

that *sāvana* denotes the whole edict. When Aśoka refers to the inscriptions themselves, he uses variants of the phrase *dharmmalipi lekhāpitā*. How could *sāvane sāvāpīte* or *sāvane sāvīte* refer to a writing? And why should the phrase have a different meaning here from that which it bears in Pillar Edict vii–viii, *etāye me athāye dhammasāvanāni sāvāpitāni*, where it is coupled with *dharmmanusathini vividhāni āñāpitāni*? In the present case the matter is especially clear, as the words conveying the *sāvane* are enclosed between *yathā* (Siddapur II) and *ti* (Rupnath, Bairat, Siddapur).

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#### THE BIRTHPLACE OF BHAKTI

1. I read with pleasure the article with the above title by Dr. G. A. Grierson, *vide* JRAS. for July, 1911, pp. 800–1. In the anecdote cited by him from the *Bhāgavata-Māhātmya*, Bhakti (Love to God) was born in Drāviḍa and grew up in Kārṇāṭaka. Drāviḍa country, for purposes of this anecdote, would be the stretch of country in South India lying between N. lat. 8° and 11° approximately, and Kārṇāṭaka that between N. lat. 11° and 14° about.

2. In the Dvāpara Age, Bhakti descended on earth in the person of Śrī Kṛṣṇa on the shores of the Yamunā in North India. After his departure from the mundane sphere, the light of Bhakti became dim. It took birth again in the Drāviḍa country in the Kali Age. *Viṣṇu-Purāṇa*, vi, 1, 50, says—

*Kalau Jagat-patim Viṣṇum sarva-sraṣṭāram Īśvaram*  
*Nā 'rcayīṣyanti, Maitreya ! pāṣaṇḍō-paḥatā janāḥ.*

“O Maitreya! In the Kali Age, men, deluded by heresy, worship not Viṣṇu, the Lord of Kosmos, the Supreme, the All-Creator.”

(Also see *Harivamśa*, i, 54, 61: “Maheśvaram,” etc.)

After thus becoming dim, Bhakti took birth in the Drāviḍa country, for all the Bhaktas, to proclaim Bhakti,

take birth here. According to the *Bhāgavata Purāṇa*, v, 38–40, of which one verse only may here be cited, in Drāviḍa land *mostly*, i.e. N. lat. 8–11°, the Bhaktas, such as the Āzhvārs (*vide* my *Lives of Draviḍa Saints*), take birth—

*Kvacit kvacit, mahārāja ! Draviḍeṣu ca bhūriśaḥ  
Tāmraparṇī nadī yatra Kṛtamālā Payasvinī  
Kāverī ca mahāpuṇyā, etc.*

“Here and there, O great King! the devotees of Nārāyaṇa (Viṣṇu) take birth, but mostly on the banks of (the Rivers) Tāmraparṇī, Kṛtamālā, Payasvinī, and meritorious Kāverī are they born.”

St. Śaṭhagopa was born on the banks of the Tāmraparṇī, 18 miles from Tinnevely (Madras Presidency), about N. lat. 8° 50’.

3. Then came Rāmānuja and his predecessors (*vide* my *Life of Rāmānuja and his Predecessors*), who continued the work of the Drāviḍa saints in the Karṇāṭaka country, i.e. N. lat. 11–14°, where lay Rāmānuja’s chief field for proclaiming *bhakti*. In what is now, in the twentieth century, called Karṇāṭaka in a limited sense, viz. the Mysore State, Rāmānuja laboured incessantly for nearly fourteen years, restoring the ruins of the ancient and archaic temple of Nārāyaṇa in Melkote (or Śrī-Nārāyaṇa-puram), 30 miles north of the city of Mysore. *Bhakti* therefore really grew up in Karṇāṭaka.

4. In the Marāṭha (Mahārāṣṭra) and the Gujarāt country, Rāmānuja’s influence was not so fully discernible, hence Bhakti might well have exclaimed “my limbs were mutilated by heretics” (JRAS., p. 801).

5. In Brṇḍāvana, on the banks of the Yamunā, Bhakti might again well say: “Since I came to V(B)ṛndāvana, I have recovered and am now young and beautiful” (JRAS., p. 801). For, as Dr. Grierson might have

personally witnessed, another great shrine, on the pattern of the Great Shrine Śrīraṅgam (near Trichinopoly on the Kāveri River), has grown at Br̥ṇḍāvana, on the lines ordained in the *Pāñcarātra* or *Bhāgavat-sāstra* (*vide* my article on this theme in JRAS. October, 1911), to which Rāmānuja and his school belong.

6. Even before Rāmānuja, St. Parakāla (Kali Age)<sup>1</sup> visited the shores of the Yamunā; next Yāmunācārya, the great Guru of Rāmānuja in the tenth century, obtained his name Yāmuna by dwelling on the banks of the Yamunā.

7. All these events go to illustrate the anecdote so aptly unearthed by Dr. Grierson from Indian *bhakti* literature.

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#### ANOTHER NOTE ON THE WORD BHAGAVAN

In JRAS. for 1911, p. 194, Dr. F. Otto Schrader advocates "Holy" for *Bhagavān*. But this word would only be equivalent to *Śuddhaḥ*, *Parīśuddhaḥ*, *Pūtaḥ*, *Pāvanaḥ*, *Pavitraḥ*, used in Sanskrit as epithets of God, and would not express the totality of attributes involved in *Bhagavān*.

The term "Perfect" which I proposed along with other terms, such as "Glorious", "Blessed", etc., although it approaches the perfection of God in all auspicious attributes, would literally, though not connotatively, be an equivalent of the Sanskrit *Pūrṇaḥ*, another epithet of the Deity.

Other epithets which imperfectly comprehend all that is intended by *Bhagavān* are Divine, Supreme, Exalted, and Blissful. The second and third of these are represented by the Sanskrit *Paraḥ*, while Blissful has its counterpart

<sup>1</sup> No. 17, in the hierarchic Table attached to my *Lives of Saints*: his Tamil name is Tirumaṅgai.