

CHAPTER IVVAISNAVISM - AT ITS HEIGHT IN ANDHRA

The developments in Srivaisnavism in the post-Rāmānuja period which eventually led to the split in Srivaisnavism are studied in Section I. The spread of Srivaisnavism in Andhradesa during the Vijayanagara period is discussed in detail in Section II. A brief account of Madhva faith is given in Section III.

SECTION I : POST RĀMĀNUJA PERIOD

The Post-Rāmānuja period was an age of transition. The dominant characteristic of this transitional period was one of "growing party-spirit and not of actual party split".¹ Growing interest among the followers of Rāmānuja in the interpretation and popularisation of his teachings which came to be known as 'Rāmānuja-darsanam',² emergence of certain differences of opinion and interpretation among his followers concerning chiefly (a) the prapatti-mārga and (b) the relative importance of the Sanskrit and Tamil texts, "controversies, set backs, progress and consolidation" were some of the features that marked the history of Srivaisnavism after the death of Rāmānuja. Of these the most important feature is the schism that appeared among the Srivaisnavas.

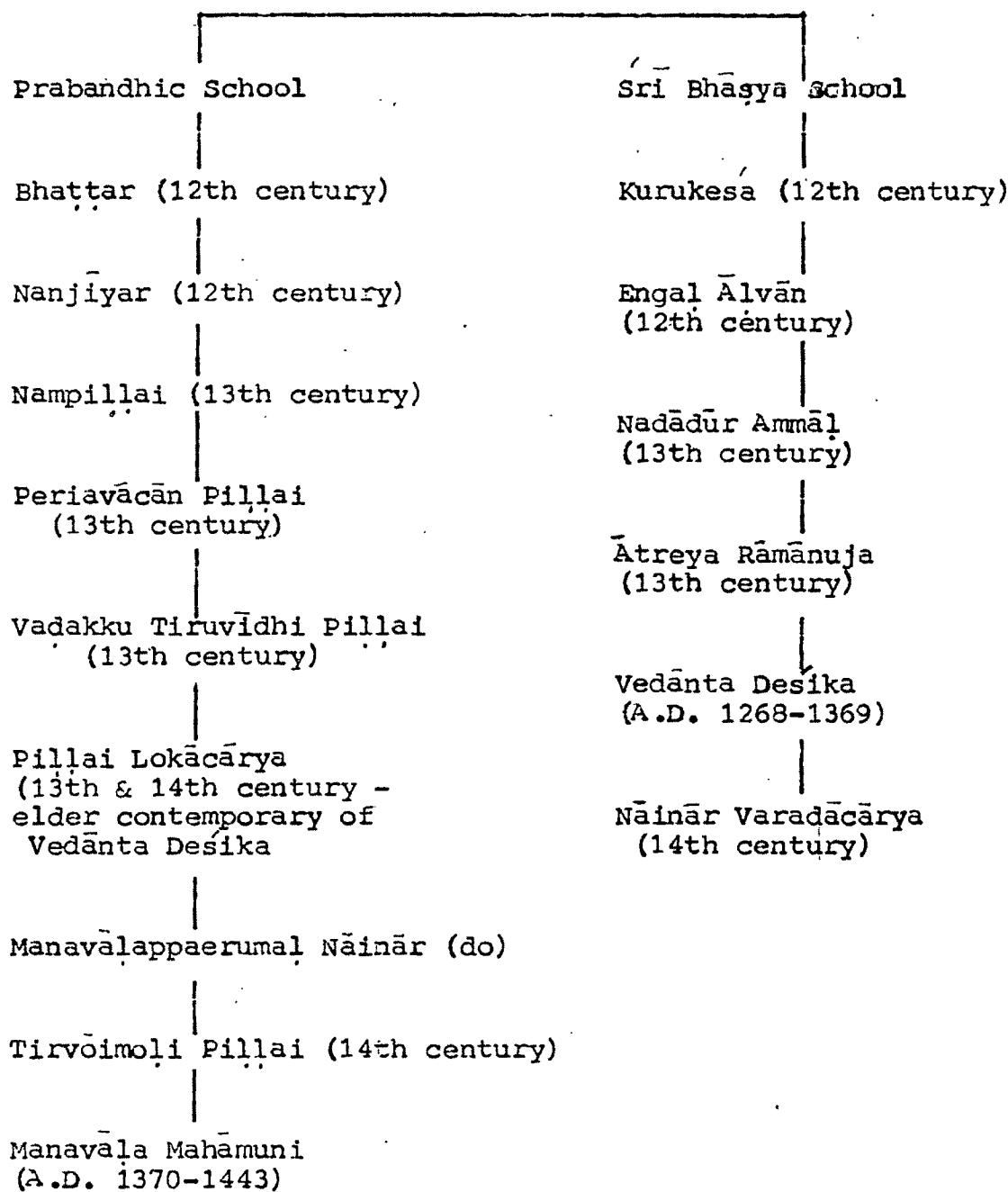
Even during the last days of Rāmānuja there appeared two distinct modes of expounding the Vaisnava-darsana or

system. They were known as (a) the Sri Bhāṣya Pravacana and (b) the Drāvidāmnāya pravacana or Bhāgavatvisaya-Pravacana. The former was the study of the Vedānta sūtras in the light of Rāmānuja's commentary on them in Sanskrit and the latter consisted of the study of the Four thousand Prabandhas-Tiruvoimoli in particular, of the Ālvārs in Tamil. Rāmānuja followed both the methods in his expositions and brought about a synthesis among them.³ He served as a binding force to keep his disciples together. The missionary zeal with which they were enthused was a cohesive force which kept the Śrīvaishnava community united. But later with the emergence of powerful leaders like Pillai Lokācārya, Vedānta Desika and Manavāla Māmuni the emphasis on differences became marked.⁴ Then suitable philosophical explanations and justifications for these differences were provided, thereby setting up and perpetuating the schism. Consequently there arose two separate schools-Tengalai and Vadagalai-, with their centres at Śrīrangam and Kāñcipuram- and two succession lists of acāryas.⁵ After Rāmānuja the hierarchy was divided into two lines as given under:⁶

Table - V

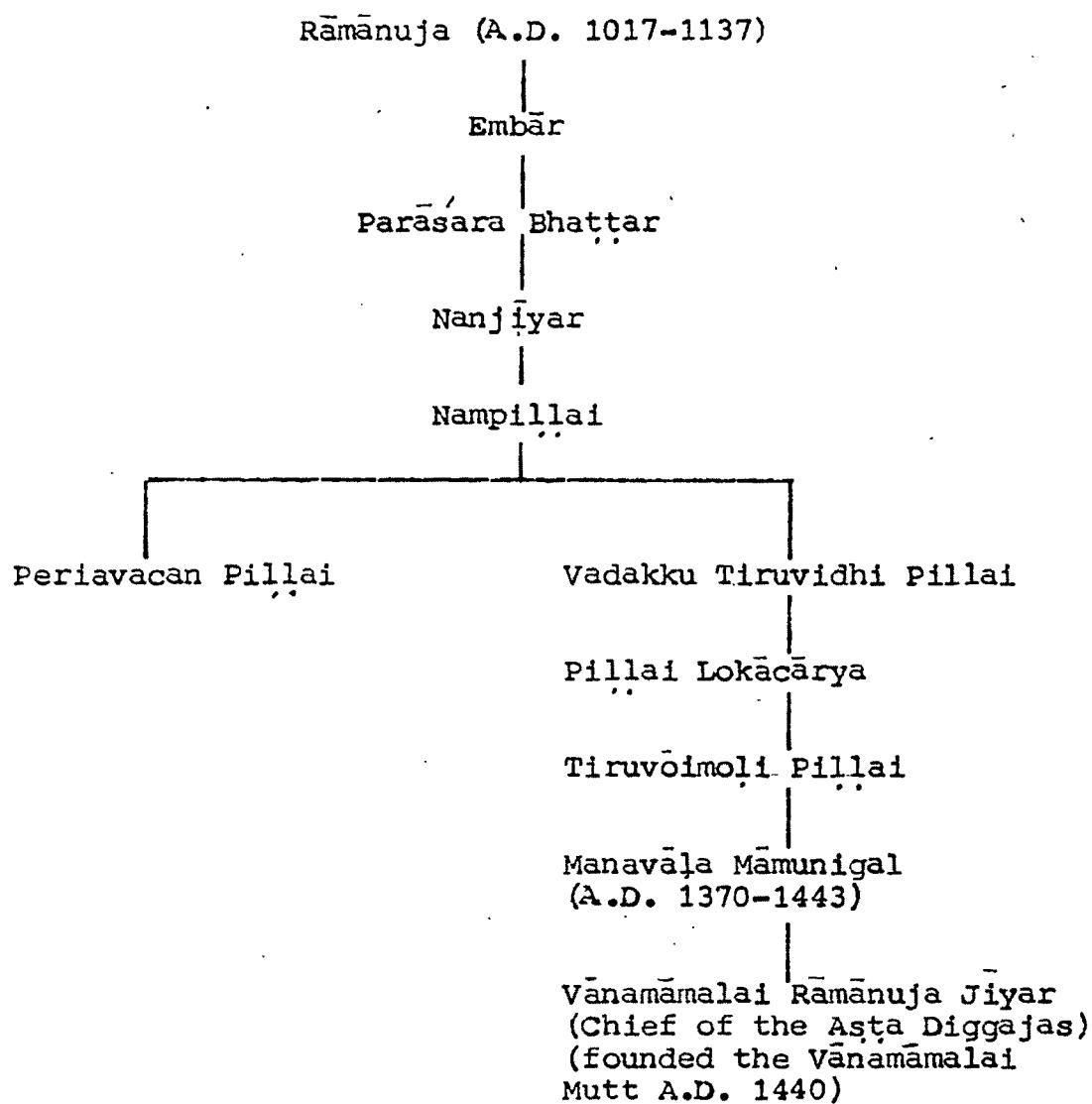
Rāmānuja

(Circa A.D. 1017-1137)



Following are the Tengalai and the Vadagalai lines of succession.

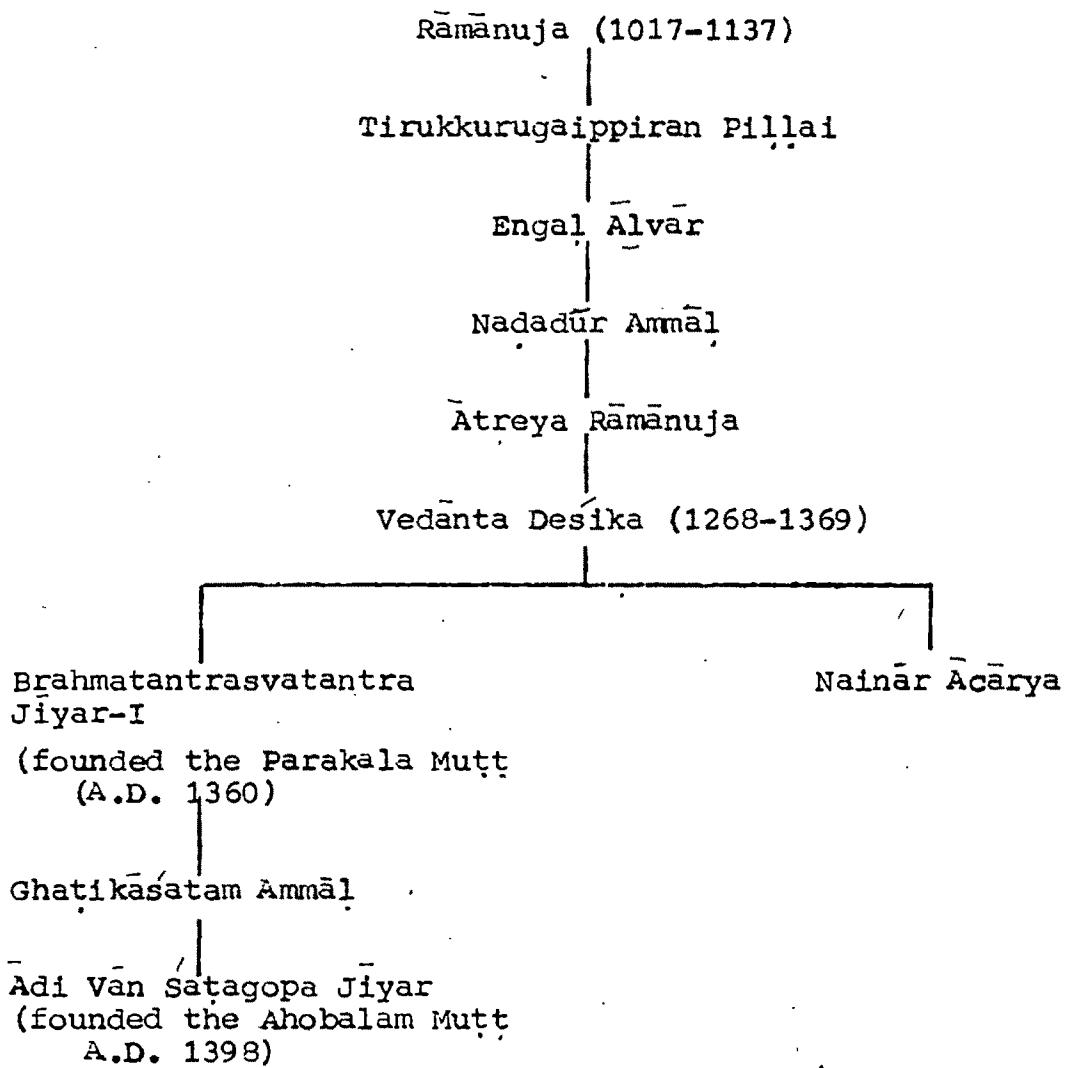
Tengalai School⁷ Table - VI



Note: The above Table is not a family tree but a preceptor-disciple succession list.

Vadagalai School⁸

Table - VII



Note: The above table is not a family tree but a preceptor-disciple succession list. The dates within brackets are all circa. Ramanuja's dates are the conventionally accepted dates, but are subject to serious valid objections.

The Tengalai or Prabandhic School

The Upadesa-ratnamālai of Manavāla Mahāmuni gives the hierarchy of the acaryas of the Tengalai or Prabandhic school.⁹ The Acaryas of this school had settled down at Srirangam and successively held the apostolic leadership there. According to this tradition Parāsara Bhattar, son of Kūrattalvan succeeded Rāmānuja at Srirangam. He is said to have defeated a famous Advaitic scholar, Vedānti, who subsequently became his devoted disciple under the name of Nanjiyar and became his successor to the apostolic chair.¹⁰ He wrote a commentary on Tiruvoimoli, known as 'The Nine Thousand'.

Nambūru Varadarāja or Nāmpillai (My son) (A.D. 1207-1302) followed Nanjiyar. He was an ardent lover of Tamil Prabandhas and was largely responsible for the formation of Prabandha School at Srirangam.¹¹ Engal Ālvān and Varadācārya of the Bhāsyā School were his contemporaries. When the latter withdrew to Kāñchipuram, Nampillai acted vigorously along with a band of veteran scholars to stabilise and popularise the nascent Prabandha School on the basis of sectarian literature.¹² His two talented disciples Peria Āccan Pillai and Pinbalagiya Perumāl Jiyar did notable service to the cause of Prabandhic School. The former wrote his famous commentary 'The Twenty-four Thousand' on Nālāyira Divya Prabandham. It was based on the Prabandha

lectures of his teacher Nampillai. The latter's contribution to this school was even more substantial. He wrote a Guruparamparai or a succession list of Ācāryas. It provided for a traditional or apostolic basis to the Prabandha School. He wrote his work in Manipravala (admixture of Tamil and Sanskrit) in which he gave prominence to the teaching and teachers of Prabandha and did not mention the activities of orthodox and Sanskrit School in Kāñchipuram.¹³

Peria Āccan Pillai was the successor of Nampillai on the pontifical seat at Srīrangam. He was a fastidious thinker and writer. Besides his above mentioned work 'The Twenty-Four Thousand' he composed various treatises, such as Upakara-ratnam, Carama-rahasyam, Manikka-malai, Navaratna-mālai etc., in manipravala style.

Kṛṣṇapāda or Vadakku Tiruvidhi Pillai (the Pillai of the North street of Srīrangam), another disciple of Nampillai, was the Ācārya at Srīrangam after Peria Āccan Pillai.¹⁴ He composed a voluminous commentary on the Tiruvōymoli, known as 'The Thirty-six Thousand'. It contains the essence of the lectures of his guru. It was well-known as 'Idu' (the equal). The talented author believed that it was equal to the grandeur of Nammalvār's work.¹⁵

Pillai Lokācārya (A.D. 13th-14th cen.) was the son and successor of Vadakku Tiruvidhi Pillai. He was the contemporary of renowned Vedānta Desika. He was generally regarded

as the founder of Tengalism as a distinct sect.¹⁶ He and his brother Alagiya Manavālā Perumal Nāinār, who were deeply learned in Prabandha School, brought out many treatises explaining to the common people the doctrine of prapatti and the purity of their own creed based on that doctrine.

Sri Vacana Bhūsana and Acārya Hridayam were their two chief works. Pillai Lokācārya is also said to have composed sixteen other minor works like Toni-Tirumantram, Mumuksupadi, Tattvatraya, Arthapancaka etc. All these combined were called Astādasa-rahasya or 'Eighteen Secrets'. They form the first and basic text-book of the Tengalai School, and that is why Pillai Lokācārya is held in high esteem and veneration by the Tengalais of the present day.¹⁷

Srisailesa (Tiruvoimoli Pillai), a disciple of Pillai Lokācārya, succeeded him as the leader of the Prabandhic school. He made Alvārtirunagari, the birth place of Nammālvār, the scene of his preaching activities and carried on the traditions of this school when worship at Srirangam was disorganised due to Muslim invasions.¹⁸ Training of Alagiya-Manavālā was his great service to the Prabandha School of Vaisnavism.

Alagiya-Manavālā (A.D. 1370-1433), the acknowledged prophet of Tengalism, was born in A.D. 1370 at Alvārtirunagari. He was also known as Manavālā Mahāmuni, Varavaramuni, and Periya Jiyar. He acquired mastery over Tamil Veda and

other lore and became the head of Prabandhic School after the death of his master, Srisailesa. After staying for sometime at Alvārtirunagari he had been to Srirangam and made it his headquarters. He declared that 'The Thirty-Six Thousand' of Kṛṣṇapāda was the 'Idu' or equal to the Sribhāṣya and introduced it formally as a subject of holy studies.¹⁹ His works included commentaries on the Tirumoli of Perialvār, Srīvacana Bhūṣana of Pillai Lokācārya and Rāmānuja Nūrrandadi of Amudanār and poems such as Upadesaratnamālai, yatirājavimsati etc. He popularised Alvārs' Divya Prabandham and Prabandhic School. He gave a definite form to Tengalism by his practical life and teachings. His followers regarded him as an avatāra of Rāmānuja. He laid a strong and permanent foundation of this school by appointing authorised teachers, known as Astadiggajas, in different parts of Vaisnava world from Mysore to Kanyakumāri to propagate Prabandhic creed.²⁰ They and their descendants carried on the torch of learning and teaching, established monasteries at places like Tirupati, Vānamālai etc., and popularised the cult in the courts as well as in ordinary house-holds. It captured the majority of the temples of the South and its followers are perhaps greater in number than the Vadagalais.

The Vadagalai School

The Guruparamparai of the third Brahmatantra svatantra Jiyar gives the succession list of the Vadagalai

school.²¹ According to it, Kurukesa (Tirukkurugaippiran Pillān) was the successor of Rāmānuja on the spiritual throne at Srīrangam. Following the example of Rāmānuja he exercised control over both the Bhāsyā and the Prabandha facets of the Vaisnava darsana. His period was characterised by the setting up of Rāmānuja's images in many temples of south India.²² He left behind him 'The Six Thousand' and a treatise on the mantra and the rahasya.

Engal Ālvār or Visnucitta was the successor of Kurukesa. His memory has been perpetuated by his two monumental works, viz., sārarthā-Catustaya and Visnucittiyā, a commentary on Visnu purāna. He adopted Nadādūr Ammāl and taught him the Sribhāsyā and other religious literature.

Nadādūr Ammāl or Varadācārya (A.D. 1065-1174-75) was a native of Kāñcipuram. He was the grandson of Nadādūr Ālvān, the nephew of Rāmānuja and one of the seventy four Simhāsanādhipatis.²³ He was the elder contemporary of Nāmpillai of the Prabandhic school. Varadācārya transferred his residence and the scene of lectures from Srīrangam to Kāñcipuram. His lectures at Kāñcipuram on Sribhāsyā attracted all Vaisnava scholars including Peria Vāccan Pillai and Vadukku Tiruvidhi Pillai of Srīrangam. His lectures were committed to writing under the title Srutaprakāsika by one of his talented disciples Sudarśanācārya. It is regarded as second only to the Sribhāsyā. As an author

Varadācārya is remembered for his Tattvasāra, an essay in verse on the essence of the teachings of the Upanisads.

Varadācārya's transfer of his residence and scene of activities from Srirangam to Kāñcipuram was epoch-making. The vociferous activities of Nampillai, his particular devotion to the deity Varadarāja and his nativity are said to be the factors that prompted him to take that decision.²⁴ It provided a "geographical factor" for the split among the Śrīvaiśnavas. All orthodox scholars flocked under the banner of Varadācārya at Kāñcipuram leaving Nampillai and his disciples at Srirangam quite free "to propagate their own protestant school of Vaiśnavism". This development produced an un-looked for effect in the rise and expansion of Tengalism at Srirangam. In course of time Kāñcipuram came to be identified with the Sanskrit and traditional school of the Bhāṣya and Srirangam with the Tamil and popular school of the Prabandha. This partisan spirit ultimately resulted in the emergence of two irreconcilable sects called the Vadagalais and the Tengalais in the 15th century and later.

Ātreyā Rāmānuja or Kidāmbi Appūllār was the successor of Varadācārya at Kāñci. He was a descendant of the famous Kidāmbi Accan, disciple of Rāmānuja. After about twenty years Appūllar was followed by his illustrious nephew, Vedānta Desika.

Vedānta Desika
(A.D. 1268-1369)

In the history of Srivaisnavism Vedānta desika was an illustrious acārya purusa who occupies a place second only to Rāmānuja.

Vedānta Desika was born at Tuppil or 'Himavana', a suburb of Kāñcipuram, the chief among the seven salvation giving cities, in A.D. 1268.²⁵ He was the son of Anantasūri, an acāryapurusa, and Totāramma and the nephew and disciple of Ātreyā Rāmānuja, a renowned scholar. According to tradition he was considered as an avatāra of the bell of Lord Veṅkateswara of Tirupati.²⁶ His original name was Venkata-nātha. His other names were Tuppul Pillai, Vedānta Desika and Vedāntācārya. Sarvatantrasvatatantra and Kavitārkikasimha were his titles.

Vedānta Desika was a precocious child with extraordinary memory, which was recognised and appreciated by Nadādūr Ammal (Vatsya Varadārya or Varadācārya) who was held in great esteem in those days. He studied under Ātreyā Rāmānuja and mastered different aspects of the religious literature. He showed extraordinary grasp of even complicated subjects and mastered the Vedas, the Vedāngas, the smritis, the Āgamas and the Prabandhas, a mastery which led later on to the title of 'Sarvatantrasvatatantra' or the master of all arts and sciences.²⁷ He was endowed with a

retentive memory, critical mind, gift for interpretation and poetic talents. He was a poet, philosopher and logician.

Having completed his studies he married Kanakavalli (Tirumangai) and settled at Kāñcipuram. When Ātreyā Rāmānuja died in A.D. 1295 Vedānta Desika succeeded him to the Ācāryaship at Kāñci.²⁸ After sometime he started on a pilgrimage to sacred places. He undertook his first trip to Tiruvahindrapuram, a holy place near Cuddalore. It was during this period that he wrote many short poems such as Hayagrīva-stotra, the Garuda Pancasat, Acyuta-Satakam (A Prakrit poem) and Gopāla-vimsati, a hymn of twenty stanzas on Gopāla etc. He also defeated his rivals with his unrivalled skill, made them his disciples and won the title "Kavitar-kikasimha" (The Lion among Poets and Logicians).²⁹ He summarised the arguments advanced during the debate in a polemic work called the "Paramatabhangā" written in Manipravāla (admixture of Sanskrit and Tamil) style. After his return to Kāñci he composed many stotras and Prabandhas including the Varadarāja-pancasat in praise of Śrī Varadarāja, his favourite deity.

His pilgrimage in the south and the East India included Tirupati, which he is said to have visited more than once, Tiruchānur, Ghatikācalam, Śrimūṣmam, Śrikākulam, Śrikūrmam, Ahobalam, Vrisabhācalam, Tiruvallūr, Tiruvallikeni, Sriperumbudūr, Ālvar-tirunagari etc.³⁰ At Tirupati he

composed his Dayasataka in which he praises the redemptive grace of Śrīnivāsa as the permanent incarnation of Brahman and as the Lord of creation who is ruled by His dayā or grace.³¹ Vedānta Desika is the only Sanskrit writer who glorified Godā (Āndal) in his 'Godastuti'. He paid a glowing tribute to Rāmānuja in his Yatirājasaptati and it is said that such a tribute "is not to be had in the whole range of Vaisnava literature".³² In North India he is believed to have visited Dvāraka, Brindāvan, Mathura, Badari, Ayodhya, Prayāga, Vāraṇāsi and Pūri.³³ He was greatly disappointed at the poverty of religious life in those centres.

After seven years of pilgrimage he returned to Kanci and wrote his famous Vairagyasataka. It was the reply of Vedānta Desika to the invitation of Vidyāranya to the court of Vijayanagara.³⁴

Vedānta Desika went to Śrīrangam sometime after 1310-11 A.D. at the invitation of Vaisnavite leaders of that place to defend Vaisnava darsana against the charges made by some Advaitins from the North.³⁵ They were defeated and became his followers. His arguments were embodied in a work known as 'Satadūṣani' and he was conferred with a title "Ubhaya Vedāntācārya".³⁶ It was at Śrīrangam that he wrote his chief philosophical works and the Rahasyatraya. Though his abilities were recognised by the great leaders of the Tengalai tradition and though he was offered the

religious leadership of the entire Vaiṣṇava community there were some Vaiṣṇavas who were jealous of him and gave him trouble. He was invited for discussion by Alagiya Manavālā Perumala Nāinār and Kandādai Lakshmanācārya, followers of Tenkalai tradition.³⁷ Vedānta Desīka overcame both of them. No provocation and vulgar attempts at personal insults could upset his equanimity.

The Śrīrangam temple was sacked twice, under Malik Kafur, the general of Alla-ud-din Khilji, during A.D. 1310-11 and in 1327-8 during the reign of Mohammad-bin-Tughlaq.³⁸ During the course of second attack the Muslim army ravaged the temple and massacred thousands of Śrivaiṣṇavas, including Sudarsāna Bhatta, the author of Śrutaprakāśika. Vedānta Desīka saved not only the two sons of the latter-Vedācārya Bhatta and Parāśara Bhatta-, but also his famous treatise.³⁹ He retired to Satyamāngalam in Mysore (now it is in Coimbatore district of Tamilnadu) and returned to Śrīrangam on hearing about the restoration of Śrīrangam temple and the reinstallation of the image of god Rāṅganātha.⁴⁰ There he composed the allegorical drama known as Samkalpasūryodaya as a rejoinder to the Advaita work of Kr̥ṣṇa Misra, called the Prabodhacandrodaya. His Hamsa-sandesa was composed on the model of Kalidāsa's Meghasandesa. He is said to have composed (in a single night) Paduka-sahasra, a hymn on the sandals of Sri Rāṅganātha, to justify his title 'Kavitārkikasimha'.⁴² He wrote more than forty works at

Srirangam. He could wield his pen with equal facility in Tamil and Sanskrit. Altogether he is said to have written 120 works of which 16 are not extant.⁴³ He gave equal importance to Prabandha-sāhitya with that of Sanskrit literature and wrote some of his works in Manipravāla style to expound the Visistādvaita philosophy for the lay men.

There are many anecdotes which testify to his reputation as one endowed with super human intellectual and occult powers. He is credited with having settled a philosophical dispute between Vidyāranya and Akshobhyamuni.⁴⁴

An event of some religious importance was the visit of emissaries from a certain Telugu prince Sarvajña Singappa to fetch Vedānta Desika to his capital with a view to seeking his spiritual guidance.⁴⁵ The acārya who is supposed to have met him earlier in the course of his pilgrimage was himself unable to proceed and meet the prince, magnanimously composed for the sake of the royal suppliant a few works, namely, the Subhasitanīvi, the Rahasya-sandesa, the Tattva-sandesa and the Rahasya-sandesa-vivarana explaining the gist of his teachings.

Vedānta Desika passed away on 14th November, 1369, after spending his time in devotional service to God and Godly men and in the spread of the Gospel of Prapatti to all.⁴⁶ His son and disciple Nainār Ācārya succeeded him as the Vadagalai pontiff. His another great disciple

Brahmatantrasvatantra Jiyar became the founder of Parakala Matha at Mysore.⁴⁷

Vedānta Desika was the most famous among the successors of Rāmānuja who upheld the Vadagalai tradition. The Vadagalais consider him to be the greatest of the Srivaisnavas after Rāmānuja. Strong hatred of dependence on others, utter contempt for money and position, deep devotion to God and anxiety to use his rare logical gifts purely in the service of religion were his chief characteristics. Further elucidation of Visistādvaitic teachings of Rāmānuja by establishing through Vedāntic methods the truths of Ubhaya Vedānta and the supreme value of prapatti and his rescuing of srutaprakāsika of Sudarsana Bhattachar were his great contributions to Visistādvaita. He pointed out the essentials of scriptural knowledge in his Rahasyasāra in which he explained the Upanisads in terms of the Divyaprabandha and the Divyaprabandha in terms of the Upanisads. He thus coordinated the teachings of the rsis and the Alvārs.

His emphasis on varṇāśramadharmas, his high-class conservatism and lack of sympathy towards the rival philosophical and religious systems are said to be some blemishes in his character.

In conclusion it may be said that Vedānta Desika "was the teacher, the poet, the philosopher, the controversialist and the populariser".

Nainār Ācārya was the son, disciple, and pontifical successor of his illustrious father, Vedānta Desika. He was also known as Kumāra Varadācārya, Kumāra Vedāntācārya and Nainār Varadācārya. He undertook extensive tours in the Kerala country and secured many converts to Vaisnavism there.⁴⁸ Emberumānar Appa, Peralippakkam Nainār etc. were his ^{is} disciples. According to the Guruparamparaprabhāva, a vaisnava sectarian work, Nainār Ācārya is said to have gone to the court of a certain Sarvajña Singama Nayaka, son of Madhava Nayaka, and defeated Sākalya Mallu Bhatta, who was a great poet and the author of the Udāra Rāghava, and established the Vaisnava religion there.⁴⁹ The above chief also became his disciple and honoured him with the gift of a palanquin and other paraphernalia. Nainār Ācārya wrote the Ācārya-Mangalam, the Anirvacaniya kandanam and the Virodha pariḥāram. He wrote a commentary on the Adhikarana sarāvali. He ably carried on the traditions of his father and was at the pinnacle of his fame at the time of his death in A.D. 1415.⁵⁰ Nainār Ācārya was the last of the Vadagalai Ācāryas and with him came to an end the Purvācārya line.

Schism in Vaisnavism

Every religious or historical movement will arise from historical சூழ்நிலை and evolve under force of circumstances. In the process of such evolution the basic principles of the religion usually get forked into divergent paths, such

forking constituting a schism. There were some historical factors the evolution of which ultimately resulted in the rise of two rival sects in Vaishnavism, namely, the ^aVadagalais and the Tengalais. Absence of codification and stratification in Hinduism, its admittance of varied interpretations and its non-legalistic character, evolutionary nature of Srivaishnavism movement for re-consolidation, tendency for revision, Rāmānuja's organisation of multi-centred church, development of Guru-cult leading to power-politics in religion, loss of some Vaisnava works and evolutionary development of prapatti after Rāmānuja are stated to be some of such historical factors.⁵¹

The literal meaning of Vadagalai is northern culture and that of Tengalai is southern culture. 'Kalai' means the language which manifests the culture. Tirumangai Alvar used the words Vadagalai and Tengalai in his songs to denote Sanskrit and Tamil languages respectively.⁵² Vadagalai means northern language i.e., Sanskrit, mostly used in the northern Tamil country, the cultural centre of which is Kāñcipuram. Tengalai means southern language i.e., Tamil mostly used in southern Tamil country, the cultural capital of which is Śrirangam. There are many differences between the Vadagalais and the Tengalais on doctrinal ritualistic geographical and literary grounds. They are as given below:

1. Nature of love of God

According to Vadagalais God's grace and affection are spontaneous and His love to beings has no purpose. But they are manifest only on such souls that would place themselves in a position to receive and be lifted up by it. The devotee should hold to God just as the young monkey holds to the mother (Markatanyaya or the monkey analogy).⁵³ Therefore, God's grace is cooperative and dependent on a cause. Vedānta Desika says, "I bow before Mukunda's grace which flows freely even unto the ignorant; a grace which springs on its own accord, but acts on a cause".⁵⁴

The Tengalais believe that God's grace is spontaneous, unconditional and irresistible and without any effort on the part of the devotee. He would condone his sins. According to them it would give Him a larger scope for the display of His grace. It is just like the case of the mother cat which holds his young one in its mouth with no effort on the part of the latter. (Marjalanyaya or analogy of the cat).⁵⁵

2. Position of 'Sri'

According to Vadagalais 'Sri' or Lakṣmi is infinite and illimitable.⁵⁶ She is distinguishable from the Lord. She can also grant final emancipation or mokṣa. The actions described in the purāṇas cannot be taken as the criterion because there we have only an imitation of human powers

and not the real Goddess. The conception of Supreme Brahman in the Vaisnavite cult is that of a loving couple 'Srinivasa'.⁵⁷ To use a modern and worldly metaphor, Sri and Narayana are two sides of a coin.

The Tengalais hold that Lakshmi is the first of the minor souls that has attained salvation. As such her power is limited and hence to equate her with Visnu is untenable. If that were the case we will be introducing duality in Divinity.⁵⁸ The Tengalais believe that she has no power of emancipation of souls as she is only a minor soul.

3. Nyas or Prapatti

According to the Vadagalais it is an active supplication for protection addressed to the God with full confidence that He alone will satisfy the needs of the soul.⁵⁹

To the Tengalais it is the destruction of ignorance and the realisation of an entire dependence on God.⁶⁰

4. Prapatti marga

The Vadagalais believe that prapatti is the only means to attain salvation for the literate as well as the illiterate.⁶¹ The only thing needed of a devotee is a feeling of helplessness.

The Tengalais hold that prapatti is to the literate, while bhakti is for the illiterate.⁶²

5. Fruit of Prapatti

The Vadagalais believe that the fruit of Prapatti (an approach to God) i.e., Moksa is enjoyed both by the doer and the God to whom the worship is rendered. The acquisition of a servant is a gain to God and the privilege to serve Him is a benefit to the soul.⁶³ Worshipping of God gives pleasure to the servant also.

The Tengalais hold that the fruit of Prapatti is enjoyed by God alone. According to them to acquire a thing is a gain to the master. Even if the fruit of Prapatti is the service of God by the soul it is the service of a servant to a master.⁶⁴ As such, the effect must naturally pass to the master and not to the servant whose actions are restrained and not based upon free will. Moreover papanna who has resigned all interests and does deeds without caring for the result does not enjoy the fruit of his actions.

6. Language

Language was one of the factors that gave rise to schism among the Srivaisnavas. It came to be disputed whether salvation could be attained more easily through Sanskrit holy works like the Vedas, the Upanisads and the Gītā or through the Tamil Prabandham.⁶⁵ Though both occupied a coordinate position during the time of Rāmānuja, gradually two linguistic schools came into existence after his death. The Vadagalais consider Sanskrit truly hoary and sacred.

But usually they revere both the Vedas and the Prabandhas.

The Tengalais have exclusive veneration for the Prabandhas and Tamil language.

7. Means of Salvation

According to Vadagalais Bhaktiyoga and Prapatti are the only means for attaining salvation.⁶⁶ All the others are helpful only to increase the power to practise them.

The Tengalais hold that all the four yogas, namely, the Karmayoga, the Tnānayoga, the Bhaktiyoga and the Aryabhimanayoga may be taken as four independent means by which salvation can be obtained.⁶⁷

8. Efficacy of Dvayamantra

According to Vadagalais the Dvayamantra could be used as a prayaschitta ritual as well as a means of realising God. Its final remembrance and visualisation of God at the time of death that helps one to attain salvation.⁶⁸

The Tengalais believe that there is no authority for holding that only death-moment remembrance could lead to salvation. Dvayamantra should be meditated throughout life.⁶⁹ Sometimes it may not be possible to remember at the time of death due to disease, weakness and unconsciousness.

9. Mercy of Almighty

The Vadagalais hold that God Himself will not suffer sorrow in showing kindness to devotees.⁷⁰ God being all perfect and the possessor of all auspicious qualities cannot suffer sorrow.

The Tengalais believe that 'Dayā' or mercy is a maternal quality of God.⁷¹ Even sin cannot resist it. God's grace expiates sin and He delights in it. Because it is the sinner who gives God the opportunity for grace. This is known as doshabhogya i.e. God loves sin. He suffers at the sufferings of the devotees.

10. Definition of Vatsalya

To Vadagalais it means indifference to the sins committed by the devotees.⁷²

It means "courtting faults in devotees" according to Tengalais.⁷³

11. Tirumantram

Here the difference is over the inclusion of "Om" in Tirumantram (Eight letters mantra). According to Vadagalais like Vedānta Desika and others the pranava part of the Tirumantra, namely, 'Om' must not be pronounced by non-Brāhmīns.⁷⁴

The Tengalais like Manavāla Mahāmuni and others hold that the pranava part or 'Om' should not be detached from Tirumantra because in its absence it carries no meaning.⁷⁵ They believe that the pranava may be pronounced by all irrespective of caste.

12. Forms of Nama

According to Vadagalais the central mark relating to 'sri' may be red by srichurna or yellow by haridra.⁷⁶ The two white names must extend from the brow and descended down to the sides of the nose and they must be connected at the brow globularly.

The Tengalais hold that the colour of central namam must be red by srichurna only.⁷⁷ The white namam must cover the nose and it must represent both the feet of the Lord and be inter-connected.

13. Pilgrimages

The Vadagalais believe in the efficacy of pilgrimages, whereas the Tengalais do not believe in their efficacy.⁷⁸

14. Domestic worship

The Vadagalais use bell in the domestic worship of family gods whereas the Tengalais do not use it due to their belief that Vedānta Desīka, a Vadagalai Ācārya, was supposed to be an incarnation of Visnu's ghanta (bell).⁷⁹

15. Acārya worship

The Vadagalais hold that the blessings of Acāryas as well as the divine intercession are necessary for attaining moksa.

The Tengalais believe that if there is full blessing of the Acārya divine intercession is not necessary to attain moksa.⁸⁰

16. Caste

The Vadagalais are caste conscious and they attach importance to yamāramadharmas. They do not believe in obtaining spiritual knowledge from a teacher of lower caste.

The Tengalais do not attach importance to the caste system. They believe that even a low caste prapanna is equal to the most orthodox Brahmin and the spiritual knowledge can be obtained from a teacher of lower caste.⁸¹ They think that the accident of birth cannot diminish the spiritual value otherwise gained.

17. Sankalpam

The Vadagalais say 'Nārāyana Prityartham' in pronouncing the sankalpam during the Sandhyāvandanam while the Tengalais say 'Bhagavat kainkaryarupam'.⁸²

18. Counting of Four Thousand Verses

The Vadagalais include the Rāmānuja Nūrrandādi in the 'Four Thousand' whereas the Tengalais reckon it without the Nūrrandādi.⁸³

19. Attitude Towards Sanyāsi

According to Vadagalais the sanyāsi should not do obeisance to a householder unless he happens to be his guru.

But the Tengalais do not prescribe such a rigorous discipline as the Vadagalais do for the sanyāsis.⁸⁴ They freely permit exchange of greetings between ascetics and house-holders.

20. Tonsure of Widows

The Vadagalais insist on the practice of administering tonsure on widows. They quote Parāśara smṛti as their scriptural authority.⁸⁵

The Tengalais are opposed to the practice of tonsure of widows. The Tengalais quote Manu as their authority.⁸⁶

Thus the Post-Rāmānuja Period witnessed the division of Srivaiṣṇavism into two schools based on the intellectual preference for the Sanskrit tradition symbolised by the Sri Bhāṣya on the one hand and the Tamil Prabhāṇḍam on the other. The divergent stand taken by respective schools on prapatti stands pre-eminent; Vadagalais taking a conserva-

tive view expressed in the analogy of the monkey while the Prabhandhic school, i.e., Tengalais adopted the analogy of cat in which the devotee, like a kitten makes no effort to help himself and depends wholly on the divine grace.

Submission to acārya, the human mediator for salvation is paramount to the Tengalais whereas Vadagalais take the acārya and divine grace as necessary for salvation.

Though both schools gave emphasis to acārya, the Tengalai school, however emphasised the link between Prapatti and acāryābhimanā as the crux of their teachings. The Tengalais as pointed out by Arjun Appadorai: "It has often been remarked that the Tamil school, because of its radical interpretation of Prapatti and because of its reliance on the Tamil Prabhandam rather than the Sanskrit Veda, was more flexible and open to the participation of Śūdras in sectarian life. This is undoubtedly true, but what was probably of greater long-term significance is that, in relating to individual helplessness to the need for an absolutely authoritarian sectarian leadership, the Tamil school made a much more imaginative intellectual leap, by granting doctrinal legitimacy to the link between wider recruitment and radical submission to sectarian leadership".⁸⁷

The growth of Srivaisnava sectarian activity at Srirangam, Kāñcipuram and Tirupati resulting from the split in Srivaisnavism and the role of Vijayanagara rulers forms an interesting facet of the history of Srivaisnavism.

SECTION II : POST KAKATIYA PERIOD

The later half of 14th century witnessed the rule of Padmanāyakas in Telengāna and the Reddi kings in the coastal Andhra. Vaiśnavism won royal patronage due to the efforts of Vedānta Desika, Nāinārāchārya, and Parāśara bhattar, the ācāryas from Srirangam. The western Andhra under the hegemony of Vijayanagara kings, however, witnessed slow progress of Vaiśnavism in securing royal patronage. The progress of the revivalist movement in the Vaiśnava religion which was started in the Tamil country ultimately resulted in the permanent division of the Vaiśnavas into the vadagalais and the Tengalais under the leadership of Vedānta Desika and Pillai Lokācārya and his brother Alagiya Manavāla Perumāl Nāinār respectively. The social and religious conditions prevailing in this period in the Deccan were indirectly responsible to a great extent for hastening this change in the Vaiśnava religion. Revival of Vedic sacrifices and patronage of scholars who were proficient in Vedic lore by the Reddi kings and the Rāyas of Vijayanagar accelerated the progress of revivalist movement in Vaiśnavism.

Recerla Padma Nayakas

The Recerla Padmanāyakas were Śaivites before they were converted to Vaiśnavism by Nāinārācārya. The Guruparamparā-prabhāva, a Vaiśnava sectarian work states that Nāinārācārya had gone to the court of a certain Sarvajña Singama Nayaka,

son of Mādhava Nayaka and defeated Sakalya Mallu Bhattu, a saiva, and established Vaisnavism.¹ Subsequently the chief also became his disciple and honoured him with gifts. The Vedāntadesika-Vaibhava-Prakāsika of Doddayācārya asserts that Singama Nayaka, the son of Mādhava Nayaka, was a contemporary of Vedānta Desīka.² This fact has corroborative evidence in the colophon of Vedānta Desīka's Rahasyasandesa wherein he is stated to have composed three works, the Subhāsitanīvi, Tattvasandesa and the Rahasyasandesa for the enjoyment of the same chief.³ Some of the later Recerla Velama chiefs became devout worshippers of Viṣṇu, built temples for the deity and endowed them with lands and other gifts. Venna Mahipāla, son of Mādhava Nayaka built a temple at Skandādri (Kāndikonda) in the Mahaboobabad taluq of Warangal district in A.D. 1375, installed god Janārdana in it and granted land for daily worship in the temple.⁴ Mantrirāju Timmarāju, a subordinate of the Recerla chiefs, constructed a temple and a mandapa for god Lakshminarasimha at Inugurty in A.D. 1415.⁵ Rāvu Dharma Nayaka granted the village Māchera in the Parkal taluq of Warangal district to god Tiruvengalanātha of that village in A.D. 1464.⁶ Only one inscription of the Velama Chiefs of Devarakonda dated A.D. 1407 is available from Simhacalam temple.⁷ It registers the gift of lamp to god Narasimha in the time of Vedagiri Nayaka.

The Reddis

Though the Reddi kings were staunch Saivites they extended their patronage to Vaisnavism. King Anavema alias Prolayavema made a gift of the entire village Nagarukallu (Nekarikallu or Narasimhyapura) in the Narasaraopet taluq of Guntur district to the temple of Sānta Narasimhadeva of that village in A.D. 1332.⁸ Prolayavema is credited with the construction of steps to Upper Ahobalam. He made a gift of village Doddimalla to god Rāma at Mallavaram in the Prakāśam district in 1355 A.D.⁹ Some officials, ladies of royalty and private individuals emulated his example. Avubalanāthuni Devu-Lenka, an officer under Anavema, built a compound wall around the temple of Gopināthadeva at Tangedā in the Palnād taluq and endowed the temple with lands in A.D. 1372.^{9a} He had also consecrated the images of twelve Alvars in that temple. Chennama Nayudu, the Pradhāni of Anavema Reddi, gifted some wet land in Gothivāda village to the god Narasimha of Simhādri for performing Kolupus during the time of Ubhayasandhyas. Anavema also made a money grant for five kolupus to the same god in A.D. 1375.^{9b} Vemāmbikā, niece of Prolayavema, got the temple of Rāmacandra plastered at Velpūru in the Sattenapalli taluq of Guntur district in A.D. 1373.^{9c} Certain Macanareddi made a liberal grant to the temple of Anantasāyin at Undavalli and provided for various festivals in A.D. 1342.^{9d}

The later Reddi kings like Kumāragiri and Kātayavema as well as the later rulers of Kandukūru were staunch supporters of Vaisnavism. Kumāragiri granted some lands in several villages to the temple of Vasantaraya Narasimha in Kottūr in the Bezwāda taluq in A.D. 1390.^{9e} His governor built the temples of Narasimha, Goddess Lakshmi and Ālvārs on the Anantagiri Hills at Tangeda in the Painad taluq.^{9f} He had also endowed the temples with lands and also with the proceeds of certain customs duties. Certain private individual granted some land to the temple of god Gopinātha at Tangeda for the merit of Kumāragiri. The son of Kumāragiri gifted some land to the temple of Bhāvanārāyaṇa at Sarpavaram in A.D. 1399.^{9g} Pedakomatīvema, who bore the epithet Sarvajña Cakravarti, gifted the village Kurnūtala in the Guntur taluq to god Dāsarathi (Rāma) of Eravīrapuri on the occasion of lunar eclipse in 1404 A.D.^{9h} He had also granted some land to the temple of god Kesāva at Appapuram, Narasārāopet taluq, Guntur district in 1405 A.D.⁹ⁱ Some soldiers of Velanṭūru (Vellatūru) gifted some land, house and garden to god Kesavarāya of that village in his reign.¹⁰

Kātayavema Reddi, who established his independent authority at Rājahmundry made many grants to Vaisnava temples. He made a gift of the village Kaluvaceru, surnamed Kumāra-giripalem, to provide daily offerings in the temple of Ahobaladeva on the Upper Ahobalam in A.D. 1410.¹¹ His two wives also made some gifts to the same temple. He had built

an enclosure for the Kunti Mādhava temple at Pithapuram in the East Godavari district.¹² An inscription from Simhācalam temple dated in A.D. 1386 registers Kāṭayavema's gift of one Dondavanamalā daily to the god Narasimha.¹³ Prince Anavota son of Kumāragiri granted the village Annaparti at the instance of Kāṭayavema to god Gopinātha at Rājahmundry in the East Godāvari district in A.D. 1390.¹⁴ Virabhadra Reddi, son-in-law of Kāṭayavema granted a village and other gifts to the Lord of Simhādri.¹⁵

Mallā Reddi of Kandukūru branch was also a devout worshipper of Viṣṇu. He had a temple and mandapa built in the village of Cundi in the Kandukūr taluq of present Prakāśam district and installed god Janārdana and endowed it with jewellery and lands.¹⁶

Korukonda Chiefs

Mummadi Nayaka was the Chief of Korukonda, near Rājahmundry. He was converted to Vaiṣṇavism by Parāsara Bhatta VII, a descendant of an illustrious Bhattar family of Śrirangam.¹⁷ He came on a tour to the Andhra country where many kings and nobles became his disciples, and Mummadi Nayaka is one of them and his baptised name was Śrirangavardhana. He granted the village Kottalaparru to his guru as guru-daksina.¹⁸ Thenceforth he extended his patronage to Vaiṣṇava temples. He had also granted two villages and some lands and gardens to god Narasimha, whose temple was built by a courtesan (dasi) on the top of the Parāsara Hill at Korukonda.¹⁹

The Rayas of Vijayanagara

The later phase in the history of Vijayanagara is a heyday of Vaisnavism. It is not definitely known as to when the Vaisnava religion became the religion of the royalty. According to the Prapannāmr̥tam of Anantācārya, a celebrated Śrīvaiṣṇava work, king Virupākṣa was the first Vijayanagar ruler to adopt Vaisnavism.²⁰ Though his predecessors were staunch followers of Saivism they followed a policy of religious toleration towards Vaisnavism. Consequently a number of Vaisnava temples were raised and grants of land, money and gifts were made by the subordinates, officers and private individuals long before Vaisnavism was adopted by the sovereigns.

The Vaiṣṇavas of this period belonged to two classes, namely, (1) the Śrī Vaiṣṇavas or the followers of Rāmānuja and (2) the Madhvās or the followers of Madhva. Though there are some differences between these two sects in their theology, dogmas of faith, and rules of conduct there was much in common between them. Of these two sects Śrī Vaiṣṇavism was more popular than Madhvism, because the former was more liberal in its general outlook and its principles.

In spite of their adoption of Saivism, the Sangama rulers made some grants to Vaisnava temples at Tirumala and other places. Some of their subordinate chiefs and officers built temples and provided for worship in them and

some ācāryas were instrumental in procuring certain grants. Bukkaraya I gifted a village to Tiruveṅkata-mudaiyan (Srī Venkatesvara) for offering Tirupponakam daily.²¹ The greatest service to Vaiṣṇavism during the reign of Bukkarāya was relieving Śrīrangam from the Muslim rule. The expedition was led by the prince Virakampana who was assisted by generals Saluva Mangu and Gopanna and worship was restored in the temple of Śrī Rangam after a long time.²² One of the subordinates of Bukka, Cheli-Nayaka, completed the construction of the mandapa of Aubhaladeva temple in Kadiri, Anantapur district in 1352.²³ An inscription from Kuramāyi, Chittoor district records the gift of a flower garden and a lamp to the temple of Edirikonda Perumal at this place by the Mahāpradhani and the treasurer Vittappayyan in A.D. 1361.²⁴ Bucheya Nayaka son of Benkaya Nayaka, made a gift of the village Gopasamudra to god Gopinātha at Kottasivāram, Anantapur district in A.D. 1365.²⁵

Harihara II instituted a festival in his own name and allotted the income of a village through the head of a Śrī Vaiṣṇava Māṭha, Mullai-Tiruvenkata-Jīyar for the same.²⁶ It appears that the agent was given possession of the village also. This agency of a religious head seems to indicate the slow penetration of Vaiṣṇava influence among the kings of the first Vijayanagara dynasty. The first fruits of this influence are discerned in this temple in the resusci-

tation of the Vedapārāyanam during the reign of Devaraya II through the efforts of Mudaliyar Tirukkalikanridāsar Alagappirānār, a prominent Vaiṣṇava ācārya of Tirupati.²⁷ This type of influence reached its climax during the reign of Śāluva Narasimha who undertook the construction of mandapas, towers and temples and the establishment of feeding houses, flower gardens, festivals and other services and charities together with the grant of villages towards their maintenance at the instance of another notable Vaiṣṇava ācārya, Kandādai Rāmānuja Ayyangār. Harihara II is also stated to have made gifts to other Vaiṣṇava temples at Ahobalam, Kāñčipuram and Śrīraṅgam.²⁸ His officer Giridevappagal made certain offerings to Lord Venkatesvara in A.D. 1404.²⁹

In the reign of Bukkarāya II we find certain grants being made to the temples of Laks̄mi Nṛsimhadeva at Purusottamapatnam in the Narasārāopet taluq of Guntur district in A.D. 1400 and Nārāyanadeva at Mūgavādi in the Punganūr taluq of Chittoor district.³⁰ Garuda pillar was also planted in front of the former temple. Prince Rāmacandra, son of Devaraya I, made a gift of land at Patūru in Guntur taluq of the same district to a certain Kondūri Rāmānuja, probably a Śrīvaiṣṇava ācārya, through his agent Chenukali Kesava.³¹ A native of Inkollu, Bāpatla taluq, Guntur district constructed Kesava Perumāl temple in that village in 1411 A.D. in the reign of Devaraya I.³²

The reign of Devaraya II witnessed several grants to Tirumala and other Vaisnava temples. He himself made a grant of three villages and a cash gift for daily offerings in the temple at Tirumala in A.D. 1429.³³ On behalf of his minister Devanna Udaiyār and Tirukkalikanridāsār Alagappirānār, a Sri Vaisnava ācārya of Tirupati, Devaraya II granted a village to 24 Brahmanas engaged for the renewal of Vedapārāyanam.³⁴ Mallana or Mādhavadasar, another minister of Devaraya II; completed the construction of the Tirumāmani mandapam in front of the central shrine, renovated the Ananda-vimāna over the sanctum and provided for naivedyam and nityadīpam.³⁵ Śrīgirīsvara, a scion of Devaraya II presented a golden pattam to Lord Venkatesvara in A.D. 1430.³⁶ Private individuals also made some gifts. Certain Somana set up a Garuda pillar in front of the Narasimhasvāmi temple in Nekarikallu in the Narasārāopet taluq of Guntur district in A.D. 1425.³⁷ Mallisetti constructed a Vedikā in the temple of Narasimhadeva on the hill at Pillutla in the Palnād taluq of Guntur district in A.D. 1425 while Obala Nayaka did renovations in the same year.³⁸ Certain Muktirāju got the central shrine of the Cennakesava temple at Mācerla repaired in the Palnād taluq of Guntur district in A.D. 1397 and its mandapa was repaired in A.D. 1414 by Janyavula Kesavanāyaningāru and in A.D. 1451 by Cenukali Gopanāyanin-gāru.

The Sambēta Chiefs also promoted Vaiśnavism. An undated inscription of the time of Devarāya II mentions the gifts of his subordinate Sambēta Pinnayadeva Mahārāja to god Cennakesava of Ulimella in the Pulivendala taluq of Cuddapah district.⁴⁰ Narasimha Preggada, the minister of Mahāmandalesvara Rāyadeva Mahārāja, son of Sambēta Lakkaya-deva Mahārāja made gifts of lands and dues to the temple of Lakṣmīnārāyaṇa at Gundluru in the Rājampet taluq of the same district, for festivals and offerings.⁴¹ Rāyadeva Mahārāja appears to have made some grant to god Cennakesava at Lebāka in the Rājampet taluq of the same district in A.D. 1429 in the reign of Devarāya II.⁴²

An inscription from Nallapādu near Guntur dated in 1436 A.D. refers to Nārana Mantri son of Bhīmanāmātya as a devotee of god Rāmacandra of Kondavidunagara.⁴³

Several sāluva chiefs like Nṛsimha, Mallayadeva Mahārāja, Rāmacandrāraja, Gopayya, Timmarāya and Parvatarāja made grants of land and money and provided for irrigation facilities to the lands of Tirumala temple.^{43a} A sāluva Chief Kathāri sāluva Timmadeva Mahārāya granted land for building and garden to god to Mādhavarāyasvāmi at Malemārpuram in the Rājampet taluq of Cuddapah district in 1458 A.D.⁴⁴

Panta Burrela Chinama Reddingāru set up the images of Rāmadeva and Kēsava Perumāl in a temple at Potavarm in the Darsi taluq of Nellore district in A.D. 1448 in the reign of

Mallikārjunarāya.⁴⁵ Tammanāyaningāru constructed a temple for god Gopālakṛṣṇa on the hill of Udayagiri in the Nellore district in A.D. 1460 during the same reign and provided for offerings.⁴⁶ General Mallināyanimgāru built the temple of Kesava Perumāl at Daggupādu, Bāpatla taluq, Guntur district in the reign of Mallikārjuna in 1449 A.D.⁴⁷

Virūpākṣa II, the last king of Sangama dynasty, is said to have been converted to Vaiṣṇavism by Ettūr Nr̄simhācārya. The account of the conversion of Virūpākṣa into Vaiṣṇavism by Nr̄simhācārya (who is better known to the Śrī Vaiṣṇavas as Ettūr Singarācārya) as furnished by the Prapannāmṛtam has been accepted by Rev. Henry Heras who concludes thus "Accordingly the sovereign (king Virūpākṣa) foreswore Saivism and became a fervent vaiṣṇava. On this occasion the majority of his subjects also became followers of Vaiṣṇavism."⁴⁸ But it is controverted by Dr. B.A.Saletore⁴⁹ on the grounds that : (a) Virūpākṣa's reign was short and uneventful (b) Nuniz gave a very gruesome account of the reign of Virūpākṣa who was given over to vice caring for nothing but wine and women (c) it is not correct to say that Virūpākṣa and his successors used the new sign-manual 'Śrī Rāma' instead of the old one 'Śrī Virūpākṣa' and (d) Virūpākṣa's reign being utterly devoid of any importance, could never have been marked by such outstanding event like the conversion of the monarch and of the people from Saivism to Vaisnavism.

So far as the first three objections are concerned they are borne out by facts. But regarding the last one it is not warranted to hold that Virūpākṣa's reign "could never have been marked by such outstanding event". There is no wonder or nothing unnatural in Virūpākṣa's adopting Vaiśnavism by the influence of Ettūr Nṛsimhācārya who relieved the former from anxiety and worry caused by his killing of his relatives. Thereafter Saivism declined gradually and Vaiśnavism became predominant though the Rāyas of Vijayanagar did not completely neglect it and "Śrī Virūpākṣa" of Vijayanagar continued to be the tutelary deity of the kings of Vijayanagar, until the advent of Āravīdu dynasty.

Several subordinate rulers of Virupākṣa granted liberal donations to Vaiśnava temples. Mahāmāndalesvara Timmayadeva Coḷa Mahārāja of Telugu Coḷa family granted two villages to Śrī Veṅkatesvara at Tirumala.⁵⁰ Vallabhayadeva Mahārāja granted a village in Udayagiri rājya in A.D. 1468.⁵¹ Śrimān Nṛsimha Prabhu and Kesaya Nayaka, who were the disciples of Kumāra Tātācārya of Tirupati, son of Sottai Tiruveṅkata Tātayyanagar of Sathamarsana-gotra and Āpastamba-sūtra made gifts to Lord Veṅkatesvara, probably through the agency of their guru.⁵² Koil Kelvi Emberumanar Jīyar manager of Pērārulālā flower garden gifted to Tirumala temple two villages in the name of Konerirāja for daily offerings.⁵³ Nandi Mallā Reddi, son of Timmā Reddi, constructed the Vijayagopāla temple at Munnanur in the Mahaboobnagar

district in A.D. 1468.⁵⁴ In front of that temple was erected a Garuda pillar by Nārāyanasvāmi, a disciple of Gopālasvāmi. An interesting feature of this pillar is that Nārāyanasvāmi is shown on it as doing obeisance. An inscription from Vinukonda, records the construction of Nr̄simha temple there by a Cāgi chief Gannama Nayaka in this reign in A.D. 1477.⁵⁵ Panta Maila Reddi granted an agrahāra to the temple of god Raghunāyaka of Chadaluvaḍa in the Ongole taluq of Prakāsam district in A.D. 1482 in the same reign.⁵⁶ The inscription mentions that according to some copper-plates the grant was already made to the same deity in the reign of Praudhadevarāya or Devarāya II. It is one of the few inscriptions wherein obeisance was made to Rāmacandra.

Thus, several grants were made, a few by the kings and more by their subordinate chiefs, officers and Sri Vaiṣṇava Ācāryas during the Sangama period. Tirukallikan-dridāsa, Alahappirānār, Rāmānujadāsa, Emberumānār Jīyar and Mulle Tiruvengala Jīyar were the notable Sri Vaiṣṇava Ācāryas of this age who strove to spread Sri Vaiṣṇavism and who secured endowments to Vaiṣṇava temples. Among these the first two were so prominent heads of the Vaiṣṇava mathas that they could influence the vassals and officers to make grants to the temples. The ground was, thus, set ready from below for the implanting of Vaiṣṇavism in the Vijayanagara empire before it came from above.

The Saluvas

The accession of Sāluva Nṛsimha to the throne of Vijayanagar gave a great impetus to the expansion of Vaiṣṇavism. The view as expressed by Dr. B.A.Saletore that the success which crowned the efforts of Śripādarāya, who is said to have been the Madhva Guru of Sāluva Nṛsimha, in averting the danger to the Vijayanagara throne may have been partly responsible for the keen desire which the ruler showed to Vaiṣṇavism is not completely correct.⁵⁷ Even if it were a fact it might have helped him to strengthen his devotion to Vaiṣṇavism rather than create a keen desire in it.

Mangideva, the ancestor of Sāluva Nṛsimha played an important role in the restoration of the image of Lord Śrīraṅgānātha to his original abode in Śrīraṅgam.⁵⁸ From that time onwards the Sāluvas came under the influence of Vaiṣṇava acāryas. Mangideva was a devotee of Lord Venkatesvara and he got the vimānam and sikharam of Tirumala temple gilded in A.D. 1359.⁵⁹ An inscription from Gorantla in the Hindupur taluq of Anantapur district mentions Sāluva Mangi and his son Narasimha and the latter is stated to have built the temple of Viṣṇu there in A.D. 1354-55.⁶⁰

On the basis of Somanātha's Vyāsayogicaritam

B.Venkoba Rao stated that the great Madhva teacher Vyāsa-tīrtha was the Rāja-Guru of Sāluva Nṛsimha.⁶¹ The former is said to have gone to Candragiri along with the latter

and "owing to certain untoward occurrences at the temple of Tirupati" he had to stay there for twelve years and set right the temple affairs.^{61a} It is also stated that often he was looked upon "as guide and philosopher" by the successive rulers of Vijayanagara and became a regular adviser of Nṛsimha in religious matters. But these statements are not substantiated by epigraphical evidence. None of the one hundred and odd inscriptions from the reign of Mallikārjuna to that of Krishnadevaraya gives any indication of the "untoward occurrences at the temple of Tirupati" nor do they have any reference to Vyāsatīrtha.⁶² The only person that figured prominently in the inscriptions and religious activities of Nṛsimha was Kandādai Rāmānuja Ayyangār.⁶³ The former held the latter in high esteem and appointed him as the manager of his Rāmānujakutams. From the way in which Rāmānuja Ayyangār appears to have been honoured by Nṛsimha, it is inferred that there was no room for second religious teacher in his court. Then how did this episode crop up? Probably this confusion might have been caused by the connection of the events of Śripādarāya's life as depicted in "Sripādarājaśṭaka" with the events connected with the life of Vyāsatīrtha.⁶⁴ In an inscription at Vyāsarāya Matha on Tirupati Hill dated in 1523-24 refers to the theft of temple jewels by the temple servants.⁶⁵ Consequently, according to tradition the worship of god Srinivasa on Tirupati Hill was entrusted to Vyāsarāya who is said to have stayed there for twelve years and earned

the title 'Vaisnava Siddhānta Pratistāpakācārya' as mentioned in the above inscription. In the light of this inscription it is clear that the untoward occurrences in the temple, if true, happened in the later half of the reign of Krisna-devarāya and not in the time of Saluva Nṛsimha. From the foregoing details it is quite evident that Vyāsatīrtha was neither the Rāja-Guru of Narasimha, nor did he play any significant role during his rule.

Saluva Nṛsimha, like his great ancestor, Mangi was a devotee of Lord Venkatesvara and did commendable service to the temples of Tirupati and Tirumala. Śaluvābhuyudayam of Rājanātha Dīndima refers to a crown presented to god Śrinivāsa by Narasimha during his visit to the Tirumala temple.⁶⁶ He installed an image of Sri Lakshmi Narasimha-svāmi now called Kāṭṭalagiasingar on the path way leading to Tirumalai Hill.⁶⁷ He regularised the worship in the temple of Govindarāja Perumāl at Tirupati on the model of Srivenkatesvara at Tirumala in A.D. 1467.⁶⁸ He built Rāmānujakūtams at Tirupati and Tirumala and placed them in the charge of Kandādai Rāmānuja Ayyangār.⁶⁹ He made a grant of three villages for making sumptuous daily offerings to Sri Govindarāja in Tirupati.⁷⁰ He permitted the sthānikas to have a share in the Prasādams and the Sāttada (non-Brahmin) Sri Vaisnavas were allowed to have certain daily services in the Tirumala temple in return for certain temple honours.⁷¹ He regularised the reading of Kaisika-purānam on Utthana Dvādasi Day.^{71a}

The reign of Nṛsimha witnessed the institution of new services and charities in the form of festivals and processions, feeding houses and flower gardens both at Tirumala and Tirupati. New temples like those of Raghunāyaka and Kulasekhara Ālvar were constructed at Tirupati; old ones were extended and were made more attractive by the construction of Gopurams and mandapams.⁷² He endowed the temples with a number of villages. His benefactions were responsible in no small measure for the conduct of elaborate rituals, for the introduction and regular celebration of festivals like Pavitrotsvam, Pādia Vettai, Kodai Tirunāl, Adhyaya notsavam, Yugādi and Dipāvali etc., for the majestic and lovely images of the deities profusely decorated with costly jewels and ornaments and garlands and increase in the number of food offerings.⁷³ His meritorious services have contributed to enhance the original fame and ensured the continued prosperity of the temple. "Among the Vijayanagara rulers," observes Sadhu Subrahmanya Sastry,⁷⁴ "Śāluva Narasimha is the greatest of the benefactors of the temple and in fairness to his benefactions we may assign to him almost the entire credit due for enhancing the reputation and prestige of the temple at Tirumala during the Vijayanagara period".

The subordinates and generals of Nṛsimha followed his lead. Śāluva Malladeva, Tammayadeva Cola Mahārāja, Vaiṭabhadeva Mahārāja and Nāgama Nāyaka provided for offerings and services in the temple of Tirumala.^{74a} Some benefactors

contributed their share of service in increasing or strengthening the irrigation sources in the Devadāna villages. Rayaparāja, grandson of Cola Mahārāja built the mandapa, gopura and Prākāra for god Rāmacandra at Rāmāpuram in the Madakasira taluq of Anantapur district and provided for worship in the temple.⁷⁵ A tank was also dug and named after Nṛsimha.^{75a} Mahāmandalesvara Āravīti Bukkarāya granted the village Kommanūtala in the Pulivendala taluq of Cuddapah district to God Tiruvengalanātha in the reign of Sāluva Nṛsimha.⁷⁶ Even the servants of the temple felt the impulse of the royal benefactor; Vighnesvāra Śrīrāman, a temple accountant, excavated a channel for the merit of prince Narasayyan, son of Nṛsimha.⁷⁷ Another accountant, Angandai, made a gift for the merit of Nṛsimha himself. Some other temple servants also provided for irrigation facilities in the devadāna villages.

Kandādai Rāmānuja Ayyangār

No other person has played such a conspicuous role in the religious activities of Sāluva Nṛsimha as Kandādai Rāmānuja Ayyangār. He is a model of the social and geographical mobility of sectarian leaders and their close links with kings. His activities at Tirupati as the agent of Sāluva Narasimha made him notable. No definite information is available from the extant evidence regarding the identity of this person. The view as expressed in Kōil Olugu that

he was an elder brother of Sāluva Narasimha was rightly rejected by Dr. V.N.Hari Rao.⁷⁸ He was probably a Sāttāda (non-dvija) Śrīvaiṣṇava, who rose from obscurity to prominence by appropriate manipulation of his discipleship to prominent sectarian leaders and his trading of his credential for political currency under the Sāluvas at Tirupati.^{78a} After his discipleship under Alagiya Manavāla Jīyar he went on pilgrimage to all the 108 Vaiṣṇavite shrines in the country and observed in detail how temple worship and the various festivals carried on in the famous temples of South India.⁷⁹

Rāmānuja Ayyangār did splendid service to the temples of Tirupati and Śrirāṅgam. By his earnestness and personal charisma he seems to have created a favourable impression on Sāluva Narasimha, who held him in high esteem and appointed him as the Kartar or guardian of the gold treasury of temple at Tirupati.⁸⁰ He was instrumental in getting numerous grants from the king to the Tirupati temple, especially for the celebration of festivals of Ālvārs and the Ācāryas. He also introduced many reforms in the temples at Tirupati and Tirumala. He endeavoured for the popularisation of the festivals connected with the Ālvārs and Rāmānuja and gave prominence to the Prabandham recital in which the Sāttāda Vaiṣṇavas were associated.⁸¹ He had gilded the doors and the door jambs of the passage leading into the shrine and the Vaikuntha passage around the central shrine of Sri Venkatesvara temple.⁸²

Rāmānuja Ayyangār was originally directed to simply supervise Saluva Narasimha's endowments and their proper redistribution to his non-Brahmin disciples of the Rāmānuja-kūṭam. But in course of time he used his position to give the non-Brahmins some important roles in the temple worship and thus in temple honours. Gradually he had gained considerable influence over his royal patron. He made use of his influence to bring about crucial alterations in the redistributive cycle of the temple during the period between A.D. 1467 and A.D. 1476. He entered into agreements with the Pallis who had rights over some temple lands to pay them a fixed rent and to give his Rāmānujakūṭam the additional income accrued from the provision of irrigational facilities. In A.D. 1467 he entered into similar agreement with the temple managers (stānattār) who were also required to send the quarter share of prasādams to Rāmānujakūṭam.⁸³ In A.D. 1468 he persuaded the temple managers to allot some temple land for worship to an image of Kulasekhara Ālvār which was installed by him in Tirupati.⁸⁴ According to other agreements with the temple managers they were to develop temple land, endow additional temple ritual by the additional agricultural income thus generated and allocate the donor's share of the resulting prasādam to his Rāmānujakūṭam.⁸⁵ The most interesting example of Rāmānuja Ayyangār's influence and his use of it to get more income to his Rāmānujakūṭam comes from the endowment of Sāthagopadāśār Narasimharāya

Mudaliar, a local Vaisnava.⁸⁶ Here the cash endowment was made in the name of Rāmānuja Ayyangār. The income from the investment of this amount was to be utilised to conduct a number of rituals, two of which are important innovations.⁸⁷ They are the celebration of the birth stars of Tirunakṣatras of the Ālvārs in front of Rāmānuja's shrine in Tirumala and the recitation of the Prabandham by sāttina (Brahmin śrī Vaisṇavas) and Sāttada (non-Brahmin śrī Vaisṇavas) devotees together in the same shrine. But for Rāmānuja Ayyangār's influence it would have been almost impossible for Sāthakopādāsar to make these two innovations in temple practices in the face of potential resistance on the part of the Vaikhānasa priests. Thus Rāmānuja Ayyangār served a crucial intermediary function linking outside donors, temple officials and local Srivaisṇavas eager for ~~shares~~^{shares} in the honours of the temple.

The Kōil olugu and the inscriptions of Śrīrangam temple attest to his intimate association with that temple.⁸⁸ He arrived at Śrīrangam after establishing himself as the agent of Saluva Narasimha at Tirupati between A.D. 1456 and A.D. 1489. There he became the disciple of Kandādai Annan, one of the eight chief disciples of Manavāla Mahāmuni and gradually entered the highest levels of the sectarian hierarchy at Śrīrangam. His dāsyānāma Kandādai Rāmānujadāsan is said to have been conferred on him by his guru Kandādai Annan.⁸⁹ He gained the privilege of Desāntari Mudra, a

seal that gives certain rights to prominent visiting sectarian personalities which helped him in appropriating certain temple honours.^{89a} His services to Śrīraṅgam temple were recorded in an incomplete tablet on the east wall of the Padikāval gopuram in Tirumala.⁹⁰ The Kōil Olugu^u eulogises his benefactions to that temple as the incharge of its organisation. His association with Narasa Nayaka, a general of Sāluva Narasimha had helped him in expanding his powers in the temple. He gained a significant share in temple honours by managing Narasa Nayaka's endowments and by making some endowments himself.⁹¹ He is said to have persuaded Narasa Nayaka to defeat Koneri Rāja and relieve that region of his depredations. His activities at Śrīraṅgam testify to the close connection of sectarian intermediaries ~~to~~ with warrior leaders.

Rāmānuja Ayyangār was also associated with Kāñcīpuram where he was incharge of the Rāmānujakūṭam situated at the Sannidhi street. An incomplete tablet on the east wall of the Padikāval gopuram in Tirumala refers to his services at Kāñcīpuram.⁹² His discipleship of Alagiya Manavāla Jiyar of Kāñcī also attests to his connection with Kāñcīpuram.

Rāmānuja Ayyangār also played an important role in the management of Rāmānujakūṭams (free feeding houses for Srivaisṇavas at a sacred centre). Sāluva Narasimha instituted Rāmānujakūṭams at Tirupati and Tirumala and appointed Rāmānuja

Ayyangar as the manager. He appears to have given him a free hand in the administration of his Rāmānujakūtams. The one at Tirumala was located in the Sannidhi street while the other in Tirupati was probably within in the temple premises. The Rāmānujakūtam in Tirupati was meant for the benefit of non-Brahmin Śrīvaiśnavas, a group of whom were his disciples. In order to augment the financial resources from temple lands for their utilisation in Rāmānujakūtam he entered into an agreement with some Pallis and undertook some irrigational works.. He parted with his right to the donor's share in all cases of his provision for food offerings to the deities in favour of the Rāmānujakūtams. Some of the Śrīraṅgam inscriptions refer to him and his successors as the managers of Rāmānujakūtam there.⁹³ An inscription of Saluva Narasimha dated in A.D. 1487 shows that Kandādai Rāmānuja Ayyangār was in-charge of the Rāmānujakūtam situated at the Sannidhi street at Kāñcipuram.⁹⁴

In recognition of his services his Ulá (encomium) has been chanted in the presence of the deity on alternate Fridays. His discipleship at Alagiya Manavāla Jiyar at Kāñci and Kandādai Annan at Śrīraṅgam, one of the eight chief disciples of Manavāla Mahāmuni and his introduction of Prabandham recitation at Tirumala show his affiliation to Prabandhic School. When all the attempts of his predecessors failed since A.D. 1253 it was Kandādai Rāmānuja Ayyangar who established the practice of recitation of the Prabandham regularly in the ritual of Tirupati in A.D. 1468.⁹⁵

Tāllapāka Annamācārya (A.D. 1424-1503)

Another notable Śrīvaiśnava Ācārya that was associated with Śrī Venkatesvara temple at Tirumala and Sāluva Narasimha was Annamayya of Tāllapāka family. He was also known as Annamayyangār, Annamācārya, Annayācārya, Annayyaguru, Annayārya and Koneti Annamayyangār. He was the earliest known musician who composed songs in praise of Lord Venkatesvara. Four generations of the Tāllapāka family of Śrīvaiśnava teachers were attached to the temple of Tirumala in the 15th and 16th centuries A.D. and supplied its hereditary songsters. Thousands of songs composed by Annamācārya and his son Tirumalācārya are still preserved in the temple at Tirumala engraved on copper-plates. In the colophon of his work "Sringāra-Mañjari" Annamayya refers to himself as the "Guru-Bhāradvājai-ka-Gotra-Pāvana" and "Nandapuri-Vamsā-Nāyakottama".⁹⁶ His grandson Tiruvengalanātha mentions in his 'Paramayogivilāsamu' that he belonged to Nandavaravamsa, Bhāradvājagotra and Āśvalāyana-sūtra. Thus the Tāllapāka musician-poets were Nandavarika Brāhmaṇas and belonged to Bhāradvāja-gotra, Āśvalāyana-sūtra and Rik-sākhā. Annamācārya was the earliest member of the family, who hailed from Tāllapāka, a village in the Rājampet taluq of Cuddapah district and settled in Tirupati.

Two different years are proposed for the year of birth of Annamayya. The language employed in the statement of the introductory portions of the first two copper-plates

of 'Adhyātma-Sankirtanalu' and 'Sringāra Prakāsika' containing the devotional songs of Annamācārya created confusion and gave rise to two opinions regarding the date of birth of Annamayya. Recent scholarly opinion with regard to the date of Annamācārya is A.D. 1424 to 1503.⁹⁷ According to Sri Sadhu Subrahmany Sastry it is A.D. 1408-1503. He writes thus: "Tāllapāka Annamācharya commenced composing both the Sāṅkirtanas in Ś 1346 Krodhi (i.e. A.D. 1424) being then in his 16th year of age during which he had a manifestation of God Tiruvengalanātha and continued his work until the 12th day of the dark fortnight of Phālguna in Ś 1424, Dundubhi (23rd February 1503 A.D.)".⁹⁸ Caganti Seshayya and Dr. N.Ramesan also held the same opinion.⁹⁹ In his introduction to "Annamācāryula Jeevita Caritra" written by Tāllapāka Cina Tiruvengalanātha or Cinnanna, a grandson of Annamācārya, late Sri Veturi Prabhakara Sastry¹⁰⁰ wrote, "Annamācārya was born in Ś 1346 Krodhi, Vaiśākha i.e. A.D. 1424 and attained mokṣa in Phālguna in Ś 1424 i.e. A.D. 1503". Thus he lived for a period of 79 years. His view was supported by Dr. Veturi Ananda Murthy and his arguments are convincing.¹⁰¹ He was believed to have been an incarnation of Nandaka or Khadga of Hari. He was, thus, a contemporary of Kandādai Rāmānuja Ayyangār and Ādi Van Sathakopa Jiyar and lived through the reigns of the last kings of the Sangama dynasty of Vijayanagar from Devarāya II to Virūpākṣa II into those of Nr̄simha and

his son Immadi Nṛsimha of the Śāluva dynasty. He witnessed the usurpations of the Vijayanagara throne by the Śāluvas and the Tuluvas in the last quarter of the 15th century and the first decade of the 16th century.

Annamācārya went to Tirupati in his early life. In his very first visit to the temple of Lord Venkatesvara he poured out his love for the Lord in so sweet and an elegant language that he attracted the attention of the priests of the temple. There he received initiation into the Vaiṣṇava faith later on by Ghana Viṣṇu, a Śrī Vaiṣṇava saint of Tirupati, with all the insignia, attached to it, namely, the Śrī vaishnava caste-mark, mudra-dhāranam etc., the nominal suffix of ācārya.¹⁰² He was duly instructed in the doctrines of Visistādvaita. Subsequently his sons and grandsons became adherents of Śrī Vaiṣṇavism.

Some time later he married two ladies, Tirumalamma (Timmakka) and Akkalamma at the entreaties of his mother and after obtaining the permission of his preceptor. Tirumalamma was the authoress of the song Subhadra Parinaya.¹⁰³

Annamācārya went to Ahobalam some time after his marriage and received further instruction in religious doctrines and Vedānta from Ādi Van Śāthakopa Muni, a follower of Vedānta Deśika.¹⁰⁴ There he sang in praise of ^{the} exquisite beauty and ardour of Ahobala Nṛsimha. One of these songs describing the splitting of the pillar and the emergence

of Nṛsimha ready to slay Hiranyakasipu, is considered a master piece.

The name and fame of Annamācārya attracted the attention of Sāluva Nṛsimha who was then no more than a strong man of the warrior class and who was aspiring for a higher position in the political ladder. He made up his mind to make use of Annamācārya's popularity as a means of improving and strengthening his power. Thus his religious propensities and political exigencies goaded him to invite Annamācārya to Tanguturu, where from he was ruling at that time, and seek his blessings. Shortly afterwards he became the master of Penugonda. Naturally, Nṛsimha's confidence in and respect for Annamācārya grew. He begged the Ācārya to come to Penugonda and the invitation was accepted.^{104a} While he was at Penugonda Nṛsimha was once overjoyed on listening to the devotional songs of Annamācārya. The awe, majesty, and grandeur of Lord Śrī Venkatesvara as portrayed in these songs seem to have created a desire in the prince for personal glorification. He requested Annamācārya to compose and sing songs extolling his greatness. But the latter flatly declined to comply with his royal patron's desire without caring for the ominous consequences that would follow. He said that his tongue which was accustomed to sing the praise of Lord Śrī Venkatesvara would never sing the praise of man.¹⁰⁵ Nṛsimha felt insulted and ordered the Ācārya to be shackled and imprisoned. The latter bore

the humiliation and torture with courage and calmness and sang the praise of the Lord in the prison. Later Nr̄simha repented for his hasty action and felt ashamed of his conduct. He got the Ācārya released and respected, adored and restored him to his former position. He conferred on him riches, lands and honours.¹⁰⁶ He is said to have visited Vijayanagara when Nr̄simha became its emperor.^{106a}

Annamācārya was a great musician, devotee, poet and a mystic. He is credited with having composed nearly 32,000 Sankirtanams on Sri Venkatesvara.¹⁰⁷ Among the literary compositions of the Tallapāka family three works are ascribed to him. They are Adhyātma-Sankirtanalu, Sringāra Sankirtanalu and Sringāra-Manjari.¹⁰⁸ The Adhyātma Sankirtanas are intended to inculcate Bhakti and insist on the adoration of Tiru Venkatapati i.e., Sri Venkatesvara. These sankirtanas are meant for lay people. They present before them a picture of the depravity of man's life not dedicated to God's service. They also describe the merit and glory that a true devotee of Sri Venkatesvara is sure to get, and hence the necessity of his worship.

Annamācārya was also a reformer. As a reformer he preached the futility of vain forms and rituals. He points out the importance of genuine devotion as being superior to the external forms. In one of his Sankirtanas (hymns) he says: "Neither high birth nor low birth but the understanding

of the Truth is the cause of real greatness. The person who is born in a low caste and yet worships the feet of the Lord is greater than the 'Somayāji' who is well-versed in Vedic lore but has no devotion to God".¹⁰⁹

To Annamācārya goes the credit of popularising the Visistādvaitic doctrines and inculcating the spirit of devotion to Lord Venkatesvara in the hearts of the Telugu people in particular and South Indians in general. In one of his songs he clearly mentions that his mission in life was to spread Rāmānuja's teachings far and wide.¹¹⁰ The most important activity of Annamācārya was the popularisation Śrī Vaiṣṇava creed through devotion to God. He preached the Prapattimārga as expounded by Rāmānuja as the means of salvation.¹¹¹ His life was a saga of devotion and service to the Lord and his personal example has a telling effect. Princes and people vied with one another to obtain the blessings of this saintly personage. His devotional songs exhibit literary talent and knowledge of the science of music of a high order. Apart from the beauty of composition, the songs are so soul-stirring that it was no wonder that more and more people were easily influenced and became Vaiṣṇavas. If the Lord of Tirumala had permanently established himself in the hearts of millions of Telugu people not a small portion of the credit is due to Annamācārya who endeavoured to obtain His grace through his devotional songs. Purandaradāsa, the renowned Karnataka Sankirtanācārya

was so overjoyed on listening to the songs of Annamācārya that he called the latter an incarnation of Lord Sri Venkatesvara.¹¹²

From the religious point of view one of the most important events of Sāluva Nr̄simha's reign was the establishment of Ahobala Matha by Ādi Van Sathakopa Jīyar.¹¹³ Nr̄simha was also devoted to god Ahobala Nr̄simha.^{113a}

The Tuluvas

Narasa Nayaka

The Tuluvas were not only the political successors of the Sāluvas, but also their religious heirs. Narasa Nayaka, the founder of the Tuluva dynasty and his successors were devotees of Viṣṇu and patronised Vaiṣṇavism. Moreover, the Vaiṣṇava leaders at the beginning of 16th century were learned, capable and tactful in carrying on religious propaganda. Thus royal patronage and the missionary zeal of Vaiṣṇava ācāryas accelerated the spread of Vaiṣṇavism which gained unprecedented popularity. The Vyāsayogicaritam of Somanātha associates Vyāsarāya with Narasa Nayaka who is said to have taken "the advice of the former every-day in private".¹¹⁴

As a general, Narasa Nayaka made some endowments to Śrīraṅgam temple. His officers and followers also made

grants to Vaisnava temples at Nandalur, Bedadur and Muttukur,
all in Cuddapah district.¹¹⁵

Vira Nrsimha

Vira Nrsimha, a son of Narasa Nayaka, was a staunch Vaisnavaite. He was a disciple of Srimadvedamarga Pratistapanacarya and Ubhaya Vedanta Pravartaka Peddacakarya or Tatacakarya son of Tata Dikshita. An inscription from Bukkapatnam refers to Vira Nrsimha's gift of that village to his 'Guru' in 1508 A.D.¹¹⁶ His Kudiantandal grant, engraved on copper-plates, records his 'extraordinary gifts' to the temples of Lord Sri Venkatesvara at Tirumala, Ahobala Nrsimha at Ahobalam, Sri Varadaraja at Kancipuram and Sri Ranganatha at Srirangam.¹¹⁷ An inscription from Pottipadu in the Ghandikota simha records some land gift to god Laksmi Nrsimha of that village by general Anantayya for the merit of Saluva Timmaraju and Govindaraju in 1508 A.D.¹¹⁸ In the same year Appapillai instituted the swinging festival in Sri Govindaraja's temple in Tirupati for the merit of his overlord, Vira Nrsimha.^{118a} These grants attest to the influence of Tatacakarya at the court of Vijayanagara.

Krsnadevaraya (1509-1529/30)

Krsnadevaraya, another son of Narasa Nayaka, was an ardent Sri Vaisnava, who made rich and numerous grants to Vaisnava temples. Madhva tradition claims that Krsnadevaraya, who

was originally a Saiva, was brought within the fold of Vaisnavism by Madhva Gurus.¹¹⁹ From his name and ancestry it appears that the monarch was a Vaisnavite from the beginning. But his broadmindedness and political exigencies prompted him to offer good number of grants to Saiva temples also like those of Śrī Kālahasti, Śrisailam, Amarāvati etc.

Telugu literary tradition refers to Tātācārya, a Śrī Vaisnava ācārya of Satamarsana-gotra and Apastamba-sūtra, as the 'Guru' or spiritual adviser of Kṛṣṇadevaraya.¹²⁰ It is said that he was granted Sālur village as an agrahāra being exempted from all dues. A copy of the copper-plate grant noticed in the Mysore Archaeological Report of 1918 mentions Venkata Tātācārya of Satamarsana-gotra, Apastamba-sūtra and Yajus-sākha, son of Ahobalācārya who was a son of Śrīrangadesīka, on whom Kṛṣṇadevaraya conferred some privileges in 1522 A.D.¹²¹ The view of Dr. N. Venkataramanayya that these two are the names of the same ācārya seems to be correct. This ācārya was greatly honoured by the king.¹²² He was also made the head of all the Śrī vaisṇavas in the empire. According to the charter of the king, issued in 1523 A.D., the ācārya was to be shown the first honours in every public assembly.¹²³ He was also given the power to punish delinquents regarding religious and social matters.

Another Vaiṣṇava teacher of eminence who was patronised by Kṛṣṇadevarāya was Vyāsa Tīrtha of Madhva sect. He is said to have been a favourite of the king who had great regard for the teacher on account of "his vast learning, skill in debate and his saintly character".^{123a} A large number of villages were granted to him by the emperor to meet the expenditure of a Matha which he established near the capital.¹²⁴ An inscription from Tirumala records the transference of two houses and house-sites at Tirumala and Tirupati to vyāsarāya together with the issue of certain prasādams from the temple to be used in a satram (choultry) and in the Mathas.¹²⁵ Vyāsarāya is stated to have lived at Tirumala for twelve years. Thus he served as an intermediary between the religious institutions on the one side and the patron kings on the other side.

These influences of Vaiṣṇava acāryas and his innate nature prompted Kṛṣṇadevarāya to give public expression of his favouritism to the new creed in three ways. Firstly, he built and renovated temples in honour of Vaiṣṇava deities and constructed an image of *Kiṣṭhikā* in the form of *Ugrānatrasimha*. Secondly, he released coins containing the images of Bāla-kṛṣṇa. Thirdly, he made numerous and valuable grants to Vaiṣṇava temples.

One of the renowned constructions of Kṛṣṇadevarāya in the city of Vijayanagar was the Kṛṣṇasvāmi temple. After

his conquest of Udayagiri fort he carried away from that place the image of god Kṛṣṇa to his capital and enshrined it in a temple raised for that purpose in 1515 A.D.¹²⁶ The construction of this temple in the capital by Kṛṣṇadevarāya signified the triumph of Vaiṣṇavism in that city as well as in the Vijayanagara empire. He made some additions to the Vitthalasvāmi temple the construction of which was commenced in the time of Devarāya II by one of his officers, Prolugantī Tippana.¹²⁷ It is stated to be the most ornate of all religious edifices in the Vijayanagara empire. Its construction was further continued by Acyutarāya and Sadāśivarāya. The Vitthala or Viṭhoba cult was popular in the Mahārāṣṭra country with its renowned centre at Pandharpur. He installed a monolithic statue of the god Nṛsimha, hewn out of a single boulder in 1528 A.D. and enshrined it within a walled enclosure in the capital.¹²⁸ He is also said to have made substantial improvements to the Śrī varadarājasvāmi temple at Kāñcīpuram.

Making public his favouritism to Vaiṣṇavism Kṛṣṇadevarāya introduced new coins containing the images of Vaiṣṇava deities. Soon after Kṛṣṇadevarāya brought the image of Kṛṣṇa from Udayagiri after its conquest he minted coins containing the image of divine baby Bālakṛṣṇa with a conch to his right and discus to the left on the obverse and 'Śrī Pratāpa Kṛṣṇa' on the reverse.¹²⁹

Kṛṣṇadevarāya was an ardent worshipper of Lord Venkatesvara, whom he venerated as patron God. He visited Lord Venkatesvara at Tirumala seven times between 1513 A.D. and 1521 A.D. and made very rich gifts.¹³⁰ He presented a crown of gold set with nine kinds of gems and twenty-five silver plates, granted six villages and performed Kanakābhisekam in 1513 A.D. In 1517 A.D. he presented to the Lord a necklace and a pendant besides 30,000 varahas for gilding the Vimānam over the sanctum. He granted some land in 1518 A.D. At the time of his last visit in 1521 A.D. he presented a pītāmbaram, set with nine kinds of gems, a cap with pearls and diamonds. His queens Tirumaladevī and Cinnādevī also gifted valuable presents to the Lord and provided for daily offerings in the temple at Tirumala.

Sāluva Timmarusu, the Mahāpradhāni of Kṛṣṇadevarāya, his brother Govindarāju, who held important governorships in the empire, made several grants for daily offerings in the temples at Tirumala and Tirupati.¹³¹ Rāyasam Kondamarsaiah, son of Timmarusayya, who served as the governor of Udayagiri, Kondavidū, Kondapalli and Guttisima and Peria Obala Nayakkar made provision for food offerings.¹³² Mannārpillai, Appāpillai, Bāhur Mallarasa, Nāgarāju, Tammu Nayakkar, Tiruvenkatayyan, Obalayyan, Lakku Nayakkar, Tirumala Nayakkar, Cinnappa Reddi etc., were some other officers and subordinates of Kṛṣṇadevarāya, who made gifts to Tirumala temple.¹³³

Three Mathas are found to be existing at Tirupati and Tirumala in the reign of Kṛṣṇadevarāya. Arisanālayam Nandavanam and Matham was the *earliest* of those Mathas. Mullai Tiruvenkata Jīyar was the manager and Jīyar of that Matham.¹³⁴ He made several grants to the temples at Tirumala and Tirupati and made Prabandham recital a part of the liturgy in them.

Srīman Nārāyaṇa Jīyar, the disciple and successor of Śrī Adi Van Sathakopa Jīyar at Ahobalam was the contemporary of Kṛṣṇadevarāya. He appears to have stayed at Tirupati for some time in the course of his religious tour in the country. He had constructed a mandapam in a flower garden at Tirumala.¹³⁵ He deposited some cash into the temple-treasury the interest of which was to be used for offerings for Srīvenkatesa, Śrī Govindarāja and Alvars and Rāmānuja on specified days.¹³⁶ It appears that there was no contact between the Van Sathakope Matham Jīyar and Kṛṣṇadevarāya.

However Śrī Van Sathakopa Jīyar was mentioned as the preceptor of Allasāni Peddana, the poet laureate of Kṛṣṇadevarāya. The former refers to him (Sathakopayati) in his Manucaritra as 'the asylum of all learning' and 'the dispeller of the thick darkness of sins of his disciples through the moon-light of his kind looks'.¹³⁷

Kandādai Mādhavayyanāgar was the disciple and successor of Kandādai Rāmānuja Ayyāngār at Tirumala and Tirupati. He founded the village of Tirumaladevipuram and made it over to

the Srī Bhandaram for the propitiation of Lord Venkatesvara.¹³⁸ He had also provided for the maintenance of Rāmānujakūtams at Tirumala and Tirupati. Kandādai Kumāra Rāmānujayyangār, another member of this family, presented a wooden car to Sri Rāma temple.¹³⁹ Kandādai Vedāntācārya alias Doddayyangār Appai was probably a member of collateral branch of this family who made a cash grant for the propitiation of Lord Sri Venkatesvara.¹⁴⁰

All these grants of royalty, subordinates, officers and Vaisnava Ācāryas testify to the popularity of Vaisnavism and Tirumala as the prominent Vaisnava centre.

The grants of Kṛṣṇadevarāya and his subordinates are not less numerous at other Vaisnava centres of Andhra desa. To god Ahobala Nṛsimhaśvāmi at Ahobalam in Kurnool district Kṛṣṇadevarāya presented a necklace, a pendant set with diamonds, a pair of bracelets set with rubies, a golden plate and 1000 varāhas in 1515 A.D.¹⁴¹ The village Madūr was also granted to provide offerings to the deity. His queen also made some gifts. In 1518 A.D. he visited the Śrīkākulesvara temple at Śrīkākulam in the Kṛṣṇa district and granted five villages to the temple for daily offerings and for the maintenance of Rāmānujakūtam.¹⁴² In the course of his campaigns against the Gajapatis of Orissa, the king and his queens gifted pearl-studded necklace, diamond-studded pendant, gold plate and cash to god Simhādrinātha of Simhācalam.¹⁴³ He had also granted some villages for

daily bhogas of the deity. His grants are also found in the temples of Cennakesava at Cinnamāsapalli, Chinnadāsari-palli and at Puspagiri, all in Cuddapah district in 1514 A.D.¹⁴⁴

Besides his grants, the grants of his feudatories, and officers of Kṛṣṇadevarāya in the Rayalasīma, the coastal districts and the Telangāna regions of Andhradeśa testify to the spread of Śrī Vaiṣṇavism in these regions as a result of the efforts of Śrī Vaiṣṇava teachers. Narasayyadeva Mahārāja, a descendant of Mādhavavarman of Bezawāda, who was holding a fief in the Pulivendala-sthala at the beginning of Kṛṣṇadevarāya's reign granted a village to the temple of Śrīranganāthaśvāmi at Pulivendala in Cuddapah district in 1509 A.D.¹⁴⁵ Kamalanāyaningāru, the commander-in-chief of Kṛṣṇadevarāya, Saluva Timmarsu, his prime minister, Govindarāju, a provincial governor, Timmayadeva, a feudatory gifted lands, sthala-sunkas etc., to Vaiṣṇava temples at Nandimandalam, Devuni Cuddapah, Ghandikota and Rudrayyagāri-palli - all in Cuddapah district.¹⁴⁶ Some Nayankara-holders like Rangappa Nayaka and Puspala Papana at Pandillapalli and Tudumuladinne in the Cuddapah district, Mesa Timmānāyaka Kundrpi Narasanāyanimgāru and Sāke Ravutu at Kadavakolanu, Bhairasamudram and Tadimarri in Anantapur district, Malluri Cintama Reddi Gangi Reddi at Tangella in Prakasam district and Kumāra Cina Timmanāyaka at Yālamari in Chittoor district made gifts to Vaiṣṇava temples.¹⁴⁷

The members of the Rāyasam family were ardent devotees of God Visnu. They made many grants to Vaishnava temples. The grants of Rāyāsam Kondamarusayya to Lord Sri Venkatesvara are already mentioned above. Ayyapparasayya (Ayyapparusu, Ayyapparasa) son of Vemarasayya, subordinate of Rāyasam of Timmarusayya, granted villages and lands to the temples of Nṛsimha at Somarājapalli near Singarāyakonda, Nṛsimhadeva at Jillelamūdi, Cennakesava at Katteragandla and to Sri Venkatādrinātha at Polavaram.¹⁴⁸

Annajiyya, a devout Sri Vaisnava, endeavoured to popularise that sect in some parts of Cuddapah district. Not only did he make grants to Vaisnava temples but he induced others also to emulate him. He was the son of Padaviti Virupākṣa Dīksita, the Pārupatyadar of Sakalisima. He granted some land to god Cennakesvara of Katteragandla, Cuddapah district in 1525 A.D. for worship and naivedya for the merit of Kṛṣṇadevarāya and Demarusayya.¹⁴⁹ His agent, Vengalayya, son of Ravuri Krisnaiah, gifted some land to the above temple at his instance in the same year. He was also instrumental in making Vengalayya offer gifts to god Lakṣmikāntasvāmi at Porumāmillā in 1528 A.D. in the same district.¹⁵⁰

Allasāni Peddana, the poet laureate of Kṛṣṇadevarāya, was a Vaishnavite. He was a disciple of Sathakopa Jiyan, founder of Ahobala Matha. Peddana granted some land to the

temple of Cennakesava at Kokatam, Kamalapuram taluq,
Cuddapah district in 1518 A.D.¹⁵¹

Ramana Nayaka, son of Kathari Tippana Nayaka, constructed a temple for Prasanna Ramayadeva on the upper fort at Adoni in Kurnool district in 1517 A.D.¹⁵²

Nadendla brothers, Appa and Gopa, nephews of Saluva Timmarusu, granted many gifts to Vaishnava temples. An inscription from Kondavidu in Guntur district records the construction of a temple to god Raghavadeva, by Nadendla Gopamantri, the governor of Kondavidu who assigned to it the customs duties and the villages of Maindavolu and Lemballe for its maintenance in 1520 A.D.¹⁵³ According to Mangalagiri inscription of Saluva Timmarusu, Gopayya is stated to have granted the village Unnava to the above temple in the reign of Krsnadevaraya.¹⁵⁴ The same inscription enumerates the grants of Nadendla Appa. According to it Appa built a mahamandapa and a temple adorned with gold kalasa to god Nrsimha of Mangalagiri in 1516 A.D., constructed mahamandapa and prakara and granted a village to the temple of Angadi-gopinatha at Vinukonda, built the Vimana of Madhavi temple at Madderala; and granted villages to the temples of Ananta-gopinatha at Rompicerla, Cennakesava at Mallavara agrahara and ^uAbala Nrsimha at Erachuru.¹⁵⁵

Somarusantrai made a cash gift to god Bhavanarayana of Bapatla in the Kondavidu-visaya at the command of Saluva

Timmarusu in 1518 A.D. in the reign of Kṛṣṇadevarāya.¹⁵⁶ General Nāgrasa son of Singarasa, the agent of Rāyasm Kondamarusa, gifted some land, garden and a tank to Śrika-
kulesvara at Śrīkākulam in 1517 A.D.¹⁵⁷

The military chiefs who were appointed in the Raichur Doab in the wake of its reconquest from the Adil Shah of Bijapur, patronised Vaiśnavism in that region. An inscription from Alampūr in the Mahboobnagar district records the gift of the village Bayarapura alias Nṛsimhapura ~~to god~~
~~Yogarapura alias Nṛsimhapura~~ to god Yogananda Nṛsimhadeva of that place by Gaure-dannayaka Nārāyanayya, probably a general in the service of Kṛṣṇadevarāya at the instance of Gaure-dannayaka Basavappayya, who received Alampūrsīma as amaranāyankara from the king who captured the fort of Raichur in 1520 A.D.¹⁵⁸ Reddi Nayaka, who got Alampurasīma as nayankara from Kṛṣṇadevarāya made a gift of the village Gokulapādu to god Cennakesava of Cennipādu in 1527 A.D. for the merit of the king.¹⁵⁹ Diksitayya, son of Annajiyya also granted the village Pusalapādu alias Kṛṣnarāyapura to the same temple in 1529 A.D. for the merit of Demarusayya and Kṛṣṇadevarāya from whom he obtained Alampūr-sīma as nayankara.¹⁶⁰ It appears that Diksitayya succeeded Peddi Nayaka as the head of Alampūru-sīma.

We also find some grants from private people and humbler folk like Dommaris to Vaiśnava temples at Uppadikalli,

Tadimalli and Gariselpalli, all in Anantapur dist., Ceruvu-Belagallu in Kurnool dist., Peddasettipalli, Dommarinandyāla, Korrapādu, Kallūru, Puspagiri and Kokatam - all in Cuddapah dist., and Angalakuduru, Nemalikallu, Elūru, Kommūru, Ramadaka and Ketavaram - all in Guntur district.¹⁶¹

Acyutaraya (1530-1542 A.D.)

Acyutarāya, who succeeded Kṛṣnadevarāya, was an ardent Sri Vaiśnava. Though he extended his patronage equally to both Śaivism and Vaiśnavism in the first half of his reign, his leanings were more towards Vaiśnavism in the second half.

Acyutarāya's gifts are mostly found to be in favour of Vaiśnava temples. To the Vitthala temple at Vijayanagar he gave many gifts among which the Svarnakṣma or earth of gold was one.¹⁶² He made a gift of land with a house to each of the two Srivaiśnava Brahmanas who recited purānam in the same temple in 1534 A.D. He is said to have made a grant called Anandanidhi by which he claims to have delighted Visnu and to have made Brahmanas, the Kuberas.^{162a} That he was an ardent Vaiśnava is also attested by the British Museum Copper-plates of Sadāśivarāya wherein he is significantly reported, after his death, to have found peaceful abode "in the Vaiśnava regions above" and he is also stated to have "joined the feet of Visnu".¹⁶³

Acyutarāya was a staunch worshipper of Lord Venkatesvara and he visited Tirumala temple thrice. He presented valuable

gifts to the Lord and the temple. At the time of his first visit in 1533 A.D. he was accompanied by his wife and son, and he performed the mahādānas, kapilapasu and svarnavarsam and presented a costly garment and a long string of pearls to the deity.¹⁶⁴ He instituted Lakṣmīdevīmahotsavam and Punarvasu-tirunāl for Sri Venkatesvara and for Sri Rāma respectively, when he visited Tirumala for the second time in 1535 A.D. and provided for their celebrations.¹⁶⁵ He constructed mantapams, a tank (Acyutarāya Koneru), the suburb (Acyutarāyapuram), installed Acyutarāyaperumāl and established a satram with a provision for its maintenance at the time of his third visit in 1537 A.D.¹⁶⁶ His queen Varadājī Amman granted six villages to Tirumala temple to propitiate Lord Sri Venkatesvara.¹⁶⁷ Some Chiefs like Salakarāju Cina Tirumalarāju, his son Singarāju and Sriranga Nayakkar made cash grants to the Tirumala temple for the merit of Acyutarāya, his queen Varadājī-Amman and their son Venkatādri.¹⁶⁸

Acyutarāya made gifts to some other Vaisnava temples also in his empire. An inscription from Melavoy, Madakasira Tq., Anantapur district records his gift of three villages for the service of god Tiruvengalanātha of that village in 1533 A.D.¹⁶⁹ His grant to the Raghunātha temple at Lepaksi in the same district was recorded in 1531 A.D.¹⁷⁰ Acyutarāya set up the image of God Tillai Govindarāja at Cidambaram in 1539 A.D. according to the ritual of Vaikhānasa Sūtra and

granted 500 pon for the daily worship in the temple.¹⁷¹ The king, his queen Varadāmbika and their son Cina Venkataḍri severally performed the Mukta-Tulabhāra ceremony in the presence of Śrī Varadarāja of Kāñcipuram and made substantial grants to the temple.¹⁷²

The feudatory chiefs and officers of Acyutarāya did not lag behind in their patronage of Vaiṣṇavism. The Chiefs of Salaka family were staunch Vaisnavites. Salakaraja Peda Tirumalarāja and Cina Tirumalarāja were the foremost members of this family. They were the brothers-in-law of king Acyutarāya. Peda Tirumalarāju built a tank and planted a garden and presented both of them to the Gopinātha temple at Velupālem in Kondavidu-rājya in 1530.¹⁷³ His wife (Tatukkonamma) made a cash grant to the temple of Tirumala and gave the donor's share of food to her acārya srīrangam Kandādai Appān.¹⁷⁴ His brother Cina Tirumala made offerings to the god Mandem Narsimhadēva 'who was pleased to manifest himself in a field near Dharmavaram' in the Anantapur district, the village of Mallapanayanipalle which he had founded for the merit of his parents in 1533 A.D.¹⁷⁵ He also granted two villages to Cennakesava temple at Mārkapur, Kurnool district in the same year for the merit of his brother-in-law Acyutarāya.¹⁷⁶ He constructed an angana-tiruvīdhi in Tirumala in 1541 A.D. for the merit of his sister Varadāji-Amman (Varadāmbikā).¹⁷⁷ Singarāja, the younger brother of the above chiefs who was a disciple of Tirumalai Tātācārya,

son of Tirumalai Sottai Kumāra Tātācārya, made a cash grant to Tirumala temple in 1542 A.D. and made over donor's share of his grant to his acārya.¹⁷⁸

Bhutanātha Rāma Bhatlayya, who served as the governor of Udayagiri-rājya, Candragiri-rājya and Penugonda-rājya under Acyutadevarāya between 1535-1542 A.D. was a staunch Vaiśnāvite. He started the Kodai-tirunāl (summer-festival) for god Śrī Rāma at Tirupati in 1532 A.D. and constructed a mantapam at the entrance of Śrī Govindarāja temple in 1535 A.D.¹⁷⁹ He established an agrahāram by name Tiruveṅkata-puram in the same place. He also arranged for certain offerings for god Śrī Veṅkatesvara in 1536 A.D. When the previous grant was not properly maintained he restored the grant of the village Andupūru to ^aSumyanātha-temple at Nandalūr in Cuddapah district on the request of Tallapāka Tirumala-yyaangāru and with the permission of the king in 1535-36 A.D.¹⁸⁰ While he was serving as the governor of Udayagiri, in 1537 he consecrated the image of Śrī Gopālakṛṣṇa in his toppu (grove of trees) in Varadarājapuram and provided for daily offerings of the image.¹⁸¹

Yandalūru Venkata-drayya, the assistant of Rāma Bhatlayya to the office of the governor of Udayagiri, granted the village of Cāgallu in the Kandukuru-sima to the god Parnasālā Śrī Nṛsimha of Somarājupalli as a sarvamānya for the religious merit of his master and king Acyutarāya.¹⁸²

He had also gifted a village to the temple of Lord Sri Venkatesvara in 1538 A.D.¹⁸³

Ramaya-Bhāskara (Bacarasayya) who was the governor of Kondavidū from 1530 to 1539 A.D. founded the town of Gopināthapura at the foot of the Kondavidū hill built a temple and installed the image of god Gopinātha in it.¹⁸⁴ He granted the income from taxes to god Ahobalesvara of Vongunutala in Cuddapah district in 1533 A.D. at the instance of Tāllapaka Tirumalayya.¹⁸⁵

Rayasam Vengalappa, an officer in the service of Acyutarāya, constructed a temple, installed god Tiruvengalā-nāthadeva in it and granted some land and a garden to it at Moyillakālva, Cuddapah district in 1536 A.D. for the merit of Tāllapaka Tirumalayya, his (donor's) preceptor.¹⁸⁶

Virappanna of Penugonda was a royal officer belonging to the personal staff of Acyutarāya. It appears that sometime later he also served as the governor of Candragiri and Penugonda. He made grants of villages, gold and cash to god Śrī Venkatesvara for the merit of Acyutarāya in 1536 A.D. and 1538 A.D.¹⁸⁷ Virappanna and his brother Virana Nayaka constructed the stone prākāra, the eastern and southern gopuras, the kitchen and the varandah in front of it and the assembly hall in the Laxmi temple at Gorrepalli, Hindupur tq., Anantapur district in 1538 A.D.¹⁸⁸ They also built shrines for Rāma and Laksmana. Virana Nayaka made offerings

in the form of coin, cloth and gold to goddess Lakṣmīdevi at Gorrepalli.¹⁸⁹ He also gifted the income from tolls to the same temple in 1538 A.D. An inscription from Narāyanavanam, Puttūr Taluk, Chittoor district records that certain Virupanna founded a town called Venkatādrisamudram and constructed there the temple of Venkatādri Perumāl for the merit of Venkatādriya Mahārāya in 1541 A.D. Krishna Sastri rightly identifies Venkatādri with the son of Acyutarāya. Virupanna is the Virappanna of Penugonda.¹⁹⁰

Kondamarāju, son of Abbalarāju, a subordinate of Acyutarāya, constructed a temple and set up the image of Madanagopinātha at Mārella, Darsi taluq, Prakasam district.¹⁹¹ Another subordinate Mallarusayya Nayaka performed the consecration and marriage of Kesavanātha of Candalūra village in 1533-34 A.D.¹⁹² Timmapa Nayaka revived the festivals in Madhavarāyasvāmi temple at Gorantla, Hindupur taluq, Anantapur district. Timmarusayya, general of Acyutarāya granted some land of the temple of Cennakesava at Puspagiri, Cuddapah district.¹⁹³ Certain Sūrisāni made a land grant to Cennakesava temple at Kallūr, Tādpatri taluq, Anantapur district, for the merit of the king.¹⁹⁴

Polapalli Bukkarāju Timmayadeva Mahārāja, Timmarusayya, Timmanāyaningāru, Rāma Nayaka, Basappa Nayaka, Timmarāju Nandayyagāru, Bonam Surappanāyudu, Obalayyagāru, and Narasa Nayaka are some other subordinate chiefs who made grants to

Vaisnava temples at Cintakommadinne (Cuddapah dt.) Cinna-komerla (Cuddapah dt.) Mārkāpuram (Kurnool dt.) Santakovūr (Cuddapah dt.) Krūr (Anantapur dt.) Vedādri (Nellore dt.) Sekūru (Guntur dt.) Elcūru (Guntur dt.) and Budili (Anantapur dt.). Raghu Nayaka temple at Cauṭakunṭapalli, Nṛsimhasvāmi temple at Kurumala, Tiruvengalanātha temple at Anantapuram - all in Anantapur district, Tiruvengalanātha at Kotakonda in Kurnool district and at Bandapalli in Cuddapah district are some other Vaisnava shrines that received patronage during the reign of Acyutarāya.¹⁹⁵

Tallapāka Peda Tirumalācārya (1458-1554 A.D.)

Tallapāka Peda Tirumalācārya, who played an important role in the religious activities of Acyutarāya, was the second son of the illustrious musician-poet Tallapāka Annamācārya through his second wife Akkāmba.¹⁹⁶ He is also known as Peda Tirumalayya, Peda Tirumalayyangār, Annaya Tirumalācārya, Peria Tirumalayyangār, Timmayya, Timmayārya, Tirumala Tirumalācārya, Tirumalaguru, Tirumala Desikulu, Venkatapatiyogi, Tirumalayyangāru, Tallapāka Tirumalayya and Timmadu.

He was a great composer of Sankirtanas and other works. His works comprise: (1) Sringāra-Sankirtanalu, (2) Vairāgya Vacanamālikā-Gitamulu, (3) Sringāra-Vritta-padyala Satakamu, (4) Sringāra-Dandakamu, (5) Cakravala-Manjari (6) Udāharanamu, (7) Niti-sisapadya-Satakamu, (8) Sudarsana-Ragala and (9) Repharakāramulu. The first seven works are

addressed to god Tiruvengalanāthadeva. Sudarsana-Ragala describes Sudarsana Cakra of Sri Venkatesa. Repharakārālu is a compilation on prosody.

Like his illustrious father, Peda Tirumalācārya was also deeply devoted to God Tiruvengalanātha and he was closely associated with the activities of Tirumala temple. His devotional services at Tirumala and Tirupati extended for a period of about four decades and a half from 1503 A.D. to 1546 A.D.¹⁹⁷ He deposited some cash to propitiate Lord Sri Venkatesvara in 1517 A.D., gave four and a half villages in 1530 A.D. for offerings and festivals and another two villages in 1532 A.D. for further daily offerings. He purchased the donor's share of the prasādam from Saluva Timmarasu, due to him from Tirumala temple in 1536 A.D. He also purchased the donor's share of prasādam of Timmarasu and his brother Govindarāju, due to them from Sri Govindarāja-svāmi temple at Tirupati. He introduced Tirukkodi-tirunāl and Vanabhojanam (picnic) for the processional images and gave three villages for offerings. He had provided for Sankirtana Bhandāram, for offerings to Nammālvār and for the celebration of Brahmotsavam in 1541 A.D.¹⁹⁸ He had also constructed a Tirthavāri-mantapam on the south bank of Alvār-Tirtham and consecrated an image of Lakṣmi-Nārāyaṇa Perumāl in 1546 A.D. and provided for its offerings.¹⁹⁹

Tirumalayyangār is known to have made a gift of three villages to the temple of Vitthalesvara at Hampi in

1531 A.D.²⁰⁰ Tirumalācārya and his son Cina Tirumalayyāṅgār together provided for certain offerings for god Arulala-perumal of Kāncipuram and arranged for certain festivals in 1553 A.D.²⁰¹ He was instrumental in the restoration of the grant of the village Andupuru to the Saumyanātha temple at Nandalur in the Cuddapah district by Rama Bhatlayya, the Governor of Udayagiri with the consent of king Acyutarāya in 1534 A.D.²⁰² He induced Bācarūsu, the Karyakarta (agent) of the king, to grant the income derived from taxes to god Ahobalesvara of Vongunūtula.²⁰³ He was also responsible for the construction of a temple and installation of god Tiruvengalanāthadeva in it and for the gift of lands and a garden to the deity in 1536 A.D. by Rāyasam Vengalappa whose Preceptor he was.²⁰⁴ Acyutarāya made a gift of a village to this acārya in 1538 A.D. to provide for offerings in the temple at Aholaḍam.²⁰⁵ He enjoyed great influence even during the reign of Sadāsivarāya, who succeeded Acyutarāya. He secured a village from the king and endowed it to Tirumala temple in 1545 A.D. for the conduct of the festival started by him.^{205a}

Tirumalayyāṅgār was a staunch adherent of Rāmānuja faith. His intensive study of the Sri Vaishnava religious lore and philosophy made him a respected Ācārya among his disciples and earned for him the title Vedamārga Pratistāpanācārya.^{205b}

Sadāśivarāya (1543-1576)

Sadāśivarāya, the nephew and successor of Acyutarāya, was a fervent worshipper of Viṣṇu. For him, to die is 'to attain the Vaiṣṇava seat', as may be seen in one of his grants dated in 1558 A.D.²⁰⁶ Sri Vaishnavism gained a stronger hold in his reign. Rāmarāya, the defacto ruler of this period, was also an ardent follower of Vaiṣṇavism. This period witnessed frequent and costly grants to Vaiṣṇava temples and Sri Vaiṣṇava teachers were shown greater respect and favour.

In 1556 A.D. Sadāśivarāya granted thirty-one villages to the Rāmānujakūṭam at Sri Perumbudūr for its maintenance and to carry on the regular worship of Viṣṇu with incense, lights, oblations of food, flowers, dancing, singing, music etc.²⁰⁷ This grant was made at the instance of Kandādai Śrīrangācārya, a Sri Vaiṣṇava teacher and prince Kondarāja, son of Konetayya. Thus princes and preceptors also played an important role in the spread of Sri Vaishnavism during this period.

His inscriptions at different places in Andhradesa refer to several Vaiṣṇava teachers on different occasions. Kandādai Śrīrangācārya, mentioned above, is one of them. An inscription from Govada, Tenali taluq, Guntur district describes Vallabhācārya as a great Vaiṣṇava-Guru in 1544 A.D.²⁰⁸ Emberumānār Jiyyangāru is referred to in an inscription of 1559 A.D. from Mārkāpūr, Kurnool district.²⁰⁹

Parānkusa Vān Satākopa Jīyyangaru is spoken of in three inscriptions dated 1555, 1560 and 1564 at Lower Ahobalam in Kurnool district.²¹⁰ The Ācaryas of Tallapāka family figure in a number of inscriptions.

Sadāśiva was a devotee of Lord Venkatesvara. He visited the temple twice in 1553 and 1554 A.D. and made gifts to the deity. He made a sarvamānya gift for the benefit of the Nammālvar-Rāmānujakūtam built by Mahāmaṇḍalesvara Kondarāja son of Rāmarāja-Konetayya.²¹¹ Some religious teachers served as intermediaries between the king and Tirumala temple. Sadāśivarāya granted three villages to Padanḍayar, Śrinivāsācārya, son of Sottai Ettur Tirumala Kumāra Tātācārya, and Tallapāka Tirumalayyangār, who in their turn granted them to Lord Śrī Venkatesvara.²¹²

According to Sannithi-Guruparamparai Sadāśivarāya while returning to Vijayanagara after his visit to Tirumala renovated certain temples at Kamalapuram and other places in Cuddapah district through the consecration ceremony performed by Parānkusa Jīyar, the sixth head of the Ahobala Matha, for which the king honoured him with the gift of the village Sribhāsyapuram situated on the banks of the Pinākini river.²¹³ He granted Volaparli in 1544 A.D., Bollapalli in 1545 A.D. and Gorijavolu in 1546 A.D. to Koneti Tiruvengalanāthayya son of Tallapāka Peda Tirumalācārya.²¹⁴ Koneti Annayya and Cina Tiruvengalanāthayya,

other sons of this acārya, also received Minnakallu and Mallavaram respectively from the king in 1546 A.D.²¹⁵ A copper-plate inscription in the possession of the Collector of Anantapur district records his gift of a village to a number of Brāhmaṇas to perform worship in the temple of god Cennakesava at Madugu in 1548 A.D.²¹⁶

Following the example of Sadāśivarāya, his officers also gave grants to Vaiṣṇava temples. An inscription from Kondāpuram, Hindupur taluk, Anantapur district records the gift of a village to god Cennakesava temple at Penugonda by general Kṛṣṇappa Nayaka in 1543 A.D. for the merit of the king.²¹⁷ Bhadrināyaningāru, another general, Pradhāni Somarusu, Peda Tirumalayya, Kadiri Nayaka and others and the Governor of Candragiri made gifts of lands and taxes to the temples of Cennakesava at Miduturu, Kurnool district, Ahobalesvara and Venkatādri at Ahobalam and Tirumala, Cennakesava at Madhurapuram, ⁿAnatapur district and Raghunātha at Candragiri.²¹⁸ Vobulayya, the karanam of Čāpādu, Cuddapah district reconstructed the sikhara of Mādhavasvāmi temple of that village in 1560 A.D.²¹⁹

The grants of feudatories and subordinates of Sadāśivarāya to Vaiṣṇava temples and Acāryas far outnumber their overlord. The Aravidū Chiefs, who played a dominant role in the affairs of Vijayanagara during Sadāśivarāya's reign were devout Vaiṣṇavas. From the beginning the Aravidū family appears to have worshipped Viṣṇu. Most of the chiefs of this

family were named after Visnu or his avatāras and several of them were mentioned as staunch Vaisṇavas. Rājanarendra was called 'a devotee of Visnu' and Vīra Hemmaliraya was stated to be a 'devotee of Murāri (Visnu)'. Rāmarāja, the grandfather of the founders of the Āravidū dynasty, who was poisoned by his relatives was believed to have suffered no harm 'by the grace of Visnu'. The most important act of Rāmarāya in connection with Śrī Vaisṇavism was the restoration of the idol of Govindarāja to the temple of Cidambaram. According to the Prapannāmr̥tam it was during this period that Doddayācārya defeated all the Saiva scholars of Cidambaram including Appaya Dīksita in a religious controversy.²²⁰ Rāmarāja seems to have been then at Candragiri with his teacher Tātācārya. Doddayācārya went there and successfully sought their help to restore Govindarāja's idol to its old place at Cidambaram. The Āravidū Chiefs themselves made certain grants and some grants were made at their initiative. A gift to god Raghunātha perumāl at Candragiri was made for the merit of the king and Rāmarāju in 1547 A.D.²²¹ A copper-plate record from Government Museum, Hyderabad, registers a royal grant of the village Rellundi to Venkatādri son of Kesiavācārya of the Kāsyapa-gotra at the instance of Rāmarāja who was requested for the purpose by his younger brother Tirumala.²²² Aliya Rāmarāja, the de facto ruler of Vijayanagar and his brother Tirumalārāju made a gift of a village to god Raghunāthadeva of

Ontimitta, Cuddapah district in 1550 A.D.²²³ The latter granted two villages to god Cennarāya of Gundaladurga in Guntur taluq and district in 1568 A.D.²²⁴ Rāmarāja provided for offerings to Lord Śrī Venkatesvara and to Śrī Govindarāja and for the feeding of Śrivaisṇavas in the Nammālvār-Rāmānujakutam built by Mahāmandalesvara Kondarājayya, son of Timmarāja Konetayya of Āravīdu family at Tirupati.²²⁵ His brother Tirumalarāja made provision for offerings for the processional images during festivals such as Brahmotsava and Vasanta-tirunal at Tirumala.²²⁶ Nāgarājajayyadeva Mahārāja of Āravīdu family granted Ontimitta village and its hamlets to the temple of Raghunāyaka of that village for offerings, repairs and festivals in 1558 A.D.²²⁷ Kondarāja, son of Konetayya, was an ardent Śrī Vaiṣṇava. Like his brother Timmarāju, he was also, probably, a disciple of a Vaiṣṇava preceptor Kandādai Śrirāngācārya, son of Bhāvanācārya. This Kondarāja himself built Nammālvār-Rāmānujakutam at Tirupati.²²⁸ His brother Timmarāju, a disciple of Śrirāngācārya, who was also called Udayagiri Timmarāja, is stated to have built for the merit of his father Konetayya a mantapa for the swing~~ing~~ festival and made provisions for the festivals called Kanninumciruttambu and Nutandadi, which were evidently so named after portions of the Nālāyiradivya-prabandham in the Vitthala temple at Vijayanagar.²²⁹ He granted Nāgulavaram village to Cennakesava temple at Mārkāpuram in 1554 A.D.²³⁰ He built a gopura, a mantapa, a

compound wall and a reservoir and other pious services to God Raghunāyakulu of Udayagiri.²³¹ Konetayya's son Aubhalarāja of the Lunar race was another Vaiṣṇava Chief who made a grant to the Vitthala temple.²³² Kondayadeva Mahārāja granted a village for maintaining a Rāmānujakūṭam in the shrine of Bhāsyākāra (Rāmānuja) within the temple of Ahobalesvara at Diguva Tirupati (Lower Ahobalam) in 1552 A.D.²³³

Another feudatory family that was deeply devoted to Sri Vaiṣṇavism was that of Nandyāla family. Singarāja, the progenitor of this family, was a descendant of Āraviḍu Bukkarāja. The members of this family were the disciples of the Jīyars of Ahobala Māṭha and staunch followers of Sri Vaiṣṇavism.²³⁴ But Kṛṣṇamarāja, of this family was a disciple of Tirumala Śrinivāśācārya.²³⁵ These Chiefs extended their patronage to Vaiṣṇava temples and Ācāryas. Avubhaladeva Mahārāja, son of Narasingarāja, gifted a village to Cennakesava temple at Mārkāpur in 1544 A.D.²³⁶ His brother Naraparāja was a disciple of Vedanta-Sāthakopa-Jīyar, the fifth head of the Ahobala Māṭha (1553-1558 A.D.). He set up two dvārapālakas in front of the central shrine of Sri Govindarāja at Tirupati and provided for their propitiation through the grant of two villages. He arranged for the issue of donor's share of prasādam to his ācārya.²³⁷ Of all the Nandyāla Chiefs Timmayadeva Mahārāja, son of Narasingayyadeva Mahārāja, made a large number of grants to Vaiṣṇava temples. He granted villages to the Raghunātha temple at

Gāndikotā, and the Cennakesava temple at Kodūru, land to the Cennakesava temple at Nāgūr and income from taxes to Lakṣmīkanta temple at Porumāmilla - all in Cuddapah district.²³⁸ He also remitted mārga-sumkam (way-tax) on bullock-carts that carried provisions to Ahobalam temple.²³⁹ His subordinates and officers also made gifts to Vaisnava temples at Kodūru, Sākhavaram and Potladurti all in Cuddapah district.²⁴⁰ Nandyāla Cina Avubalesvaradeva, son of Avubala Mahārāja and grandson of Avubalarājajayyadeva Mahārāja, governor of Gāndikotā granted some land to god Raqhunāthanāyaka of that place for conducting various offerings and festivals like teppa-tirunal, Topu-tirunal etc.²⁴¹ He also made various gifts to Vaisnava temples at Ahobalam, Peddakomerla, Sambatūr and Devuni Cuddapah.²⁴² The temples of Nandalūr, Porumāmilla, Kocheru, Ambavaram etc., also were patronised by Nandyāla Chiefs. An inscription from Yeṣagudipāḍu, Cuddapah district records a land gift to Nammālvar temple to feed twelve Śrī Vaisnavas of that village in 1551 A.D.²⁴³

The Gobbūri Chiefs, another feudatory family, also promoted Vaisnavism. An inscription from Pandillāpalli, Kamalāpuram taluq, Cuddapah district registers a land grant by Gobburi Timmayadeva Mahārāja to god Prasanna Venkatarāya in 1555 A.D. for offerings, priests, masons, Dāsarisanī, and musicians.²⁴⁴ Narasammangāru, wife of Gobburi Obayadeva Mahārāja, made a gift of 120 varāhas for providing

offerings to god Ahobalesvara during festivals when he was installed in the Vasanta Mantapa which she had constructed on the north-side of the temple at Diguva-Tirupati (Lower Ahobalam) in 1547 A.D.²⁴⁵

Pemmasāni Chiefs too were devout worshippers of Visnu. An inscription from Enumalacintala, Jammulamaḍugu taluq, Cuddapah district, dated in 1550 A.D. records the grant of this village to god Cintala Tiruvengalanātha of Tādipatri by Pemmasāni Cina Timmanāyaningāru for the merit of king Sadāsivarāya, Rāmarāja and his own parents.²⁴⁶ Pemmasāni Nayudu gifted certain allowances to God Tiruvengalanāthaśvāmi in Nittūr, Tādipatri taluq, Anantapur district in 1587 A.D.²⁴⁷

The Matlis, another feudatory family, belonged to the Deva Coda family of the Solar race and ruled over the Matli-sīma comprising of Badvel, Siddhavaṭam, Cuddapah and Rājampet taluqs of Cuddapah district. They were ardent Vaisnavas. Varadarāja, son of Somarāja was one of the sons-in-law of Kṛṣṇadevarāya and contemporary of Sadāsivarāya. He constructed a mantapa in a garden at Tirumala, in the name of his mother and made provision for daily offerings to Sri Venkatesvara and occasional offerings for the processional images at the above mantapam.²⁴⁸ He is also known to have made a gift of money to the temple at Little Conjeevaram in 1544 A.D. for providing daily offerings to god and for special offerings on his natal star day.²⁴⁹

Avubhalarāja, a Vaisnava feudatory of Sadāśivarāya, granted some land to god Tiruvengalanātha at Devuni Cuddapah.²⁵⁰ He purchased some land from Van Sathakopa Jiyyangāru, the trustee of Ahobalam temple, and gifted it to that temple to be used for flower and fruit garden in 1550 A.D.²⁵¹ His son Venkataādrideva Mahārāja granted some money in 1553 A.D. to the same temple for providing offerings in the mantapa to god Ahobalesvara at Nidhi (Upper Ahobalam) on his way to and back from Diguva-Tirupati during festivals held on sixteen different days in a year.²⁵²

Another chief Obalraju, son of Obalraju and grandson of Mahāmandalesvara Pocirāju, purchased five marutus of land from the above Jiyyangāru in 1556 A.D. and gave it back to the temple of Ahobalesvara and stipulated that the income from that land was to be utilised for daily offerings in the shrine of Nammālvār near the shrine of Prahlāda-Varada in the Ahobalesvara temple at Diguva-Tirupati and that the offerings were to be distributed among twelve Śrīvaiśnavas.²⁵³ Koneti Obalarāja, son of Konayya, granted a village in free gift for the daily worship of Pāndurāngasvāmi at Cintagunta, Cumbum taluq, Kurnool district in 1544 A.D.²⁵⁴ Kuriceḍu Chief Śrīraṅgarāja, another feudatory of Sadāśivarāya made a gift to the shrine of Tirumāngai Ālvār in the Viṭṭhala temple at Hampi.^{254a} Racirajadeva Mahārāja, son of Vallabha-raju, constructed a temple and set up the image of Śrī Madanagopāla in it and performed the consecration ceremony.²⁵⁵

He also made provision for daily offerings and all means of enjoyments to the deity. A certain chief Gopinātharāju built a four-pillared mantapa at Upper Ahobalam to seat god Ahobalesvara during festivals when the god was brought in procession, and also provided for offerings of cakes at that time in 1560 A.D.²⁵⁶ Immadi Timmana Nayaka of Nidigallurājya built a portion of the roof at the northern entrance at the temple of Tiruvengalanātha at Pailabanda, in the Madakasira taluq of Anantapur district.²⁵⁷

Tipparāju repaired and reconstructed the temple of Gopinātha in 1558 at Peda Ambatipudi in the Narasaraopet taluq of Guntur district.²⁵⁸ Mahāmāndalesvara Jillella Vengalayyadeva Mahārāja made a re-endowment of the village Narasimhapura to the temple of Lakṣmī Nr̄simha at Nekarikallu in the same taluq in 1554 A.D.²⁵⁹ One Singarāju built the central shrine of Ādikesava temple and the connected pavilions and consecrated the goddesses Bhūdevī and Lakṣmīdevī and set up the Garuda pillar at Kolālapūdi in the same taluq.²⁶⁰ Mahāmāndalesvara Rāmarāju son of Murtirāju set up a garden in the Bhāvanārāyaṇa temple at Ponnur in 1551 A.D.²⁶¹ Timmarājayyadeva Mahārāja, son of Mahāmāndalesvara Siddhirāju Avubhalarāju, constructed a mantapa, prākāra and gopuras to the temple of Lakṣmī-Nr̄simha at Mangalagiri, presented chariot and metal images and granted land for daily offerings and for the celebration of festivals in 1558 A.D. in the reign of Sadāśivarāya for the merit of

Tirumalarāja.²⁶² Mahāmāndalesvara Siddhirāju Timmarājayya of Kondavidu-rājya, a vassal of Sadāśivarāya, assigned the income from tolls to god Raghunāyakulu at Cadaluvādē in Prakāsam district in 1559 A.D.²⁶³ He was a devout Vaiṣṇava. He was also a talented poet and composed a poem in Telugu called Paramayogivilāsamu describing the lives of Śrīvaiṣṇava saints. Māṇḍapāti Appalarāju made a gift to the same god for the merit of Siddhirāju Timmarāju. Gifts were also made by other chiefs to Vaiṣṇava temples at Ramata, Miduturu, Pyālakurti, and Buduru in Kurnool district, Aguduru, Sanke-palli, Periavaram, Eguvapalli, Peddakudala, Lomada, Cinta-kommadinne, Kālamalla, Peddasettipalli, Bollavaram, Vānipenta, Koduru and Kuramayi in Cuddapah district and Penugonda, Nittūru and Cāluvemula in Anantapur district.²⁶⁴ Thus Vaiṣṇavism had taken great strides in the reign of Sadāśivarāya

There is no dearth of private grants to Vaiṣṇava temples during this period. The Vipravinodins (Brāhmaṇ jugglers) made many grants to Vaiṣṇava deities out of their income due from certain villages, for various purposes such as construction of temples, celebration of festivals and for the merit of their community. Their grants are found at Yerragudi, B. Uppalūr, Kovelkunta - all in Kurnool district, Vemulagodu in Anantapur district and Kosinepalli, Krisṇamgāripalli, Medidinne and Bhīmagundam - all in Cuddapah district.²⁶⁵ An inscription from Yerragudi, Koilkuntla taluk, Kurnool district dated in 1552 A.D.

states that Parvatayya, Anantayya and Nallarayya sons of Vallabhayya and grandsons of Vipravinodi Mallayya of the Kāsyapagotra, Āpastamba-sūtra, Sūkla Yajus-sākhā and born in the Goburikondakula granted for the merit of the Vipravinodi community the yartana (customary toll) paid by the Mahajanas of Yerragudi to that community for conducting the Vaisākha festivals of god Gopinātha of that village.

A good number of grants by the Dommaris are found to have been granted to Vaiśnava temples. They made these grants from their income due to them from villages. This fact attests to the widespread nature of this sect in Andhra-desa. These grants were generally issued by Dommaris chiefs. An inscription from Motakaṭla, Rayacotī taluq, Cuddapah dist. registers the gift of Dommaripannu in 1548 A.D. to god Tiruvengalanātha of that place by Basavarāju, son of Padmarāju, for the merit of the twenty-four kulas of his community.²⁶⁶ In an inscription recorded at Ainavolu, Guntur taluq and district, it is stated that while Mahā-māndalesvara Siddhirāju was governing the Kondavīti-sīma, the Dommaris chiefs Cinku Reddi, Narasanedu and Komara Viraya, with the permission of all the samayas, made a gift of the Dommaripannu (tax) due from the people of Ainavolu to the temple of Gopinātha of that place in 1560 A.D.²⁶⁷ Some other temples that received their grants were at Koduru, Tonduru, Kasanuru, Valluru Agrahāram and Bedaduru - all in Cuddapah district and Cālavemula in Anantapur district.²⁶⁸

Some private grants by the merchants, the Reddis and Karanams and ladies like Timmasāni and Achchamma etc., have been found at Nandyāl and Cintakūnta, in Kurnool district, Nandalūr in Cuddapah District and Veparlaparti in Anantapur district.^{268a} It is interesting to note that the people of eighteen castes (varnas) of Koppāram in the Narasarāopet taluq of Guntur district are stated to have agreed in 1552 A.D. to give to the Raghupati temple of that village, the grain consumed by each family in one day in the year, together with two visas of jaggery from each sugarcane mill in order to conduct the Dasami festivals in that temple.²⁶⁹

Sri Vaisnava Ācāryas

The Sri vaishnava ācāryas, Tirumala Tātācārya, Tirumala Srinivāsācārya, Kandādai Appalācārya, Kandādai Śrirāngācārya and Rāngācārya sons of Bhāvanācārya, Chikkācārya Bhattar, Tālliāpāka Cina Tirumalācārya, his brothers and others figure prominently as the preceptors of many of the chiefs and of the Telugu poets under their patronage.

Sottai Ettūr Tirumala Kumāra Tātācārya and his two sons Tirumala Tātācārya and Srinivāsācārya were the contemporaries of Sadāsivarāya. Tirumala Kumāra Tātācārya was the senior contemporary of the king and he was the most prominent man among the Ācāryapurusas during the reigns of Kyānadevarāya and Acyutarāya. He made some endowments and

he was the recipient of the donor's share in the offerings made by his numerous disciples. He also made some endowments in the reign of Sadāśivarāya between 1549 and 1554 A.D.²⁷⁰ One of his sons, Tirumala Tātācārya, was already noticed as the preceptor of Singarāja of Salaka family in the reign of Acyutarāya. The other son, Srinivāsācārya, was honoured by Sadāśivarāya with a gift of a village, the income of which was utilised by the former to provide for various services in the temples at Tirumala and Tirupati in 1547 A.D.²⁷¹ This ācārya was the preceptor of the Nandyāl chief Kṛṣṇamarāja.²⁷² Some Tātācārya families have settled in Kurnool district to spread Sri Vaiśnavism. Kṛṣṇamācāryulu, son of Vinjamūri Tirumala Tātācāryulu, appears to have been the preceptor of Mahāmañḍalesvara Timmayadeva Mahārāja.²⁷³ The latter granted the village Pulikonda with all its perquisites to his ācārya in 1549 A.D.

Kandādais also influenced certain Vijayanagara chiefs and received grants from them to carry on their religious activities. Kandādai Srinivāsācārya, son of Bhāvanācārya, made an endowment providing for services to Sri Venkatesvara and Sri Govindarāja in 1545 A.D.²⁷⁴ Vitthalesvara Mahārāja, his disciple, made over to his ācārya the quarter share of prasādam due to him as donor.^{274a} He was also the preceptor of Kondarāju and Timmarāju, sons of Konetayya of Aravīdu family.²⁷⁵ He might have induced Kondarāja to build a Rāmānujakūṭam at Tirupati and to

influence Sadāśivarāya to make a grant to Rāmānujakūṭam at Perumbudur. His brother, Rāngācārya, was also a famous Srivaiṣṇava teacher, who propagated Śrī Vaiṣṇavism in the Telugu country. He was the Guru of the Telugu poet Tenāli Annaya, younger brother of celebrated Tenāli Rāmakṛṣṇa.²⁷⁶ His influence over local chiefs can be seen from an inscription from Markapuram wherein it is stipulated that the oblations offered to god Cennakesava during the twelve sankrānti festivals should be given to this ācārya.²⁷⁷ Another member of this family was Kandādai Appan identical with Ālvandāru Kandāla Appagāru who is stated in Telugu Kāvya "Pāndurāṅga Māhātmyam" of Tenāli Rāmakṛṣṇakavi to be the "Guru" (preceptor) of Virūri Vedādri mantri, the patron of the poet.²⁷⁸ He is also said to have been the preceptor of poet Sāraṅgu Tammaya, author of the Telugu work 'Vaijayanti Vilāsamu' (Vipranārāyana Caritra).²⁷⁹ An inscription from Devagudi, Cuddapah district records the grant of a tax free village by Mahāmandalesvara Kondarāju Cina Timmayadeva Mahārāja to Srimadvedamārga Pratistāpanācārya Ubhaya Vedāntācārya Kandādai Appalācārya in 1546 A.D.²⁸⁰ Kuruva Apu, son of Kandādai Alagayya Muni received a grant probably from Matli Tiruvengalanāthayya in the reign of Sadāśivarāya to grow a garden at Tirumala for the service of god Tiruvengalanātha.²⁸¹

As already stated the Bhāttārs of Tamil country were one of the illustrious Śrī Vaiṣṇava families of Śrī-

rāngam. They followed the lead of Parāśara Bhatta and came and settled in different parts of Āndhradesa propagating Śrī Vaiṣṇavism. One of the notable members of this family at this time was Bhāttāru Cikkamācāryulu, also known as Cikkācāryulu. He was a famous Śrī Vaiṣṇava divine and scholar. Several great Telugu poets of the age like Tenālī Rāmakṛṣṇa, Lingamkunta Rāmakavi, Timmakavi, and Venkata-rāmakṛṣṇakavi, the author of Kāmāndakamu, were his disciples.²⁸² Some of the Vijayanagar chiefs were also his disciples. With their active support he undertook the task of spreading Śrī Vaiṣṇavism. An inscription from Edagapally, Rajampet Tq., Cuddapah district records the grant of a village Virabala to this acāryā by Mahānāyāṅkācārya Venkatappa Nayudu.²⁸³ Another inscription records the grant of some land at Gollala Uppalapādu, Cuddapah district in 1555 A.D. to Nārāyanagāru, son of Nṛsimha Bhātṭu by Aliya Rāmarāja.²⁸⁴ Bhātṭārs were also serving as priests at Tirumala temple. Certain Venkatatturaivār of Nambimār family, son of Malaininram-Bhattar Appayan of Kāsyapagotra, Vaikhānasa-sūtra and Yajus-sākhā, was carrying on the worship of Lord Śrī Venkateśvara at this time.²⁸⁵

Vedānta Sathakopa Jīyar, the fifth pontiff of Ahobala Matha was the contemporary of Sadāśivarāya. He was the head of the Vadagalai Śrī Vaiṣṇavas of South India and the spiritual 'Guru' of the chiefs of Nandyāla family.²⁸⁶ He toured in South India propagating Śrī Vaiṣṇavism and is

stated to have helped the Gajapati king Mukundadeva to regain his throne from the Gauda king of Bengal. Parāṅkusa Jiyar, the sixth pontiff of Ahobala Matha, was another contemporary of Sadāśivarāya. He helped the king in the renovation of temples around Kamalāpuram in Cuddapah district and received the grant of the village Sri Bhāsyāpuram for his services from king Sadāśivarāya.²⁸⁷

The sons and successors of Tālīpāka Peda Tirumalācārya played an important role in the propagation of Sri Vaisnavism in different parts of Andhradesa during this period and they were rewarded for their services with land and village grants both by the emperor Sadāśivarāya and his feudatories. Cina Tirumalācārya, Annayya or Koneti Annayya, Peda Tiruvengalanātha, Cina Tiruvengalanāthayya or Cinnanna and Koneti Tiruvengalanāthayya were the sons of Peda Tirumalācārya.

Cina Tirumalācārya was closely associated with Tirumala and Tirupati temples and introduced new festivals in them. At Tirupati he instituted Vaivāhikotsavam to be celebrated for Sri Govindarāja Perumāl for five days and made necessary provision for it.²⁸⁸ Endowment for the celebration of Ani festival at Tirumala was also made. Provision was made for offerings to Vitthalesvara, Acyuta perumāl, Raghunātha, Varadarāja Perumāl and Lakṣmīnārāyaṇa Perumāl consecrated by his father in the Tirthavāri-mantapam at Ālvār-tīrtham.

and Nṛsimha perumāl set up by himself.²⁸⁹ An inscription from the central shrine of the Kalyāṇa Venkatesvara temple at Mangapuram records his reconstruction of the ruined temple and reconsecration of the old images of Venkatesvara, Nāchchiār, Ananta, Garuḍa, Viśvaksena and other Ālvārs and Ācāryas as well as his preceptor Annamācārya in the village of Alamelumangapuram.²⁹⁰ He undertook a tour of Āndhraadesa propagating Sri Vaiṣṇavism. An inscription from Mangalagiri dated in 1561 A.D. records his grant of land to Laxmi-Nṛsimha temple of that place for offerings and for the maintenance of Rāmānujakūṭam.²⁹¹ It was stipulated that the donor's share of prasādām was to be utilised to feed eight Sri Vaiṣṇavas, to the watchmen of Rāmānujakūṭam and to Bhāgavatas who recite Aruluppādu in the temple. He was the author of four works - Adhyātma-Sankirtanalu, Sringāra-Sankirtanalu, Astabhāsha-Dandakamu and Sankirtana-Laksanam.

Koneti Annayya also appears to have made religious tours in Āndhraadesa. Grants of villages to him by Sadasivara and Siddhirāju Venkatrāju at various places testify to his active missionary services to Sri Vaiṣṇavism. The former granted him the village of Minnakallu in the Vinukondasīma in 1546 A.D.²⁹² The latter granted him two villages Emani and Dantalūr in Kondavidū-sīma.²⁹³

Cinna Tiruvengalanātha or Cinnanna was one of the notable members of this family. He was also closely associated with the activities in Tirumala temple. He started

Vaivāhikotsavam to be celebrated for Sri Veṅkatesvara at Tirumala for five days every year and granted Mallavaram village in Addanki-sima, which he obtained from Sadāsiva-rāya, for the celebration of that festival.²⁹⁴ In 1558 A.D. he had provided for additional offerings in the temples of Tirumala and Tirupati.²⁹⁵ His religious activities can be understood from the grants of villages he received and from the new festivals he introduced at Tirumala. He was a great scholar and a poet. His works comprise of Paramayogi-vilāsamu, Astamahisi-Kalyānamu and Usā-Kalyānam - all Dvipada Kāvyaś in Telugu.

Koneti Tiruvengalanātha, the last son of Peda Tirumalācārya seems to have travelled extensively with missionary zeal to propagate Sri Vaiṣṇavism. The village grants that he received from the emperor and his chiefs unmistakably speak of his proselytising zeal and the wide area he covered. Sadāsivarāya granted him Volaparli and Bollapalli villages in Addanki-sima in 1544 A.D. and in 1545 respectively.²⁹⁶ He granted another village Gorijavolu in Vinukonda-sima in 1546 A.D.²⁹⁷ From Siddhirāju Venkatrāju he received some land in Emani village in 1564 A.D.²⁹⁸ An inscription from Ungutūr in Guntur taluq mentions him as the owner of Gundavara Agrahāra.²⁹⁹ He made a gift of land to the temple of Cennakesava at Puspagiri in Cuddapah district in 1559 A.D.³⁰⁰ All these grants attest to his wide range of religious activities.

Tiruveṅkatappayyan also known as Tiruvengalappan, was the son of Cina Tirumalācārya. Like his predecessors he made provision for additional offerings in the temples of Tirumala and Tirupati. He constructed a pedda-cimukku wherein he installed an image of Peri-Alvar and arranged for his Tiruvadhyayanapadi.³⁰¹ To the temple of Arulāla Perumāl at Little Kāṇčī he granted a village. He wrote in Telugu "Balaprabodhika" a commentary on Amarasiṁha's 'Nāmaliṅgānusāsana' or 'Amara' as it is generally known.

Thus the Tāllapāka ācāryas introduced new festivals and services in Tirumala and Tirupati temples, added to their constructions, extensively toured in Āndhradesa visiting notable Vaiṣṇava centres and popularised Sri Vaiṣṇava sect by their devotional-sankirtanas.

The Āravīdu Dynasty

Tirumalarāja (1570-'73)

After the death of Rāmarāja in the devastating battle of Rāksasi-Tangadi in 1565, his brother Tirumalarāja became de facto ruler of Vijayanagara Empire. Later he declared himself emperor with Penugonda as the capital of his empire in 1570 A.D. With the advent of Āravīdu kings to power Sri Vaiṣṇavism received still greater impetus from the royalty. Tirumala was a staunch devotee of Viṣṇu. In his Penuguluru grant he was called 'a repository of nectar-like

devotion to Hari (Visnu).³⁰² In the colophon of his supposed commentary on the Gitā Govinda it is stated that Rāma is his favourite deity.³⁰³

Tirumala's favouritism to Vaisnava sect was expressed through a number of grants to Vaisnava temples and by the issue of coins bearing Vaisnava symbols. He made a grant in 1568 A.D. to a Vaisnava temple in the village of Gundāla.^{303a} Tulapurusa and other gifts were made at Kāncīpuram, Srīraṅgam, Sēsācala (Tirupati), Cidambaram and Ahobalādri.³⁰⁴ He had built Unjālmantapam, generally called, Tirumalarāya mantapam at Tirumala.³⁰⁵ It forms the seat of the asthānam of the processional image of Sri Venkatesvara during the annual Brahmotsavams in the temple. This mantapa stands as a perpetual memorial of his service in the temple.

His coins also attest to his devotion to Visnu. He introduced new coins called 'three svāmi pagoda'.³⁰⁶ They contain three figures, the central one standing and the other two seated. The figures are identified with Rāma with Laksmana and Sīta and Sri Venkatesvara with his two wives. In both the cases his coins prove his devotion to Vaisnavism.

Even with regard to royal grants there appeared a new Vaisnava feature. Until the battle of Rāksasi-Tāngadī, the grants of the emperors of Vijayanagar, even after their conversion to Sri Vaisnavism, were, as a general rule made

in the presence of Virupakṣa. But after the establishment of Tirumala at Ḧenugonda, his grants were made in the presence of Rāmacandra in the temple there.

His feudatories also made certain grants. In 1571 A.D. Mahāmāndalesvara Nandyāla Narasingarājudeva Mahārāja granted the village Cinakoperla to the god Pāndurāṅga Vitthalesvara Perumāl at Koilkunta in the Kurnool district.³⁰⁷ Two years later he made another grant to the same temple. Some Vaiśnava temples were improved in Kārpātaka at places like Holālakeri. Śrī Vān Sathakopasvāmi is said to have established the idols of the Ālvārs at the temple of Purusottama (Jagannātha) during this period.

Sri Ranga I (1573-1584-5)

Like his father, Sri Ranga was also an ardent Vaiśnava. In the Māredapalli grant he is said 'to have borne in his heart Sarangadhara i.e. his god Viṣṇu' and in the Arivili-mangalam plates of Śrirangarya II he is called 'worshipper of Viṣṇu'.³⁰⁸

He rendered great service to the cause of Sri Vaiśnavism by the restoration of worship in the Ahobalam temple. The place had been occupied by Ibrahim Qutb Shah of Golconda and Malakappa, the Hande chief of Anantapur, who was a bigoted Saiva. An inscription from Cinna Ahobalam³⁰⁹ says that under orders of king Sri Raṅga and at the request

of Van Sathakopa Jiyyangāru Kondarāja-Venkatrāja-Timmarāja had expelled the Mohammadan chief Vibhuramu (Ibrahim II of Golconda) and his ally the Hande chief and restored the temple to Jiyyangāru who was in charge of it. For this great service Kondarāju was granted certain temple honours. Sri Ranga also granted some land and restored worship in the temple of Srīranganāthadeva at Eragudi surnamed Sri-rāngasamudra in the Kalyāndurg taluq of Anantapur district on the representation of several learned men of the village who gave him an account of the foundation of an agrahāra and the temple and their destruction at the hands of the Muslims.³¹⁰ In certain cases new orders were issued when the old orders were lost or stolen as in the case of Bhāgavatula Rāngama at Vallūr in the Bāpatla taluq of Guntur district. He made many additions to the temples of Sri-rāngam and Kāncipuram.

Some feudatories of Sri Ranga I also extended their patronage to Vaishnavism. The Nandyāla chiefs continued to make grants to Vaishnava temples. Mahāmandalesvara Nandyāla Venkātādriraju, son of Kṛṣṇamarāju, granted the income from temple lands and others in a number of villages to god Pānduranga Vitthaleśvara of Koilkunta in 1584 A.D.³¹¹ Rāngaparājayyadeva Mahārāja made a grant of the village of Bollavaram besides some lands elsewhere in 1581 A.D. to god Cennarāya of Midutūru in the Nandikotkūr taluq of Kurnool district.³¹²

That Vaishnavism was becoming more popular can be seen from a number of private grants during this period at Sekuru, Nidumukkala, Kondepadu and Bellamkonda in Guntur and Yalamari in Chittoor district.³¹³ An inscription from Mogalluru in the Rapur taluq of Nellore district dated in 1575 A.D. states that the image of Cennakesava was set up in that village.³¹⁴

Ettur Kumara Tirumala Tatacarya received great patronage at the royal court. An inscription from Vadigepalli in the Hindupur taluq of Anantapur district records the gift of that village by the king to this (Penugonda) Tatacarya.³¹⁵ An inscription dated in 1575 records the grants of king Sri Ranga, his guru Tatacarya, and a few others to make provision for the recitation of the Yatiraja Saptati, a poem by Vedanta Desika in praise of Ramanujacarya in the temple at Melkote.³¹⁶

Venkatapatiraya II (1584-1614)

Venkatapatiraya II, brother and successor of Sri Ranga I, was the great Vaishnava emperor of Aravidu dynasty. Having been initiated by his 'Guru' Kumara Tatacarya he became an ardent Vaishnava and encouraged the propagation of Vaishnavism. His fervent devotion to Visnu made him introduce some innovations in the mode of issuing of royal grants. It is also reflected in his coins and patronage to temples.

Hitherto the emperors of Vijayanagar from the beginning adopted the practice of invoking both Śiva and Viṣṇu at the beginning of their grants and signing them in the end with 'Sri Virūpākṣa', the name of the guardian deity of the Empire. The first change in the mode of issue of grants was made by Tirumala when he started issuing his grants in the presence of god Rāmacandra instead of Sri Virūpākṣa at Vijayanagar. Even then, as observed by Mr. Kṛṣṇamācāryulu, "the Vijayanagara throne was believed to be under the blessed guardianship of the wings of Virūpākṣa".³¹⁷

But Venkata II broke this tradition. The beginning of his grants contains more signs of the Vaiṣṇava faith than the former grants. The Padmaneri grant, for instance, starts with an invocation to Venkatesa, the feet of Rāma, Viṣvaksena and the Moon.³¹⁸ In the Vellangudi plates the invocation is addressed to Rāma's feet, Viṣvaksena and Viṣṇu.³¹⁹ "I seek refuge in that pair of substances (Rāma's feet) by virtue of whose touch a stone became the gem of women and which is deserving of worship by the gods" is the beginning of his Mangalampādu grant.³²⁰ The Moon comes to be called the brother of Lakṣmī in preference to the earlier practice of being called "the great darkness dispelling light". In the end the grants were signed: 'Sri Venkatesa' instead of 'Sri Virūpākṣa'. The latter was no longer considered the protector of the Empire. His place

was taken over by Visnu and all the grants of Venkata bear the signature: Sri Venkatesa. Moreover, all his grants were made in the presence of Sri Venkatesvara at Tirumala. Thus, in the words of Mr. Kṛṣṇamācāryulu, "The Vijayanagarayas drifted southwards from Vijayanagar to Penugonda first and thence later to Candragiri - from the feet of Virūpākṣa to the feet of Venkatesa and from Saivism to Vaiśnavism".³²¹

Another instance of his devotion to Vaiśnavism was his coins. His gold coin called 'Venkatapati Pagoda' contains on the obverse the figure of Visnu under an arch and the legend 'Sri Venkatesvaraya Namah' (adoration to blessed Venkatesa) in Nāgari on the reverse.³²² His Garuda type coin contains the figure of Garuda to the left with big face wearing a tall kirita on the obverse and 'Sri Venkataraya' on the reverse.³²³ Another coin of Venkata shows the figure of Hanumān, advancing to the right, with the same legend as on the gold coin.³²⁴

His devotion to Vaiśnavism is also reflected in his patronage extended to Vaiśnava temples. Venkata was a staunch devotee of Sri Venkatesvara. His copper statue with folded hands and clasped palms in a prayerful aspect in the Tirumala temple stands as a memorial of his devotion to Him.³²⁵ Peria Timmappa Nayaka Annan Rāmānuja Jīyar and Nārāyana Dāsari Nayaka granted villages to Tirumala temple

during his reign.³²⁶ An endowment was also made to the temple in his presence.

The feudatories of Venkatapati^{rāya} were more active in extending their patronage to Vaiṣṇava temples. Matla Kumāra Anantarāja, a feudatory and a poet of the king, in the prologue of his work 'Kākutsavijayamu' invokes the blessings of the god of Tirupati and in the colophon to the same work calls himself the disciple of the Vaiṣṇava teacher, Tirumala Tolappa Ācārya.³²⁷ It appears that the ācārya exercised great influence on his disciple who, as a result, made many gifts to Vaiṣṇava temples. Ananta was a staunch worshipper of Viṣṇu. His inscription in Sri Govindarāja temple at Tirupati records his charities at Tirupati, Tiruvallūr, Tirumala, Cuddapah, Ontimitta, Nandalur, Candragiri, Puspagiri and other places.³²⁸ He constructed Sripadamantapam at the foot of the Tirumala Hill.³²⁹ The gopurams and the prākāra walls of most of these temples were constructed by him. In some of these temples he made provision for daily worship also. To Sri Venkatesvara he presented three vāhanams and a gem-set crown.³³⁰ He also constructed feeding houses for pilgrims at Tirumala and other places.

Mahāmāndaleśvara Venkatāraja Devacoda Mahārāja, son of Timmana and grandson of Kondrāju Timmana, granted to the temple of Ahobalam 80 varāhas which were due to him from

the temple villages as the fee for protection.³³¹ The money was to be utilised for maintaining certain services in the temple. Savaram Rangapparāju granted some land for offerings to that god during processions in 1590 A.D.³³² Nandyāla Aubhaladeva Mahārāja gifted market cesses to god Cennakesava at Kālamalla in Cuddapah district.³³³ Rāmarājāyyadeva Mahārāja made a gift of village Mārnepalle to god Raghunāyaka of Gooty in 1602 A.D.³³⁴ Kuncināyanimgāru granted a village for performing Vasanta Mahotsava to god Raghunāyaka of Udayagiri in 1586 A.D. for the merit of the king.³³⁵ In the same year Venkata Pinnaya Nayanimgāru made a gift of a village to the same deity for performing the garden festivals.^{335a} Konappa Nayaka, Mahamandalesvara Alludu Raghunāthayyadeva Mahārāja, Gangappa Nayaka, Konappa etc., are some other Vaiṣṇava feudatories of Venkatāpatirāya who made grants to Vaiṣṇava temples at Madhurāpuram and Gooty in Anantapur district, Venkatādripalem in Kurnool district and Srimusnam in South Arcot district of Tamilnādu.³³⁶

Some valuable gifts by merchants are also recorded during the period. An inscription from Lower Ahobalam dated in 1609 A.D. records the gift of seven gold-gilt pinnacles for the big gopura of the Vira Nr̄simha temple at Diguva-Tirupati and of two fly whisks and an umbrella of white silk with a silk kalasa over it by some merchants of Āravidū under Medisetti Rudrayya.³³⁷ The chiefs of mercantile corporation headed by Prithvi Setti Rayana

Mantri Bhāskara gifted the income from tolls to god Kalyāna Venkatesvara of Nārāyanavaram in Chittoor district in 1620 A.D.³³⁸ Some other private grants are recorded at Nandalur and Kokatum in Cuddapah district and Gorantla in Anantapur district.

The Acāryas

Srimat Vedāṅga Pratistāpanācārya and Ubhaya Vedāntācārya Tirumala Kumāra Tātācārya was the preceptor of Venkatāpatirāya as mentioned in Prapannāmr̥tam, the Dalavay plates of the king dated in 1586 A.D. and the prologue of Candrabhānu-caritra of Tarigoppula Mallana.³³⁹ He is also known as Laks̄mi Kumāra Tātācārya and Kotikanyakādānam Tātācārya.^{339a}

He is said to have officiated as the royal 'Guru' at the time of Venkatāpatirāya's coronation ceremony and held an eminent position in his court as the royal preceptor and the king is stated to have granted his whole kingdom to his acārya. This legend speaks of his influence at the royal court. He was also appointed 'Sri Kārya durandhara' (the manager - general of the temple affairs). "That he was in great power at that time is evidenced by the large number of inscriptions of Tātācārya found on the walls of the Varadarājasvāmi temple at Kāñcipuram whither he had removed his quarters in a later period of his life".³⁴⁰ These inscriptions refer to his benefactions and other acts.

He made several gifts to the temples at Tirumala and Kāñci. He granted four villages to Tirumala temple for daily and occasional offerings for Tiruvenkata mudaiyan.³⁴¹ He re-gilt the Anandanilaya vimāna of the central shrine of Lord Venkatesvara.³⁴² He is stated to have weighed himself against gold and silver and to have used that wealth in the service of Varadaraja in erecting the Kalyānakoti vimāna for the goddess Lakṣmī at Kāñci.³⁴³ He also dug a tank there named Tatasamudram and built a shrine on its bank for Hanumān. Thus his influence at the court and his acts of piety promoted the growth of Vaisnavism.

At a later date another Tatacārya was mentioned in an inscription dated in 1614 A.D. It records that Pemmasāni Timmaya Nayanimgāru appointed one Bukkapatnam Tatacārya as the Samayacāram of Ghandikota-sima.³⁴⁴ It was also provided that he was to receive Guruseva, to be present at Hariseva and to punish people who swerved from the right path.

Tolappacārya, Kandādai Appalacārya, Tirumala Srinivasa cārya and Singara Bhattār were a few other Sri Vaisnava teachers who flourished during the time of Venkatapati rāya.³⁴⁵ An inscription from Dodderi in the Madakasira taluq of Anantapur district records the grant of that village to Tirumalayya Krsnayya son of Vedamārga Pratistācārya Singara Bhattar.³⁴⁶

Successors of Venkata

The successors of Venkatāpatirāya like Rāmadeva II, Venkata III and Sri Ranga III were also staunch Vaisṇavas. Grants to Vaisnava temples were recorded during this period at Venkatādripālem and Peda Tumbalam in Kurnool district, Tangeda and Anantavaram in Guntur district, Bhadrācalam in Khammam district and Bhīmagundam in Cuddapah district.³⁴⁷

SECTION III : MADHVAISM

Mādhvaism was another important sect of Vaisṇavism that flourished in Karnāṭaka and some parts of Āndhradeśa during this period. Madhvācārya was the founder of this sect.

Madhvācārya (1238-1317/18)

Vāsudeva was the original name of Madhvācārya, who propounded the Dvaita or Dualistic school of Vedanta.¹ He was also known as Pūrnaprajña (fully enlightened) Ananda Tīrtha and Madhyamandara. He was born at Kalyanapura (Prajakāśetra, Belle) near Uḍipi in the South Kānara district of Karnāṭaka. Nārāyaṇa's Madhva-vijaya states that Madhva was born in the Madhyaseha family of Rajatapeetha. Madhyageha Bhaṭṭa and Vedavati were his parents.

There is no unanimity among the scholars as to the date of Madhvācārya. On the basis of epigraphic and literary data, Dr. S.N.K. Sārma believes that Madhvācārya flourished between A.D. 1238-1317.²

Madhvācārya had his early education under his father and later under Thottam Thillayya and Acyutapreksakācārya, alias Purusottama Tirtha. He received his initiation from the latter and succeeded to the headship of his Matha. He seems to have spent sometime in teaching his disciples and engaged in logical and philosophical discussions with outstanding scholars of the day belonging to the Buddhist, Jain and Advaita school, round about his native region. Emboldened by his early successes over his opponents he toured South India seeking a wider field for the propagation of his new ideas. He visited Kanyakumāri, Rāmesvaram, Śrirangam and Trivendrum, holding discussions on the Brahma-sūtras and expounding their philosophy in a way completely different from Sankara. He met with stiff resistance at Kanyakumāri. The debate at Triven̄drum with an acārya of Śringeri ended in his discomfiture and he was robbed of his library and subjected to persecution.³ His South Indian tour had strengthened his resolve to come out with a new system of Vedanta in the place of the existing schools.

Shortly after, he undertook his first tour in North India where he had encounters with robbers and hostile chieftains in the course of his journeys. He stayed for sometime at Badarikāśrama where he dedicated his Gītā Bhāṣya to the Lord. He brought the images of Rāma and Vedavyāsa from the āśrama.^{3a} On his return journey he started writing his Bhāṣya on the Brahma-sūtras. He returned to Uḍipi

journeying through Bihar, Bengal, Orissa, Andhradesa and Upper Karnātaka.

During his return journey, Madhvācārya was challenged to scholastic discussions at various centres of learning. At Rajahmundry he entered into a serious controversy with Syama Sastry and Sobhana Bhatta, who were well-versed in Sad-Darśanas. Both these scholars were vanquished and were admitted by the acārya into the ascetic order under the names of Narahari Tīrtha and Padmanābha Tīrtha respectively. Rama Rao assigns this event to about 1262 A.D.^{3b} This was a great event not only in the history of Andhradesa but also in the history of that school. It resulted in the spread of Dvaita school in Andhradesa and these two Andhra disciples succeeded Madhvācārya as the pontiffs of the new school of Vedānta. After arriving at Uḍipi, Madhvācārya was able to convert his 'Guru' Acyutapreksa.

These achievements considerably enhanced the prestige of his new system. His Bhāsyas on the Bhagavad-Gītā and the Brahma-sūtras were widely recognised and respected. His earnestness of purpose and invincible logic brought numerous adherents and converts from all parts of the country. He built a temple of Kṛṣṇa at Uḍipi and spent his time in preaching, converting and defeating 'illusionists'.^{3c}

He once again toured the North and the South. The years that followed brought further additions to his followers.

Many disciples from different parts of the country took 'sanyāsa' from him. The most noteworthy conversion was that of Trivikramapandita of the court of king Jayasimha of Kerala. This Trivikrama wrote a commentary on the Brahma-sūtra Bhāṣya of his Guru at the latter's suggestion. It was known as Tattva-pradīpa.

Madhvācārya was the most prolific writer among the great Bhāṣyakāras of the Vedānta system. He surpasses them all in the variety and range of subject-matter of his works. Thirty-seven works are ascribed to him. They comprise poems, stotras and miscellaneous works. His chief works are his Bhāṣya and Anuvyākhyāna, both on the Brahma-sūtras. His Bhāṣya is dualistic in its interpretation and contents. He also wrote commentaries on Upanisads, an exposition of the Bhāgavata called 'Bhāgavata-tātparya' and a companion volume on the Mahābhārata known as 'Bhārata-tātparya-nirnaya'. Each of his ten philosophical prakaranas deals with logic, ontology, ethics; sadācāra-smṛti, Karma-nirnaya, the laws of debate, kathā-laksana, Upādhi-khandana, Māyāvāda-Khandana, Mithyatvānumāna-khandana, and Tattvodaya. The last four contain an exhaustive criticism of the Advaita system. His Tantrasārasaṅgraha is an excellent manual describing the way we should worship the Lord, instal idols in temples etc. His Sadācāra-smṛti gives us in detail the routine that the religious minded men should adopt. The doctrine of Bhakti and the glory of

the Lord are sung by Madhvācārya in his delightful compilation called Kṛṣṇāmrta-Mahārṇava and in his own composition of Dvādaśa-sūtra. In his Yatipranavakalpa he had laid down the rules for the assumption of Sanyāsāsrama and the functions and modes of lives of the ascetics.^{3d}

Madhvācārya was the founder of a religious sect directly based on the Bhāgavata purāna. The centre of his religion is bhakti to Kṛṣṇa as taught in the Bhagavadgītā.^{3e} But Rādhā has no place in it. All other avatāras of Viṣṇu are revered and Śiva is worshipped. Madhva made some changes in the ceremonial code of his followers. He introduced the system of Pistapaśuyāgas in the place of actual animal sacrifices in yajñas and imposed the rigorous observance of fasts on Ekādaśis.^{3f} His followers are known as Mādhvas. They wear mudra on their forehead. It consists of two white perpendicular lines of Gopīcandana joined by a cross-line on the bridge of the nose, together with a dark line in the middle with a reddish spot in the centre. They also wear Gopīcandana prints of the various weapons of Viṣṇu on their bodies. Karnātaka is the stronghold of the Mādhvas. There are eight Mathas of this sect, some of which were founded by Madhva himself.^{3g}

"Madhva's philosophy is realistic, pluralistic and theistic in its character".^{3h} He classifies the reality into two categories: (1) Independent Real (Svatantra) and (2) Dependent Real (Asvatantra). The dividing criterion

is independence. It is this attitude that elevated Lord Śrī Nārāyaṇa as the supreme paratattva. He does not derive from others His existence, His knowledge and action. The dependent reals rely on Lord for all these three. This classification accords the Lord the unique honoured place differentiating His status from all, including Lakṣmī. His exposition of the relation between Brahman and the individual soul as bimba and pratibimba is one of complete dependence. Any movement in the bimba is manifested in the reflections. Thus the Lord is real, permanent and perfect.

Like Rāmānuja, he enjoins worship of Viṣṇu as God. He taught a Vaiṣṇavite faith where deliverance is the result of a direct perception of Viṣṇu.

The innumerable individual selves which are distinct from one another and are characterised by defects like ignorance, go through a succession of existences.

The relationship between God and the individual self is like that between the master and his servant.

God cannot be approached directly. Vāyu is the mediator between God and individual selves.³⁴

The Divine Will is free. It sets men free or casts them into bondage.

Salvation consists in the perpetuation of the individual self in the condition of release where the self takes delight in adoration and worship of God.

He is opposed to akarmavāda (Donothingism) and holds that all men must do karma however great and wonderful their powers may be.

Madhva's system, unlike others, is noted for its doctrine of five fundamental differences: (1) God is different from self (2) He is distinct from matter (3) One self is different from other selves (4) Selves are distinct from matter and (5) One kind of matter is different from another.

Thus Madhva presented Vaiṣṇavism in a new light by rejecting the theory of illusion and propounding the value of the individual and gave the motive force for the ideals of hope and progress.

Madhva's religious tour in Āndhraadesa procured him two eminent disciples - Padmanābha Tīrtha and Narahari Tīrtha.

Padmanābha Tīrtha

Sobhana Bhatta, who became Śrī Padmanābha Tīrtha after his conversion and admission to sanyāsa, accompanied Śrī Madhvācārya to Uḍipi and stayed there with him. The acārya was very much pleased with his great erudition and abilities

and chose him his successor to the pontifical seat.

Padmanābha Tīrtha wrote commentaries on the works of Madhva for the first time. They include the Brahmasūtra Bhāṣya, Anuvyākhyāna and Dasa-Prakaranas.⁴

Narahari Tīrtha

Narahari Tīrtha was a saint, scholar and statesman. As a saint he succeeded Padmanābha Tīrtha and assumed not only the high pontifical office of the Madhva seat at Uḍipi but is known to have composed devotional songs called Narahari Pravacanamulu on Raghupati Vitthala exhorting bhakti as a means of realising God.⁵ From these it can be inferred that he laid the foundations for the Bhakti Movement at Śrikūrmam and Simhācalam. It seems that he made Śrikūrmam the centre of his religious activities. According to tradition he was the founder of a sect called 'Dāsakūta'.⁶

Narahari Tīrtha is stated to be a great scholar. No less than fifteen works have been attributed to him of which only two are available in manuscript. They are the Gitābhāṣya and the Karmanirnaya.⁷

His services to the Ganga kings of Kalinga in the capacity of a minister is a proof to his statesmanship. From several of his inscriptions from Śrikūrmam temple it appears that he acted as a minister to Bhanudeva I (1264-1278 A.D.) and Nr̄simha II (1278-1305 A.D.), the Eastern

Ganga kings, who ruled Kalinga with their capital at Vāranāsi Kāṭaka. It is perhaps in this capacity that he saved the Kalinga country and Śrikūrmam temple from the invasions of the Sabaras as is reported in his Śrikūrmam inscription of 1281 A.D.⁸

Narahari Tīrtha was a Telugu Brahman whose original name was Syāma Sāstri. He belonged to one of the ministerial families of Kalinga like Sobhana Bhatta. He was also defeated by Madhvācārya, became his follower and is stated to have accompanied him to Karnātaka. After sometime Madhvācārya sent him back to Kalinga country. Madhva mathas provide different versions as to the motives of the acārya in sending Narahari Tīrtha to Kalinga and the duration of his stay there. As the latter belonged to one of the ministerial families of Kalinga he naturally enjoyed some power and influence. So, the acārya sent his disciple to Kalinga in order to propagate the Dvaita school in coastal Āndhradesa. As far as his stay in Kalinga is concerned it appears from his inscriptions which ranged between 1264 and 1294 A.D. that he stayed there not less than thirty years.⁹

As a minister of the Eastern Ganga kings he rendered great service to Madhva sect by endeavouring to popularise it. As he was a state officer of high authority with an assured royal patronage Narahari Tīrtha would have found his job of religious preaching and propagation easy and

highly rewarding in terms of winning a large number of people for his creed. His inscriptions at Śrīkūrmam and Simhācalam bear eloquent testimony to the benevolent influence that he wielded in religious matters both with the princes and the people.¹⁰ He was considered to be their mentor in religious as well as spiritual matters.

In 1264 A.D. he deposited three mādas in temple treasury at Śrīkūrmam to feed Brāhmaṇas on the Śrī Jayanti i.e. Kṛṣṇāstami day.¹¹ He built the temple or Yoganāda Nr̄simha in front of the Kūrmanātha temple at Śrīkūrmam in 1281 A.D.¹² He consecrated the idols of Rāma, Sīta and Lakṣmaṇa on the premises of the same temple in 1293 A.D.¹³ He also invested four mādas in the temple treasury in that year for the abhiseka and pañcamrta of the processional deity and for the food offering of the presiding deity on Risabha Sukla Purnima, Jyesta naksatra every year. In the same year he made arrangements for the maintenance of a perpetual lamp in the Simhācalam temple seeking health, renown and piety.¹⁴

These pious acts of Narahari Tīrtha inspired many lay devotees to perform similar acts of faith. He was instrumental in making certain people offer charities. King Arjuna of Oddādi made a gift of perpetual lamp in 1292 A.D. to Simhācalam temple at the instance of Narahari Tīrtha.¹⁵ His son Jayanta granted a garden for obtaining

flowers for the daily worship of Nṛsimha.¹⁶ These grants are instances to the fact that this Madhvaguru acted as an intermediary between the princes on the one hand and the temples on the other. They also point out that he was a preceptor to the royal family of Oddadi and that he wielded great influence in that kingdom as elsewhere in Kalinga.

Narahari Tīrtha appears to have been commissioned to supervise temple administration. He was appointed "Bhoga parīksa" not only to supervise religious matters but also to pray for the royal family and kingdom.¹⁷ An inscription from Śrikūrmam dated in 1271 A.D. states that on orders from Bhānudeva I, Narahari Śricarana appointed 15 Vaisnava nāyakas to accomplish all the works connected with the deity, in association with the 30 Vaisnava nāyakas who were already in the service of the temple.¹⁸ These Vaisnava nāyakas were given shares in the Konna village which Narahari Tīrtha gifted to the deity for the prosperity of king Bhānudeva. The same record says that the saint also resuscitated the village of Kudupi which had been deserted and made arrangements for the revenue from the village to be paid to the temple treasury.

From an inscription dated in 1373 A.D. it appears that Narahari Tīrtha established a matha at Simhācalam.¹⁹ It says that one Jagannātha Tīrtha Śripadālu belongs to Narahari Matha. Evidently he was the head of Narahari Matha at that time.

Narahari Tirtha left a legacy of Madhva teachers to guide and propagate the religious affairs of the Sri-kurmam and Simhācalam temples. Several Madhva saints made the temple life active by occupying the position of 'Bhoga Pariksa', the highest dignitary of the temple.

Varadagiri Śripadamulu

Several inscriptions from Simhācalam from 1298 to 1314 A.D. contain many instances of Varadagiri Śripadamulu and his disciples Jñānānanda Bhāttāraka and Akhandānanda Śripadalu acting as anusandhātas or liaisons between devotees and sellers in the purchase of items of donation to the temple. An inscription from Simhācalam temple refers to Varadagiri's purchase of a flower garden which was to be gifted to the temple.²⁰ In another record he is found making provision for a group of singers.²¹ An inscription dated in 1298 A.D. states that one Brāhmaṇadāsa made provision for the daily offerings of Simhādrinātha and stipulated that the monastic disciples of Varadagirimuni should partake of the offering. Varadagiri also acted as the 'Bhoga Pariksa' of Simhācalam temple.²²

Nṛsimha Bharati Śripadālu

He was another prominent Madhva saint who was frequently mentioned in the inscriptions of Sri-kurmam and Simhācalam. He seems to have hailed from Puri.²³ Inscriptions of

Nṛsimha Bhārati and his disciples are dated between 1352 and 1424 A.D.²⁴ He established two mathas at Śrikūrmam and Simhācalam under his headship.²⁵ These mathas were handsomely endowed by the rulers and the nobility. Nṛsimha Bhārati like Narahari Tīrtha provided for nāmasankīrtana of the deity at Simhācalam and he also acted as Bhoga Parīkṣa.²⁶ He commanded such a great respect that a person hailing from Jagannāthapuri in Odyadesa (Orissa) made an endowment in the temple requesting Nṛsimha Bhārati to worship the Lord on behalf of himself and his progeny.²⁷

Rāga Bhārati, a disciple of Vāsudeva Bhārati, who was respected even by the king of Eastern Ganga dynasty Nṛsimha (1326-1352 A.D.) is mentioned in an inscription from Simhācalam.²⁸ The latter made an endowment for the enjoyment of this 'Guru' so that he might worship the Lord for the welfare of the king. Vignānasāgarmavani Śripadālu, Kēśava Bhārati, Jyotimuni, Gopālamuni and Pūndikomamuni are some other saints that figured in the inscriptions of Śrikūrmam and Simhācalam temples from 1260 A.D. to 1393 A.D.²⁹ The first two acted as the agents between the donors and the temples.

Thus thanks to the efforts of Narahari Tīrtha and his successors Madhva sect gained ground in and around Śrikūrmam and Simhācalam. The most important consequence of Madhva sect on Āndhraadesa was the establishment of

Hanumān temples in several parts of this region. But Madhva sect has not been as popular as Sri Vaisnavism in Āndhra desa.

Harapāladeva alias Cakradhara, the founder of Mahānubhāva pantha in Mahārāstra propagated the doctrine of Dvaita in Central Andhra in the same century. While propagating his doctrine he is stated to have travelled through Warangal and Bhattriprolu and impressed the people with the description of Gods and their various Avatāras.³⁰

References

SECTION I : POST-RĀMĀNUJA PERIOD

1. Rangacharya V. The Successors of Rāmānuja and the Growth of Sectarianism among the Śrīvaiṣṇavas, JBBRAS, Vol XXIV, p. 103.
2. Raman, K.V. - Sri Varadarājasaṁvāmi Temple - Kanchi, New Delhi, 1975, p. 66.
3. Hari Rao, V.N. - History of the Śrirangam Temple, Tirupati, 1976, p. 110.
4. Jagadeesan N. A History of Śrīvaiṣṇavism in the Tamil Country (Post-Rāmānuja) Madurai, 1977, p. 52.
5. Hari Rao, Op.cit., p. 110.
6. Raman K.V., Op.cit., p. 67
7. Jagadeesan, Op.cit., p. 100.
8. Ibid., p. 133.
9. Hari Rao, Op.cit., p. 110.
10. Ibid., p. 111.
11. Ibid.
12. Ibid., p. 112.
13. Ibid. According to K.V. Raman, this work (Guruparamparai) does not make any difference between the two schools.
14. Ibid., p. 113.
15. Rangacharya, V. 'Historical Evolution of Śrīvaiṣṇavism in South India' in The Cultural Heritage of India, Vol.IV The Religions, Calcutta, 1969, p. 185.
16. Ibid., p. 184.
17. Hari Rao, Op.cit., p. 113.
18. Cultural Heritage IV op.cit., p. 185.

19. Ibid.
20. Ibid., p. 187.
21. Raman, Op.cit., p. 67.
22. Hari Rao, Op.cit., p.113.
23. Cultural Heritage IV, Op.cit., p. 179.
24. Hari Rao, Op.cit., p. 114.
25. According to Doddayācārya's Vaibhava Prakāśika, Vedanta Desīka's date of birth is 1268 A.D. Varadachari V. in his "Two Great Achāryas - Vedanta Desīka and Mānavāla Mahāmuni", Madras, 1983. p.1 and Satyavrata Singh in his "Vedānta Desīka - His Life, Works and Philosophy - A Study" Varanasi, 1958. p.3 also give the same date. But Rangachari V. believes that it is 1269 A.D. Op.cit., p. 279.
26. Tatacharya M.K. - Vedānta Desīka - His Life and literary writings, Kuppam, 1912, p. 2.
27. Srinivasachari P.N. - Philosophy of Viśistādvaita, Madras, 1978, p. 527.
28. Tatacharya, op.cit.,p. 4.
29. Ibid., p. 6.
30. Kuppuswamy G.R. "Sri Vedānta Desīka - Life and Work" in "Early Vijayanagara Studies in its History and Culture" Ed. Dikshit G.S., Bangalore, 1988, p. 72.
31. Srinivasachari, Op.cit., p. 528.
32. Varadachari, Op.cit.. p. 10.
33. Srinivasachari, Op.cit., p. 528.
34. Ibid.
35. Ibid., p. 529.
36. Ibid.

37. Jagadeesan, Op.cit., p. 142.
38. Krishnasvami Aiyangar S.K. - South India and Her Muhammadan Invaders, New Delhi, pp. 157-160.
39. Satyavrata Singh, Op.cit., p. 26.
40. Srinivasachari, Op.cit., p. 529.
41. The account of a meeting of Vedānta Desika with Krishna Misra as given in the Guruparamparai is not possible because the latter lived in the 12th century A.D. It only shows that the former studied the latter's Prabodha Chandrodaya and in reply to it he wrote the Sankalpa-suryodaya.
42. Srinivasachari, Op.cit., p. 530.
43. Jagadeesan, Op.cit., p. 138.
44. Ibid., p. 144.
45. Sarvajña Singappa has variously been identified by different scholars.
- (a) To Dr. Satyavrata Singh the "identity is still a problem for the historian to solve" op.cit., pp.24-25.
 - (b) Prof. V.Rangachari identified him with "the prince of the dynasty of Venkatagiri", J.B.B.R.A.S. Vol.XXIV, p. 300.

Following his example Dr. G.R.Kuppuswamy also expressed the same opinion. Op.cit., p. 75.

This view cannot be accepted on the ground that Venkatagiri was not so prominent a place at that time as to have rulers of that stature.

- (c) Dr. Hari Rao V.N. identified Sarvajña Singappa with a brother of Mumadi Nayaka, a Korukonda Chief. He writes, "Mumadi Nayaka was the great grandson of

Kesami Nayaka and he had two brothers by name Singaya and Gannaya. The disciple of Vedānta Desīka might very well have been the elder of the two brothers. While Mummadī chose Parāsara Bhaṭṭa VII as his guru Singaya might have chosen his elder and more famous contemporary, viz., Vedānta Deśika even earlier, say about 1325". Op.cit., p. 121.

This view is also difficult to accept as this "Singaya" was neither the son of Mādhava Nayaka nor he was the king of Ekaśilānagara.

- (d) M.Somasekhara Sarma in his "History of the Reddi kingdoms" writes "Vedānta Deśika is also stated to have composed three works, the Subhāsitanīvi, Tattvasandeśa and the Rahasyasandeśa for the delegation of the same chief" (Sarvajña Singama Nayaka) son of Mādhava Nayaka), p. 316.
- (e) Dr. N.Venkata Ramanayya identified him with Venna son of Mādhava Nayaka. He writes: "With greater reason, Venna of the Kandikonda inscriptions may be considered to have been the Mādhava-ātmaja under consideration; for, in the first place, he was the son of Mādhava Nayaka; secondly, he was certainly a contemporary though younger of Vedānta Deśika, who as stated in one of the Kandikonda epigraphs, bestowed on him his name Venna. As he was a grown up prince ruling at Kandikonda in A.D. 1375, he could have sent his representative to Deśika seeking elucidation of the esoteric doctrines of the faith some time before the latter's death in A.D. 1370".

A.P. Govt. Report on Epigraphy for 1965, p. 101.

The identification of Sarvajña Singappa with Venna son of Mādhava Nayaka by Dr. N.Venkata Ramanayya appears to be more reasonable.

46. Srinivasachari, Op.cit., p. 530.
47. Jagadeesan, Op.cit., p. 143.
48. Ibid., p. 146.
49. Ibid.
50. Ibid., Raman K.V. Op.cit., p. 73.
51. Varadachari, Op.cit., App II pp. liv-lviii.
52. Jagadeesan, Op.cit., p. 182.
53. Rangacharya, JBBRAS XXIV, p. 130.
54. Tatacharya, T.S. Op.cit., p. 25.
55. Raman, K.V. Op.cit., p. 68.
56. Rangacharya, Op.cit., p. 131.
57. Tatacharya, T.S. op.cit., p. 28.
58. Ibid., p. 28.
59. Ibid., p. 29.
60. Ibid., p. 29-30.
61. Ibid., p. 30.
62. Ibid.
63. Ibid., p. 27.
64. Ibid.
65. Rangacharya, Op.cit., p. 127
66. Tatacharya, Op.cit., pp. 27-28.
67. Ibid.
68. Varadachari, Op.cit., App II, p. xxi.
69. Ibid.
70. Ibid., p. xvi.
71. Ibid.

72. Tatacharya, Op.cit., p. 29.
73. Ibid.
74. Jagadeesan, Op.cit., p. 191.
75. Ibid.
76. Varadachari, Op.cit., App II, p. xlivi.
77. Ibid.
78. Rangacharya, Op.cit., p. 132.
79. Jagadeesan, Op.cit., p. 197.
80. Varadachari, Op.cit., pp. xl-xli.
81. Rangacharya, Op.cit., p. 131.
82. Jagadeesan, Op.cit., p. 191.
83. Ibid., p. 190.
84. Rangacharya, Op.cit., p. 132.
85. Jagadeesan, Op.cit., p. 195.
86. Ibid.
87. Arjun Appadurai - "Kings, Sects and Temples" in "Worship and Conflict under Colonial Rule", New Delhi, 1981, p.82.

SECTION II

1. E.I. XIII, p. 222.
2. Ibid.
3. Ibid., & E.I. XXV, pp. 323-324.
4. I.A.P., Warangal, No.104. pp. 276-80.
5. Ibid., No. 106, p.282.
6. Ibid., No.110, pp. 285-90.
7. S.I.I. VI, No. 1100.

8. "Anavema" of this inscription was another name of "Prolayavema". Some other inscriptions of Prolayavema refer to him as Anavema. (Vide A.R.S.I.E. for 1925-26, App 'A' No.5) The Harivamsa of Errana also refer to the names 'Prolayavema' and 'Anavema' as synonyms.

Reddi Samchika Edited by Vaddadi Appa Rao, J.A.H.R.S. Rajahmundry, 1947, App I No.II p. 2.

S.I.I. VI, No. 1100; A.R. No. 340 of 1915.

9. N.D.I. Ongole No. 73.

9-a. S.I.I. X No.557; A.R.No. 368 of 1926.

9-b. S.I.I. VI, No.785.

9-c. Reddi Samchika, Op.cit., App I No. XI, p.18.

9-d. M E R No.46 of 1909.

9-e. S.I.I. X No.563; A.R.No. 395 of 1926.

9-f. Ibid., No.565; " 380 of 1926.

9-g. Reddi Samchika, Op.cit., No. XXII, p.34.

9-h. S.I.I. X, No.571; A.R.No. 90 of 1917.

9-i. Ibid., No.573.

10. A.R. No.328 of 1936-37.

11. A.R.No. 84 of 1915.

12. E.I. IV, p. 329.

13. S.I.I. VI, No. 781.

14. A.R.No. 3 of 1961-62; JAHRS XI, pp. 191 ff.

15. S.I.I. VI No. 1169; A.R.No. 378/1905.

16. A P G R E No. 420 of 1967.

17. E.I. XIV, pp. 83-96.

18. Ibid.

19. S.I.I. No. 554; A.R. No. 44 of 1912.

20. Aiyangar, S.K. - Sources of Vijayanagara History, Madras, 1924. pp. 71-73.
- 20-a. Venkata Ramanayya N. - Studies in the Third Dynasty of Vijayanagar, Madras, 19, pp. 318-319.
21. T T D E S, Vol. I, No.167.
22. E.I. VI, p. 330; Jaimini Bharata I Canto V. 32.
23. S.I.I. XVI, No.4; A.R. No. 552/1906.
24. A.R.No. 309 of 1912; Rangachari V. Topographical List of Inscriptions of Madras Presidency, Chittoor No. 178.
25. S II IX, No. 410; A.R. No. 27 of 1917.
26. T.T.D.E.S., Vol.I No.185, pp. 172-73.
27. Ibid., No.201, pp. 192-195.
28. E.I. III, p. 116.
29. TTDES, Vol. I, No.191, p. 181.
30. S.I.I. X No.570; A.R. No.406 of 1915.
Ibid., IX No.428; A.R. No. 572 of 1906.
31. A.R.No. 125 of 1917.
32. A.R. No. 798 of 1922.
33. TTDES Vol. I, No.192, pp. 182-184.
34. Ibid., No. 199, pp. 189-191.
No. 201, pp. 192-196.
35. Ibid., Nos.196, 198 & 195.
36. Ibid., No.193.
37. A.R. No.339 of 1915.
38. A.R. No. 95 of 1929-30.
39. A.R. No. 96 of 1929-30
S.I.I. X No. 569; A.R. No.. 580 of 1909.

S.I.I. X No. 580; A.R. No. 582 of 1909.

S.I.I. X No. 583; A.R. No. 578 of 1909.

40. I.A.P., Cuddapah Dt., Vol. II, No.9.

41. Ibid., No. 43.

42. Venkata Ramanayya N. Cuddapah Inscriptions, Madras, 1972, No.14, p. 1000.

43. A.R. No. 110 of 1917.

43-a. T T D E S, Vol.II No.18; Vol.I, No.218
Vol. II Nos. 19, 41, 76 & 23.

44. Rangachari, Op.cit., Ceded Dt. No. 708.

45. N.D.I. Darsi No.56.

46. Ibid., Udayagiri No. 29; A.R. No. 209 of 1892

47. A.R. No. 771 of 1922.

48. According to Prapannāmrītam of Anantācārya, king Virūpāksa of Vijayanagar came to throne by killing all his relations. It is said by the relations, who were killed by Virūpāksa to gain the throne became ghosts and haunted the palace in which Virūpāksa lived. So, he left that palace and lived in another palace. Two Vaiṣṇava brothers, Nṛsimhācārya and Śrīrangācārya who were proficient in expounding the Rāmāyana came to the old palace unknowingly and saw the ghosts holding the court. They mistook them to be living persons and read the Rāmāyana to them to which they listened with great curiosity and interest. On the day of the reading of the coronation portion of the Rāmāyana, the brothers were presented with many thousands of gold coins and precious stones. After the reading was over the ghosts told the Brahmin brothers that they were the ghosts of the relatives of Virūpāksa who had been killed by him and that by hearing the Rāmāyana they had been rid of

their pisaca life. Then they took leave and went to Heaven. Virūpākṣa came to know of the whole story and began to entertain great reverence for the Rāmāyana. He was also admitted to the Vaiṣṇava faith. Out of his gratitude for relieving him from the troubles of the ghosts Virūpākṣa changed the sign manual of 'Virūpākṣa' for that of 'Śrī Rāma'. (S.K. Aiyangar - Sources of Vijayanagara History, pp. 71-73).

49. Saletore, B.A. "Vaisnavism in Vijayanagar" in D.R. Bhandarkar Volume Edited by Vimal Churn Law, Calcutta, 1940, pp. 184-185.
50. T T D E S, Vol. II, No.21.
51. Ibid., No. 35.
52. Ibid., Nos. 58 & 60.
53. Ibid., No. 106.
54. H.A.S. No. 19, Mn No. 28.
55. A.R. No. 527 of 1913.
56. N D I Ongolu No. 30.
57. Mahalingam T.V. - Administration and Social Life under Vijayanagar - Part II Social Life, Madras, 1975, p. 74.
58. Jaimini Bharatam I Canto V. 32.
Aiyangar - Sources p. 29 No.2.
59. Subrahmanya Sastry S. - T T D E R, Madras, 1930, p.30.
Viraraghava Charya T.K.T. History of Tirupati, Tirupati, 1979, Vol. II, p. 389.
60. A.R. No. 92 of 1912
Rangachari V. Op.cit., Anantapur No. 49.
61. Venkoba Rao - Introduction to "The Life of Śrī Vyāsarāya" by poet Somanātha, Bangalore, 1926, p. XC, v. 40.

- 61-a. J.I.H. Vol. V, Part-iii, Sl.No. 15, pp. 456-57.
62. Subrahmanya Sastry, Op.cit., p. 209.
63. Viraraghava Charya, Op.cit., p. 408.
64. Ibid.
65. A R No. 74 of 1889.
66. Saletore B.A., Op.cit., p. 186.
67. T.T.D.E.S. Vol. II, No. 82.
68. A.R. No. 762 of 1916.
69. T.T.D.E.S. Vol. II, Nos. 24, 26 & 36.
70. Ibid., Vol.II, No. 30.
71. Viraraghava Charya, Op.cit., p. 390.
- 71-a. Ibid., p. 391.
72. Subrahmanya Sastry, op.cit., p. 37.
73. Alipuram No. 3 T.T.; Agaram No. 54 T.T.; Vanjippakkam No. 66 T.T.; Durgasamudram No. 248 T.T. etc.
T.T. D E S Vol. II No.18.
Viraraghava Charya, Op.cit., p. 393.
Ibid.
T.T.D.E.S., Vol.II No.31.
Ibid., No. 94.
Viraraghava Charya, Op.cit., p. 394.
74. Subrahmanya Sastry, Op.cit., pp. 35-36.
- 74-a. T T D E S., Vol. II No.18.
Ibid., Nos. 21 and 28.
Ibid., No.35.
Ibid., No. 87.
75. A R Nos. 708, 709 and 711 of 1917.

- 75-a. Ibid., No. 710 of 1917.
76. I.A.P. Cuddapah Dist. Vol. II No.49, pp. 57-58.
77. T.T.D.E.S. Vol. II No.88.
78. Koil Olugu, Edited by Hari Rao V.N., p. 170 Foot Notes.
- 78-a. A.R. 13 of 1939.
79. Viraraghava Charya, Op.cit., p. 408.
80. A.R.E. 1936-37, pp. 90-91.
A.R. No. 762 of 1916.
Sastry S.S., Op.cit., pp. 46-4 & 216-17.
81. Viraraghava Charya, Op.cit., p. 406.
82. No. 494 T.T.
83. T T D E S Vol.II Nos. 22, 31, 38, 50, 68 and 81.
Ibid., No. 24.
Ibid., No. 26.
84. Ibid., No. 36.
85. Ibid., Nos. 38, 40, 44, 45 & 47.
86. Viraraghava Charya, Op.cit., p. 412.
87. T T D E S Vol.II, No.64.
88. ARE 1936-37, pp. 90-91.
89. Raman K.V., Op.cit., p. 79.
- 89-a. Appadurai Arjun - "Kings, Sects and Temples : South Indian Sri Vaisnavism 1350-1700" in Worship and Conflict under Colonial Rule 1981, p. 89.
90. Viraraghava Charya, Op.cit., p. 408.
91. Appadurai, Op.cit., p. 90.
92. Viraraghava Charya, Op.cit., p. 408.
93. Raman, K.V. Op.cit., p. 78.

94. A.R. No. 648 of 1919.
95. Viraraghava Charya, Op.cit., p. 735.
96. T T D E R, p. 281.
97. Ananda Murthy - Tallapaka Kavula Kritulu - Vividha sahitī Prakriyalu, Hyderabad, 1974, pp. 60-63.
98. T T D E R, p. 281.
99. Seshaiyah Caganti, - Andhra Kavi Tarangini, Vol. 8, pp. 123-129.
Ramesan N - The Tirumala Temple, Tirupati - 1981, p.216.
100. Prabhakara Sastry Veturi - Annamacaryula Jeevita Caritramu - Tirupati 1978, Introduction, pp. 2-3.
101. Ananda Murthy, Op.cit., pp. 60-63.
102. T T D E R p. 281.
103. Ananda Murthy, Op.cit., p. 109.
104. Prabhakara Sastry, Op.cit., pp. 40-41.
Adhyātma Sankīrtanalu, Vol. 8, No. 239.
- 104-a. Prabhakara Sastry, Op.cit. p. 42.
105. Ibid., p. 52.
106. Ibid., pp. 55-57.
- 106-a. Ananda Murthy, p. 104.
107. Prabhakara Sastry, Op.cit., p. 68.
Ramesan N. op.cit., p. 216.
108. T T D E R p.280.
109. Ramana Y.V. "Sri Tallapaka Annamacarya", Golden Jubilee Volume T.T.D. Tirupati 1984 English Section, p. 55.
110. Celebrations Volume S.No. 137 Quoted in Sāluva Dynasty of Vijayanagar, op.cit., p. 256.

Dr. Sarvottaman K. "Annamayya, Sri Pādarāya and Purandaradāsu - Tirupati, 1982, p. 44.

111. Lakshmanayya S.- "Annamayya Bhaktitattvam" - Golden Jubilee Vol. Op.cit. Telugu Section, p. 123.

112. Prabhakara Sastry V. Op.cit., pp. 66-67.

113. T T D E S Vol. II, No.83.

Vol. III No.4.

113-a. Mahalingam T.V., Op.cit., p. 215.

114. Saletore, B.A., Op.cit., p. 186.

Quoted from B.Venkoba Rao's Introduction, op.cit., p.59.

115. S.I.I. XVI No.40; A.R.No. 615 of 1907.

Cuddapah Inscriptions, op.cit., pp. 26-27.

I.A.P. Cuddapah Dt., Vol.II No.52.

116. Cuddapah Inscriptions, op.cit., pp. 28-29.

117. E.I. XIV, pp. 231-40, VV 15 & 16.

118. Cuddapah Ins., Op.cit., p. 28.

118-a. T T D E R, p.150.

119. Saletore, Op.cit., p. 187.

120. The Tātācārya family of Ācāryapurusaś played an important role in the spread of Śrīvaiśnavism in Āndhraadeśa. Prapannamrita contains an account of the family of the Tātācāryas. They were the descendants of Śrīsailanātha. Peria Tirumalai Nambi who was one of the five disciples of Yāmunācārya and the maternal uncle of Rāmānujācārya. The Tātācārya family is also known as Śrīsailavamsa after the name of its progenitor. The family has branched off into a number of groups and settled in different places of Āndhraadeśa and Tamilanādu under different names such as Tirumala Tātācāryas, Etturu Tātācāryas, Avuku Tātācāryas and Kāncipuram Tātācāryas.

Pillai Tirumala Nambi, the younger son of Peria Tirumala Nambi stayed at Tirupati and became the founder of the Tirupati branch of the Tātācāryas. From their family came one Śrīnivāscārya a contemporary of Vedānta Desīka. He had two sons, namely, Nr̄simhācārya and Rangācārya. They both went to Ettur in Kṛṣṇa district with a desire to earn money by expounding the Rāmāyaṇa. Finding that their stay at Ettur was not remunerative they drifted to Vijayanagar where they are said to have converted, as already shown, its king Virūpākṣa II to Vaiṣṇavism. Thenceforth the influence of this family steadily grew in the Vijayanagara empire.

Kumāra Tātayyāngār of Tirupati son of Sottai Tiruvenkata Tātayyāngār of Sāthamarsana-gotra and Āpastambasūtra is also stated to have been the ācārya of two brothers, namely, Nr̄simha Prabhu and Keśava Nayaka, who were influential Chiefs and who made grants to Tirumala temple through their ācārya. An inscription from Bukkapatṭanam in the Cuddapah district refers to a grant of Tluva Vīra Nr̄simha to his 'Guru' Śrīmad-vedamārga Pratistāpanācārya and Ubhayavedānta Pravartaka, Peddācārya or Tātācārya son of Tātadīksita. Several grants to Vaiṣṇava temples in this period attest to his influence at the court of Vijayanagar and in Gaṇḍikota-sīma.

121. Venkata Ramanayya, N. - Studies - Op.cit., p. 320.
122. Ibid.
123. Mysore Archaeological Report, 1918 para 110.
- 123-a. According to Vyāsayogicaritam of Somanātha, Vyāsatīrtha is stated to have sit on the throne of Kṛṣṇadevarāya for a day to avert a serious calamity that was predicted for the empire, should the king occupy the throne at a particular hour (Kuhayoga). As the calamity was

averted by his occupation of the throne, he is said to have been honoured with the title of Karnātaka Simhāsanādhīśvara. This statement has no corroborative evidence from contemporary epigraphs. Whether it is a fact or not it is certain that the Rāya had a great regard for him on account of his vast learning, skill in debate and his saintly character.

124. A.R. No. 370 of 1919; E.I. XXI, pp. 139 ff
M A R 1911-12, para 107.
125. T T D E S Vol. III, No. 159.
126. A.R. Nos. 25 & 26 of 1889 & 498 of 1907.
127. Q J M S Vol. XXXI, pp. 148-149.
128. E.I. I, p. 399; Saletore, op.cit., p. 189.
129. Ramesan N - A Catalogue of the Vijayanagara Coins of A.P. Government Museum, Hyderabad, 1979, pp. 56-58.
130. Peddana's Manucaritra (I Canto V 47) and Nandi Timmana's Parijātāpaharanam (IV Canto V.1) state that Kṛṣṇadevarāya was an ardent worshipper of Śrī Venkatesvara. The king dedicated his Āmuktamālyada to god Venkatesa (I Canto VV 46-49). Tirumala temple inscriptions refer to his gifts vide Nos. Vol. III - 32, 65, 80; 201, 254, 256, 578, 699, 700 T.T., 697 of 1922 etc.
131. T T D E S Vol. III - Nos. 21, 154 and 163.
132. Ibid., No. 131.
133. Ibid., Nos. 18, 120, 125, 126, 127, 137, 150 & 167.
134. Ibid., No. 107.
135. Ibid., No. 114.
136. Ibid., Nos. 110 & 114.
137. Manucaritra I Canto Verse 6.

138. T T D E S Vol.III No. 142.
139. Ibid., Vol. IV No.1.
140. Ibid., Vol.III Nos. 132 & 133.
141. S I I XVI No.53; A.R. No. 64 of 1915.
142. S.I.I. IV No. 981; A.R. No. 157 of 1893.
143. S I I VI Nos. 694 & 1170.
144. S I I IX Pt.II Nos. 494 & 495.
A R Nos. 309 & 330 of 1905.
I A P Cud. Ins. Vol.II, No.71.
145. I.A.P. Cud. Ins. II, No.65.
146. Ibid., Nos. 75 & 76.
Rangachari, Op.cit., Cuddapah Dt. No.123.
147. I.A.P. Cud. Ins. II Nos. 97 & 103; N D I Kr No. 81.
A.R. Nos. 70 of 1958-59 & 74 of 1916.
148. N D I. Podili No.14; A R No. 209 of 1894
Kr No. 77; Darsi No.53; I.A.P. Cud. Ins.II No.102.
149. I.A.P. Cud. Ins.II No.89; Rangachari Cud. No.2.
150. Ibid., Nos. 88 & 90.
151. S.I.I. XVI No.66; A.R. No. 715 of 1926.
152. A.R. No. 529 of 1915.
153. E.I. VI, pp. 230-39.
A.P.G.R.E. for 1965, p.107.
154. Ibid.
155. Ibid.
156. S.I.I. VI No.146; A.R.No. 186 of 1897.
157. S.I.I. IV No.997; A.R. No. 172 of 1893.
158. A.R. No. 140 of 1959-60.
159. A.R. No. 183 of 1962-63.

160. A.R. No. 184 of 1962-63.
161. S.I.I. IX Pt.II Nos. 485 & 498; A.R. Nos. 74 of 1916& 558 of 1915; I.A.P. Cud. Ins. II Nos. 79, 82, 85, 94 & 98; Rangachari - Anantapur Dt. No. 16.
162. E.I. XVII p.171; E.C. X, Hn 13.
- 162-a. According to R.Narasimhachar, the gift consisted of "Potful of money as explained by Hemadri in his 'Dānakānda'. M A R 1920, para 89.
163. E.I. IV, pp. 1-22; E.C. V, Hn.7.
164. T T D E S, IV, No.16.
165. T T D E R, p.222.
166. Ibid., pp.222-24.
167. Ibid., p. 226.
168. Ibid.
169. S.I.I. IX Pt.II No.556; A.R. No. 745 of 1916.
170. Ibid., No.535; A.R.No. 579 of 1912.
171. A.R. No. 272 of 1913.
172. S.I.I. IX Pt.II No.549; A.R. No. 178 of 1924.
173. A.R. No.544 of 1909.
174. T T D E R., p. 228.
175. A.R. No. 59 of 1912; Rangachari, op.cit., Anantapur, No.10.
176. A P G R E for 1965, No.236.
177. T T D E S Vol. IV, No.168.
178. T T D E R, pp. 228-29.
179. Ibid., p. 230.
180. S.I.I. XVI No.112; A.R. No. 607 of 1907.
181. T T D E R, p. 230.

182. N D I, Kr. No.78.
183. T T D E R, p. 232.
184. A P G R E, 1965 No.131; A.R.No. 445 of 1915.
185. I.A.P. Cud. Ins. II, No.116.
186. Ibid., No.124; Rangachari, Cud. Dt. No. 68.
187. T T D E R, p. 239.
188. M E R 1912, Para 56;Rangachari, Anantapur No.58.
189. A R No. 69 of 1912; Rangachari, Anantapur, No.56.
190. A.R. No. 373 of 1911; Rangachari, Chittore No. 264.
191. N D I Darsi No.50.
192. Ibid., Ongolu No.23.
193. I.A.P. Cud. II, No.138.
194. A.R. No.8 of 1962-63.
195. Rangachari, Cud. No.46; I.A.P. Cud. II, Nos.115, 131 & 114; S.I.I. IX, Pt.II No.531, A.R. No.453 of 1920; N D I Nellore No. 34-A; A.R. Nos. 794 of 1917, 355 of 1915 and 161 of 1917.
196. T T D E R, p. 283.
197. Ibid., p. 291.
198. Ibid., pp. 288-289.
199. Ibid., pp. 290-91.
200. A.R. No.8 of 1904.
201. A.R. No. 496 of 1919.
202. A.R. No. 607 of 1907.
203. I.A.P. Cud. II, No.116.
204. Ibid., No.124; Rangachari, Cud.Dt. No.68.
205. Cuddapah Inscriptions, op.cit., pp. 42-43.

- 205-a. T T D E R, p. 289.
- 205-b. Ibid., p. 291.
206. E.C. IX, Cp. No.186.
207. E.I. IV, pp. 1-22.
208. Rangachari, Vol.I, p. 841, No. 825.
209. A.R. No. 158 of 1905.
210. A.R. Nos. 65, 73, & 75 of 1915.
211. T T D E R, pp. 251-52.
212. Ibid., p. 252.
213. Ibid., Foot Notes, p. 213..
214. N D I, Ongolu Nos. 141 & 15.
215. A.R. Nos. 314 & 419 of 1915-16.
216. Rangachari, Anantapur Dt. No.28.
A R E Copper Plate Ins. No. 9 of 1915.
217. A.R. No. 800 of 1917.
218. A.R. Nos. 413 of 1926; 2 of 1964-65; 297 of 1926;
S.I.I. XVII No. 269, A.R. No. 246 of 1904.
219. I.A.P. Cud.Dt. II, No.258.
220. Aiyangar S.K. - Sources, pp. 202-203.
221. A.R. No. 246- B of 1904; S.I.I. XVII No.271
Rangachari, Chittoor Dt. No.4.
222. A.R. No.18 of 1961-62.
223. I.A.P. Cud.Dt. II No.214.
224. A.R. No.137 of 1913.
225. T T D E R, pp. 254-55.
226. Ibid., p. 256.
227. A.R. No. 411 of 1911; Rangachari, Cud.Dt. No.968.

228. T T D E R, p. 254.
229. Archaeological Report for 1908-9. The Second Vijaya-nagara Dynasty; Its Viceroys and Ministers by Krsna Sastri, p. 197.
230. A.R. No. 157 of 1905.
231. N D I, Udayagiri No.20; A R No. 204 of 1892.
Rangachari, Nellore Dist. No. 771.
232. Archaeological Report for 1908-9, p. 197.
233. A.R. No. 61 of 1915; Rangachari, Op.cit., Kurnool No.575.
234. T T D E R, p. 278.
235. Kakutsavijayam - Matla Anantara Ju Ed. by G.Nagaiah, Hyderabad, 1980, Introduction p. xxiii.
236. A.R. No. 160 of 1905.
237. T T D E R, p. 265.
238. A.R. No. 487 of 1906; Rangachari, Cud.Dt. No.165.
I.A.P. Cud. Dt. II No.173; Rangachari, Cud.Dt. No.443.
I.A.P. Cud. Dt. II No.219, Ibid, No.219.
239. Ibid., No.200.
240. Ibid., No. 198, 197 & 187; Rangachari, Cud Dt. No.480.
241. I.A.P. Cud. No.253.
242. A.R. No.81 of 1915; Rangachari, Kumool Dt. No. 59 .
I.A.P. Cud. Dt. II No.185, 251 & 234.
243. Ibid., No.225.
244. Ibid., No. 239.
245. A.R. No. 63 of 1915, Rangachari, Kumool Dt. No.577.
246. Cuddapah Inscriptions, Op.cit., p.51.
I.A.P. Cud. Dt. II, No.206.
247. Rangachari, Anantapur Dt. No.214.
Inscriptions of Ceded Districts, p. 136 No.88.

248. T T D E R, p. 267.
249. Ibid., p. 268; A.R. No. 528 of 1919.
250. Rangachari, Cud.Dt. No.36.
251. A.R. No. 75 of 1915; Rangachari, Kurnool Dt. No.589.
252. A.R. No. 80 of 1915; Ibid., No. 594.
253. A.R. No. 69 of 1915; Ibid., No. 583.
254. Rangachari, Kurnool, No. 610-B.
- 254-a. Archaeological Report 1908-9, p.197.
255. N.D.I., Podili, No.24.
256. A.R. No. 78 of 1915, Rangachari, Kurnool Dt., No.592.
257. " 4 of 1917.
258. " 368 of 1915.
259. " 341 of 1915.
260. " 379 of 1915.
261. S.I.I. VI No.122; A.R. No. 162 of 1897.
262. S.I.I. IV, No. 709.
263. A.R. No. 212 of 1894.
264. A.R. Nos. 704 of 1917; 409 of 1926; 36 of 1960-61;
543 of 1915; I.A.P. Cud. Dt. II Nos. 166,167, 176,
190, 206 & 263; Rangachari Cud.Dt. No.22., I.A.P.
Cud. Dt. II Nos. 247, 252, 254, 275 & 266.
Rangachari, Chittoor Dt. No.179.
265. A.R. Nos. 682, 689 & 694 of 1917; 14 of 1959-60;
I.A.P. Cud. Dt. II No.238; Rangachari Cud.Dt. No.311;
I.A.P. Cud. Dt. II Nos. 236, 237 & 241,
Rangachari Cud. Dt. No.130.
266. A.R. No.11 of 1968-69.
267. A.R. No. 59 of 1917.

268. I.A.P. Cud.Dt. II, Nos. 199, 177, 228, 235 & 274.
- 268-a. A.R. No. 1 of 1915-16 copper-plates.
S.I.I. XVI No. 209; A.R. No. 608 of 1907.
Rangachari Cud.Dt. No.822, Kurncol Dt. No. 610-E.
269. A.R. No. 328 of 1915.
270. Viraraghava Charya, T K T Op.cit., p.561.
271. Ibid., 559-60.
272. Kakutsavijayamu, Op.cit., Introduction, p. XXIII.
273. A.R. No.43 of 1963-64.
274. Viraraghava Charya, Op.cit., p. 559.
- 274-a. T T D E S Vol.V, No.51.
275. Archaeological Report 1908-9, p. 197.
276. A P G R E 1965, p. 110.
277. Ibid.
278. T T D E R, p. 295.
279. Ibid., p. 296.
280. Cuddapah Inscriptions, Op.cit., p. 48.
281. I.A.P. Cud.Dt. II, p. 272.
282. A P G R E, 1966, P. 104.
283. I.A.P. Cud.II No.162.
284. Cuddapah Ins., Op.cit., pp.56-57.
285. T T D E R, p. 278.
286. Ibid.
287. Ibid., p. 265.
288. Ibid., p. 284.
289. Ibid., p. 292.
290. S.I.I. XVII No. 272; 247 of 1907.

291. S.I.I. IV No.710; A.R. No. 258-A of 1892.
292. A.R. No. 314 of 1915-16.
293. A.R. No. 686 of 1920-21.
294. N.D.I. Ongolu No.21.
295. T T D E R, p. 299.
296. N D I Ongolu Nos. 141 & 15.
297. A.R. No. 419 of 1915-16.
298. " 684 of 1920-21.
299. " 182 of 1916-17.
300. " 315 of 1905..
301. T T D E R, p. 294.
302. E.I. XVI, p. 245.
303. Ibid.
- 303-a. Rangachari Vol.III, p. 909, No.10.
304. E.C. XII, Tm 1, Ck. 39.
305. T T D E R, p. 309.
306. Brown - The Coins of India, p. 64.
307. S.I.I. XVI No.278; A.R. No. 699/1917.
308. E.I. XII, p. 357, v.20.
309. S.I.I. XVI No.296; A.R. No. 70 of 1915.
310. S.I.I. IX, Pt. II No.688; A.R. No. 23 of 1928.
311. S.I.I. XVI No. 297; A.R. No. 697 of 1917.
312. Ibid., No. 292; A.R. No. 429 of 1923.
313. A.R. Nos. 162, 113 & 89 of 1917; 713 of 1926; 67 of 1958-59.
314. N.D.I., Rapur, No.41.
315. S.I.I. XVI No.383; A.R. No. 823 of 1917.

316. M A R 1906-7, Para 50.
317. Krishnamacharyulu - The Religion of the Vijayanagara House - Indian Antiquary, Vol. XLIV, p.221.
318. E.I. XVI, p. 296.
319. Ibid., p. 318.
320. N.D.I. Vol.I, Copper Plate Ins. No.6, p.26, V.1.
321. Krishnamacharyulu, Op.cit., p. 225.
322. Brown—Coins of India, p.64.
Ramesan N. op.cit., p. 64.
323. Ibid.
324. Rangachari. Some Inedite Coins of Kings of Vijayanagara - Indian Antiquary XXIII, p. 26.
325. T T D E R, p. 315.
326. T T D E S, Vol. VI Nos. 9, 10, 15 & 17.
327. Kakutsavijayamu, Op.cit - Gadyas (Prose portions) at the end of all the five cantos.
328. T T D E S, Vol.VI No.25.
329. Ibid., No.26.
330. Viraraghava Charya, Op.cit., pp. 595-96.
331. S.I.I. XVI No.299; A.R. No. 71 of 1915.
332. Ibid., No.301; A.R. No.68 of 1915.
333. Ibid., No.305; A.R. No.377 of 1904.
334. Ibid., No.308; A.R. No.382 of 1920.
335. N.D.I., Udayagiri No.23.
- 335-a. Ibid., No.24.
336. S.I.I. XVI No. 302; A.R.No. 299 of 1926.
Ibid., No. 304; A.R. No. 322 of 1920.
Ibid., No. 313; " 286 cf 1905.
Ibid., No. 303; " 258 cf 1916.

337. Ibid., No.310; A.R. No. 67 of 1915.
338. Ibid., No.315; " 377 of 1911.
339. Sources, Op.cit., p. 271.
 E.I. XII, pp. 159-187, V.28.
Kakutsavijayamu, Intro. p. XXIII.
- 339-a. When he was an infant, Tātācārya suffered from an ailment which seemed to be almost incurable. Later when the child was cured it was supposed to be due to the divine intercession of Goddess Lakshmī. Then the name Laksmīkumāra was prefixed to the name of Tātācārya.
- The title 'Kotikannikādānam' is derived from his charitable disposition which made him arrange for numerous marriages and initiations under his auspices for the children of the poor.
340. E.I. XII, p. 163.
341. T T D E R, p. 310.
342. Ibid., p. 313.
343. A.R. No. 363 of 1919.
344. Rangachari Vol.II, p. 607, No. 394.
345. Kakutsavijayamu, Op.cit., Intro. p. XXIII.
 A.R. No. 728 of 1917; Mahalingam, op.cit., p. 223.
346. S.I.I. IX, Pt.II No. 690; A.R. No. 728 of 1917.
347. S.I.I. XVI, No. 316, A.R. Nos. 285 of 1905, 500 of 1915,
 369 of 1926, 61 of 1917, 305 of 1920.
 I.A.P. Cud.Dt. II, No.285.

SECTION III

1. Nagaraja Rao P. - Sri Madhva's Dvaita Philosophy,
Golden Jubilee Volume, Tirupati, 1984, p. 34.

1-a. E.I. VI, p. 261.

At the time of his ordination as Sanyāsi he was named 'Pūrnaprajña' and he was designated Ananda Tīrtha at the time of his anointment as his heir-apparent to the pontifical throne. The name Madhva by which he is popularly known was adopted by him as being synonymous with the latter name.

2. Sharma B.N.K. Madhva's Teachings in His own Words,
Bombay, 1979, p. 4.

3. Nilakanta Sastri K.A., Development of Religion in South India, New Delhi, 1963. p. 90.

3-a. History and Culture of Indian people (HCIP), Bombay,
1966, Vol. V, p. 441.

3-b. Rama Rao M. - Sri Madhvācārya Caritramu, pp. 60-68.

3-c. Nilakanta Sastri, Op.cit., p. 90.

3-d. Nagaraja Rao, Op.cit., p. 37.

3-e. Sastri, K.A.N., Op.cit., p. 90.

3-f. Sharma, Op.cit., pp. 8-9.

3-g. HCIP, Op.cit., p. 442.

3-h. Nagaraja Rao, Op.cit., p. 34.

3-i. Sastri, K.A.N., Op.cit., pp. 91-92.

3-j. A Source Book of Indian Philosophy, pp. 508-9.

3-k. Sastri, K.A.N., p. 91.

4. Rama Rao, M., op.cit., pp. 60-68.

5. The Hindu Religious Movements of Medieval Deccan,
JIH Vol. XV, p. 105.

6. Sundaram K. The Simhachalam Temple, Visakhapatnam, 1984,
p. 132.

7. Ramachandra Rao, C.V. Administration and Society in Medieval Andhra (1038-1538) Nellore, 1976, p. 358.
8. E.I. VI, pp. 260-68.
9. Rama Rao M., Op.cit., pp. 60-68.
10. S.I.I. V., Nos. 1172, 1249, 1251 & 1252.
S.I.I. VI, Nos. 937 & 943.
11. S.I.I. V, Nos. 1251 & 1252.
12. E.I. VI, pp. 260-68.
13. Ibid., No. 1172.
14. Ibid., No. 1249.
15. S.I.I. VI, No. 937.
16. Ibid., No. 943.
17. Sundaram, Op.cit., p. 78.
18. S.I.I. VI, No. 1233.
19. Ibid., No. 1025.
20. Ibid., No. 743.
21. Ibid., No. 941.
22. Ibid., Nos. 1000 & 1179.
23. Ibid., No. 894.
24. Ramachandra Rao C.V., Op.cit., p. 359.
25. S.I.I. V, No.1313; S.I.I. VI No. 892.
26. S.I.I. VI, No.1047.
27. Ibid., No. 858.
28. Ibid., No. 1025.
29. S.I.I. V, No. 1263.
S.I.I. VI Nos. 916, 1006, 1007, 1008, 1035 & 1112.
30. Dakshina Bharata Sahityamulu, p. 168.