was still engaged in Abhiγamanārādhane, the latter was able to perform “Sahasraṇāmārchanam” with the flowers and
sent the prasādam to His Highness along with the usual tīrtham and prasādam sent every evening.

16th April 1928.—Following up the previous day's offers of flowers to Srī Hayagrīva, His Highness the Mahārāja sent plates of fruits, early this morning, for nivedanam to the Deities at Abhigamana, which was accordingly offered to the Deities.

30th May 1928.—Birthday celebration of His Highness the Mahārāja in the Palace commencing with pādapooja to His Holiness and receipt by His Highness Tīrtham and Srī Hayagrīva Prasādam, garlands and bouquet in the shape of phalamantrākshate. The Dewan and Sirdar Srī Lakshmikāntarāj Urs were the next to receive garlands and phalamantrākshate. His Holiness having taken his departure, the Durbar commenced with His Highness taking his seat on the Simhāsanam.

3rd July 1928.—Chāturnāyya Sankalpa.

8th July 1928.—Prince Srī Jayachāmarāja Wodeyar's Birthday celebration in the Palace commenced with the acceptance of Srī Swāmijī's presentation of khillats and blessings in the shape of phalamantrākshate, accompanying garlands and bouquet worn by Srī Hayagrīva and Tīrthams. Sambhāvane offered to His Holiness, sent later by messengers.

16th August 1928.—Commencement of the Vidwat Sabha in connection with Chāturnāyya Sankalpa. Viva Voce examinations of advanced students in all the Sāstras beginning with the Vedas, Rig, Yajus and Sāma. Exposition of the different Sāstras by their protagonists with His Holiness in the Adhyakshapeetham and polemical discussion between the representatives of the various schools of thought. Sabha attracting Pundits
from all over the State, with leave granted to the Pundits, Mahārāja’s Sanskrit College Professors, of course taking the leading parts, the College being closed in the afternoons the whole of the fortnight according to custom. In the evening lectures by the leading Vidwāns, the lectures being public, open to all classes and creeds with separate accommodation provided for womenfolk.

2nd September 1928.—Vidwat Bahumāna Sabha. Distribution of cloth to student examinees who study in the Pāthasāla of the Srī Mutt, and who have their residence and live the Gurukula life in the Srī Mutt under the direct supervision of the supervisors appointed by His Holiness for the purpose. Some of these are advanced students studying Srī Bhāshya, etc., having passed the Madras University examinations like “Shiro-manī” living with their families in the Dharmashāla attached to the Srī Mutt, and performing personal Kainkaryams to His Holiness and in Srī Hayagrīva Sannidhi. A number of them are also permitted to appear for the Vidwat and preliminary examinations in the Mahārāja’s Sanskrit College, Mysore. The scholars hail from even the remote parts of the South, and a number of them are the direct descendants of the “Āchārya Purusha” families and others, sishyas of other Mutts like Srīmad Ahobila Mutt. The amount distributed amongst the Vidwāns this year is stated to be Rs. 1,167 and students Rs. 200.

30th September 1928.—His Holiness’ return to Mysore after sojourn in Siddalingapura Chatram after mrittikavisarjanam the previous night.

State entry as usual.

5th October 1928.—His Holiness’ presence at the “Gandhayadi” Utsavam for Srī Nigamāntha Desikar in the evening in Srī Svethavarāhaswāmi Sannidhi.
12th November 1928.—His Holiness at S. Koppal Sri Mutt on account of Solar eclipse in the afternoon.

15th November 1928.—Visit of Sri Thamboo Chetty, Huzur Secretary, to Sri Mutt for darshan of His Holiness and for obtaining His Holiness’ blessings and phalantramkshate on his being graced by His Highness Sri Mahārāja with the title of “Rājas: bhābhushana”. Sri Thumboo Chetty was granted by His Holiness a plate of apples, grapes and dried grapes and oranges along with phalantramkshate.

20th December 1928.—His Highness the Mahārāja sent to His Holiness a mounted picture depicting the scene in which His Highness the Mahārāja Sri Mummadi Krishnarāja Wadiyar III is seen receiving Sri Bhagavadgeeta Upadesham from His Holiness Srīnivāsa Brahma- tantra Parakālaswāmigal.

16th February 1929.—His Holiness at the Adhyaksha Peetham in the Mahārāja’s Sanskrit College annual prize distribution it being Rathamapthami, the Pattābhishekam celebration of His Highness the Mahārāja.

17th March 1929.—At 10 o’clock this night His Holiness started to Satyāgāl for carrying out the “Pratishtha” ceremony of the Koormāsanam marking the hallowed spot which Srī Nigamāntha Desikar graced for conducting “Kālakshepam” during his long sojourn there as an exile from the Tamil Nād for the space of twelve years before he proceeded to Tirunārāyanapuram (Melukote). Amongst his disciples there were Srī Nāyanār Āchāryar, Srī Brahmaswatantara Jeeyer, the two sons of Srī Sudarshana Bhattar and Srī Kandāde Lakshmanāchāriyar (afterwards called Tīrthappillai for having been thoroughly rid of a stubborn disease by
swallowing Śrī Vedāntadesikar’s Śrīpāda Tīrtham daily for a year).

18th March 1929.—At 5 o’clock in the morning His Holiness reached T. Narasipur (Nrisimhapuram) and took up his abode in the Parnakuteeram which the Amildar Śrī. Sītārāma Iyengar had put up for the purpose at the Kapila and the Cauveri Sangam. After conducting the morning’s Abhigamanam, escorted by the Śrī Gunjā Narasimhaswāmi’s temple Maryādas, His Holiness crossed the river and welcomed by the inhabitants with Lord Śrī Hayagrīva in procession granted the darshan to the citizens, passing through the main streets. Arriving at the temple at noon, His Holiness performed sevas in all the Sannidhis and setting up the Śrī Mutt Deities in the Śrī Sannidhi of Tāyār (Lakṣmi), performed (ijya worship) there. The samārādhane for the afternoon was performed at the Śrī Mutt at his own personal expense by Śrī Sītārāma Iyengar, the Amildar. In the afternoon His Holiness granted darshan to individuals and groups who sought and gave them all his valuable “Upadesham” in easy conversational style, clearing doubts and correcting erroneous ideas. The listeners were thus familiarised with the main teaching of Śrī Rāmānuja and the way to salvation through practising bhakti and saranāgati, quoting extensively from the Upanishads, Itihāsas, Purāṇas. All the visitors were granted blessings in the shape of phalamantrākshate. The entire afternoon having been spent thus. His Holiness took his evening bath and conducted the worship in the same Sannidhi, womenfolk being the chief beneficiaries of darshan and tīrtham and prasādam.

After finishing the evening worship His Holiness moved out of T. Narasipur and arrived at Kaliyur Tope at 5 o’clock on the morning of 19–3–1929.
By the time His Holiness had finished the morning’s Abhigamanārādhanam, the inhabitants of the village arrived with plates of flowers and fruits and having had darshan of the Deities at the concluding portion and submitted their offerings, received thiratham, etc., and begged His Holiness to pass in procession through the streets along with the Deities and concede the privilege of darshan to every one in the place on his way to Kollegal, which His Holiness reached at noon. The citizens of Kollegal had erected a beautiful pavilion where, under the headship of the President of the Taluk Board they had been eagerly waiting with offerings of flowers and fruits in trays in their hands, gave a warm-hearted reception to His Holiness and escorted him through the decorated streets of the town with the Lord in front followed by Srī Swāmījī behind. The multitude surrounding His Holiness and the Lord was representative of all castes and creeds and all stations in life, officials, merchants and vaidikas. Escorted by such an enthusiastic gathering, His Holiness granting darshan to all, reached Srī Lakshmīnārāyanaswāmi’s temple by 1 o’clock in the afternoon. His Holiness took up his residence and performed Iyyārādhanā there. The great assembly had the privilege of seva and received tīrtham and prasādam.

The Tādiyārādhanā in the Srī Mutt was conducted at the expense of the citizens who had also made arrangements of the santarpane of all the servants on the establishment (sibbandi) on a large scale in a place not far removed from the temple.

At 4–30 p.m. His Holiness’ visit to “Vedapāthasāla” where the public had assembled. As in T. Narasipur, individuals and groups had darshan and interview, with
His Holiness in which Upadeshams were delivered in familiar conversational form. Phalamantrākhate and blessings having been conferred on the Assemblage His Holiness performed the evening worship which was largely attended; and the “Dolotsavam” took place in the midst of great rejoicings and enthusiasm.

Late in the night His Holiness started to Satyāgālam, His chief destination, and took up his abode in Srī Varadarāja’s temple. Before leaving Kollegal His Holiness conferred an amount (sambhāvane) for being distributed among the scholars and teachers of the Veda Pāthasāla.

20th March 1929.—Camp at Satyāgālam.

In the evening, complying with the request of the people, His Holiness with the Deities went in procession through the streets of Satyāgālam, to witness which citizens from Kollegal also had thronged. The Satyāgālam camp had the look of an army of worshippers who vied with each other in offering their homage to the Deities and to the Āchārya Swāmi.

(In most of the functions connected with the Jeernoddhāram at Srī Varadarājaswāmi’s temple in Satyāgālam Srī Assori Rajiengar figured most prominently, taking the leading part even from the moment that the sabha was launched forth.)

At 7 o’clock in the evening the initial ceremony relating to the sanctification of the Mantap and the Koormāsana Jeernoddhāranam by installing Srī Vedāntadesikar’s Vigraham over it, namely, “Ankurārpanam” was gone through.

21st March 1929.—At 12 o’clock noon the “pratishtha” of Srī Desikar and the mantap was duly solemnised in the midst of a large assembly gathered
there. After the consecration Sřī Hayagrīva had “Dolotsavam” in the Mutt’s golden cradle. At the Dolotsavam Sřī Natarājaiya, Sangīta Vidwan, son of Sřī Mallappa, President of the Kollegal Taluk Board, gave a brilliant performance in vocal music by way of seva to Sřī Hayagrīva, which was extolled by the audience. Sṛī Assoori Rajiengar had ‘Sevārtha’ done at his expense. Before the Dolotsavam, a procession of the silver image of Sṛīmad Abhinava Hayagrīva (installed in the Mutt by His Holiness the present Swāmīji) Sṛī Bhāshyakārār and Sṛī Vedāntha Desikar in the “Prākāra” of the temple.

22nd March 1929.—Camp: Satyāgālam.

Sṛī Natarājaiya had Kashmir shawl conferred on him by His Holiness along with phalamāntrākshate and blessings. During the four days’ sojourn in Satyāgālam, a large number of seekers after Brahmavidya had the benefit of His Holiness’ Upadesham. Having thus recalled history by this Jeernodhāranam, His Holiness established a spiritual link between South Tamil Nād and Melnād (Mysore) country, which future generations may strengthen and develop further. That hope is justified by the fact that, soon after, the Madras Government took adequate measures to the proper conduct of the services by authorising the Hindu Religious Endowments Board to appoint trustees to supervise the temple, one permanent trustee being the “Mathādhhipathi of the Sṛī Parakālaswāmi Mutt in Mysore and his successors in that office from time to time” in the Board’s Order No. 791 dated 31st of July, the year 1931 formulating a “Scheme”.

During the period intervening between the middle of March 1927 and now, exactly 24 months since the
meeting at Krishnapur of the “Satyamangalatirthamrita-
varshini Sabha”, and with the start made by His Holiness Srī Swāmijī by the gift of Rs. 2,000 the Sabha
had been able with subscriptions to construct a spacious
mantap, in front of the shrine containing the Koorma-
sanam at the spot where Srī Nigāmantha Mahādesikar
had conducted his kālakshepam for twelve years. His Holiness had now been invited to throw open this hall
and to instal the sanctified image of Srī Vedānta Desikar
on the Peetham itself. It was a part of the “Jeerno-
ddhāram” of the Divyādeshas which was incumbent on
the Vaishnava Āchāryas that His Holiness wished to
accomplish as far as it lay in his power.

This was the first of such acts that His Holiness
accomplished after two years of its inception. [Other
similar projects carried out by His Holiness were the
repairs and new extensions to the old Srī Mutts at
1. Tirumalai Hills.
2. Magadi (the place where Srī Periyaparakaḷa
Swāmī dwelt (in his poorvāshram).
3. Melukote.

Yet another new creation of His Holiness in this
direction was at Tooppil in Srī Kanchi, the abode of
Srī Vedānta Desikar, where the building constructed by
Srī “Jāta-Brahmachāri” Aravāmuda Aiyangar having
been willingly surrendered to Srī Brahmatantra Parakāḷa
Mutt in Mysore, was received and where since a “Veda
Vedānta Vardhini Pāthisāla” has been located. Some
sevas have also been instituted newly there such as
“Mangalashāsanotsavam”, “Tirunakshatrotsavam” of Srī
Nigamāṇtha Desikar, “Anushtānakolotsavam”, etc.
To supervise and have the services conducted duly and
to maintain the structures in proper trim a local agent
has been appointed by the Śrī Swāmījī, the present incumbent in that office being Śrī A. Bālasundaram Modaliar Avargal.

4. At Dhanushkoti, Śrī Pattanna Thāṭhāchāryar, on 30–10–1939 handed over to the Śrī Mutt Śrī Rāma’s temple, himself being allowed to act as the Agent during his lifetime (through a settlement deed).

5. At Tirukkurungudi, Tirunelveli District (28–12–1942), Śrī Nigamāntha Desikar’s Sannidhi belonging to Śrī Vedāntha Śrīnivasa Aiyargar who executed a settlement deed in favour of His Holiness along with certain landed properties to maintain it.

6. At Ālwār Tirunagari, Tiruchendur Taluk, Tirunelveli District, a shrine of Śrī Desikar in the “Ādīnāthan” temple jurisdiction, which had been visited by Śrī Brahmatantra Swatantra Jeeyer, the founder of the Śrī Mutt, Śrī Nayanār Āchāryar and other holy men having fallen to sheer neglect (those who had been responsible for the services there having taken up more lucrative jobs) and His Holiness having been appraised of the situation, contacted them and acquired for the Mutt the right of conducting the services through agents appointed by the Mutt, by paying a considerable amount to them, the necessary documents having been duly executed by the members of the family enjoying the rights of worshipping Śrī Vedāntha Desikar through a gift deed.

7. In the State of Hyderabad, lying within the Estate of Śrī Sivarāja Bahadur, the temple of Anjanagiri Śrī Bālāji and the village (Agrahar) Shapoor, was granted to Śrī Mutt in perpetuity (the “Muttavalli”) by the Honourable Śrī Rāja Dharmakuran Bahadur Asaf Jhahi. The property since then is being administered by an Agent for the benefit of the temple’s services. His
Holiness Srīmad Abhinava Ranganātha Swāmīji’s great grandfather Srī Appalāchār received it as a gift (Makhta) from Rāja Srī Chandu Lal, the celebrated minister of Hyderabad, in a Sanad, for lighting the perpetual lamp and conduct Nivedana, Utsavams, etc., in Hizira 1238.

8. At Rāmanāthapuram, in Hassan District, Mysore, the Government choultry was handed over to the Srī Mutt by the Government of His Highness the Mahārāja for the use of the Mutt.

25th March 1929.—At 4 o’clock in the early hours of the morning His Holiness left Satyāgālam and having taken his bath and performed his “Āhnikam” on the opposite bank of the Cauveri crossed over to Mysore side having been ferried across in boats with great care and circumspection, His Holiness in one of the boats in the mena and Srī Hayagrīva in another.

After landing, His Holiness proceeded in the direction of Sivasamudram “bluff” along the Malavalli road and was halted by the prayers of Srī. Srīnivasiengar of Belakavadi and was escorted to his garden. There His Holiness stayed the whole day and conducted the three “Ārādhanams”—the morning’s Abhigamana, the noon’s ijya and the evening’s worship. The expenses for the whole day were met by Srī Srīnivasiengar.

26th March 1929.—Starting from Srī Srīnivasiengar’s garden, in the night His Holiness arrived at Krishnāpur at 6 o’clock in the morning. Spending the day in Krishnāpuram and having submitted the report of his work to His Holiness Srī Rāmānuja Parakālswāmi in the Brindāvan and having performed the day’s Ārādhanams in the Srī Mutt and seva in the Srī Sannidhi of Srī Venugopala Swāmi, His Holiness, starting soon after the evening’s worship, reached Varuna
village at 5 o’clock and halted at the mantap on the tank. There, His Holiness made a brief halt for the morning’s bath and proceeded to Ālanahalli chattam (Manoranjan Mahal), where he had another bath and performed the morning’s “Abhigamanam” and the iyya of the noon. Starting from there at 3 o’clock His Holiness reached the outskirts of Mysore where the first class escort awaited him as usual. Having received the temple honours duly and conferring phalamankūkshate on the śaukikas and the vaidikas who had come to welcome him there, His Holiness continued his passage through Nazarabad, Curzon Park and Sayaji Rao Road and reached the Śrī Mutt at 6 o’clock in the evening.

18th May 1929.—Śrī Rāghavendrachāriar, Tarka Teacher, Sanskrit College, Travancore, obtained darshan of Śrī Swāmijī and at the end of the interview was presented with shawl along with phalamankūkshate and blessings.

16th June 1929.—“Panchakalasha Pratishta” of Śrī Mutt at 5–30 A.M. Prokshana for the same at 11–30 A.M. in the presence of a large and influential gathering of citizens, Palace officials and invitees, Vidwans, Dharmādhikāris, etc.

After the ceremony, “Āsthānam” in the hall in front of Śrī Hayagrīva at which Rājasheervādam after Swastivāchanam by Vedic mantrams.

17th June 1929.—His Holiness at the Palace Ambāvilas Durbar to confer blessings on His Highness the Mahārāja at the Birthday celebration.

21st July 1929.—Chāturmāsya Sankalpam.

25th August 1929.—Vidwat Bahumāna Sabha.

19th September 1929.—His Holiness’ return from Siddalingapuram Chattam in State (Visvarūpa yāṭhre) to the Capital.
4th October 1929.—Prasādam from Śrī Puttige Mutt of Udupi, brought to the Mutt by Śrī Padmanābhāchārya.

23rd October 1929.—His Holiness at Śrī Svethavarāhaswāmi temple in the Fort for seva at Śrī Nigamanātha Mahādesikar’s “Gandhavadi” Utsavam in connection with the latter’s “Tirunakshatram” celebration a few days ago.

15th November 1929.—To implement further the work of Jeernoddhāram of “Koormāsanam” at Satyāgāl, His Holiness proposed to himself the establishment of a sabha called “Vedānta Deshika Vihāra Sabha” for furthering the work of Śrī Vedānta Deshikar (started six centuries ago) in a manner suited to modern conditions, and as a first step towards it deposited in the District Treasury of Mysore (being the accumulated total amount of the Dharmadravya, sambhāvanas, etc., offered to His Holiness since his accession to Śrī Parakāla Mutt Gādi) the sum of Rs. 7,600 plus another amount of Rs. 2,400 making it a round sum of Rs. 10,000 having obtained previously the approval of His Highness the Mahārāja on 20–9–1929 (1005 dated 21–9–1929) and G.O. No. 832–4 Muz. 96–29–2 dated 22–10–1929.

16th December 1929.—His Holiness Śrī Swāmijī sent through Śrī V. Subrahmanya Iyer, retired Registrar of the Mysore University, a portrait of His Holiness as well as a silver image of Śrī Hayagrīva and slokas (in Devanagari script) composed by way of blessings to the “Universal Religious Conference” convened by Professor Rudolf Otto of Marburg University, as desired by him. The Slokas were printed in Bangalore and got here and sent via Madras to the Professor.
3rd February 1930.—“Bharatīyāsam” granted to Amildar Śrī Krishne Urs at the latter’s request on the eve of his demise.

19th May 1930.—“Lagnapatrike” of the Upanayana Mahotsavam of Prince Śrī Jayachāmarājendra Wodeyar Bahadur in the Palace was brought to the Śrī Mutt with the usual honours in Panchakalasha palanquin (mena) with band, music, etc., at 11 o’clock in the morning for submission to His Holiness and seeking His blessings, with trays of flowers and fruits. The Assistant to the Private Secretary, the Durbar Bakshi and the Palace Jois who brought the Lagnapatrika were granted khillats and phalanmatrākshate.

22nd May 1930.—His Holiness was escorted to the Palace with first class honours to receive pādapooja previous to the Upanayanam of Śrī Jayachāmarājendra Wodeyar Bahadur by Their Highnesses Śrī Mahārāja and Śrī Yuvarāja and Prince Śrī Jayachāmarājendra Wodeyar. His Highness the Mahārāja having performed Pranām received Śrī Bhāgavath and Śrīpāda Thirtham and was clothed with shawls and was garlanded and presented with boquets by His Holiness himself. His Highness having stepped aside, His Highness the Yuvarāja and Prince Śrī Yuvarājakumar Śrī Jayachāmarājendra Wodeyar were similarly granted thīrthams and khillats and were blessed with blessings with phalamamtrākshate. Their Highnesses and Śrī Yuvarājakumar Śrī Jayachāmarāja Wodeyar Bahadur proceeded to the Kalyana Mantap where the Upanayana Mahotsavam had to take place, while His Holiness returned to the Mutt.

23rd May 1930.—Upanayana Mahotsavam of Śrīmad Yuvarājakumar Śrī Jayachāmarāja Wodeyar was duly celebrated in the Palace between 9–30 and 10 A.M. As-
usual His Holiness’ blessings with khillats and phalamāntrākshate, garlands and boquets were presented at the appropriate time, having been conveyed in Panchakalasha Palkee accompanied by the Palace escort.

24th May 1930.—Birthday celebration of His Highness the Yuvarāja at the Palace Ambāvilas. The proceedings were the same as were gone through at similar celebrations on 5–6–1918, His Holiness being present to confer his blessings.

7th June 1930.—His Highness the Mahārāja’s Birthday celebration started with pādapooja to His Holiness who was present to offer as usual teertham and Śrī Hayagrīva Prasadam in the shape of garlands worn by the Deity with boquets, khillats and blessings with phalamāntrākshate.

10th July 1930.—Chāturmāsyā Sankalpa.

10th August 1930.—Vidwat Bahumāna Sabha.

9th September 1930.—Visvarūpa Yathre of His Holiness to Mysore on the conclusion of Chāturmāsyā. State entry as usual.

12th October 1930.—The usual visit of His Holiness in the evening to Śrī Svethavarāhaswāmi’s temple in the Fort for seva in connection with the Gandhavadi Utsavam of Śrī Vedāntha Desikar.

9th November 1930.—Śrīchoornaparipālanam at the instance of the Śrī Mutt to late Śrī Kāntammanniavaru, mother of Sardar Śrī Gopālakrishne Urs. (The lady had “Bharanyāsam” performed for her soul’s salvation by the late Śrī Krishna Brahmatantra Parakālaswāmigal.)

27th May 1931.—His Highness the Mahārāja’s Birthday celebration starting with pādapooja to His Holiness as usual with the conferring of blessings by His Holiness following the granting of tirtham, etc.
29th July 1931.—Chāturmāśya Sankalpa.
30th August 1931.—Vidwat Bahumāna Sabha.
29th September 1931.—Visvarūpa Yathre.
6th October 1931.—His Holiness’ presence in the evening at the Gandhavadi Utsavam in connection with Sri Nigamāntha Mahādesikar’s Tirunakshatrotsavam celebration in Sri Svetavarāhaswāmi temple in the Fort.

31st October 1931.—Sri Hiriannaiya, Muzrai Commissioner, obtained darshan at 3–30 p.m. of His Holiness and was blessed with Upadesham on Vedāntha and receiving His Holiness’ blessings and phalamantrākshate and stayed till evening and had darshan of the Deity before he took leave.

14th June 1932.—His Highness the Mahārāja’s Birthday celebration in the Palace Kalyānamantap with His Holiness gracing the occasion with his presence for conferring blessings, Their Highnesses the Mahārāja and the Yuvarāja being the recipients of tīrthams, garlands and bouquets with khillats and phalamantrākshate offered to Lord Hayagrīva previously. The usual procedure was followed.

15th June 1932.—The Countess De Presto sought and obtained the privilege of darshan of His Holiness in the Mutt; and after a long and illuminating address by His Holiness on the subjects which the distinguished and earnest visitor desired to be enlightened, she expressed her delight and gratitude to His Holiness for the favour which His Holiness extended to her requested and received a portrait of His Holiness to be cherished by her. After making deep obeisance the lady had phalamantrākshate conferred on her by His Holiness and took leave.
20th June 1932.—Visit of Śrī Mangani Ramakunwar of Calcutta and darshan of Śrī Swāmījī.

6th July 1932.—His Holiness was pleased to confer on Śrī Baba Saheb Rāmachandrarao, State Astrologer of Rāmadurg, a gold medal with Śrī Lakshmi-Hayagrīva’s image carved in the centre of the obverse with the words in Devanagari “Srīman Mahishūra Samsthāna Mahāchārya Srī Brahmatantra Parakālaswāmibhih” and on the reverse the words “Jyotisha Kalā Kushalāya Ramachandra Vāshṭhra Varmane Anugrihitam” engraved.

17th July 1932.—Chāturmāṣya Sankalpa.

23rd July 1932.—Birthday celebration of Prince Śrī Jayachāmarāja Wodeyar at the Palace Kalyānamantap beginning with the presentation of garlands and boquets, khillats and phalamantrākshate offered to Śrī Hayagrīva, sent by His Holiness with his blessings.

17th August 1932.—Vidwat Bahumāna Sabha at 3 P.M.

3rd October 1932.—His Holiness contributed (out of his accumulated sambhāvane amount) a further sum of Rs. 4,000 to “Srī Vedāntha Desika Vihāra Sabha” in addition to the sum of Rs. 10,000 which he already paid.

9th December 1932.—Śrī K. Basavaraj Urs, M.A., R.L., Sub-Division Officer, Mysore, visited the Śrī Mutt at 5 P.M. and having obtained darshan of and blessings and phalamantrākshate from His Holiness, had darshan and seva of Śrī Hayagrīva at the evening worship, obtained tīrtham and prasādam and returned home after offering a cash sambhāvane to Śrī Hayagrīva. The offerings of flowers and fruits to the Deity which he brought with him were offered to the Deity after Sāttumorai.

19th December 1932.—Indian Philosophical Conference at the Jaganmohan Palace.
21st December 1932.—Sri N. Subrahmanya Aiyar, Retired Senior Dewan Peishkar of Travancore, who was one of the delegates to the Philosophical Conference mentioned above, obtained darshan of His Holiness at 2–30 P.M. and having submitted to the consideration of His Holiness his own views regarding the need for propaganda to foster the religious sense amongst modern Indians, obtained His Holiness’ views about the ways and means to that end and also discussed several topics relating to Vedānta and allied subjects, expressed his gratitude to His Holiness for the illuminating address he gave and retired with the phalamantrākshate and blessings conferred by His Holiness.

An hour later, Dr. Sir Sri S. Rādhākrishnan, Vice-Chancellor of the Andhra University and President of the Conference, turned up for seva of His Holiness and submitted a full report of its deliberations and resolutions, the trend of the discussions, and the proceedings in general, and obtained His Holiness’ views on the same and took leave after being blessed with phalamantrākshate.

26th January 1933.—Rājakumāri Sou. Sri Leelāvati and her husband Sri K. Basavarāj Urs, M.A., B.L., having obtained the previous approval of Her Highness Mahāmāthrusrī Mahārāni Sri Vānivilāsa Sannidhāna, came to the Mutt at 8–15 A.M. for darshan of the Deities at the time of worship by His Holiness in the morning, arrangements having been made by the Palace for securing the privacy of the ladies of the Zenana. [Accompanied by his wife, Sri Ranganātha Desikar, Sanskrit Teacher of Sri Basavarājé Urs, son of the late (poorvāśram) Sri Krishna Brahmatantra Parakālaswāmi, under the command of His Holiness attended on them.] The couple in addition to the offering of flowers and fruits in
14 trays they brought with them also brought 15 trays of offerings sent by Her Highness the Mahāmāthrusrī for presentation to the Deities.

The couple were granted the unique privilege of viewing the "Tirumanjanam" of the Deities and getting close darshan of them (placed in trays afterwards brought by His Holiness himself). When, after installing the Deities in their mantapam His Holiness had decorated them with the garlands and bouquets brought by the distinguished devotees, and had worshipped them, and offered the couple mangalarathi, tirtham and prasādam of flowers, tulasi, gandham, etc., the visitors offered gold-laced cloths to the Deities and sambhāvane which Her Highness the Mahāmāthrusrī had sent to the Deities. His Holiness then released the garlands from the necks of the Deities and with his own hands garlanded the couple.

As His Holiness, finishing the Abhigamana, moved out to the "Kālakshepa Kootam", the couple followed and offered pādapooja individually and offered sambhāvane with precious gifts of gold cloth, shawls, etc., along with plates of fruits and flowers. After receiving the blessings and phalamantrakshate, garlands and bouquets, the couple made pranāms again and took leave. It was now 11 A.M.

In the afternoon Samārādhane on a lavish scale was done in the Srī Mutt, prasādams being sent to Srī Jayaakshmivilās mansion through Srī Ranganātha Desikar.

In the evening the couple had Dolotsavam in the jewelled cradle arranged for the Deities and turning up at 8-30 P.M., stayed till 10-30 P.M. and had the fullest view of the sevas and mangalarathi and retired after being blessed with phalamantrakshate after receiving tirtham and prasādam.
7th March 1933.—Sri K. Basavaraj Urs came to the Sri Mutt in the morning and having obtained darshan of the Deities at the Abhigamanaradvhana returned home. At 5 o'clock in the evening he again turned up, this time to have darshan of Sri Swami, bringing with him a large supply of choicest flowers and fruits for the Deity which he placed before His Holiness. After sitting at the feet of His Holiness and listening to his Upadesham, the visitors rose and performed pranams and after being blessed with phalamantrakshate took leave of His Holiness.

17th March 1933.—Sirdar Sri Prince Gopalaraj Urs accompanied by the lady members of his whole family and with some others from the Sri Dalavai family came to the Sri Mutt for darshan of the Deity being worshipped by His Holiness at Abhigamana at 8 A.M. (arrangements having been made by the Palace for the Zenana ladies). They had the view of the worship throughout and received tirtham direct from His Holiness who also garlanded the couple with the garlands worn by the Deities.

As His Holiness retired to the Kālakshepa Kootam, the distinguished visitors followed and having made pranams, sat down at His Holiness' feet to listen to the precious upadesham on Vaishnava Dharma, and Sāmānya Dharma for the space of a full half hour. Greatly enlightened by the most illuminating address from the great Acharya Swami, they performed namaskarams and were blessed with phalamantrakshate and took leave. The prasādam of Sri Hayagrīva was conveyed to the visitors' home at dinner time, for their 'ārogaṇe'.

The members of Sri Dalavai's family had also prasādam sent to them separately for ārogaṇe.
13th April 1933.—His Holiness Sри Vāsudevendra Saraswati, a Yati of the Advaita persuasion hailing from Kathiawar, alone as an Ekāngi, had audience with His Holiness this afternoon and after a fruitful conversation bearing on the shāstras was persuaded to receive a small sum for the sake of “Ksheeram” on which alone he subsisted.

5th May 1933.—Sad demise of Sirdar Sри Prince Gopalarāj Urs, an example of piety, strength of body and character, a most unassuming personage, famous in the sporting world for over a quarter of a century, interested in the fine arts, music and the stage, acquainted with Ji-Jitsu, a famous trainer of redoubtable wrestlers, expert in Yogāsanams, a unique figure amongst the Royal Family of Mysore, a faithful representative of the old race, comparable with Sри Ranadheera Kanthirava Narasaraja Wodeyar, the ‘Kali Bheema’. A distinct and irreparable loss to the Royal Family as also to that of the Dalavais. Above all he was a “Veera-Vaishnava” among Vaishnavas.

4th June 1933.—His Highness the Mahāraja’s Birthday celebration commencing with the usual pādapooja to His Holiness followed by the gift of Sри Bhāgavath and Sripāda tirthams, garlands, bouquets, khillats and blessings with phalamantrākshate by His Holiness to his august Sishya and Host.

6th June 1933.—The mother of the Rāja of Gopālpet Samsthanam Sри Peddammagāru (in Hyderabad) had darshan of His Holiness in the Sри Mutt and offered sambhāvane and khillats, before she was granted phalamantrākshate with blessings by His Holiness.

7th July 1933.—Chāturmāsya Sankalpa.

As usual, “Panchashānti” was attended by a very large and influential gathering made up of Laukikas and
His Highness the Maharajadhi Raj
Sriman Gulab Singjee Deo Bahadur
Bandhavesh, Rewa State
Vaidikas, amongst the former being the Assistant to the Private Secretary, Palace, Retired Chief Engineer Rajasilpa Visharada Sri B. Subbarao, the University Registrar Sri Gopalaaswamiengar, the Palace Financial Secretary Sri A. Narasimhachar, Mysore District Deputy Commissioner Sri C. S. Kuppuswamy Iyengar, Palace Muzrai Bakshi Sri H. Lingaraje Urs, Retired Excise Commissioner Sri A. Subrahmanya Aiyar and several others including leading citizens, merchants, etc.

14th July 1933.—Srimukham from His Holiness to Sri Man Maharaaja of Rewa sent through Sri Mukhami.

19th July 1933.—Prince Sri Jayachamarajendra Wodeyar Bahadur’s Birthday celebration in the Palace, marked by the reception of blessings, khllats, phalamtrakhshate, tirtham, etc., sent by His Holiness.

7th August 1933.—Vidwat Bahumana Sabha.

5th September 1933.—Return in State to Mysore. Visvarupa Yathra.

Sri Nathalal, Sri Keshavalal and Sri Kamala Keshavalal, Sri Himmatlal Premanand and Sri Chanchalal Bai from Gujerat, Kathiavar, Baroda, etc., obtained darshan of Sri Swamiji.

Sri Vithaldas and Srimati Vithaldas had the privilege of being blessed with “Bharanyasam” by His Holiness. Sirdar Sri M. P. Subrahmanyaraj Urs sought for and obtained darshan of Sri Swamiji and offered cash sambhavane.

21st September 1933.—Arrival of Sri Mukhami with letter (Vignapanam Patrika) to His Holiness from Maharaja Sri Gulab Singjee Deo, Maharaja of Rewa, “Bandhavesh”.

5th October 1933.—The Tahsildar of Almora (who acted as the guide during His Highness’ visit to Manasa-
sarovar) with one of his retinue and Sri Ajarānandha Swāmiji, obtained darshan of Sri Swāmiji and received his blessings.

4th November 1933.—Private visit of His Holiness Sri Swāmiji to the Palace to grant darshan to Her Highness the Mahāmāthrusrī Mahārāṇī Vānīvilāsa Sannidhāna, who was indisposed and in bed. His Holiness, in His Highness the Mahārāja’s presence in the sick-chamber, offered earnest consolation to the august suffering lady, attended by Sri Mahārājakumāri Sou. Sri Leelāvati Ammanavaru. His Holiness’ Upadesham had the effect of enabling Her Highness to concentrate on God and forget her pain altogether even to the last moment of her life.

1st December 1933.—Sri Seethamma, daughter of Doctor Sri Rāmachandrachar of Amarachinta (Atmakur), Hyderabad State, had the privilege of being blessed with “Bharārpanam” by His Holiness.

16th December 1933.—Her Highness Sri Mahārāṇī Mahāmāthrusrī sent this morning trays of different flowers of the choicest variety for being offered to Sri Hayagrīva at the time of Abhigamanārādhane by His Holiness for Archana.

20th December 1933.—Do.
21st December 1933.—Do.

On each evening of the aforesaid Archana, Prasādam was sent by His Holiness.

11th May 1934.—Arrival of Sri Rāni Ādilakshmi Ammagāru in Mysore from Gadval.

12th May 1934.—Tīrtham and prasādam sent to her (residing in Lakshmipuram) at her request both morning and evening during her stay in Mysore.
18th May 1934.—Srī Rāni, with her two daughters and two grandsons, Srī Krishnarao Bhoopāl and Srī Sitārāma Bhoopāl, with a large retinue obtained darshan of His Holiness Srī Swāmījī at 4 o’clock and having listened to His Holiness’ Upadesham for an hour and a half, till 5–30, offered sambhāvane in a number of plates and took leave of His Holiness, having been blessed with phalamānantrākshate.

14th June 1934.—Srī Gundurao, Judge-Magistrate of Gadwal, obtained His Holiness’ darshan and had a long Upadesham on Shāstraic matters by His Holiness.

23rd June 1934.—Birthday celebration of His Highness the Mahārājā in the Palace with pādapooja to His Holiness to begin with followed by the conferment of blessings, etc., by His Holiness.

24th June 1934.—Visit of Dewan Bahadur Srī A. Aravāmuda Iyengar from Gadwal and Hyderabad to His Holiness for obtaining darshan and upadesham.

The Rāni of Gadwal Srī Ādilakshmi Ammagāru’s presence in the evening for seva of Dolotsavam in the Mutt in connection with His Highness the Mahārājā’s Birthday celebration the previous day.

27th June 1934.—Darshan and upadesham granted by His Holiness to the Rāni, the Rājakumāri and her son the Heīr-Apparant of Gadwal.

7th July 1934.—At 12–45 in the night His Highness having sent a special messenger urgently to inform His Holiness that as the condition of Her Highness Srī Mahāmāthrusrī Mahārāṇi Vānivilāsa Sannidhāna was grave, His Holiness may be pleased to grant “Bharārpānam” to her with all expedition, His Holiness forthwith took his bath and entering the Srī Sannidhi and prayed to the Deity to accept Bharanyāsām on behalf of the
noble soul and having become possessed of His grace sent tīrtham and prasādam in the shape of Tulasi and flower with Sṛī Mukhāmi. As the latter reached the Ambāvilās, he was informed that exactly at 1–35, perhaps just as the Bharārpanam might have been concluded the great lady had started on her journey to Paramāpadam.

It was a loss which the State could ill sustain, considering that she had occupied a place only equalled by the Mahārāni Sṛī Lakshmi Ammanniavaru, struggling against almost insurmountable odds, bearing all her troubles as a “Veerapatni” and Veera Māta as of old. The Mysore of modern times owes its pre-eminence to this great soul. She was conscious that she owed her success to the Divine grace of Lord Sṛī Hayagrīva as expressed through her Paramāchārya His late Holiness Sṛī Krishna Brahmaṭantra Parakālaswāmi, her Vedāntic knowledge to His Holiness Sṛī Vāgeesha Brahmaṭantra Parakālaswāmi and that her path to salvation lay along the path marked out for her by His present Holiness Sṛīmad Abhinava Ranganātha Brahmaṭantra Parakālaswāmi. No wonder that “Rājarshi” Sṛī Krishnarāja Wodeyar IV worshipped her as the Divine Mother which she was indeed.

8th July 1934.—At 7–30 A.M. a procession started from the Sṛī Mutt to the Palace with Thomala, Neeraji, Parivattam, Tulasi Prasādam, Sṛī Choornam, pyramids of white Tirumaṇ, Chandan ball and Abhayahastas, accompanied by Vedic and Divya Prabandham Reciters. There the Maryādas were all offered to the deceased whose body was then decorated with the mālas and Neeraji Parivattam, etc. At the cremation ceremony in the Madhuvanam, the Sṛī Choorna Paripālanam an
Prokshanam with Vedic hymns having taken place, maryādas from Śrī Prasanna Krishnaswāmi were offered. All the rites were performed in accordance with His Holiness’ instructions according to the customary practice obtaining from the earliest times.

11th July 1934.—His Holiness’ visit to offer condolence and consolation through Upadeshams following the Śāstras, Itihāsams, Purānas, etc., to His Highness the Mahārāja, His Highness the Yuvarāja and other mourners of the Royal Family.

18th July 1934.—At 12 noon, Their Highnesses the Mahārāja and Yuvarāja had “Shubhasweekāram” in the Kalyānamantap, after finishing the funeral ceremonies of the late Śrī Mahāmāthrusrī Avaru in the Kannadi Thotti. After offering sambhāvane to Śrī Chāmundi Ammanavaru, Their Highnesses offered sambhāvane to His Holiness Śrī Swāmijī (in absentia) and performed pādapooja to the pādukas in the Palace. The purohits then offered mangalārathi, fruits and flowers to Their Highnesses. They were followed by Śrī Rājakumār, Śrī “Khāsa Aliyan-diru (sons-in-law of the Mahāmāthrusrī) who offered garlands, boquets, pansupari, rose water, etc. Thereafter, Their Highnesses were offered the khillats, garlands with boquets, blessings with phalamantrākshate, sent by His Holiness with the Mutt officials. Then the Dharmādhikāris and the Vidwans offered fruits and flowers.

Their Highnesses then repaired to Śrī Prasanna Krishnaswāmi’s temple and had sevas and called upon the Archak (Bhattar) to engage the reciters of Vedas and Divya Prabandhams for Thodakkam (beginning in connection with the “Tiruvadhyayanotsavam” on the morrow).

19th July 1934.—The Karapamkodam Utsavam, the central feature of the “Adhyayanotsavam” on this, the
thirteenth day of the demise, was duly conducted as on similar occasions in the presence of Srī Prasanna Krishnavēmi in the Kalyānamantap, with His Holiness directing the functions. The usual sambhāvane to the Poorvāchārya Parampara, after the Sāttumurai, followed by Sambhāvane to His Holiness after pādāpooja by Their Highnesses. Srī Bhāgavath tīrtham and Srīpāda tīrtham were distributed. The same was also sent for being distributed among Their Highnesses the Mahārāni, Yuvamahārāni and other ladies of the Royal Family. His Holiness then conferred khillats, garlands, boquet and conferred blessings with phalamantrākshate on Their Highnesses and departed to Srī Mutt.

29th July 1934.—Chāturmāṣya Sankalpa.
26th August 1934.—Vidwat Bahumāna Sabha.
24th September 1934.—Visvarūpa Yātre to Siddāṅgapur Chattam and return in State to the Capital. Welcome at the outskirts of the City by Palace Assistant Secretary Srī Rama Rao, Mysore District Deputy Commissioner Srī C. S. Kuppuswāmi Aiyangar and Municipal President Srī B. T. Keshavaiengar and other Laukikas and Dharmādhikāris, Mahāvidwans and other Vaidikas.
15th October 1934.—Gadwal Rāni (Dowager) Srī Peddammagāru obtained darshan of His Holiness and offered cash sambhāvane to His Holiness. With her came Srī Rāma Reddigāru and Srī Ahobila Mutt Agent there, Srī Krishnamāchāryar. The last two were conferred shawls along with phalamantrākshate by His Holiness.

26th October 1934.—Dewan Bahadur Srī Aravāmuda Iyengar celebrating his “Shashtiabadapoorthi” on 28–10–1934 had khillats and blessings through phalamantrākshate sent to him by His Holiness Srī Swāmijī with Vidwān Srī Raghavāchāriar.
22nd March 1935.—Reception of khillats and sambhāvane from the Rāni of Hyderabad offered on the occasion of the marriage of her second daughter Śrī Sou. Lakshmidevamāmaguru in Hyderabad. They were brought by Śrī Atmakur Śrīnīvāsarāghavāchārya.

8th May 1935.—Reception in the evening at Śrī Mutt of a big basket of fruits by His Highness the Mahārāja for nivedana to the Deities, from Ooty through Sirdar Śrī M. P. Subrahmanyaarāj Urs.

14th May 1935.—Ditto.

19th May 1935.—The late Sirdar Prince Śrī Gopālarāj Urs’ three daughters and two sons in company with their mother came to Śrī Sannidhi and having performed pranāms, were asked to sit down. After an enquiry into the welfare of the family by His Holiness, the mother sought His Holiness’ instructions regarding the Upanayam of Chi. Śrī Venugopālarāj Urs, her second son, had a day fixed up for the same and also had a lagnam fixed up for the “Aksharābhyāsam” of Chi. Śrī Gopi, son of Śrī D. Krishne Urs. His Holiness then gave a short upadesham on Vaishnava Dharma and the ways it can be followed to the earnest visitor and conferred blessings with phalamantrākshate.

2nd June 1935.—Śrī V. V. Śrīnīvāsa Aiyangar, retired High Court Judge, Madras, obtained darshan of His Holiness and was in his presence listening to his precious Upadesham and discussing and clearing his doubts about topics relating to the Darshananas. His Holiness left such a lasting impression on the mind of the truth-seeker that to-day the gentleman has been regulating his life in consonance with the spirit breathed to him by His Holiness.

12th June 1935.—Birthday celebration of His Highness the Mahārāja as usual with pādapooja to His
Holiness and obtaining of His blessings after tīrtham and Sṛī Hayagrīva prasādam.

26th June 1935.—His Highness the Mahārāja sent a messenger to His Holiness and obtained his blessings after tīrtham and Hayagrīva prasādam.

27th June 1935.—His Holiness received pādapooja as usual at the conclusion of the annual ceremony of Her late Highness the Mahārāni Mahāmāthrusrī Vānivilāsa Sannidhāna. All the members of the Royal Family were recipients of Sṛī Bhāgavath tīrtham and Srīpāda tīrtham, phalamantrākshate and blessings.

1st July 1935.—His Holiness having been appraised of His Highness the Mahārāja’s indisposition in Bangalore—at 8 o’clock in the evening—by the Mokhtesar of “Zenana Sammukha”, forthwith started special poojas, archanas, pārāyanams, etc., for the speedy recovery of His Highness, himself engaging in prayers for the purpose.

16th July 1935.—Chāturmāśya Sankalpa.

16th August 1935.—Vidvat Bahumāna Sabha.

31st August 1935.—His Holiness having concluded the “Tulasi Lakshārchanam” to Lord Sṛī Hayagrīva for the recovery of His Highness the Mahārāja, sent word to His Highness who expressed the desire that he along with the members of the Royal Family, may be blessed with prasādam directly at the hands. His Holiness accordingly made a private visit to His Highness at 4–50 p.m. and conferred blessings on His Highness who, having expressed his deep sense of gratitude, listened to a most illuminating address by His Holiness and performed deep obeisance and gave a send off to His Holiness. On the latter’s return to the Sṛī Mutt at 5–40 p.m., a number of trays containing flowers, fruits, garlands, etc., were sent by His Highness for being offered to the Deity.
13th September 1935.—Visvarūpa Yāthre.

4th March 1936.—His Highness the Mahārāja sent a large consignment of fruits, flowers at 10–45 A.M. to His Holiness to be offered to Śrī Hayagrīva.

19th March 1936.—Ditto.

8th April 1936.—Śrī Rājārām Mudaliar, having performed Karapamkodam Mahotsavam of his mother came to the Mutt with the members of his household and relations and having had seva of Śrī Hayagrīva obtained darshan of His Holiness Śrī Swāmijī, was granted Śrīpāda tīrtham and was blessed with phalamantrākshate, offering cash sambhāvane for the same.

12th April 1936.—Demise of Mahārājakumāri Śrī Cheluvājammanaiavaru. Tulasi flower garlands, Abhaya hasta, Neeraji Parivatta with turmeric and Kumkum offered to God were sent from the Mutt to decorate the body of the deceased.

16th April 1936.—The Dewan Saheb obtained darshan of Śrī Swāmijī at 5 P.M. and had audience for about half an hour.

20th April 1936.—His Holiness paid a visit to Cheluvāmba Mansion to offer condolence and consolation to the bereaved family. For the space of about 20 minutes His Holiness granted to Sirdar Śrī Lakshmīkāntarāj Urs Upadesham calculated to bring ‘Shānti’ to his afflicted soul, and also consoled the family.

22nd May 1936.—At the celebration of the marriage of Chi. Śrī Gopālakrishne Urs, eldest son of the late Sirdar Prince Śrī Gopālarāj Urs with Sou. Chi. Kempumallājammanniavaru, daughter of Śrī Nanjarāj Urs which took place in Śrī C. V. Subrahmanyarāj Urs, Bidadi Bakshi’s residence in Lakshmīpuram, khillats, garlands and phalamantrākshate sent by His Holiness were pre-
sented to the married couple along with His Holiness’ blessings through the agents of the Śrī Mutt.

25th May 1936.—At the marriage celebration of Chi. Sou. Śrī Nirmala Ammanniavaru, fifth daughter of the late Sirdar Srī Prince Gopālarāj Urs, with Chi. Srī Jamadar Krishne Urs, son of Srī Turuvekere Basavarāj Urs at Srī Sanjeevarāj Urs’ bungalow in Lakshmīpuram, the blessings of His Holiness with khillats, garlands with bouquets and phalamāntrākshate were presented to the married couple by the agents of the Srī Mutt.

31st May 1936.—His Highness the Mahārāja’s Birthday celebration commenced with pādapooja to His Holiness, as usual followed by the conferment of blessings of His Holiness along with khillats, garlands and bouquets, tīrthams and phalamāntrākshate. His Highness the Yuvarāja followed suit along with Prince Srī Jayachāmarāja Wodeyar Bahadur and performing pranāms was the recipient of His Holiness’ blessings which were similarly conferred on Prince Srī Jayachāmarājendra Wodeyar preceded by the grant of tīrthams, garlands with bouquets and khillats. Srī Rājakumār’s and the Dewan’s turn came next.

8th June 1936.—The couples aforesaid married on the 22nd and on the 25th of May obtained darshan of His Holiness at 2 o’clock in the afternoon and offering pranāms and sambhāvane, and were blessed with upadesham and blessings with phalamāntrākshate.

23rd June 1936.—The Rāni of Gadwal Srī Ādilakshmidevi with her brother and Srī Jānaki Ammagāru, her sister-in-law, obtained darshan of His Holiness and was blessed with His Holiness’ Upadesham for an hour and after receiving phalamāntrākshate, returned to
Bangalore at 6–30 p.m. with His Holiness’ leave. The visitors offered cash sambhāvane.

4th July 1936.—Chāturmāṣya Sankalpa.

10th July 1936.—Prince Srī Jayachāmarājā Wodeyar’s Birthday celebration. Presentation of His Holiness’ blessings with khillats, phalamantākshate, garlands, etc., by the Agents of the Srī Mutt.

5th August 1936.—Vidvat Bahumāna Sabha.

1st October 1936.—Visvarūpa Yāthre.

16th November 1936.—Preliminaries in connection with jeernoddhāram and renovation of the silver mantap enshrining the Deities in the Mutt, the renovation being carried out in the Palace by the most skilled artisans and engineers under the direct supervision of officials instructed to carry out the commands of His Highness the Mahārāja, with occasional supervision by Mahāvidwan Dharmādhiṇikārī Srī Tiruvallur Srīnivasarāgahavāchāriar, Honorary Superintendent, under instructions of His Holiness Srī Swāmijī.

Along with the Pratishtā Mahotsavam of the Mantap the following were also consecrated: Srī Lakṣmī-Hayagrīva image prepared in Tirupathi, Srī Nigāmāntha Mahādēshikar, Srī Nayanārāchāryar, Srī Periya Brahmatantra Swatantra Swāmī, Srī Vāgeesha Brahmatantra Parakālaswāmi, silver image of Srī Sudarshanālwar, Golden Saṭhārī of Srī Hayargīva Sannidhi.

The āgamic ceremonials were conducted by Srī Annapāwāmi Bhattar and Srī Lakṣmīkāṇthā Bhattachar of Kalale.

Sabhānugna, Rakṣābandhan of the Āchāryas, Ankurārpanam and Kalasha Sthāpanam.

17th November 1936.—Vāṣṭhu Kalasha Stāpana, Vāṣṭhuhoma, Paryagnikarana, Panchagavya Prakshana,
Chāyādhivāsa, Jalādhivāsa, Nayanonmīlanam, Saptadāsha Kalasha Sthāpanam, Mānonmāna Prāyaschittam, Dhānyādhipāsa, Shayyādhivāsa and Agnipratishtha.

18th November 1936.—Tatvahoma, Tatvanyāsa, Yantranyāsa, Shāntihoma, Poornāhuti.

19th November 1936.—Kumbhodvāsana, Pālikodvāsana, Kumbhaprokhshana, Dānapanchaka for propitiation of Sūrya, Rāhu, Rājapanchaka.


Consecration of the mantap in the presence of a large and distinguished gathering and public. The Bhagavath Arādhanam having taken place in the Kālakshepa Kootam, His Holiness arrived at the Sannidhi at about 9–15 A.M. having the Kumbha Prokshanam performed in the Yāgashāla for the consecrated images mentioned above. His Holiness having the Kumbha prokshanam of the mantap performed, himself installed the Deities exactly at the auspicious minute and performed Mangalārathi and conferred tirtham on the members of the great assembly and held an Asthānam. After receiving the pranāms of the thousands of the gathering His Holiness bade them all sit down. Recitations of the Vedathrayam followed and Swasthivāchanam and Rājāshīrvādam were duly uttered. The audience had gandha, garlands, tāmboolam and dakshina served on it. With the bestowal of phalamantrākshate on the chief members of the assemblage His Holiness broke up the Asthānam and retired for his Mādhyānḥikam and Ijyārāḍhanam.
11th June 1937.—Sri Ranganāthāchār, B.A., LL.B., Subordinate Judge, Bezwada, accompanied by his whole family obtained darshan and blessings of His Holiness.

18th June 1937.—Sri Chikkanna, through Sri Rāma-swami, got the images of Srīnivāsa with Ubayanachchiar as a gift from His Holiness for being installed in the Srīnivāsa temple as Processional Deities in Vānivilāsa Mohalla, Mysore, which he had constructed and dedicated. (The Moolavigraha was brought from the temple at Tirumalasāgara village on the Hirode-Nagamangala Road, the Deity having had the Mangalāshāsanams of a number of Āchāryas. Srī C. S. Kuppaswāmi Iyengar, Deputy Commissioner, Mysore District, at the time, was mainly helpful to the said Sri Chikkanna in securing the image and transporting it to Mysore.)

19th June 1937.—Birthday celebration of His Highness the Mahārāja in the Durbar Hall of the Palace. Pādapooja to His Holiness by His Highness marked the commencement of the Durbar. The usual conferment by His Holiness of garlands and bouquets, tiratham, khillats and blessings, with phalamantrākshate followed. The next to receive phalamantrākshate was the Dewan.

23rd July 1937.—Chāturmāsya Sankalpa.

22nd August 1937.—Vidwat Bahumāna Sabha.

21st September 1937.—Visvarūpa Yāthre.

18th January 1938.—At 5 o’clock this evening the Dewan Saheb obtained audience of Srī Swāmijī for about half an hour and was blessed with phalamantrākshate.

4th March 1938.—In response to the prayer of Srī S. P. Rajagopālāchāryar, First Councillor, conveyed through Srī Shankara Iyer, His Holiness performed Bharanyāsam for the sake of his wife at 8 o’clock.
24th April 1938.—At 4–20 P.M. Lagnapatrika fixing the date of the marriage of Srīmad Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar with Sou. Chi. Srī Sathyapremakumāri Devi, Princess of Charkhārī State in Northern India in a Panchakalashī mena with 13 plates of flowers and fruits and Suttuvīlya, escorted by full Palace escort with music, band, etc., was brought to the Mutt for being blessed by His Holiness. Srī H. L. Devaraje Urs, the bringer of the precious document, was accompanied by the heads of the various Palace Departments, the Ritwiks, Purohitas and Joysers. Placing the plates of flowers, fruits and Suttuvīlya before His Holiness in the Kālakshepa Kootam, Srī Devaraje Urs presented the Lagnapatrika in another plate. After being blessed by His Holiness with Mantrākshate, etc., it was then read aloud by Srī Josyer Venkatāchāryar in the midst of a small assembly called by His Holiness for the occasion and was placed before His Holiness who then conferred garlands and phalamantrākshate on the messengers.

29th April 1938.—A thousand champaka flowers were sent by the ‘Zenana Sammukha’ this morning to Srī Mutt for being offered to the Deity by way of archana by His Holiness.

13th May 1938.—Visit to the Palace at 11 A.M. by His Holiness for receiving pādapooja, preliminary to the marriage of Srīmad Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar Bahadur. The usual procedure as on previous occasions followed.

15th May 1938.—At the marriage of Srīmad Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar Bahadur at the Palace to-day khillats, garlands with boquets, previously offered to the Deities and blessings with
phalamantrākshate were conveyed with the Mutt and Palace honours and first class escort, and were offered to the couple at the appropriate moment by the accredited Mutt officials.

25th May 1938.—Birthday celebraton of His Highness the Yuvarāja Srī Kanteerava Narasarāja Wodeyar Bahadur in the Palace attended by His Highness the Mahārāja and Srīmad Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar. Pādapoōja to His Holiness as usual was followed by the bestowal by His Holiness of khillats, garlands and bouquets, tīrthams and phalamantrākshate according to custom.

8th June 1938.—Birthday celebration of His Highness the Mahārjāa began with the usual pādapoōja to His Holiness and receipt of His blessings along with khillats, garlands, and bouquets and tīrthams followed by phalamantrākshate.

12th July 1938.—Chāturmasya Sankalpa.

18th July 1938.—Birthday celebration of Srī Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar in Lakshmīvilās thotti (in strict privacy). After sambhāvane to Srī Chāmundeswarī Ammanavaru, sambhāvane offered to His Holiness and receipt of His Holiness’ khillats and Asheervadam through phalamantrākshate.

14th August 1938.—Vidwat Bahumāna Sabha in the afternoon. According to the prevailing custom, besides the Vidwāns and students of the Mahārāja’s Sanskrit College, Mysore, the Oriental Library, Pundits of the Archaeological Department, Vidwāns from the Districts and British Provinces, the recipients of Sambhāvane bestowed by His Holiness included Vidwāns and students of the Nanjagud Srī Shankara Mutt Pātasāla, the Nanjagud Srī Rāghavendra Mutt Pātasāla and the
Vidwāns and students of the Chāmarājanagar Sanskrit Pātāsala and the students studying in the Śrī Vedānta Deshika Vihāra Sabha Pāthisāla of the Śrī Mutt.

18th August 1938.—Commencement at Śrī Kanchi-puram of the Avatārotsavam of “Śrī Rāmānujadayā-pāthram” tanian of Śrī Vedānta Deshikar, composed by Śrī Periya Brahmatantra Swatantra Jeeyer.

21st August 1938.—From this date onwards His Holiness was pleased to sanction an annual grant of Rs. 300 to the Vidyodaya Sabha, a free residential home for students coming from distant places, studying in the High Schools and Colleges of the Capital, in response to the prayer of the office-bearers of the Sabha which has an investment of Rs. 15,000 and a building of its own endowed by Inamdar Śrī V. R. Krishnaswāmy, B.A., and his son Śrī V. K. Śrīnivāsan, M.A. The building may be estimated at Rs. 40,000. The conditions under which His Holiness has made his gift are as follows:—

1. The grant should be added to the principal.
2. That the students benefitting by the aid of the Sabha should as far as possible conform—outwardly at least—to the “āchāram” and “sampradāyams” of the Śrī Mutt such as “Oordhvapundradhāranam” on their faces, the regular performance of the Sandhyāvandanams and some decency in the matter of the preservation of the “Sikha”.

22nd August 1938.—At the instance of Śrī V. V. Śrīnivāsa Iyengar, Advocate, Madras, Śrīmān Ayya Krishna Tātāchāryaswāmi and others, the 6th Centenary celebration of “Śrī Rāmānuja Dayāpāthram”, a festival on a grand scale, had been organized to take place for ten days beginning from 18–8–1938 and concluding on 28–8–1938. In response to the prayer of the gentlemen
mentioned above (acting on a resolution formed by a most distinguished gathering, held in Kanchipuram on 21-5-1938 at Tooppil in the Sri Parakāla Mutt—a gift of Śrī Jatābrahmachārī Vengipuram Aravāmadu Aiyangar. His Holiness Śrī Swāmiji sent Mahā Vidwān Śrī Atmakur Dīkshāchāryaswāmi to take part in the lectures, etc., organized there.

The Śrīmukham which His Holiness had addressed to Śrī V. V. Śrīnivāsa Iyengar in connection with the celebration was carried in a big procession in a palanquin accompanied by Vedic and Divya Prabandham Goshties and was read by Śrīmān Dīkshāchārya in the grand assemblage on 28-8-1938, previous to the presentation of Mangalāshāsanams blessed by His Holiness to the Sabha and khillats to Śrī V. V. Śrīnivāsa Iyengar.

10th September 1938.—Viswarūpa Yāthre.

10th October 1938.—His Holiness addressed a Śrīmukham to His Highness the Mahārāja expressing his immense pleasure on Śrīmad Yuvarājakumār Prince Śrī Jayachāmarāja Wodeyar’s taking the B.A. Degree and pronouncing Mangalāshāsanams on the Princely recipient.

His Holiness also sent the Honorary Superintendent with garlands, bouquets and blessings through phalamāntrakshate to be presented to the Prince in person in the Summer Palace.

6th November 1938.—A Santarpane having been caused to be performed in the Śrī Mutt for the sake of His Highness the Yuvarāja’s welfare by the Palace, immediately after Swasthivāchanam and Rajāsheervādam was over, His Holiness sent blessings with phalamāntrakshate, garlands, bouquets and prasādams through the Honorary Superintendent of the Mutt, to His Highness the Yuvarāja in his Palace, “Śrī Chāmundi Vihār”.

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For Pārāyanam, Japam, etc., in connection with the same, conducted in the Palace from 26-10-1938 to 6-11-1948, Pundits were also deputed to the Palace by His Holiness.

7th November 1938.—Pādukāsahasram ‘Sāttumurai’ in Śrī Vedāntha Desikār’s Sannidhi at Melukote, as usual, was conducted by the Śrī Mutt on the occasion of Śrī Cheluvarāyāswāmi’s visit for Mantappadi on the Avarāhitham of the Ashtātirtheotsavam, concluding the annual “Rājamudi” Utsavam.

28th December 1938.—Śrī Gayāprasad, Palace Bakshi of Rewa (Central India), and Śrī M. P. Subrahmanyaraje Urs obtained His Holiness’ darshan and were the recipients of blessings and phalamantrākshate.

30th January 1939.—Śrī S. Rangāchārulu, retired Inspector of Schools, and Śrī B. V. Varadāchār, M.B.B.S., Retired Surgeon, had the privilege of “Bharārpanam” being offered on their behalf by His Holiness Śrī Swāmiji.

29th May 1939.—His Holiness’ presence at the Durbar Hall to confer blessings on His Highness the Mahārāja at the Birthday celebration. The usual pādapooja by His Highness and sambhāvane was followed by the bestowal by His Holiness of the tirthams and garlands with bouquet offered to Śrī Hayagrīva and khillats and phalamantrākshate to His Highness the Mahārāja and to His Highness the Yuvarāja and Śrī Yuvarājakumār Prince Śrī Jayachāmarāja Wodeyar Bahadur. Śrī Rājakumār, the Dewan and Sirdar Śrī Lakshmīkāntharāje Urs were then the recipients of garlands and bouquets and phalamantrākshate.

26th June 1939.—Her Highness Śrī Mahārāni Śrī “Lakshmivilāsa Sannidhāna” sent trays of flowers for being offered to the Deity by His Holiness.
1st July 1939.—Chāturmāṣya Sankalpa.

7th July 1939.—At the Birthday celebration of Śrīmad Yuvaraṭakumār Prīce Śrī Jayachāmarāja Wodeyar Bahadur (Private Durbar) His Holiness’ blessings, khillats, etc., were offered.

31st August 1939.—Vedaśāstra Vidvat Brāhmaṇa Sabha.

22nd September 1939.—Śrī M. T. Nārāyana Iyengar, M.A., and Śrī V. Gopālaswāmy Iyengar and several others had darshan of Śrī Swāmijī and after listening to a long Upadesham were blessed with phalamantrākṣhate by His Holiness before taking leave.

29th September 1939.—Visvarūpa Yāthre.

24th October 1939.—Śrī K. R. Śrīnivāsa Iyengar’s visit to Śrī Mutt and audience with His Holiness for Upadesham and receiving of His Holiness’ blessings and phalamantrākṣhate.

26th October 1939.—Janab Abdul Wajid Saheb on receiving the appointment of Revenue Commissioner at the hands of His Highness the Mahārāja, visited Śrī Swāmijī and after a brief audience, was the recipient of blessings with phalamantrākṣhate at the hands of His Holiness along with garlands and Mangalāshāsanams for success in his new post and for further promotion.

29th October 1939.—Coimbatore Temple Committee Member Śrī B. R. Janārdhana Setty had the privilege of obtaining His Holiness’ darshan and blessings with phalamantrākṣhate.

4th November 1939.—Mr. T. Thamboo Chetty had the privilege of obtaining audience of His Holiness and blessings with phalamantrākṣhate.

5th November 1939.—Do. Śrī Vijayarāghavāchāryar, Retired Circle Inspector of Schools, the author of many
Kannada translations of Śrī Vedāntha Deshikar’s works, for Upadesham and Mangalāshāsanam.

20th January 1940.—Śrīmathi Lakshmiamma, wife of Śrī Rangaswāmi Iyengar, late Prosecuting Inspector and daughter of Śrī Komala Rangiengar, came to the Śrī Mutt and having obtained the privilege of Śrī Swāmijī’s darshan and submitted a “Vignāpanāpatrike” offering a gift of Rs. 2,500 out of the interest accruing from it, desired that at the annual celebration of the Vedāntha Deshika Vihāra Sabha Mahotsavam in the Śrī Mutt a Dolotsavam should be celebrated on the day of Sravana Nakshatram and a Santhrapane with eatables made of pure ghee offered to the Deity and the prasādam distributed among the gathering assembled for seva at the time. Along with this, the pious lady offered to the Deity a garland with Vyāghranakham set in gold to adorn the Deity in return for which she was blessed with a framed picture of Śrī Kodanda Rāma by His Holiness with phalamantrākshate.

ŚRĪ VEDANTHA DESHIKA VIHARA SABHA

A summary of the financial arrangements in this connection may now be mentioned.

A. Investments in Government (Deposits) under the head of Charitable Endowments—

1. Śrīmad Abhinava Ranganātha Brahmatantra Parakālaswāmigalavaru for the encouragement of Vishistādwaitha Vedāntha in “Vedāntha Deshika Vihāra Sabha” . . 25,000

2. Śrī Tiruvallūr Śrīnivāsarāghavāchar, late Honorary Superintendent, Śrī Parakāla Mutt, Mysore, for the award of prizes to students with a view to encourage religious
studies (in three instalments Rs. 1,000, Rs. 500 and Rs. 500) .. 2,000

3. Late Sṛī Sṛīnivāsa Iyengar, Retired Chief Engineer, Mysore Railways, for awarding prizes to the best successful candidates in the examination in the Vedānṭha Deshika Vihāra Sabha in the Sṛī Mutt .. 1,000

4. Sṛī B. V. Varadāchār, B.A., M.B.C.M., Retired Medical Officer, for awarding prizes for Proficiency in the Vishistādwaitha Vedānṭha Examination .. .. .. 1,000

Total .. 29,000

5. Add to this aforesaid, endowment by Sṛī Lakshamma earmarked for Dolotsavam and Tadīyārādhane with dakshine for at least one hundred persons on the Sravaṇam Star in connection with Sṛī Vedānṭha Deshika Vihāra Sabha .. 2,500

Grand Total .. 31,500

Annual income .. 1,260

B. Endowments through landed properties—

1. (a) Sṛīmad Abhinava Ranganātha Brahma-
tantra Parakālaswāmigalu, Harathale village, Nanjangud Taluq, Vritties Nos. 1, 2, 4, 5

(b) Sṛī Pedda Narasimhacharyulu, Kāmalāpuram, Anegundi, Vritties Nos. as above .. .. .. .. 14,850
2. Srimad Abhinava Ranganatha Brahmatantra Parakalaswamigal 1,030
   (a) Bommenahalli village, Krishnarajapur Taluk 18,000
       *Plus* income 1,300
   (b) Honaganahalli and Kanivekoppal (French Rocks Taluk) Vritties Nos. 4, 6, 7, 8 12,000
       *Plus* income 800
   (c) Magadlu, Heggadadevankote Taluk 10,500
       *Plus* income 600
   (d) Bidagalu village, Hosakote Taluk 10,500
       *Plus* income 600
   (e) Yandahalli, Mysore Taluk 12,000
       *Plus* income 700
   (f) Santhekasalagere village, Belur, Mandya District 80,000
       Hemmige village (major), Mandya District 5,800

Grand Total (Landed property) 1,57,850
*Plus* income 10,800

*Note.*—This includes the following gifts:—

<table>
<thead>
<tr>
<th>Donors</th>
<th>Rs.</th>
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<tbody>
<tr>
<td>1. Srimathi Komala Lakshmi Ammal</td>
<td>7,000</td>
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<tr>
<td>2. Srimathi Alamelamma Pichamma</td>
<td>6,000</td>
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21st January 1940.—The aforesaid Sri Lakshmi Ammal made a further gift to His Holiness for the conduct of Tadiyarradhana in Koppal Sri Mutt of Rs. 2,500 out of the interest thereof (during Tulamasam) Rs. 2,500 *plus* income Rs. 240.
6th February 1940.—Sri Mathi Kamalamma of Madras made an endowment of Rs. 2,000 for the development of Vedāntha Pātashāla in Kanchipuram Sri Mutt.

10th March 1940.—Demise of His Highness the Yuvarāja Sri Kantheerava Narasarāja Wodeyar Bahadur in Bombay at 2–30 in the night. One of the saddest events affecting Mysore and its people. Loss of a highly cultured, free, straightforward, modest, and unassuming personage, who had earned the esteem and respect of many international personalities, beloved of his peoples, who had also displayed unusually brilliant talents in administration during two brief periods to the greatest surprise and joy of his colleagues. Might well have filled the place of Viceroy and Governor-General of this vast Continent with its hoary culture and traditions.

14th March 1940.—Ashes in receptacle brought with due solemnity to Mysore for interment and the erection of the usual monument along side those of his ancestors in the “Madhuvanam”. The usual Srīchoorna Paripālanam, etc.

19th March 1940.—His Holiness’ visit to offer condolences and grant upadeshams, appropriate to the occasion, to allay in some measure at least the intense grief of the bereaved family, to His Highness the Mahārāja, Prince Sri Jayachāmarāja Wodeyar, to Her Highness the Yuva Mahārānī and to the grief-stricken daughters of the deceased.

His Holiness deposited in the Mysore Government Rs. 37,500 out of the four per cent. (special) annual interest accruing loan from which

(a) the Sri Mutt at Kanchipuram—a gift of Sri Jata-brahmachāri and

(b) the temple of Sri Rāma—a gift of Pattanna Thāthāchāryar at Dhanushkodi—have to be maintained.
22nd March 1940.—‘Shubhasweekāram’ by Prince Śrī Jayachāmarāja Wodeyar Bahadur, the 12th day after His Highness the Yuvarāja’s demise. The usual khillats, garlands and boquets offered to Śrī Hayagrīva and blessings sent by His Holiness were presented to the Śrī Yuvarājakumār by the Honorary Superintendent Śrī Mahāvidwān Dharmādhikāri Śrī Thiruvallūr Śrīnivāsa Rāghavāchāryar immediately after the former had offered the usual sambhāvane.

23rd March 1940.—Adhyayanotsavam, “Karapam-kodam” as usual with His Holiness at the Śrī Sannidhi of Śrī Prasanna Krishnaswāmi at the conclusion of which His Holiness conferred His blessings with the usual accompaniments such as tīrthams, garlands with boquets, khillats and phalamāntrākshate to the Princely Heir.

6th April 1940.—‘Huzur Sammukhada’ Bakshi Śrī M. P. Subrahmanyarāje Urs and Śrī Thimmappāji Urs, son of late Śrī Amildar Krishne Urs, accompanied by the members of the Zenana, visited the Śrī Mutt at 8–45 p.m. with plates of fruits, flowers, etc., had darshan of the Deity while His Holiness was engaged in ‘Tiruvārādhanam’ and having been blessed with tīrtham by His Holiness, accompanied him to the Kālakshepa Kootam and sat down after making pranāms to listen to the upadesham of His Holiness for about an hour, and took leave after being blessed with garlands, etc., and phalamāntrākshate.

9th April 1940.—His Holiness received the large plate of various fruits at 5–15 p.m. sent by His Highness the Mahārāja for being offered to the Deity.

1st June 1940.—Ditto.

16th June 1940.—Birthday celebration of His Highness the Mahārāja in the Durbar Hall as usual with His Holiness’ presence for conferring blessings, tīrtham,
garlands, khillats, etc., with phalamantrākshate after receiving pādapooja. After conferment of blessings, etc., on His Highness the Mahārāja and Prince Śrī Jayachāmarāja Wodeyar Bahadur, the Rājakumār, the Dewan and Sirdar Śrī Lakshmīkāntharāje Urs were the recipients of garlands and blessings of phalamantrākshate at the hands of His Holiness.

14th July 1940.—His Holiness having formed the idea of opening a Vidyāsākha in the Śrī Mutt as early as 1927 as also the idea of forming the Vedāntha Deshika Vihāra Sabha and put it into immediate operation, acquainted His Highness the Mahārāja with his estimable purpose and obtained his ready approval, expressed through the Huzur Secretary, No. 3,894, dated 19–10–1927.

Towards this end His Holiness set apart Rs. 2,000 per annum till the end of 1933 to carry out the objects in view. Finding the inadequacy of the amount His Holiness in 1933 sought His Highness' approval for earmarking an additional amount of Rs. 1,000 per annum and bring up the total to Rs. 3,000 to be spent out of the tasdik amount of Rs. 30,000 that is, a tenth of the grant. For this also His Highness the Mahārāja signified his ready approval (No. 130, dated 28–8–1933 of Office of the Huzur Secretary).

At that rate by the end of 1938–39 a total amount of Rs. 29,167 had accumulated out of which an amount of Rs. 16,233–5–10 had been spent leaving a balance of Rs. 12,943–10–2. Out of this balance was brought up an amount of Rs. 11,900 was added to a further sum of Rs. 13,100 being the proceeds of the sale of Pura and Ambigarahalli lands thus bringing it up to Rs. 25,000 by 5–7–1940.
[A further sum of Rs. 1,500 was added to the above sum on the 10th of August 1945 being the amount held in abeyance out of the sale value of the aforesaid villages (see Order dated 13–2–1945, Muz. Commissioner).]

The whole amount of Rs. 26,500 carrying an interest of 4% (Government) has become an endowment and has been accepted as “Charitable Trust Endowment”. A further addition was made to the endowment by way of the interest of Rs. 600 per annum on Rs. 4,800 being the proceeds of the purchase of Nagasettyhalli, Magadi Taluk, Bangalore (14–7–1947). Thus, the amount at the disposal of Vidyāsākha of the Mutt amounted in total to Rs. 31,300 bringing an annual income of Rs. 1,252. Add to this Rs. 250 per mensem out of the taswik amount. Thus the monthly expenses on the Vidyāsākha have amounted to Rs. 355.

The objects of the endowment are stated to be as follows:—

1. The establishment and conduct of a Sanskrit Pāthasāla in the Śrī Mutt.
2. The granting of scholarships to them and to enable them to meet further expenditure.
3. Salary to Pundits engaged for teaching them.
4. The addition of new books to the library of the Śrī Mutt.
5. The printing and publication of new granthas and by this means the propagation of Veda Vidya, Shāstra Vidya, Vedāntha Vidya, etc., enabling the advanced scholars to go out for spreading the knowledge of the above in the existing Shākhā Mathas and other Shākās proposed to be started for the achievement of the above objects.

19th July 1940.—Chāturmāśya Sankalpa.
At the conclusion of the ‘Panchashānthi’ this afternoon Śrī K. Basavarāje Urs, having previously sent several plates of fruits, flowers, betel leaves, turmeric, kunkum, etc., to His Holiness for nivedanam to God, himself turned up and having obtained darshan performed deep obeisance and made to His Holiness a presentation of the book which he had written on his experiences during his recent foreign travels, His Holiness accepting the gift appreciated the enterprise and sense of service to the public of the writer and conferred phalamāṇtrākṣhate on the devotee.

3rd August 1940.—At 9 o’clock in the night the Great ‘Rājarshi’ of modern times started on his journey to Paramapādham. Three hours before the fateful event, the condition of the monarch having become known to His Holiness who was engaged at worship in the sannidhi, in accordance with a prayer previously made by His Highness, His Holiness the Swāmijaś offered Bharārpanam on behalf of the dying monarch to Lord Śrī Hayagrīva and Śrī Lakshmīnārāyana and caused the fact to be communicated to His Highness to offer him peace in his last journey. During his short life, the great Ruler had not only built for himself a niche in the heart of every one of his subjects but commanded the love, esteem and reverence of every considerable person in the international world. A thoroughly constitutional monarch, he was as much full of compassion to the toiling masses as he was dear to his immediate servitors, ever engaged in conceiving new projects, calculated to promote the economic, cultural and moral well-being of his subjects. By his search for truth and knowledge of the philosophical teachings of the Upanishads, he had come to be ranked among the Rājarshis of ancient times.
His understanding of the arts, engineering, architecture and proficiency in music were as thorough as was his knowledge of modern constitutions. To his English friends of all grades he was a source of awe, reverence and inspiration. In every way, he was an ideal Sovereign for all times and for all regions of the earth.

4th August 1940.—At 6—30 A.M. the rites in connection with the funeral commenced with the decorating of the temple which enshrined the great soul with Thomala, Niraji, Parivattam, Tulasî, Srīgandh, Nāmam and Srīchoornam, etc., sent by His Holiness and offering of the maryādas also from Srī Prasanna Krishnaswāmi’s temple—other maryādas sent by His Holiness having been reserved for the Srīchoorna Paripālanam.

The funeral procession started at about 9 A.M. headed by the Heir-Apparent to the Throne, Yuvarāja-kumār Srī Jayachāmarāja Wodeyar Bahadur, followed by the Dewan, the Members of Council, the Heads of all the Departments, the Private Secretary, European officials, the Palace officials and thousands of citizens, the route being lined by the men, women and children with floods of tears wetting their clothes. So popular and beloved was he amongst all classes of his people. By 1 o’clock the obsequies for the day were concluded.

11th August 1940.—His Holiness’ visit to the Palace this morning, the 9th day of His Highness’ demise, to offer condolence and console the Royal Family. The mourners were all assembled at the “Karandashāla”. Srī Jayachāmarāja Wodeyar Bahadur, the Heir-Apparent, Her Highness the Mahārāni of Lakshmīvilāsa Sannidhana, Srī Kempucheluvājammanniavaru, Her Highness the Yuvarāni Srī Sathyaprema Kumāri Devi, etc., and the Arasu Noblemen of the Royal Family. Referring to the
A huge responsibility which devolved now on his shoulders, His Highness Sri Jayachāmarāja Wodeyar was to bear that responsibility with a sense of dutifulness—His Holiness said, in the course of his upadesham—having been called upon by God to assume it, and master his feelings and sorrows. His Highness should know that the sorrow was not only his, but was that of seven million sharers. He had the example of his father, his Royal uncle the Rājarshi, and student of history as he himself was, he knew the way of life of every one of his great ancestors. He had also a loyal band of officials under him whose responsibilities had now increased as His Highness' were. Even for reducing the sorrows of his subjects His Highness should give up his and cheer them up by undertaking his responsibilities with energy and resoluteness. Thus, his rule would be successful, prosperous and serve as an example to the world. After a quarter of an hour's upadesham His Holiness left, bringing solace and comfort to the numerous listening mourners who had been crushed by their sorrow. His Holiness was back in the Sri Mutt at 10-45 A.M.

12th August 1940.—In the evening Sirdar Sri M. P. Subrahmanyārāje Urs had darshan of Sri Swāmījī for about ten minutes to receive His Holiness' instructions regarding the ceremonies, etc., for the deceased monarch. Later at 5 o'clock the Dewan had audience with His Holiness for about ten minutes to receive instructions from His Holiness regarding the Palace, the Government, etc., in the immediate and distant future.

14th August 1940.—“Shubhasweekāram” by His Highness the Mahārāja Sri Jayachāmarāja Wodeyar Bahadur after the conclosure of the last of the funeral rites of the 12th day in the Kalyānamantap Durbar Hall,
in the presence of the members of the Royal Family, the Arasu Noblemen, the Dewan, Councillors, the Palace officials, the Vaidika officials, the Dharmadhikāris, Ritwiks, Purohits, etc. After offering Sambhāvane to Śrī Chāmundi, His Highness offered Sambhāvane to His Holiness the Swāmijī. Phalapooja by Purohits was the next item in the programme, followed by their own offer of phalams, pushpams, etc. This was followed by the offer of garlands, boquets, pānsupāri and rose water and khillats by the Rājakumār, Khāsa Aliyandaru Śrī Sirdar Lakshmikāntharāj Urs and the Rājabandhus. The khillats, garlands and boquets and phalamantrākshate sent by His Holiness were then offered to His Highness. Khillats, etc., by other Mutts and temples came next, and these last were followed by offers of pushpams and phalams by the other purohits, ritwiks, Dharmadhikāris and Vidwāns.

His Holiness then repaired to Śrī Prasanna Krishnaswāmi’s temple and performed sevas in all the sannidhis. In the evening ‘Thodakkam’ for Vedic and Prabandha pārayanams, kālakshepam, etc., took place in Śrī Prasanna Krishnaswāmi’s temple in front of Śrī Bhāshyakār’s Sannidhi where the Deity had been installed. The functions commenced as usual with the offer of sambhāvane to His Holiness.

15th August 1940.—Commencement of the Adhyayaanotsavam at Śrī Prasanna Krishnaswāmi’s temple attended by male members of and those connected with the Royal Family. The ‘Karupamkodam’ Mahotsavam now started and wending its way through the streets of the Fort reached the Palace where in the Kalyāna Mantap Śrī Prasanna Krishnaswāmi had been installed. His Holiness had arrived here by that time and had stationed himself
in front of the Deity. His Highness the Mahārāja now arrived and had darshan and seva of the Deity. Mangalārathi having been offered to the Deity, His Holiness gave the start to the Drāvida Vedapārāyanam. Āchārya-sambhāvane having been offered duly, Sāttumurai and teertha viniyogam with the placing of the Śrī Shadagopam over the heads of His Holiness, His Highness and the assembled Vaidikas and Laukikas.

The reading of the “Charama Shloka” followed next. After it was read out, it was submitted to His Highness who, having received it with both hands and pressed it to his eyes placed it at the feet of the Deity with the help of the Archaka.

His Holiness was then conducted to the part of the hall which had been screened off from the rest. There His Holiness received pādapooja at the hands of His Highness and as usual bestowed tīrthams, garlands with bouquets, khillats as sambhāvane and phalamantrākshate. Śrī Rājakumār and Sirdar Śrī Lakshmīkāntarāje Urs. were then the recipients of tīrtham and garlands with bouquet and phalamantrākshate at the hands of His Holiness. The small assembly having now emerged out of the screened portion, the ladies of the Zenana headed by Her Highness Śrī Lakshmīvilāsa, Her Highness Śrī Mahārāṇī, Śrī Mahārājajumāris, the Princesses and others performed pranāms to His Holiness and received tīrthams, garlands and phalamantrākshate and retired. The screen was then removed. The male members connected with the Royal Family with other Arasu Noblemen received tīrthams, garlands and phalamantrākshate. The Palace officials, the Vaidikas and Laukikas were then blessed with phalamantrākshate by His Holiness.
His Holiness then took his departure and was back at the Sri Mutt by 11-45.

19th August 1940.—At 2 o’clock this afternoon Sri Sirdar Devaraj Urs and Sri Lakshmikantharaje Urs, maternal uncles of His Highness the Maharaja Sri Jayachamaraja Wodeyar Bahadur, had darshan of His Holiness and after some important consultations, took leave of His Holiness after being blessed with phalamantanrkshate.

At 7 o’clock in the evening Palace Assistant Secretary Sri M. Rama Rao, Zenana Sammukhada Bakshi Sri Sirdar M. P. Subrahmanyaraje Urs, Dharmadhikari Sri Narayana Sastri, Josyer Sri Venkatachar, Karur Josyer Sri Gopalacharyar came to the Mutt and having held consultations with regard to the date and hour auspicious for the Pattabhisheka Mahotsavam of His Highness the Maharaja obtained from His Holiness his approval of the date 8-9-1940 Sunday and Dhanurlagnam as most suited and returned after being blessed with phalamantanrkshate.

20th August 1940.—At 4 o’clock this afternoon Sri Rama Rao, Assistant Secretary, Palace, obtained darshan of His Holiness and had some further consultation with regard to the lagnam of His Highness the Maharaja’s Pattabhisheka Mahotsavam.

22nd August 1940.—At 4-30 this afternoon the Lagnapatrika of His Highness the Maharaja’s Pattabhisheka Mahotsavam was brought to the Mutt in a panchakalashi mena escorted by all Palace honour and Palace officials. On being submitted to His Holiness after pranams by the bringers, the Jois Sri Venkatacharyar rose and standing read out clearly and slowly the Lagnapatrika and placed it before His Holiness; who pronounced his blessings, but who suggested that from
12 days before the Mahotsavam a special shānthi had better be performed. Acting on the suggestion of His Holiness the Secretary instructed Srī Josyer to stay and obtain from His Holiness instructions as to the details to be observed with regard to the performance of the shānthi and report to him forthwith. The visitors had phalamantrākshate and garlands conferred upon them and having performed pranāms again, took leave of His Holiness.

26th August 1940.—This afternoon Srī Sirdar M. P. Subrahmanyarāje Urs had darshan of His Holiness in the Mutt.

In the evening Her Highness Srī Dowager Mahārāṇī sent a plateful of choicest flowers to His Holiness for being offered to the Deity by way of archana.

2nd September 1940.—His Holiness the Swāmijī went to the Palace and as a preliminary to the coming Pattābhishhekotsavam blessed His Highness the Mahārāja with a long and earnest upadesham as regards the onerous duties that lay before His Holiness quoting from the Shāstras and Purānas examples of righteous Kings of Bharatha Khandha in the past and also the more recent examples of His Highness’ ancestors and enjoining the young Ruler to follow in their footsteps and make his rule long, memorable and exemplary. His Highness warmly thanked His Holiness for his upadesham and promised to endeavour to do his best to fulfil the expectations of his Paramāchārya. The interview lasted 45 minutes. The meeting was of a private character and was held in the Karandasāla.

7th September 1940.—At 8–15 A.M. His Holiness was escorted to the Palace to receive the pādapooja as a preliminary to the Pattābhishhekotsavam fixed to take
place on the morrow. The usual formalities having been gone through, His Holiness conferred his blessings on His Highness preceding them with tirthams, garlands and boquets, khillats and phalamantrakshate.

The Rājakumār Prince Śrī Deshārāje Urs and Sīrdar Śrī Lakshmikāntharāje Urs were the other recipients of blessings and phalamantrakshate at the hands of His Holiness.

8th September 1940.—Pattābhisheka Mahotsavam was celebrated with the greatest pomp and enthusiasm in the morning at Tulālagnam according to the Sāstraic injunctions. After this the khillats, garlands and phalamantrakshate sent by His Holiness, conveyed in State with a grand escort in a panchakalashi mena with music, band, etc., were offered to His Highness the Mahārāja on the Throne by the Mukhāmi of the Śrī Mutt.

12th September 1940.—At 4 o’clock this afternoon His Holiness visited the Palace to confer upadesham on Her Highness the Dowager Mahārāni Śrī Lakshmīvilāsa and pointed out to her the need on her part to extend her maximum support and benefit of advice to the young Mahārāja on all matters and to regard herself as the guardian of the Throne, its dignity and strength and enjoined on her the need of being perpetually prayerful for the prosperity of the State and long life of His Highness the Mahārāja Śrī Jayachāmarāja Wodeyar Bahadur. The visit was of a semi-private character.

24th September 1940.—Srīmathi K. Lakshmiamma, wife of late Chief Engineer Śrī K. Srīnivasa Iyengar, residing in ‘Jaya Vilas’, North Road, Basavangudi, Bangalore, made a gift of Rs. 600 towards the construction of two additional rooms in the Śrī Mutt at Thirumalāvī Hills.
13th October 1940.—Closepet Assistant Commissioner Srij Rangaswami Iyengar and retired Police Inspector Srij Venkatavaramadachar obtained darshan of His Holiness and had the privilege of listening to an upadesham from His Holiness after which they were blessed with phalamantrakshate.

15th October 1940.—Dewan Saheb and Muzrai Commissioner Janab Abdul Wajid Saheb obtained darshan of His Holiness and after a brief interview with and upadesham from His Holiness received phalamantrakshate before leave taking.

16th October 1940.—Srij H. D. Puttaiya, Amildar, transferred to Mandya Taluq, accompanied by his whole family obtained darshan of the deity and His Holiness in the evening and received blessings and phalamantrakshate.

19th October 1940.—Srij Kolli Ramachar, President of “Srij Madwasiddhanta Prakashini Sabha” of Raichur had darshan of His Holiness and received a decent subscription in aid of the Sabha from His Holiness and took leave after receiving the Mangalahasanams for the future of the Sabha and himself phalamantrakshate.

Srij M. N. Anandalwar, Personal Assistant to the Muzrai Commissioner, had darshan of Srij Swamiji and after being favoured with an illuminating upadesham received His Holiness’ blessings and phalamantrakshate before taking leave.

5th November 1940.—Srij Dasashwarayya and Srij Lakshmayya, sons of the late Srij Dasash Kishnayya of Hindupur, paid to the Srij Mutt the balance of Rs. 200 remaining to be paid out of Rs. 500 promised by the said Srij Dasash Kishnayya as a permanent endowment out of the income accruing to which the donor had
expressed his desire to have a “Ratnadolotsavam” on the annual “Tirunakshatram” of Sṛī Vedāntha Deshikar in the Sṛī Mutt performed.

7th November 1940.—Sṛī Ādilakshmimāmmagāru, Rāṇī of Gadwal, while sending for His Holiness’ acceptance and con ferment of blessings the “Lagnapratika” for taking her daughter’s son Sṛī Rāja Krishna Rao Bhoopal in adoption on 19–11–1940, through Vidwan Harathī Deekshāchāryar, offered khillats and cash sambhāvane. The bringer, as usual received khillats and phalamātrakshate.

20th November 1940.—“Tadīyārādhane” in the Sṛī Mutt on account of the adoption ceremony referred to above at the Rāṇī’s expense.

30th November 1940.—Visit for darshan of His Holiness by Sṛī Seshagiri Rao, Engineer, Irwin Canal Division. Visit twice of Sṛī M. P. Subrahmanyarāje Urs.

7th December 1940.—The “Srīmukham” of His Holiness to Sṛī Krishna Rao Bhoopal, the heir-apparent to Gadwal Samsthānam, taken in adoption by the Sṛī Rāṇi, was taken in procession in a palanquin and was read in the midst of solemn ceremony in a special Dūrbar held for the purpose. Sṛī Rāṇi herself in person arranged for sambhāvane being offered in the Dūrbar.

12th January 1941.—At the request of Sṛī V. V. Srīnivāsa Iyengar, Advocate, Madras, His Holiness sent prasādām with silk cloth and a lace handkerchief to be conferred on him at the Adhyayanotsavam of his wife through the Mutt Prabandha Vidwān Sṛī Dooshi Sṛī Krishnamāchāryar.

15th February 1941.—Sṛī Ramaswāmy Aiyar, Engineer, Krishnaraajasagar, had darshan of His Holiness and was favoured with upadesham lasting over an hour.
and a half at the end of which the fortunate devotee received phalamantrākshate with blessings.

27th February 1941.—His Holiness’ visit to Sṛī “Chāmundi Vihār”, residence of the late His Highness the Yuvarāja Sṛī Kantheerava Narasarāja Wodeyar Bahadur to receive pādapooja at the hands of His Highness the Mahārāja Sṛī Jayachāmarāja Wodeyar Bahadur at the conclusion of the first annual ceremony of the former and the conferment of blessings on His Highness the Mahārāja by His Holiness, after the usual bestowal of thīrthams and garlands and boquet previously offered to Sṛī Lakshmi-Hayagrīva as also khillats. His Highness the Mahārāja offered sambhāvane and khillats.

17th May 1941.—Khillats and Sambhāvane offered to His Holiness by the Rāni of Gadwal Sṛī Ādilakshmi-ammagāru on the occasion of “Pattābhishekam” of her adopted son Sṛī Krishna Rao Bhoopal were received this day at the Sṛī Mutt.

23rd May 1941.—At 5-15 P.M. this evening two “Lagnapatrikas” of the marriages of two of the sisters of His Highness the Mahārāja were brought to the Sṛī Mutt with all the Palace honours as usual in a Panchakalashi Mena by the Palace officials with hand, music and plates of fruits, flowers, etc., numbering 26 in all. The party as a whole, placing the plates in front of His Holiness in the “Kālakshepa Kootam” was asked to sit down by His Holiness. The Jois then stood up, read out the two “Lagnapatrikas” and placing them in two different plates presented them to His Holiness. His Holiness then gave his blessings to the Lagnapatrikas which were inserted in two different Kinkob bags. The members of the party were all blessed with garlands and phalamantrākshate. His Holiness assured them that the
auspicious functions would be blessed by Srī Hayagrīva and Srī Lakshminārāyana.

1. The first marriage was to take place on 12-6-1941 between Chi. Sou. Srī Rājakumāri Srī Vijayalakshmi Ammanniavaru, His Highness’ first sister and Chi. Srī Pradyumna Singhji, Thakur Saheb of Kotda Sanghani.

2. The second to take place on 18-6-1941 between Chi. Sou. Srī Yuvarājakumāri Srī Jayachāmundi Ammanniavaru, His Highness’ third sister and Chi. Srī Mahārāja Srī Sawai Brajendra Singh Bahadur, His Highness the Mahārāja of Bharatpur.

The Assistant Private Secretary Sri Rama Rao and the Durbar Bakshi Srī H. L. Devarāje Urs, the bringers of the auspicious Patrikas, were also blessed with khillats of a pair of shawls each when receiving phalamantrākshate. The plates of fruits, etc., were all offered to the Deity.

11th June 1941.—As a preliminary to the marriage of Chi. Sou. Srī Yuvarājakumāri Srī Vijayalakshmi Ammanniavaru on the morrow, His Holiness received pādapooja at the hands of His Highness the Mahārāja at the Durbar Hall upstairis and blessed him with tīrthams, garlands with boquets, khillats and phalamantrākshate.

The last were also sent to Her Highness the Mahārānī and the Royal bride inside the Zenāna.

12th June 1941.—Celebration of the marriage of Chi. Sou. Srī Rājakumāri Srī Vijayalakshmi Ammanniavaru with Chi. Srī Pradyumna Singhji, Thakur Saheb of Kotda Sanghani, with great pomp and solemnity in the Kalyānamantap, Palace.

16th June 1941.—Pādapooja to His Holiness, as above, in the Palace preceding the marriage of Chi. Sou. Srī Yuvarājakumāri Srī Jayachāmundi Ammanniavaru on
the morrow attended with the bestowal of His Holiness' blessings, etc., as usual.

18th June 1941.—Celebration of the marriage of Chū Sou. Śrī Yuvarājakumārī Śrī Jayachāmundi Ammanni-āvaru with Chū. Śrī Mahārāja Śrī Sawai Brajendra Singh Bahadur, His Highness the Mahārāja of Bharatpur, with all pomp and solemnity in the Kalyānmantap, Palace.

8th July 1941.—Chāturmāsya Sankalpa. The Pancha-śānthi this afternoon in the Śrī Mutt was very largely attended by representative Laukikas. Śrī K. Basavarājē Urs obtained special darshan at 5 o'clock of His Holiness to whom he brought quite a large number of trays of fruits, flowers and flower garlands for being offered to the Deity at the evening worship. He was the recipient of blessings with phalamantarākshate.

14th July 1941.—Birthday celebration of His Highness the Mahārāja in the Durbar Hall, as usual, commenced with pādapūjja to His Holiness and offer of sambhāvane. Bestowal by His Holiness of tīrthams and prasādam, garlands, bouquets, previously offered to the Deities to His Highness, who having been clothed with shawls, received the garlands and bouquet with blessings and phalamantarākshate and returned a few steps enabling Rajakumār Colonel Śrī Desarāj Urs, Sirdar Śrī Lakshmīkāntharāj Urs and Dewan Śrī N. Mādhava Rau to perform pranāms and receive garlands at the hands of His Holiness.

10th August 1941.—The annual Vidwat Bahumāna Sabha attended by 246 pundits including those from Nanjangud, Chamarajanagar, Melkote, etc. The number of advanced candidates who presented themselves for being examined and took part in the Vākyārthams, etc.
along with the pundits to receive training may be given as follows:

<table>
<thead>
<tr>
<th>Shāstrams</th>
<th>Number of candidates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rig Veda</td>
<td>26</td>
</tr>
<tr>
<td>Krishna Yajurveda</td>
<td>31</td>
</tr>
<tr>
<td>Sukla Yajurveda</td>
<td>9</td>
</tr>
<tr>
<td>Sāmaveda</td>
<td>12</td>
</tr>
<tr>
<td>Smārtha Prayoga</td>
<td>1</td>
</tr>
<tr>
<td>Vyākarana</td>
<td>19</td>
</tr>
<tr>
<td>Nyāya (Naveena)</td>
<td>10</td>
</tr>
<tr>
<td>Prācheena Nyāya</td>
<td>2</td>
</tr>
<tr>
<td>Poortvameemāmsa</td>
<td>1</td>
</tr>
<tr>
<td>Vishistādwaita</td>
<td>1</td>
</tr>
<tr>
<td>Jyotisha</td>
<td>14</td>
</tr>
<tr>
<td>Tazik</td>
<td>2</td>
</tr>
<tr>
<td>Sāhitya</td>
<td>25</td>
</tr>
<tr>
<td>Vaikhānasā</td>
<td>7</td>
</tr>
<tr>
<td>Pancharāthra</td>
<td>7</td>
</tr>
<tr>
<td>Saivāgama</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total from Mysore</strong></td>
<td><strong>160</strong></td>
</tr>
<tr>
<td><strong>Total from abroad</strong></td>
<td><strong>40</strong></td>
</tr>
<tr>
<td><strong>Students studying in the Sanskrit</strong></td>
<td><strong>33</strong></td>
</tr>
<tr>
<td>Pātasāla in the Śrī Mutt</td>
<td><strong>33</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>233</strong></td>
</tr>
</tbody>
</table>

Thus the Sabha was composed of 479 men participating in the work of the grand sabha. The amount of sambhāvana distributed may be stated as Rs. 2,158.

3rd September 1941.—“Pattabhishekaṃ” of the Sacred Horse in the Palace; sambhāvane to His Holi-
ness after the same had been offered to Sri Chāmundi and Sri Durgādevi.

30th September 1941.—Annual celebration of Sri Vedāntha Desikar’s Tirunakshatram with the usual pomp and solemnity after ten days’ previous pārāyanams of the following Granthas:

2. Sri Vishnupurānam.
3. Srīmad Rāmāyanam.
4. Srīmad Bhāgavatham.

Besides the above mentioned Granthas the following selections from Sri Vedāntha Desikar’s numerous works were also taken up in full for pārāyanam:


A part of the expenses incurred in this connection has been met out of incomes accruing from the following permanent endowments:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
<th>Interest</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Srīrangāchār of Chitaldrug</td>
<td>1,000</td>
</tr>
<tr>
<td>2.</td>
<td>Peravali Singamma</td>
<td>595*</td>
</tr>
<tr>
<td>3.</td>
<td>Srī Chattri Subbanna</td>
<td>300†</td>
</tr>
<tr>
<td>4.</td>
<td>(a) Srī Mākam Krishnayya</td>
<td>300</td>
</tr>
</tbody>
</table>

* 3/4ths vritti of Kalludevanahalli, Nagamangala Taluk.
† Portion of aforesaid Kalludevanahalli.
(b) Bhoopālam Lakshmīnārāyaṇiah .......................................................... 50
(c) Srī Dāsāyee Krishnayya .......................................................... 300
(d) Srī Mākam Venkatarāmiah ...................................................... 200
(e) Srī Dāsāyee Gangādhārayya .................................................. 200
(f) Srī Dāsāyee Gowramma ......................................................... 100
(g) Srī Haridas Dāsāyee Ādilakshmi-Narāyaṇaiah ............................. 75

**TOTAL** .......................................................... 1,225 150

Doddegowdanakoppal Village,
Seringapatam Taluk, No. 16 full
and half of No. 10 Vritti—
(h) Srī Lakshmiah, son of Srī
dāsāyee Krishniah .......................................................... 200 10
(i) Srī C. K. Ādinarayana Setty,
Jeweller, Bangalore Cantt. ........................................ 1,000

Doddegowdanakoppal village of
No. 9 Vritti .......................................................... 80
(j) Srī Dāsāyee Rājamma .......................................................... 200 10

**TOTAL Rs.** .......................................................... 3,625 250

6th October 1941.—The Rāṇī of Ātkakur (Hyderabad)
Srī Bhāgya Lakshmiammagāru and her adopted son
Rāja Srī Someswara Rao Bhoopāl with their retinue
were blessed with Srīpāda tīrtham and offered cash
sambhāvane with kihllats.

The Rāja’s natural father Srī Ananthareddigāru also
offered cash sambhāvane.
The party had their dinner in the Sri Mutt after which they received phalamantarkshate and blessings.

12th October 1941.—Sri K. V. Anantha-man, Revenue Minister, had his audience of His Holiness Sri Swami and was blessed with garland and phalamantarkshate.

17th March 1942.—Executive Engineer, Krishnarajasagar, Sri K. Ramaswami Aiyar, had darshan and enjoyed the privilege of listening to an upadesham of His Holiness and was blessed with garland and phalamantarkshate.

22nd April 1942.—His Holiness sent khillats to Chi. Gopalaraje Urs (adopted son of Sri H. L. Devaraje Urs, Durbar Bakshi) on the occasion of his Upanayanam along with his blessings with phalamantarkshate.

23rd April 1942.—In response to a request from Sri V. V. Srinivasa Iyengar, Advocate, Madras, His Holiness sent Rs. 100 (insured cover) for the celebration of Sri Pudukasahasra Sattumurai and the distribution of sambhavane at Tooppil Sri Mutt to pundits, out of Sri Vedantha Deshika Vihara Sabha funds.

25th April 1942.—Amatya Shiromani Mr. T. Thamboo Chetty’s visit to Sri Mutt for darshan of His Holiness in the evening and for some important consultations.

27th April 1942.—Commencement of annual Sri Vedantha Deshika Vihara Sabha.

29th April 1942.—Lagnapatrika announcing the (second) marriage of His Highness the Maharaaja with Chi. Sou. Sri Thiripurasundari Ammannaivaru fixed to take place on 6–5–1942 was brought to His Holiness and submitted privately to be blessed by His Holiness, the conveyors being Sri Balananjaraje Urs, Sri Guru Dutt, Sri H. L. Devaraje Urs and two other Palace officials who came
with 13 plates of fruits, flowers and other shubhadravyams and placing them in front of His Holiness performed pranāms were asked to sit down. Śrī Guru Dutt, the Assistant to the Private Secretary, then stood up and read out the Lagnapatrika and submitted it to His Holiness who having pronounced his blessings, conferred khillats and garlands on Śrī Guru Dutt, Śrī Devarāje Urs and Zenāna Sammukha Bakshi and the Munib of Motikhāna with blessings and phalamantrākshate.

6th May 1942.—His Highness the Mahārāja’s marriage (in a private Durbar) in the Kalyānamantap at the conclusion of which, after sapta padī His Holiness’ blessings and khillats, garlands, etc., previously offered to Śrī Hayagrīva and Śrī Lakshmīnārāyana were offered to Their Highnesses Śrī Mahārāja and Śrī Mahārānī.

7th May 1942.—In connection with Śrī Vedāntha Deshika Vihāra Sabha, Vidwat Bahumāna Sabha in the afternoon.

By 2 o’clock the Sabha had assembled in the hall before Śrī Hayagrīva Sannidhi. It was mostly composed of Śrīvaishnavas, of course. At the outset Śrī Neelāthanahalli Narasimhāchārya read an address in the form of poetry composed for the occasion on behalf of the Sabha. In reply to this, His Holiness delivered a most illuminating upadesham lasting fully an hour and a half. It was followed by the reading of the report of the working of the Sabha for the year by Mahāvidwan Śrī Tiruvallur Śrīnivāsa Rāghavāchāryar, the Honorary Superintendent of the Śrī Mutt. Swasthivāchanam and Mahārājāsheervādam followed after the distribution of gandha, pushpa, thāmboolams.

His Holiness then awarded prizes to the candidates who were successful in the examinations conducted since
27-4-1942 and concluded on 5-5-1945. 13 Pundits had been engaged as Examiners while the examinees numbered 47, the passed candidates being 45. The applicants were, however, 79. The prizes ranged from Rs. 100 to Rs. 8 including books, the total amounting to Rs. 1,643.

29th June 1942.—His Holiness sent khillats and phalamantrakshate to Sṛī Rājamanthrapraveena S. P. Rājagopālāchārya, Revenue Minister, Gwalior, to be presented to his second daughter Chi. Sou. Lalithamma by way of blessings to her and the bridegroom on the occasion of her marriage (coming of on 1-7-1942) with Chi. Sṛī V. S. Srīnivāsa Iyengar, son of Sṛī Rāmānuja Iyengar, Advocate, Kadalur.

12th July 1942.—Jyotishyaratnam Srīmān Karur Seshāchāryar, Palace Dharmādhikāri, had the privilege of having ‘prapatti’ performed for his sake by His Holiness Sṛī Swāmījī.

27th July 1942.—Chāturmāsya Sankalpam.

2nd August 1942.—Birthday celebration of His Highness the Mahārāja Sṛī Jayachāmarājendra Wodeyar Bahadur in the Durbar Hall commenced with the usual pādapooya to His Holiness Sṛī Swāmījī and the reception of Sṛī Bhāgavath and Sṛīpāda tīrthams, prasādam, etc., garlands with bouquet previously offered to the Deity, khillats and blessings with phalamantrakshate from His Holiness. Dewan Saheb was likewise blessed by His Holiness with garlands and phalamantrakshate.

27th August 1942.—Vidwat Bahumāna Sabha.

21st September 1942.—Tirunakshatram celebration of Sṛī Vedāntha Deshikar in the Sṛī Mutt on a grand scale.

18th October 1942.—Sṛī B. R. Krishnamāchāryar, retired District and Sessions Judge, President of the “Vidyodaya Sabha” had audience with Sṛī Swāmījī and
obtained the privilege of listening to a lengthy upadesha and blessings with phalamantrākshate.

In connection with the proposed marriage of His Highness the Mahārāja's second younger sister Chi. Sou. Śrī Yuvarājakumāri Śrī Sujayakanthammanniavaru with Chi. Śrī Yuvarāj Saheb Śrī Rudra Datta Singhji, son of Sirdar Saheb Śrī Jayavanthsinghji Ranamal Singhji of Sanand Koth Samsthān (on the morning of 25-3-1943), the following formalities were observed as regards His Holiness Śrī Swāmijī.

13th March 1943.—Lagnapatrika was conveyed to the Śrī Mutt by the Chief Palace Officials, headed by the Assistant Secretary Śrī K. Guru Dutt, Durbar Bakshi Śrī H. L. Devarāje Urs in a panchakalashi mena as usual with all Palace escort with bands and music at 4-15 p.m. for being blessed by His Holiness.

The deputation was received in the Kālakhsepakootam where His Holiness was. After making pranāms, the visitors being asked to sit down, Śrī Jois Venkatāchāryar rose and read the patrika in clear tone, and placed it in a silver tray in front of His Holiness, who pronounced his blessings on it and then conferred khillats, garlands and phalamantrākshate on the bringers of the Lagnapatrika. The 13 plates of flowers, fruits, garlands, suttuvilyam and other subhadrayyams were then offered to the Deities at the evening worship.

24th March 1943.—Pādapooja to His Holiness in the Dasara Durbar Hall at 11-40 A.M. by His Highness the Mahārāja, preliminary to the marriage. After His Highness had offered sambhāvane and received tirthams, garlands and boquet with khillats and phalamantrākshate and retired after making pranāms to His Holiness, Śrī Rājakumār and Sirdar Śrī Lakshmikāntharāje Urs making:
pranāms were the recipients of His Holiness' blessings with garlands and phalamantrākshate.

25th March 1943.—His Holiness sent khillats and blessings with garlands, boquets, phalamantrākshate, etc., previously offered to the Deity to the Royal Bride and Birdegroom with blessings in a panchakalashi mena with bands, music, etc., escorted by Royal honours which were duly offered to the couple at the conclusion of the marriage.

17th July 1943.—Chāturmāsa Sankalpam.

22nd July 1943.—His Holiness' presence at the Birthday celebration of His Highness the Mahārāja at the Dasara Durbar Hall in the Palace for conferring blessings and receiving pādapooja at the commencement of the Durbar. The usual worship of His Holiness and reception of tīrthams, blessings with khillats, etc., previously offered to the Deities and phalamantrākshate at the hands of His Holiness. Śrī Rājakumār Sirdar Śrī Lakshmi-kāntharāje Urs and the Dewan Saheb were then the recipients of His Holiness' blessings along with garlands and phalamantrākshate.

25th July 1943.—The Revenue Commissioner Śrī Seshādri obtained His Holiness' darshan and after being blessed with garlands and phalamantrākshate, retired taking leave of His Holiness.

17th August 1943.—Vidwat Bahumāna Sabha in the Śrī Mutt in the afternoon attended by a large and representative gathering.

20th December 1943.—Refund to the Śrī Mutt of Rs. 1,909 being the amount (with interest) paid as donation for constructing Professors' Quarters behind Mahārāja's Sanskrit College for failure of the latter taking shape.
5th February 1944.—His Holiness sent khillats and blessings with phalamantrākshate to Śrī Rāje Urs, adopted son of Śrī Lakshmīkāntharāje Urs. The recipient of His Highness’ blessings was known before adoption as Śrī Nanjundarāje Urs, B.Sc., LL.B., B.A. (Commerce).

6th February 1944.—Śrī Rāje Urs’ Upanayana mahotsavam in Śrī Cheluvāmba Mansion. Khillats with His Holiness’ blessings with phalamantrākshate were sent to Śrī Rāje Urs.

16th February 1944.—Śrī Rāje Urs obtained darshan of His Holiness in the Śrī Mutt accompanied by Śrī Subbaraje Urs with plates of fruits and flowers and shawls, silk and laced clothes and handkerchief. After a brief upadesham His Holiness conferred blessings and phalamantrākshate on the distinguished visitors. The offerings of flowers, etc., were made to the Deity at the evening.

8th April 1944.—At 4 o’clock this after noon Śrī Rājaseṇābhūshana A. V. Subrahmanyarāje Urs, retired Honorary A.D.C. to His Highness the Mahārāja, obtained His Holiness’ darshan and while submitting to His Holiness the Lagnapatrika for the marriage of his third daughter Chi. Sou. Nagaratna Ammanniavaru on 28–4–1944 prayed to His Holiness to confer His blessings. His Holiness expressed his great pleasure and gave his blessings and conferred phalamantrākshate on Śrī Subrahmanyaraje Urs and directed the offerings of fruits, flowers which he had brought to be reserved for being offered to God at the evening worship.

10th April 1944.—Receipt by V.P. Post of copy of “Eipigraphica Indica” from the Government of India, Central Publication Branch, Civil Lines, Delhi. (The inscription relating to the origin of the Śrī Brahmatantra Mutt of Kanchipuram is to be found in this volume.)
13th April 1944.—Srīman Vidwān Koothādi Mandayam Krishnakumāra Tiruvengadāchāryar who had decided to assume Sanyāsāshrama, to occupy the gādi of Srī Yathirāja Mutt at Melukote obtained darshan of His Holiness Srī Swāmijī, performed pranām and sought his blessings before he proceeded to Melukote to carry out his purpose. His Holiness was only too glad to hear of the same and while blessing Srī Tiruvengadāchāryarswāmi with phalamantārkshate, conferred a pair of costly shawls on him. The Āshrama Sweekāram was fixed to take place at Melukote on 17–4–1944.

28th April 1944.—His Holiness sent khillats with his mangalāshāsanas to Srī Rājasenābhūshana A. V. Subrahmanyarāje Urs to be presented to his third daughter Srī Nāgaratna Ammanniavaru and her husband on the occasion of her marriage to-day along with His Holiness’ blessings with phalamantārkshate to the married couple.

6th May 1944.—Lagnapatrika for the marriage of Chi. Sou. Srī Veerājammanni, eldest daughter of Srī Rāmarāje Urs, son of Lokahitaishi Srī Turuvekere Srī Puttabasavarāje Urs with Chi. Srī M. L. Rāje Urs, son of Sirdar Srī Lakshmīkāntharāje Urs on 12–5–1944 was submitted to His Holiness Srī Swāmijī by the representatives of both the parties for His Holiness’ blessings which were, of course, bestowed with garlands and phalamantārkshate to the parties.

11th May 1944.—His Holiness was pleased to send khillats, garlands, etc., previously offered to Srī Hayagrīva with phalamantārkshate to the married couple at the conclusion of the marriage of Chi. Sou. Chandramati Ammanniavaru, daughter of Srī B. P. Krishne Urs and niece of Srī Dalavai Devarāja Urs.
13th May 1944.—Srīman S. T. Srīnīvāsāchārīar, Professor, Tiruvallur College, visiting His Holiness in the company of Srīman V. V. Srīnīvāsaiyengar, Advocate, Madras, offered seva to Srī Hayagrīva by performing a Harikatha performance on Srī Vedāntha Desikar, in the Srī Mutt before a select gathering.

14th May 1944.—Annual prize distribution in connection with Srī Vedāntha Desika Vihāra Sabha.

19th May 1944.—Visit to His Holiness of His Highness Srī Mārthānda Singhji, Yuvaraja of Rewa (Central India) and acceptance of khillats, blessings with garlands and phalamantrākshate granted by His Holiness.

22nd May 1944.—His Holiness, in response to a request made by the Secretary, Mysore State Vidyāshāla Pandita Mandalī, was pleased to send a cash grant to the Mandali with his mangalāshāsanams for the successful fruition of the Mandali’s objects.

1st June 1944.—Huzur Secretary and Assistant Secretary came to the Srī Mutt and obtained darshan of His Holiness and after the interview received his Holiness’ blessings with garland and phalamantrākshate.

6th July 1944.—Chāturmāṣya Sankalpa.

11th July 1944.—His Highness the Mahārāja’s Birthday anniversary celebration commenced with the usual pādapooja to His Holiness and receipt of His Holiness’ blessings along with tīrthams, khillats, garlands, boquets and phalamantrākshate. Srī Rājakumār and Dewan Saheb were the next recipients of His Holiness’ mangalāshāsanams with garlands and phalamantrākshate.

17th July 1944.—Srī S. P. Rājakopālāchārīar, Dewan of Gwalīor, obtained His Holiness’ darshan and received His Holiness’ mangalāshāsanams and phalamantrākshate.
His Holiness the Swāmijī’s 61st Tirunakshatra mahotsavam. Sambhāvanes from disciples from distant parts were received for being offered to His Holiness. The disciples in Mysore had their own celebrations of the ‘Shasthyābdapūrthi’ mahotsavam in their own solemn way with great pomp and enthusiasm with the hearty co-operation of the Palace authorities in the Mahārāja’s Sanskrit College, Sṛīman Tirumale Krishnamāchāryar, Principal, Palace Yogashāla, taking the leading part. The gentleman also wrote and got published a commemoration volume (in Kannada) describing the event, prefaceing it with a short biography of His Holiness. It may be mentioned here that Sṛīman Prativādi Bhayankaram Annangar Āchāryar published in Tamil a commemoration volume and the Sṛī Rāni of Atmakur had also published one in Telugu in honour of the great event.

22nd July 1944.—By means of a duly executed gift deed made by the hereditary worshippers of Sṛī Vedānta Desikar’s Sannidhi in the Sṛī Adinātha Swāmī’s temple at Alwar Tirunagari, the Sṛī Sannidhi as well as the right of worshipping Sṛī Vedānta Desikar there were acquired by the Sṛī Mutt through Sṛī V. V. Sṛṅivāsāchariar, Advocate, Tirunelveli.

27th July 1944.—His Holiness added by way of donation a sum of Rs. 300 to the sum of Rs. 700 already paid by himself to the “Vedasāstra Poshini Sabha” to Sṛī A. Subrahmanya Iyary.

6th August 1944.—The Annual Vidvat Bahumāna Sabha was held in the afternoon. 238 Vidwāns and 129 advanced students studying the several shāstras were recipients of sambhāvane which amounted to Rs. 1,879. The Assembly was thoroughly representative including a large number of Laukikas and Vaidikas of the City.
3rd September 1944.—Viswarūpa Yātre.
1st October 1944.—Revenue Commissioner’s visit to Sṛī Mutt for His Holiness’ darshan and blessings.
31st October 1944.—Vaikunthasamārdhane in the Sṛī Mutt on the 13th day of the demise of Sṛī Sirdar Lakshmīkāṇtharāj Urs, an earnest devotee of the Sṛī Mutt, himself being the hereditary occupant of a famous Gādi. A very simple, unassuming person, deeply interested in religious research and faithful observances of practices imposed by the śāstras, the Sirdar commanded universal respect notwithstanding his retiring disposition.
5th May 1945.—Prize distribution to the successful candidates in the annual Vedāntha Desika Vihāra Sabha. His Holiness’ upadesham for nearly an hour and a half to the assemblage of pandits and scholars.
10th July 1945.—His Holiness was pleased to bless the Shārada Vilasa High School and College Committee with a donation of Rs. 1,000 for the year with his Mangalāśāsanams for the future of the institution.
25th July 1945.—Chāturmāśya Sankalpa.
30th July 1945.—Birthday celebration of His Highness the Mahārāja commenced as usual in the Durbar Hall with the pādapooja and offer of sambhāvane to His Holiness by His Highness the Mahārāja and the acceptance of tīrthams, garlands and boquets, khillats, etc., previously offered to God with blessings and phalamāntrākshate.
26th August 1945.—Vidwat Bahumāna Sabha. Sambhāvane to Vīdhwāns and Vidyārthis amounted to about Rs. 1,800.
21st September 1945.—Special Samārādhane and Archana performed for the salvation of the late Sṛī
His Highness the Maharajadhi Raj
Sriman Marthanda Singjee Deo Bahadur
Bandhavesh, Rewa State
Colonel Rājakumār Desaraj Urs’ soul, this the 13th day of his unfortunately premature and sad demise.

22nd September 1945.—Visvarūpa Yāthre.

21st March 1946.—Vaikunthasamārdhane performed in the Śrī Mutt for the sake of the late Śrī Krishnarāja Ammanniavaru, wife of the late Śrī Adirāj Urs.

11th April 1946.—Santharpane got done by Śrī Rāja of Atmakur (Hyderabad) in the Śrī Sannidhi.

13th April 1946.—Visit to Śrī Mutt of Śrī Rāja of Atmakur for darshan and seva of the Deity and His Holiness who conferred khillats and blessings and phalamantrākshate after a long upadesham.

17th to 20th April 1946.—Choice flowers in trays were sent to Śrī Sannidhi by the Śrī Dowager Mahārānī Śrī Lakshmī Vilās.

16th May 1946.—Acknowledging and replying to His Holiness’ mangalāshāsanams on the occasion of His Highness the Mahārāja Śrī Mārtandasinghji’s Pattabhishekam seeking the same by means of a Vignāpanāpatrika on 1–4–1946, His Highness caused a cash sambhāvane sent to His Holiness for seva to Śrī Hayagrīva which was duly carried out.

21st to 30th May 1946.—Śrī Jānakiammagāru and other members of the Royal Family of the Gadwal Samstānānam were guests of His Holiness in the Śrī Mutt.

22nd June 1946.—Bharanyāsam conferred on Śrī Jānakiammagāru by His Holiness.

Prize distribution on account of Vedāntha Desika Vihāra Sabha. His Holiness’ upadesham.

4th July 1946.—His Holiness Śrī Swāmījī sent his blessings along with khillats and phalamantrākshate to Śrī M. A. Śrīnivāsan (lately minister of Agriculture in
Mysore) to be offered to his son Chi. Śrī Ānandālwar at his marriage on the morrow.

14th July 1946.—Chāturmāśya Sankalpam.

20th July 1946.—His Highness the Mahārāja’s Birthday celebration in the Durbar Hall with pādapoōja as usual to His Holiness. Blessings by His Holiness following the grant of tīrtham, khillats, garlands and boquet and phalanmantrākshate.

The Dewan Saheb was the next recipient of His Holiness’ blessings with garland and phalanmantrākshate.

24th July 1946.—A further donation by His Holiness to Sārada Vilāsa Pāthasāla amounting to Rs. 1,000 to be added to the previous gift of Rs. 1,000 on 10–7–1945.

15th August 1946.—Vedashāstra Vidwat Bahumāna Sabha, the prize amount coming to Rs. 1,849–9–0.

12th September 1946.—Viswarūpa Yāthre.

10th October 1946.—Birth of (Śrī Chi. Gāyathri Devi) daughter to His Highness the Mahārāja Śrī Jayachāmarāja Wadeyar Bahadur.

21st October 1946.—His Holiness’ presence in the “Kalyāna Mantap”, Palace, at the “Nāmakarana Mahotsavam” of Śrī Chi. Gāyathri Devi. Pādapoōja to His Holiness with all due formalities according to custom. Conferment of blessings, khillats, tīrthams, garlands, boquets and phalanmantrākshate upon the Royal Parents and the Mahārājākumāri, the Princess.

12th May 1947.—Bahumāna Sabha in connection with the examinations conducted under the auspices of Śrī Vedāntha Desika Vihāra Sabha.

18th May 1947.—His Holiness’ blessings with khillats and phalanmantrākshate conferred on Śrī A. S. Vīrarāje Urs, adopted son of Col. Śrī A. V. Subrahmanyarāj Urs (Rājasenābūhūshana).
22nd May 1947.—Visit of darshan of His Holiness by Śrī Venkatāchalam, Advocate, Hyderabad.

3rd July 1947.—Chāturmāsya Sankalpa.

6th July 1947.—Private visit of His Highness the Mahārāja Śrī Jayachāmarāja Wodeyar Bahadur to the Śrī Mutt. Just half an hour before the proposed visit at 11 a.m. His Highness the Mahārāja sent Śrī Niranjanarāj Urs, Huzur Secretary and Śrī Narasimha Iyengar, Assistant Secretary, to inform His Holiness. It being the monthly Śravaṇa Nakshatram (birth nakshatram of Lord Śrī Hayagrīva) His Holiness was engaged in special archana, etc., after the daily morning’s abhigamanarādhanam.

The Deity had been installed as usual on this day in the jewelled golden cradle. It was a special coincidence and a fortunate one, therefore, for His Highness on his first visit to the Śrī Mutt for Śrī Hayagrīva after his Pattābhīshekam, quite unexpected as it was.

As His Highness approached the steps leading to the Śrī Mutt, the Śrīkāryakartha Mahāvidwan Śrīman V. Kastoori Śrīnivāsarangāchāryaswāmi and the Mukhāmi and Adviser Śrī Mahāvidwan Narasimharāghavāchāriar on behalf of His Holiness welcomed His Highness with a gentle shower of choice flowers and conducted His Highness straight to the Śrī Sannidhi. His Highness performed pranāms to His Holiness and the Deities in the jewelled cradle and the divyamantap, His Holiness signifying by his happy look, his warm welcome to the young and devoted Ruler, waved the grand pyramidal arāthi with the hundred and eight lights, after the twelve arāthis which were waved in succession. His Highness obtained a distinct and clear view of the Deities, was plunged in deep meditation during the time, concentrating his thoughts upon the divine sight. His Holiness
then offered to God tray after tray of the choice fruits, flowers, etc., which His Highness had brought with him for being offered to the Deity. His Holiness then releasing the double garland adorning the Deity garlanded. His Highness with his own hands, offered the Sṛī Shata-gopam on His Highness’ bended head, conferred the tīrtham and tulasi prasādam and circumambulating the divyamantap and descending the steps of the Sṛī Sannidhi, uttered his ardent welcome and conducted His Highness to his own study apartment, the Kālakshepa kootam. As His Holiness seated himself in his Āsanam, His Highness made profound pranāms, and was enjoined by His Holiness to take his seat on the doubled pair of laced shawls spread for him for Āsanam. His Holiness having expressed his unbounded joy at this unceremonious visit of His Highness, particularly on a sravanam and congratulated His Highness on his good fortune which augured for his future prosperity, and the divine grace of Lord Hayagrīva. His Holiness then blessed His Royal Disciple with a brief Upadesham dwelling on the avatār of Sṛī Nārāyana as Sṛī Hayagrīva on earth and its purpose of conferring divine Gnānam and the resulting Ānandam, of which He is the embodiment, on all his votaries, particularly on the privileged rulers of Mysore and their subjects in the midst of whom He had elected to abide permanently, having come down from Sṛī Saraswati Devi to Sṛī Rāmānuja and thence to Sṛī Pillai and to Sṛī Vedānta Desika and to Sṛī Brahmatantra Swatantra. The upadesham lasted twenty-five minutes. His Holiness then bade his Royal Sishya repeat his visits like this as often as he could even like his great ancestors had been wont to do.
His Holiness then conferred his blessings on His Highness with garlands, bouquet and phalamantrakshate. Sri Muddaraj Urs, attending on His Highness was then the recipient of garland and phalamantrakshate. His Highness then took leave of Sri Swamiji and was accompanied by Sri Muddaraj Urs. It was about 12-30 now. The Huzur Secretary and Sri Narasinha Iyengar then were blessed with garland and phalamantrakshate by His Holiness before they took leave of him.

9th July 1947.—His Holiness at the Durbar Hall, Palace, for pâdâpooja at the Birthday celebration of His Highness Sri Man Mahârâja. After granting tirtham, garlands and bouquet, His Holiness conferred blessings and phalamantrakshate on His Highness. The Dewan Saheb was blessed with garland and phalamantrakshate.

11th July 1947.—The Sri Raja and Sri Rani of Kollengode who were amongst the distinguished guests of His Highness at the Birthday celebration with their daughters paid a visit to the Sri Mutt this morning, accompanied by Sri K. Basavaraj Urs, M.A., B.L. Having arrived just in time for darshan of both Sri Swamiji and the Deity at the mangalârathî which His Holiness had been offering at the concluding portion of the Abhigamanarûdhanam, the distinguished visitors had the privilege of good seva. His Holiness having conferred tirtham and tulasi prasâdam on everyone of the visitors including Sri Basavaraj Urs, the Srikeyakartha garlanded them all. Emerging from Sri Sannidhi His Holiness was followed by the visitors to the Kâlakshepa kootam. There the visitors, having performed pranâms, were bidden to sit down. After enquiry of their welfare His Holiness granted them the privilege of a brief and illuminating upadesham for which they expressed their gratitude to
His Holiness and rose and offered Sambhāvane and again performed pranāms and were the recipients of garlands and phalamāntrākshate and took leave of His Holiness.

7th August 1947.—At 4–30 P.M. His Highness the Mahārāja’s maternal uncles, Sirdars and A.D.C.’s to His Highness, Śrī Dalavoy Devarāj Urs and Dalavoy Śrī Madanagopāla Rāje Urs had audience with His Holiness for an hour and were blessed with garland and phalamāntrākshate.

2nd September 1947.—Seventieth session of the annual Śrī Vedashāstra Vidwat Bahumāna Sabha in the Śrī Mutt.

1st October 1947.—Viswarūpa Yātre.

29th October 1947.—A memorable day in the history of Modern Mysore.

At about 10–30 A.M. the newly appointed Ministers in accordance with the grant of “Responsible Government under the ægis of His Highness the Mahārāja” took the oath of loyalty and allegiance to His Highness the Mahārāja in the Special Durbar in the Palace attended by about two hundred leading representatives of His Highness’ subjects.

The day also remarkably coincided with the first annual Birthday Mahotsavam celebration of Chi. Sou. Mahārājakumāri Śrī Gāyathri Devi (in the Śrī Lakshmī Vilās Thotti), when His Holiness’ gifts of khillats and blessings with garlands, boquets and phalamāntrākshate were presented by the representatives of His Holiness to the Princess.

At 3 o’clock in the afternoon the Honourable Chief Minister Śrī K. Chengalarāya Reddi, in company with the Honourable Śrī K. T. Bhāshyam, the Law Minister and
Sri Rāmachandra Rao, Secretary to the Congress, and Sri Channaiya, President, Mysore City Congress Committee, arrived at the Sri Mutt. As they approached the main gate of the Sri Mutt, they were warmly welcomed by the officials of the Sri Mutt and were conducted upstairs to the study of His Holiness, who gave them darshan in the adjoining hall. The audience lasted about a quarter of an hour during which His Holiness blessed them with a brief upadesham appropriate to the occasion, dwelling on “rājadharma”, “prajādharma”, etc., at the conclusion of which His Holiness conferred his blessings on them all with garlands and phalamantrākshate.

13th April 1948.—In connection with the “Shashthipoorthi Shānti” of Her Highness the Dowager Mahārāni on the 15th inst. “Kalashapratishtha” in the Palace, at which His Highness the Mahārāja offered Sambhāvane to His Holiness Sri Swāmijī.

14th April 1948.—Her Highness visited the Sri Mutt and having obtained darshan of His Holiness and the Deity offered Namaskārāms to His Holiness accompanying it with khillats and cash sambhāvane and was blessed with mangalāśāsanams by His Holiness for the future salvation of the soul of the worshipper, the visitor.

15th April 1948.—Santharpane and dakshine in the Sri Mutt on account of “Shashthipoorthi Shānti” of Her Highness.

11th June 1948.—His Holiness sent his blessings with khillats, garlands and phalamantrākshate to Dewan Sri Sir Arcot Rāmaswāmi Mudaliar to be presented to his daughter on the occasion of her marriage and to her husband the bridegroom.

1st July 1948.—His Holiness sent his blessings with khillats, garlands and phalamantrākshate to Sri N. S.
Hirianayya, Municipal Commissioner, to be presented to his daughter on the occasion of her marriage and to her husband, the bridegroom.

20th July 1948.—Chāturmāsyā Sankalpa.

Among the ladies present at the “Panchashānti” were Srī Jānaki Ammagāru of Gadwal and some of the members of the retinue of the Rāni who was in Bangalore.

27th July 1948.—Birthday celebration of His Highness the Mahārāja in the Durbar Hall, as usual, commenced with pādapooja to His Holiness Srī Swāmijī and offer of sambhāvane. His Holiness, having conferred tirtham, garlands and boquet, previously offered to the Deity conferred his blessings while he bestowed khillats and phalamantrākshate.

19th August 1948.—His Excellency Srī C. Rājagopālāchāri, Governor-General of India, to-day received blessings with phalamantrākshate and garland conferred upon him by His Holiness and sent through Srīkāryakartha and Mukhāmi of the Srī Mutt in the “Lalitha Mahal” where he was lodged, as His Excellency felt indisposed and could not be present, as he had originally sent word that he would, to pay his homage to His Holiness in person.

25th August 1948.—Vidwat Bahumāna Sabha in the Srī Mutt.

17th October 1948.—His Holiness sent his blessings with garlands, boquet, khillats and phalamantrākshate to Mahārājakumāri Chi. Sou. Srī Gāyathri Devi on her second annual birthday anniversary celebration.

24th October 1948.—At 4–30 p.m. His Holiness received Sir Mirza M. Ismail (Amin-ul-mulk, etc.), Retired Prime Minister of Mysore, Jaipur and Hyderabad, in audience and congratulating him on his being awarded the Degree of Doctor of Laws by the Mysore University,
conferred on him his blessings with garlands and phalamantrākshate. The distinguished visitor expressed his gratitude to His Holiness and took leave.

1st December 1948.—At 9 o’clock this morning His Highness the Maharājā’s maternal uncles Sirdar and A.D.C. to His Highness Srī Dalvoy Devarāj Urs and his nephew Dalvoy Srī Nanjarāj Urs came to the Mutt with several plates of fruits, flowers, etc., conveying a “Lagnapatrika” for being blessed by His Holiness, which, of course, was done by His Holiness, the bridegroom being the latter himself. Both were recipients of phalamantrākshate with garlands and blessings.

5th December 1948.—His Holiness’ blessings with khillats and phalamantrākshate were sent to the Bride and Bridegroom mentioned above.

17th January 1949.—Cash donation with mangalāshāsanams sent to Āgamatraya Mahāmandala Mahāsammelanam of Srī Chāmarājendra Veda Mahāpāthaśāla, Bangalore.

2nd February 1949.—“Lagnapatrika” for the proposed Upanayanam and marriage of Chi. Srī Prithvirāj Urs, son of late Srī Rajkumār Col. Srī Desaraj Urs, brought by Srī Sirdar Dalvoy Srī Devarāj Urs, A.D.C., maternal uncle of His Highness the Mahārājā, for submission to His Holiness Srī Swāmījī for his blessings. The distinguished nobleman was also accompanied by the bride’s party representative from Sandur, the Rāja’s father, a nobleman of Kolhapur. The party brought 13 plates of flowers, fruits, etc., for the Deity. After the purohit had read the document and presented it to His Holiness in a silver tray, His Holiness pronounced his blessings and conferred phalamantrākshate with garlands on the party and to the small gathering of pundits present.
APPENDIX IX

List of Endowments

A. Sri Vedāntha Desika Vihāra Sabha  ..  Noted already
B. Vidyāsākha  ..  ..  ..  ..  Noted already
C. Sevārthams in the Sri Mutt.—

(a) Endowments :

<table>
<thead>
<tr>
<th>Capital</th>
<th>Income per annum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rs.  A. P.</td>
<td>Rs.  A. P.</td>
</tr>
<tr>
<td>-----------</td>
<td>------------------</td>
</tr>
<tr>
<td>1. Srimati Paladi Papamma</td>
<td>1,100 0 0</td>
</tr>
<tr>
<td>2. Chitradurg Sri Rangachar</td>
<td>600 0 0</td>
</tr>
<tr>
<td>3. His Holiness Sri Swamiji</td>
<td>400 0 0</td>
</tr>
<tr>
<td>Total</td>
<td>2,100 0 0</td>
</tr>
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(b) Lands :

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<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Rs.  A. P.</td>
<td>Rs.  A. P.</td>
</tr>
<tr>
<td>-----------</td>
<td>------------------</td>
</tr>
<tr>
<td>1. Sri Peravali Singamma</td>
<td>595 5 11</td>
</tr>
<tr>
<td>2. Chattri Subbanna</td>
<td>300 0 0</td>
</tr>
<tr>
<td>3. Hindupur Vyshya Disciples</td>
<td>1,225 0 0</td>
</tr>
<tr>
<td>4. C. K. Adinarayana Setty</td>
<td>1,000 0 0</td>
</tr>
<tr>
<td>5. Big Kanchipuram, Thiruvengada Mudaliar</td>
<td>3,000 0 0</td>
</tr>
<tr>
<td>Total</td>
<td>5,620 5 11</td>
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</table>

(c) Investments in the Sri Mutt :

<table>
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<th>Capital</th>
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</tr>
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<tbody>
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<td>Rs.  A. P.</td>
<td>Rs.  A. P.</td>
</tr>
<tr>
<td>-----------</td>
<td>------------------</td>
</tr>
<tr>
<td>1. Sri Dāsa Rajamma</td>
<td>200 0 0</td>
</tr>
<tr>
<td>2. Bangalore Krishnamma</td>
<td>250 0 0</td>
</tr>
<tr>
<td>3. Ramapuram Narayana Iyengar</td>
<td>100 0 0</td>
</tr>
<tr>
<td>4. Bangalore Adinarayana Shetty</td>
<td>1,000 0 0</td>
</tr>
<tr>
<td>5. Hindupur Lakshmaiya</td>
<td>200 0 0</td>
</tr>
<tr>
<td>6. Gorur Kutaiengar</td>
<td>100 0 0</td>
</tr>
<tr>
<td>7. Ayodhya Seenamma</td>
<td>750 0 0</td>
</tr>
<tr>
<td>8. Hulikallu Nilubagalu Stinvasa Iengar</td>
<td>206 0 0</td>
</tr>
<tr>
<td>9. Hindupuram Dasa Lakshmayya</td>
<td>242 8 0</td>
</tr>
<tr>
<td>C. O.</td>
<td>3,048 8 0</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
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<td>-------------------------------------------</td>
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<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Sri Tirupati Tāyārāmama</td>
</tr>
<tr>
<td>11.</td>
<td>Polepalli Ramanuja Setty Advocate, Madras</td>
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<tr>
<td>12.</td>
<td>Gangavaram Venkatammanavaru</td>
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<tr>
<td>13.</td>
<td>Proddutur Sundaracharyar</td>
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<td></td>
<td><strong>Total</strong></td>
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</table>

D. (a) Branch Mutts (Mysore Government Endowment Charitable Endowment Deposits) amounts Income per annum

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Capital</th>
<th>Income</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Rs.</td>
<td>A. P.</td>
</tr>
<tr>
<td>1.</td>
<td>Sri Srimad Abhinava Ranganatha Brahhatantra Parakalaswami for Tooppil Sri Brahma's Swetambar Swetambara Parakala Mutt</td>
<td>30,000</td>
<td>0 0</td>
</tr>
<tr>
<td>2.</td>
<td>Do.</td>
<td>7,500</td>
<td>0 0</td>
</tr>
<tr>
<td></td>
<td>(Sri Rama temple at Dhanushkodi)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>37,500</td>
<td>0 0</td>
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(b) Landed properties:

<table>
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<th>Name</th>
<th>Capital</th>
<th>Income</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Rs.</td>
<td>A. P.</td>
</tr>
<tr>
<td>1.</td>
<td>Sri Kamalamma Rangachar (Dr.)</td>
<td>2,000</td>
<td>0 0</td>
</tr>
<tr>
<td>2.</td>
<td>Komala Rangamma</td>
<td>1,800</td>
<td>0 0</td>
</tr>
<tr>
<td>3.</td>
<td>Do.</td>
<td>2,500</td>
<td>0 0</td>
</tr>
<tr>
<td>4.</td>
<td>Abhinava Ranganatha Parakala Swami</td>
<td>700</td>
<td>0 0</td>
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<tr>
<td>5.</td>
<td>Jatā Brahmacārī Aravamuda Aiyangar, Wet land in Iruttur (Bezwada Dist.)</td>
<td>1,200</td>
<td>0 0</td>
</tr>
<tr>
<td>6.</td>
<td>Secunderabad C. K. Doraiswamy Mudaliar (wet lands in Uttartur)</td>
<td>5,000</td>
<td>0 0</td>
</tr>
<tr>
<td>7.</td>
<td>Abhinava Ranganatha Brahmatantra Parakalaswami Do.</td>
<td>600</td>
<td>0 0</td>
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<tr>
<td>8.</td>
<td>Big Kanchipuram Thiruvengada Mudaliar</td>
<td>4,000</td>
<td>0 0</td>
</tr>
<tr>
<td>9.</td>
<td>Sri Mutt (Venugopala Swami, Krishnapura)</td>
<td>2,000</td>
<td>0 0</td>
</tr>
<tr>
<td>10.</td>
<td>Small contributions by devotees, Krishnapur</td>
<td>1,000</td>
<td>0 0</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>20,800</td>
<td>0 0</td>
</tr>
</tbody>
</table>
Endowment amounts

<table>
<thead>
<tr>
<th></th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>2,012</td>
<td>13</td>
<td>0</td>
</tr>
</tbody>
</table>

Income per annum

<table>
<thead>
<tr>
<th></th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>220</td>
<td>10</td>
<td>0</td>
</tr>
</tbody>
</table>

E. (a)

1. Sri Pundita Venkata Krishnamachar
   (Vedantha Desika Sannidhi, Melukote) .. .. 3,000 0 0 150 0 0
2. ,, Rajasevasakta, Rao Bahadur
   M. C. Rangiengar, Melukote .. 500 0 0 18 12 0
3. ,, B. C. Garudachar Do. .. 700 0 0 26 4 0
   Total .. 4,200 0 0 195 0 0

(b) Landed properties :

1. Sri Pandita Venkata Krishnamacharyar (Sri Vedanta Desika Sannidhi, Melukote) .. 825 0 0 105 11 0
2. ,, Hampapuram Seshamma Do. 2,000 0 0 245 2 0
3. ,, Srinivasa Brahmantana
   Parakalaswami Do. .. 1,000 0 0 80 7 3
4. ,, Srimad Abhinava Ranganatha
   Brahmantana Parakalaswami (at Satyagal) .. .. 3,332 0 0 378 12 0
   Total .. 7,157 0 0 810 11 0
(c) Sri Gorur Kuttaiengar
Do. Melukote .. .. 110 0 0 5 8 0

Of these Endowments, A and B correspond to
I. Sri "Vedanta Desika Vihara Sabha".
II. Vidyasala of Sri Mutt.
C. have for their purpose some specific sevas;
D. are earmarked for maintaining the Branch Mutts and connected institutions.
E. Same as C for specified purposes.

*The Abstract of Total Amounts of Endowment under the Different Heads are as Follows*

<table>
<thead>
<tr>
<th>No.</th>
<th>Particulars</th>
<th>In Government Charitable Endowments</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Rs.</td>
<td>A. P.</td>
</tr>
<tr>
<td>A</td>
<td>Sri Vedānta Desika Vihāra Sabha</td>
<td>31,500</td>
<td>0 0</td>
</tr>
<tr>
<td>B</td>
<td>Vidyāsākha</td>
<td>26,500</td>
<td>0 0</td>
</tr>
<tr>
<td>C</td>
<td>Sevarthams conducted in the Mutt or through Sri Mutt</td>
<td>2,100</td>
<td>0 0</td>
</tr>
<tr>
<td>D</td>
<td>Sākha Mutts</td>
<td>37,500</td>
<td>0 0</td>
</tr>
<tr>
<td>E</td>
<td>Other Miscellaneous purposes</td>
<td>4,200</td>
<td>0 0</td>
</tr>
<tr>
<td></td>
<td>Grand Total</td>
<td>1,01,800</td>
<td>0 0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Landed Properties</th>
<th>Original Amount</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,02,907 7 0</td>
<td>1,308 0 0</td>
<td>1,35,715 7 0</td>
</tr>
<tr>
<td>4,308 0 0</td>
<td></td>
<td>31,300 0 0</td>
</tr>
<tr>
<td>6,120 5 11</td>
<td>3,604 8 0</td>
<td>11,824 13 0</td>
</tr>
<tr>
<td>20,800 0 0</td>
<td>2,012 13 0</td>
<td>60,312 13 0</td>
</tr>
<tr>
<td>7,157 0 0</td>
<td>110 0 0</td>
<td>11,467 0 0</td>
</tr>
<tr>
<td></td>
<td>1,41,784 12 11</td>
<td>7,035 5 0</td>
</tr>
</tbody>
</table>

30
It will be relevant at this point to mention that the various Endowments which His Holiness has made during nearly a quarter of a century has been rendered possible by the hearty and steadfast co-operation tendered by the various officials of the Government beginning with Rājamantrapravina Sṛī A. V. Rāmanāthan, who, in response to the desire expressed by His late Holiness Sṛī Vāgīsha Brahmatantra Parakālasāmi and under the direct command of His Highness, took over the management of the landed properties of the Sṛī Mutt on behalf of the Government. According to this arrangement, after making the necessary deductions, the net income from the lands was to be handed over to the Sṛī Mutt along with the accounts. In the first instance, the arrangement was to be treated as an experimental and a temporary measure, to find out whether the innovation would be conducive to the advantage of the Sṛī Mutt. The result showed that His Holiness was thoroughly justified in starting the experiment. His successor, the present Holiness Sṛīmad Abhinava Ranganātha Yaṭīndra, realising the advantageousness of the scheme, was pleased to direct that the arrangement should continue indefinitely.

Yet another arrangement for the sound conduct of the affairs of the Sṛī Mutt was made by His Holiness with the approval of His Highness the Mahārāja, immediately after his accession to the Peetham. It may even serve as a model for similarly placed institutions all over the country. It is the constitution of an “Advisory Committee” to help His Holiness by proffering advice in all worldly affairs connected with the administration of the Sṛī Mutt. The Committee is also empowered to scrutinise the administration, have the accounts periodically audited by duly qualified auditors and guide and
advise the officials. This has contributed much to the peace of mind and relief from anxieties of His Holiness, who, however, has wisely reserved to himself all matters connected with the moral and spiritual welfare of the institution in his own hands, to enable him to carry out the injunctions of Śrī Varadarāja Swāmi of Kanchi to the founder of the Śrī Mutt Śrī Periya Brahmātantra Swatantra Jeeyer, and thus to carry on the work of Śrī Rāmānuja and Śrī Nigamāntha Mahā Desikar, the Paramāchāryar of Śrī Brahmātantra Swatantra. The members of the Committee when it was first constituted were:—

1. Śrī Rao Bahadur M. C. Ranga Aiyangar, B.A., B.L., Advocate (President).
2. „, Rājakavibhūshana H. Lingarāj Urs, Palace Muzrai Bakshi.
3. „, T. Krishna Iyengar, B.A., B.L., Retired Sub-Judge.
4. „, S. Rangāchārlu, Retired Deputy Inspector of Schools.
5. „, C. Rāmānuja Aiyangar, M.A., L.T., Principal, Mahārāja’s Sanskrit College (Secretary).

The late Gurusevāsakta Śrīman Dharmādhitkāri Tiruvallur Śrīnivāsa Rāghavāchāryar as “Honorary Superintendent” was extremely helpful to His Holiness in trying to realise many of the aspirations of Śrī Swāmijī towards enlarging the sphere of the activities of the institution:—

1. By starting the “Vedāntha Desika Vihāra Sabha”.
2. By opening of a Vidyāsākha in the Mutt—
   (a) to give such training to the pundit students as will fit them to undertake missionary work of a
character which will help preserve the orthodox faith without coming into conflict with the present advance of modern ideas in the spiritual field;

(b) to start similar institutions in places like Kānchipuram and provide recurring monthly and annual grants to them;

(c) to educate and train the younger scholars to study the śāstras, to recite the Vedas and the Divya-prabandhams, to help as purohits versed in “Poorva and Apara Prayogams” and thus help the community at large in the performance of sacred rites and to serve as a “Gurukula” under the personal supervision of His Holiness;

(d) to grant some aid to students of High Schools and Colleges—irrespective of caste—in the shape of grants to institutions like the “Anāthālaya”, the “Vidyo-daya Sabha”, “Vedāntha Desika Grantha Prachārini Sabha”, the “Udbhaya Vedāntha Pravarthana Sabha” (Melkote), etc.;

(e) to grant “padies” to students of all castes, to students coming from outside, and to those who are studying in the Sanskrit Colleges and to establish “Sākha mutthas” like those at Bangalore, Māgadi, Kānchipuram, Rāmanāthapuram, Sathyāgālam, Allahabad;

(f) to acquire Sannidhis for worship by agents appointed by the Śrī Mutt at Srīrangam, Dhanushkodi, Ālwar, Tirunngari, Tirukkurangudi, Fateh Darwaza (Hyderabad), Shahpur (Mahabubnagar District, Hyderabad), etc.;

(g) to help publish reprints of great works like:

(i) Śrī Parakāla Yatīndra Granthamāla Series (Telugu characters, edited and published by Śrī P. B. Annangar Āchāriyar of Śrī Kanchi),
(ii) Sṛī Nityānusandhānam, Tiruvoimuzhi (Mudal Ayiram), Sṛī Desika Prabandham (Telugu characters, published by the Sṛī Mutt);

(h) to print voluminous standard works—for all times—written by His Holiness himself, the chief being of which

(i) Sṛī Hayasira Upākhyānam,
(ii) Vyākhyaṇam Hayasiroratnabhūshanam,
(iii) Sarvārtha Siddhi Vyākhyaṇam, Volumes I–III (Mysore Government Oriental Library);

(i) to print in the form of “Upanyāsa Māla”

(i) Summaries of lectures delivered by His Holiness himself at the Sabhas in the Sṛī Mutt,
(ii) by the Vidwāns of the Sṛī Mutt and of the Government Training College,
(iii) the Sanskrit College and other institutions on the Darshanas, Āgamas, Sanāthana Dharma, as also on social, religious and dhārmic subjects at the big meetings presided over by His Holiness;

(j) The vast additions made to the Sṛī Mutt Library;

(k) individual donations to help construction of buildings for educational institutions like the Sārada Vilās Educational Society (Rs. 2,000), Krishnarajpet High School (Rs. 1,000), “Brāhmaṇa Vidyā Sahāya Sangha” of Bangalore (Rs. 1,000), Vedasāstra Poshini Sabha, Mysore (Rs. 1,000) and numerous other conferences, associations, etc., in a smaller degree;
(l) the erection of the Divya Mantap to enshrine the Deities (silver, weighing 25,000 tolas), as also the Koormapītham;

(m) providing several more silver and gold vessels, etc., for the Deities’ use in daily worship and on special occasions, the silver cradle being one of them;

(n) consecration of Śrī Lakṣmī-Hayagrīva image to enable the worshippers to have a correct idea of the original image worshipped by Śrī Saraswati, Śrī Rāmānuja, Śrī Tirukkurukai Pirān Pillān, Śrī Nigamāntha Mahā Desikar and Śrī Brahmatantra Swatantra Jeeyer;

(o) construction and consecration of the well “Śrī Hayagrīva Pushkarani” in the garden (tulasi and flowers) adjoining the Śrī Mutt (Rs. 19,000);

(p) the crowning of the tower gate of the Mutt with gold gilt kalashams (Rs. 6,000) and consecrating the same.

3. Another scheme started by His Holiness the present Swāmī clearly demonstrates the correct understanding of the difficulties of the servants in the employ of the Śrī Mutt from the economic point of view. It is the starting of the Provident Fund Scheme within a period of three years after his accession to the Peetham. This has enabled him to assure continuity to the tenure of service of the workers amongst whom are a large number of Vidwāns who have passed the Vidwat Examinations of Mysore and the ‘Śiromani’ examinations of Madras. Some of them are granted liberal scholarships—not to speak of other emoluments which they receive at the gatherings, such as the annual Veda Shāstra Vidwat Bahumāna Sabha—incidental to Chāturmāṣya Śrī Vedānta Desika Vihāra Sabha, etc. The Scholarships are intended to enable them to engage in further advanced studies
pre-eminently in Śrī Vishistādwaita Vedāntha and enable them to propagate the Śrīvaishnava cult in the country.

It will thus be seen that His Holiness, like everyone of his thirty-two predecessors in the holy peetham, has been giving every moment of his life for Service—which is his motto—to further the objects which the last great Hoysala Emperor Śrī Viraballāla III of Mysore was enjoined to achieve—as also his successors on the Mysore Throne, of Course—by Śrī Varadarāja Swāmi of Kānchipuram Himself, their subjects and the peoples of the South in general. May Śrī Lakshmi-Hayagrīva Divya Pādukā Sevaka Śrīmad Abhinava Ranganātha Brahmatantra Parakālaswāmi live long to continue the task allotted to him by God, to the fullest span of his life which may be allotted to him by God, even like Śrī Rāmānuja Parakālaswāmi, Śrī Vedāntha Desika and Śrī Bhagavān Rāmānuja!

jay jay nityaaksharmetricalamamānamōndrīmē
ejay jay sakthatmanvantarāndrīmē
ejay jay vētrāhpurnāhyayājñē
ejay jayājivavastrepakālayatītdrīnē
<table>
<thead>
<tr>
<th>Borrower No.</th>
<th>Mutt.</th>
<th>Date of Issue</th>
<th>Date of Return</th>
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<tbody>
<tr>
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**Title:** Origin and Growth of Brahma Mantra Parakala

**Author:** Desikacharya, N

**Catalogue No.:** 294.5/Des

**Central Archaeological Library**

**New Delhi**

**Issue Record**

**P.T.O.**