

**Śrī Nārāyaṇa Guru (1856-1928) and His Significance in the Temple  
Entry Movement in Kerala**

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## **Dedication**

This thesis is dedicated to the enlightened masters who inspired it, the professors who have contributed their time and wisdom toward its development, as well as to my family and friends, who have graciously provided their support and encouragement at every step of the way.

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Writing this thesis would not have been possible without the invaluable support given to me by Dr. Donald Davis and Dr. Darsana Manayathu-Sasi at the University of Texas at Austin. They have both provided vital insight for the translations included here. Dr. Davis' immense knowledge on Hinduism and caste and Dr. Manayathu-Sasi's unparalleled knowledge about Nārāyaṇa Guru himself have both been integral to the development of this thesis. The inclusion of the translation section in the thesis would also not have been possible without Mr. Sasi Manayathu Velayudhan, who graciously provided his aid in attaining the original language source of the adages. I am also immensely grateful for the guidance of Dr. Chiu-Mi Lai in writing the thesis.

## **Śrī Nārāyaṇa Guru (1856-1928) and His Significance in the Temple Entry Movement in Kerala**

Asian Studies Honors Thesis Abstract

Emily Beissner

Asian Cultures and Languages, Malayalam; Philosophy; English Minor

In the thesis, a close reading and analysis of the adages of Śrī Nārāyaṇa Guru (1856-1928) will serve to provide the significance of his involvement in caste reform in Kerala in the temple entry movement. The corpus of adages has never been translated into English in its entirety, however, this thesis offers a comprehensive English translation of Nārāyaṇa Guru's adages. The Malayalam source for the adages used was *Śrī Nārāyaṇa Vachanāmṛtham* compiled by Bensal V L., Vipin Shan K S, Deepu T N and Siju Raj. This source was obtained from the library at the Śivagiri Monastery in Kerala, India, a center for study about Nārāyaṇa Guru. The method of assessment used was a close reading and analysis of the adages that signify Nārāyaṇa Guru's involvement in the temple entry movement. Scholarly works on caste, the temple entry movement, and caste associations in Kerala by authors such as Robin Jeffrey, Susan Bayly, and Kenneth Jones were incorporated in order to place the adages in historical, political, and religious contexts for analytical discussion.

Nārāyaṇa Guru was a prominent sage in the state of Kerala in South India during the late nineteenth and early twentieth century. The influence of his essays and adages continues to manifest in philosophical, religious, and academic thought in Kerala today. Examples strongly illustrate that Nārāyaṇa Guru's prominence is the result of his increased political involvement in relation to the destruction of dividing lines of caste in Kerala. My objective is to explore the reason for and the implications of such levels of political involvement by Nārāyaṇa Guru and whether such involvement is evident and manifested in his adages. This thesis argues that Nārāyaṇa Guru's involvement in the temple entry movement is directly reflected in his adages, and that this involvement shows an intention of Nārāyaṇa Guru to utilize a resonance between temple and social matters to forward his ideals.

Although previous scholarship on Kerala has included research of the temple entry movement, and even Nārāyaṇa Guru's involvement in and influence on the latter, the relationship between the adages and such subjects requires further assessment. Given that a resonance of social matters can be seen reflected in the affairs of a temple, any study of temple affairs can bring insight to the development of social matters in Kerala.

## Table of Contents

<b>Dedication.....</b>	<b>ii</b>
<b>Acknowledgements.....</b>	<b>iii</b>
<b>Abstract.....</b>	<b>iv</b>
<b>Table of Contents.....</b>	<b>vi</b>
<b>Śrī Nārāyaṇa Guru (1856-1928) and His Significance in the Temple Entry Movement in Kerala.....</b>	<b>1</b>
Introduction.....	1
Methodology and Sources .....	2
Nārāyaṇa Guru’s Position in Caste and Temple Entry in Kerala .....	3
Nārāyaṇa Guru’s Adages Pertaining to Temple Entry.....	11
Conclusion.....	28
<b>Appendix.....</b>	<b>30</b>
Notes on Translation.....	30
Complete Corpus of Adages.....	31
Adages with a Written Origin.....	31
Adages with an Origin in Nārāyaṇa Guru’s Works.....	31
Adages with a Verbal Origin.....	32
Glossary of Terms.....	68
A Brief Chronological Biography of Śrī Nārāyaṇa Guru.....	69
Other Notable Sages.....	72
Bibliography.....	73

## Śrī Nārāyaṇa Guru (1856-1928) and His Significance in the Temple Entry Movement in Kerala

### Introduction

In the thesis, a close reading and analysis of the adages of Śrī Nārāyaṇa Guru (1856-1928) will serve to provide the significance of his involvement in caste reform in Kerala in the temple entry movement. The corpus of adages has never been translated into English in its entirety, however, this thesis offers a comprehensive English translation of Nārāyaṇa Guru's adages. The Malayalam source for the adages used was *Śrī Nārāyaṇa Vachanāmṛtham* compiled by Bensal V L., Vipin Shan K S, Deepu T N and Siju Raj. This source was obtained from the library at the Śivagiri Monastery in Kerala, India, a center for study about Nārāyaṇa Guru. The method of assessment used was a close reading and analysis of the adages that signify Nārāyaṇa Guru's involvement in the temple entry movement. Scholarly works on caste, the temple entry movement, and caste associations in Kerala by authors such as Robin Jeffrey, Susan Bayly, and Kenneth Jones were incorporated in order to place the adages in historical, political, and religious contexts for analytical discussion.

Nārāyaṇa Guru was a prominent sage in the state of Kerala in South India during the late nineteenth and early twentieth century. The influence of his essays and adages continues to manifest in philosophical, religious, and academic thought in Kerala today. Examples strongly illustrate that Nārāyaṇa Guru's prominence is the result of his increased political involvement in relation to the destruction of dividing lines of caste in Kerala. My objective is to explore the reason for and the implications of such levels of political involvement by Nārāyaṇa Guru and whether such involvement is evident and manifested in his adages. This thesis argues that Nārāyaṇa Guru's involvement in the temple entry movement is directly reflected in his adages, and that this involvement shows an intention of Nārāyaṇa Guru to utilize a resonance between temple and social matters to forward his ideals.

Although previous scholarship on Kerala has included research of the temple entry movement, and even Nārāyaṇa Guru's involvement in and influence on the latter, the relationship between the

adages and such subjects requires further assesment. Given that a resonance of social matters can be seen reflected in the affairs of a temple, any study of temple affairs can bring insight to the development of social matters in Kerala.

### **Methodology and Sources**

An account of caste in India and information on the temple entry will first be provided in order to place Nārāyaṇa Guru in a historical and cultural context. After this, Nārāyaṇa Guru's place in the temple entry movement as well as his influence on the concept of caste will be discussed. Finally, adages relevant to the thesis argument will be analyzed according to their place in the background information given in the first part of the thesis. In this section, secondary sources will be used to support certain points, but will also include original analysis. A comprehensive translation of Nārāyaṇa Guru's adages is given in the appendix.

For scholarly sources on caste I relied on Susan Bayly's book, *Caste, Society and Politics in India: from the Eighteenth Century to the Modern Age* and Kenneth Jones' *Socio-religious Reform Movements in British India*, as well as the work of Robin Jeffrey. The work of Jeffrey was also used for information on the temple entry movement in Kerala, and Nārāyaṇa Guru's place in this movement.

There are few secondary sources which discuss the adages, but Nārāyaṇa Guru's most famous adage, "one caste, one religion, one God for humankind," has been addressed by V. Thomas Samuel in his book *One Caste, One Religion, One God*. This source has been used to support a discussion of this adage. Sources such as Udaya Kumar's "Self, Body, and Inner Sense: Some Reflections on Sree Nārāyaṇa Guru and Kumāran Aśan" were used to obtain greater context for certain adages. Kumāran Āśan's *Jīvacarithram* in the original language Malayalam was used sustantially in this way. The sources present in the bibliography which were not referenced directly in the thesis were used to obtain relevant information but not to directly support the analysis of the adages and discussion of caste and temple entry.



The corpus of adages used was *Śrī Nārāyaṇa Vachanāmṛtham* compiled by Bensal V L, Vipin Shan K S, Deepu T N and Siju Raj. This source was obtained from the library at the Śivagiri Monastery in Kerala, India, a center for study about Nārāyaṇa Guru. This is the most complete collection of the adages obtainable, but it is likely that further field work would yield a larger or varying collection of adages. The numbering for the adages used in the corpus as well as their grouping based on origin is original. The translation of the adages would not have been possible without the support of Dr. Donald Davis and Dr. Manayathu-Sasi at The University of Texas at Austin.

### **Nārāyaṇa Guru's Position in Caste and Temple Entry in Kerala**

In order to place Nārāyaṇa Guru in a social context it is necessary to provide an outline of the concept of caste in India. Two words frequently used by Nārāyaṇa Guru in his adages in reference to caste are *jāti* and *varṇa*. *Varṇa* is a term used to refer to four classes of society. The four classes are Brahmins, Kṣatriyas, Vaiśyas, and Śūdras.<sup>1</sup> In addition to these four classes, there is a class of individuals often identified as “untouchables,” “Dalits,” or “Harijanas.” Generally, *jāti* is used to refer to a specific group of individuals. There are a great number of these groups. Each group is classified, or ranked, along the spectrum of the *varṇas*. The treatment of members of the groups was sometimes derived from their classification on the *varṇa* system.<sup>2</sup> For the purposes of this thesis, individuals who would be classified as members of the first three *varṇas* are referred to as “upper-caste” individuals, and individuals who would not fall in the first three *varṇas*, who are members of the Śūdra *varṇa* or individuals who would normally be identified with the term “untouchable” are referred to as “lower-caste” individuals.

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<sup>1</sup> Susan Bayly, *Caste, Society and Politics in India* (Cambridge, UK: Cambridge, 1999), 8-9

<sup>2</sup> Bayly, 9

When Nārāyaṇa Guru uses the word *jāti*, it has been translated as “caste” in the thesis. The word *varṇa* has been left as is. It is important to note the distinction between the two terms. These two terms cannot be used interchangeably to convey the English word “caste.” Further, while *jāti* is used to refer to only caste here, Narayana Guru often used the term in two different ways. Beyond using *jāti* to describe a person’s birth group where it was relevant, he also used *jāti* to refer to a human caste. He believed that, by virtue of the fact that all individuals are all human, they all belong to only one caste rather than belonging to a birth group that would rank them based on the *varṇa* system.<sup>3</sup>

Out of a rigid caste structure in India rose the notion and according behavior that upper castes were inherently in possession of greater religious “purity,” whereas lower castes were in possession of “impurity,” and were to be avoided or otherwise treated accordingly.<sup>4</sup> It is, however, important to note that an individual’s economic standing was separate from their caste standing. A person could be a member of a lower caste and be classified as “impure,” but could also possess considerable economic stability.

While the *varṇa* system still existed in Kerala, its structure differed from that of the majority of India. The caste structure in Kerala centered around a Brahmin caste, the Nampūtiri Brahmins. Non-Nampūtiri individuals were often regarded with the same level of impurity as would be an individual born of the “Śudra” *varṇa*, regardless of the *varṇa* under which they were actually classified, and sometimes regardless of their identification with a completely separate religion. This being said, the extreme discrimination towards the members of the lower, “untouchable” castes in Kerala should not be minimized. The struggle of the lower castes was further heightened by the varying caste structure in Kerala which centered around the superiority of the Nampūtiri Brahmins and the inferiority of all other

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<sup>3</sup> V. T. Samuel, *One Caste, One Religion, One God: A Study of Sree Narayana Guru* (New Delhi: Sterling, 1977), 94

<sup>4</sup> Bayly, 10

individuals. In the words of Kenneth Jones, “[South Indian] caste systems [tended] to be more extreme and rigid than the northern structures, with a greater degree of separation between Brahmins and all others.”<sup>5</sup> For this reason, the treatment of lower-caste individuals in Kerala was especially marked and severe.<sup>6</sup>

Susan Bayly posits that the caste system in India was significantly more fluid previous to British colonization in the sense that the lines between the *varṇas* were less strict. She also suggests that pre-existing norms based on caste were simply heightened by British presence in India.<sup>7</sup> Upon colonization and occupation by the British, as well as the increasing use of census-taking by the British, the caste system took on a more rigid structure. This increasing rigidity began occurring in the early nineteenth century, just before the time of Nārāyaṇa Guru’s birth.<sup>8</sup> In Kerala, especially, the strictness with which lower-caste individuals were treated had been long since severe, often resulting in discrimination and violence, as well as a restriction on the ability of lower-caste individuals to enter temples.<sup>9</sup>

It was within the context of a strict stratification of caste in Kerala that Nārāyaṇa Guru was born in 1856 in Chempazhanthy to an Īḷava caste family.<sup>10</sup> He was initiated into Sanskrit studies by his uncle and excelled in this beyond the primary level of education that his family could afford. He was also known to meditate for hours a day even as a child.<sup>11</sup> After the death of his father, he began a period of wandering which ended in the establishment of a Śiva temple at Aruvippuram.<sup>12</sup> After this, he continued wandering,

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<sup>5</sup> Kenneth Jones, *Socio-Religious Reform Movements in British India*, ed. Gordon Johnson (Cambridge University, 2008), 154

<sup>6</sup> Joan Mencher, "The Caste System Upside Down, or the Not-So-Mysterious East," *Current Anthropology* 15, no. 4 (December 1974): 472. Caste-based slavery had been present in Kerala for an extended period of time.

<sup>7</sup> Bayly, 4

<sup>8</sup> Bayly, 4

<sup>9</sup> Mencher, 472

<sup>10</sup> Robin Jeffrey, Arnold David, and James Manor, "Caste Associations in South India: A Comparative Analysis," *Indian Economic and Social History Review* 13, no. 3 (July/August 1976): 355.

<sup>11</sup> Aśan, Kumaran. *Biography of Sree Narayana Guru*. Thonakkal: Kumaran Aśan Memorial Committee, 1979: 1

<sup>12</sup> Aśan, 8

meeting other sages and scholars in the process of writing his works, and partaking in ascetic practices.<sup>13</sup> Gradually, individuals from the Īlava caste in the villages that he visited during his wandering began to become aware of him, and began seeking him out for knowledge. In this way, Nārāyaṇa Guru attained an increasingly large group of followers, making it difficult for him to remain outside of the public eye. In the process of acquiring a larger following, Nārāyaṇa Guru formed Sri Nārāyaṇa Dharma Paripālana Yōgam (S.N.D.P. Yōgam) in 1903.<sup>14</sup> Shortly after this, with the support of members of the S.N.D.P. Yōgam, he founded the renowned Śivagiri Pilgrimage. He continued to be of significant public interest in forwarding caste and temple reform until he died in 1928 of a serious illness.<sup>15</sup>

In Kerala at the time of Nārāyaṇa Guru's life, the main lower caste was the Īlava caste. Members of this caste were subject to acute mistreatment and often conditions of severe poverty, beyond an inability to enter temples of "pure," upper castes. The fact that Nārāyaṇa Guru was a member of this caste makes his social and political progress and popularity all the more striking, given that people of religious prominence were often of the Brahmin caste.

One must ask: how was Nārāyaṇa Guru able to have the influence that he did, despite his being from a lower-caste? One of the possible answers to this question may be derived from the fact that one of the goals of Nārāyaṇa Guru was to eliminate a caste structure which supported the idea that one's level of purity or impurity is derived from the group into which one is born. Indeed, Nārāyaṇa Guru himself aimed to serve as an example of a contradiction to the idea that Nampūtiri Brahmins were the only pure individuals in Kerala. Nārāyaṇa Guru meditated regularly even as a child and conducted consecration rituals in temples which were normally only conducted by Brahmin priests. Further, the idea of being a guru at all elicits a sense of religious purity. So, Nārāyaṇa Guru could hardly be

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<sup>13</sup> Aśan, 11

<sup>14</sup> Āśān, 14

<sup>15</sup> Nitya Chaitanya Yati, *Narayana Guru*, ed. R. Balarasubramanian (n.p.: Indian Council of Philosophical Research, 2005), xvii.

interpreted as an individual who would be the epitome of the “impurity” historically attributed to his caste. The lines that Nārāyaṇa Guru crossed by being a public spiritual and religious figure while also being born of the Īlava caste showed his intention to increase the fluidity of the dividing lines of caste to a level closer to the more fluid pre-British colonial caste structures, as well as the caste structures in other areas of India such as Orissa, where temples were already in allowance of universal entry.<sup>16</sup>

Besides using himself as an example of the more fluid dividing lines between caste which he sought to forward, Nārāyaṇa Guru’s large following served as an example of more fluid dividing lines of caste. Although Nārāyaṇa Guru had followers from all castes, a significant number were from the Īlava caste, or other lower castes. It is likely that Nārāyaṇa Guru’s being born of the Īlava caste made other Īlava individuals more comfortable with approaching him for spiritual guidance rather than a Brahmin priest, for example. Because Nārāyaṇa Guru also gained the favor of elite members of society including Brahmins and political figures such as court justices in Kerala, his followers, by association with him, were given a political, religious, and social voice for the first time. Having a political voice was a privilege normally reserved for elites only. Nārāyaṇa Guru used the fact that the Īlavas had a voice to help question or place tension on pre-existing notions of caste stratification. The fact that a large portion of Īlavas were given a political voice at all showed great strides in increasing the fluidity of dividing lines between caste in Kerala.

As a reaction to colonialization, some individuals sought to practice behaviors that would cause them to be more closely identified with their caste, if their caste was technically an upper-caste.<sup>17</sup> This may have consisted of a reform of or an increased worship in Śiva temples or Viṣṇu temples. In his *Jīva-charithram*, Kumāran Āśān does not neglect to reference the great amount of Śiva and Durga

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<sup>16</sup> Āśān, 30

<sup>17</sup> Bayly, 190

temples in lower-caste communities which Nārāyaṇa Guru sought to reform and consecrate as referenced above.<sup>18</sup> This provides strong evidence to support the fact that Nārāyaṇa Guru was engaged with caste reform and sought to bolster the status and receptibility of the lower-caste communities by mirroring the kind of action being taken in the upper-caste communities in India at the time of his life. This “mirroring” can also be seen in those of his adages which address the behavior of the reader in an effort of making the behavior of members of the Īḷava caste more like the behavior of upper castes.

During the late nineteenth and early twentieth century, caste reform was often associated with attaining temple entry. For this reason, it was a critical issue for Nārāyaṇa Guru. Temple entry refers to a person’s ability to gain access to a temple. Gaining access to a temple had further significance than an ability to express one’s religion. It also meant having the ability to make business connections, arrange a marriage, or bolster one’s community connections. Temple entry and the resulting aforementioned social connections had historically often been barred for individuals of lower castes.<sup>19</sup> For this reason, it was a central issue to many individuals. The need to access these items made temple entry a logical option for members of lower-castes for serving as a face of the larger issue of caste reform.

Temple entry serves as an example of one of the many means by which members of lower castes sought reform. Other issues such as violence took place as a result of caste stratification.<sup>20</sup> Despite the presence of other issues that were derived from caste stratification, temple entry provided an access point for means of reform in legal terms which could bring visible policy change in the government. For this reason, it was by this means that Nārāyaṇa Guru aimed to contribute to a reform of caste. One of the critical ways in which Nārāyaṇa Guru contributed to this reform of caste via temple entry was through his adages. It should also be noted that temple entry can be seen as a political movement in that it served as

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<sup>18</sup> Āśān, 12

<sup>19</sup> Jeffrey, Robin. "Religious Symbolisation of the Transition from Caste to Class: The Temple-Entry Movement in Travancore, 1860-1940." *Social Compass* 28, nos. 2-3 (1981): 272.

<sup>20</sup> Jeffrey (1981), 273

the face of a larger objective of the attainment of caste reform in policy.<sup>21</sup> Because the temple entry movement is a political movement but also addresses matters of the temple, it can be considered both a social and religious matter. In this way, the very nature of the temple entry movement---and any of Nārāyaṇa Guru's adages which address it--is based upon a resonance between social and religious concerns.

The base of support for the temple entry movement in Kerala largely consisted of members of the educated Īlava caste, who gained influence through Nārāyaṇa Guru's image, as well as Nārāyaṇa Guru's association Śrī Nārāyaṇa Dharma Paripālana Yōgam (S.N.D.P. Yōgam), which eventually became a caste association. A caste association can be defined as a group which serves as a vehicle of communication and reform for a particular caste.<sup>22</sup> Despite the fact that the development of S.N.D.P. Yōgam into a caste association was not the original intention of Nārāyaṇa Guru, it gradually came to serve as a vehicle of the Īlava caste in Kerala.<sup>23</sup> Caste associations were important to temple entry in that they provided a forum for individuals who supported temple entry measures to gain a public voice to which they previously had minimal access due to caste discrimination. Through temple entry, S.N.D.P. Yōgam also became an avenue for the attainment of a religious voice for members of the Īlava caste. The fact that these individuals could not enter temples had made partaking in religious conversations difficult prior to S.N.D.P. Yōgam. S.N.D.P. Yōgam became an especially notable caste association with regards to temple entry because of its original connection to Nārāyaṇa Guru, who was recognized by important members of even elite castes.<sup>24</sup>

It is necessary to differentiate between two types of temples during the temple entry movement. One group of temples consisted of temples which Nārāyaṇa Guru himself established. These temples were inherently permissive of entry of members of all castes, given Nārāyaṇa Guru's goal of eliminating the

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<sup>21</sup> Jeffrey (1981), 280

<sup>22</sup> Jeffrey, David, and Manor, 355-6

<sup>23</sup> The original aim of S.N.D.P. Yogam is described as religious reform and societal reform. Āśān, 14.

<sup>24</sup> Jones, 181; Āśān, 15.

dividing lines of caste as well as his own Iḷava caste background.<sup>25</sup> Another set of temples during this time period were those temples that had historically only allowed members of upper-castes to enter. The foundation of the temple entry movement came from the need of having temples that allowed members of all castes to enter.<sup>26</sup> This included temples that had previously not allowed this as well as the creation of new temples which would allow equal access.<sup>27</sup>

As mentioned above, a denial of entry to an elite temple was a denial of entry to elite opportunities. In parallel, an allowance of lower-caste individuals into upper-caste temples meant a breakdown of increasingly strict stratifications of caste. It also meant that members of lower-castes would be allowed to access amenities which had previously belonged only to members of upper-castes according to a strict *varṇa* stratification. The availability of social amenities at temples further showcases the resonance between social matters and temple matters, as well as the fact that temple entry was a critical issue during Nārāyaṇa Guru's time.

The fact that Nārāyaṇa Guru sought to increase the fluidity of the stratification in the caste system through temple entry supports the idea that he identified a correlation between temple matters and social matters. If Nārāyaṇa Guru could equalize treatment of individuals in relation to the temple, then he could equalize the treatment of them outside of the temple, and vice versa. As noted above, the temple entry movement is inherently both a social and temple matter. Nārāyaṇa Guru's involvement in the temple entry movement is shown in his adages, further revealing their reliance upon the resonance between social matters and temple matters. Social and temple matters are also related in his adages in

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<sup>25</sup> John W. Wright, ed., *Guide to Essential Knowledge: A Desk Reference for the Curious Mind* (New York: St. Martin's Press, 2004), 509. *Varna* can be distinguished from the concept of caste in that *varna* is a social classification while caste is a group within that social order.

<sup>26</sup> Jeffrey, 1981, 279. The presence of the opportunity for equal worship would encourage a transition decreased treatment of individuals as untouchables.

<sup>27</sup> Following the footsteps of Nārāyaṇa Guru, the ability to establish new temples would ideally be extended to members of *avarna* castes.



that, through the adages, he often seeks to change the behavior of individuals or their attitude toward critical issues, which is inherently a social phenomenon. Also, the fact that Nārāyaṇa Guru was a public figure but also a religious one made him associated with both temple and social matters.

Owing to the significance of his involvement in religious matters, the inclusion of Nārāyaṇa Guru inherently necessitates an assessment of a religious perspective of temple entry. For anything which would change temple matters, a discussion of the ensuing religious change must be considered, given that changing the confines of temple entry meant changing the interpretation of previously established religious assertions.<sup>28</sup> One way of interpreting the religious perspective of this movement is through Nārāyaṇa Guru's adages, because evidence for his involvement in the temple entry movement is strongly supported in his adages. The adages can also be referenced for the methods that Nārāyaṇa Guru used to forward reform and can thus support a further assessment of his involvement in the temple entry movement.

### **Nārāyaṇa Guru's Adages Pertaining to Temple Entry**

Below, adages which best exemplify Nārāyaṇa Guru's involvement in the temple entry movement, as well as evidence of the resonance of temple matters with the social matters discussed above, are analyzed. The qualities in an adage that merited their usage in this section were their relevance to the attainment of temple entry and their possible influence in the attainment of temple entry. There are also a number of adages that directly reference the actual term of caste. These adages have not all been addressed because many of them deal with the overarching issue of caste reform, or the overall concept of caste, while this thesis will assess only the area of caste reform which involves a change in temple entry and its relation to placing Nārāyaṇa Guru in a social context. Adages were also

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<sup>28</sup> Genevieve Lemercinier, "Relationships between Means of Production, Caste and Religion: The Case of Kerala between the 13th and the 19th Century," *Social Compass* 28, nos. 2-3 (1981): 195

selected which showcase the resonance between temple matters and social matters, because these show that Nārāyaṇa Guru was conscious of this resonance and used it to forward his social ideals through the temple using his adages.

The categories of the adages included below are adages that showcase unification of differing individuals, adages which link religious legitimacy to temple entry, adages which seek to alter the behavior of the reader, and adages which advocate for a manifestation of the aforementioned unity.

Adages 3, 23, 59, and 117 all serve as examples of a unity in action among individuals of differing backgrounds. Due to caste differentiation in Kerala, there existed restrictions on which individuals could participate in certain types of events. Individuals were restricted from dining together, or having similar styles of weddings, and, most importantly for the purposes of this thesis, they were restricted from worshipping together in temples.<sup>29</sup> These adages are a way by which Nārāyaṇa Guru could work to resist those cultural tendencies. All of the aforementioned adages support the ideal of a society in which all humans would participate in all activities together.

Adage 3 supports the argument that Nārāyaṇa Guru's adages show his involvement in the temple entry movement in that it conveys a need for people of different caste origins to associate together. The adage is as follows:

“Regardless of differences among humankind in matters such as religion, clothing, and language, it is not a sin for people [of different backgrounds] to get married or eat together, because they are all members of the human caste.”

In this adage, the term “one caste” is used on two levels. From one interpretation, “one caste” means the disregard of the usage of the caste system. However, according to Samuel, “the foundation of

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<sup>29</sup> Jeffrey, 1981, 272

[Nārāyaṇa Guru's] concept of one caste is the existential reality of the oneness of human nature."<sup>30</sup> So, the interpretation of caste to which Nārāyaṇa Guru is referring in adage 3 when he claims that all humans "are all members of the human caste," can also be seen as the interpretation of a caste in which all individuals are placed by virtue of being human.<sup>31</sup> Although Nārāyaṇa Guru only refers to members of differing castes marrying or eating together, the idea of using a temple alongside members of different castes can also be inferred from this adage. Because all members of all Hindu "castes" are human, it is not a problem for them all to get married or eat together, no less share temples.

Adage 23, "Don't alienate the people who are coming for worship," refers directly to discrimination towards individuals coming to a temple for worship via the denial of temple entry. Here, Nārāyaṇa Guru directly asks members of temples to discontinue these actions. Although this adage would literally be translated as "don't make the people coming for worship stand outside," the above translation has been used to draw attention to the basis for such actions. The implied translation is important to assess in that it reveals the practical result of alienation and discrimination: the worshippers could not enter the temple. This shows that the adage is related to temple entry. The implied translation of adage 23 also necessitates an interpretation of purity and pollution of other castes. As mentioned above, along with a strict stratification of society based on caste came the notion that members of certain castes were more "pure" than others. From this arose the idea that the more "impure" castes could pollute members of the more "pure" upper castes.<sup>32</sup> The idea of someone being forced to stand outside or being forced to keep a measured distance for fear of "polluting other castes" serves as evidence for discrimination and thus would have served as a strong motivation for Nārāyaṇa Guru to produce this adage in support of universal temple entry.

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<sup>30</sup> Samuel, 96

<sup>31</sup> Samuel, 97

<sup>32</sup> Bayly, 10

Adage 59,

“The gods that we establish in temples can never be sullied by impurities. The people who come there should be allowed to worship. The institutions that we need are not those which establish caste, but those which destroy it,”

shows a connection between the religious views of Nārāyaṇa Guru and his aim of extending temple entry to members of all castes. Here, the idea of disallowing members of all castes to enter temples is connected to religious impurity, in a way that is similar to adage 23. As mentioned above, one possible consequence of a strict stratification of caste was a view that the entry of a member of a lower caste into a temple was somehow the cause of impurity. Although adage 23, a direct order from Nārāyaṇa Guru to cease alienating the worshippers coming to the temple, addresses this issue implicitly by placing tension on the tendency to disallow lower-castes from entering the temple, adage 59 does this explicitly by disconnecting worship at the temple from the concept of impurity by implying that institutions which “establish caste” are the same institutions which are “sullied by impurities.” By redefining what society viewed as religiously pious or pure, Nārāyaṇa Guru could encourage temple entry.

Although at first glance adage 117,

“Let the people coming for the Śivagiri pilgrimage wear saffron-colored clothing. Śrī Krishna’s and Śrī Buddha’s clothing was yellow. What I said in relation to the yellow clothing is that no one should get ready to buy yellow silk. We don’t need the new Kerala fabric. Take your used white cloth and dye it with turmeric and use it. After that, after washing it and cleaning it, you can reuse it,”

seems merely to address clothing and not temple entry, clothing in Hinduism has been historically significant to both caste relations and temple entry.<sup>33</sup> Previous to Nārāyaṇa Guru's life, custom held that a worshipper should wear a sacred saffron-colored clothing when coming to worship at certain festivals, especially pilgrimages, at the temple. Often, the expectation was that new clothing should be bought for each festival. Buying new clothing for each festival was difficult for those who were part of low-income households. It followed that these individuals were not readily accepted at the festivals due to their clothing.<sup>34</sup>

Adage 117 encourages the bridging of the gap between castes as well as universal access to temples in that it reassures individuals that new clothing need not be bought to be able to attend worship at the temples. This made festival attendance more affordable, and thus made temple attendance more universally attainable for members of all castes. This adage has been listed in this analysis after the adage which nullifies differences between clothing because both of the adages deal with bridging the gap between castes through clothing. In adage 3 Nārāyaṇa Guru claims that the differences of clothing between certain individuals is irrelevant in when he says, "Regardless of differences among humankind in matters such as...clothing, [all humans] are all members of the human caste." However, he still makes a statement in with adage 117 which practically assists low-income individuals with overcoming these differences in clothing, when he says "...no one should get ready to buy yellow silk." This is likely because certain differences in clothing had increased the severity of caste differentiation as Kumar notes in her article which assesses clothing and its relation to caste.<sup>35</sup>

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<sup>33</sup> Udaya Kumar, "Self, Body, and Inner Sense: Some Reflections on Sree Narayana Guru and Kumaran Āśān," in *The Indian Postcolonial: A Critical Reader*, ed. Elleke Boehmer and Rosink Chaudhuri (New York: Routledge, 2011), 215

<sup>34</sup> Many low-income families were of the Irava caste; Jones, 182. Beyond not receiving acceptance based on clothing, these individuals' caste would have barred them from temple entry.

<sup>35</sup> Kumar, 215.

The audience of each adage is also worth noting. The audience of adage 117 was likely lower-caste individuals who could not afford to buy new clothing. This is supported by the fact that, in the adage, Nārāyaṇa Guru discouraged the reader from buying “new yellow silk.” This serves as a practical solution to issues of inequality of caste that would arise as a result of caste difference. However, the audience of adage 3 was likely intended to have been upper-caste individuals. This is supported by the fact that in adage 3, rather than take a practical approach toward the treatment of clothing in a way that would allow the inclusion of more lower-caste individuals, Nārāyaṇa Guru takes a more conceptual approach. The conceptual approach is indicated by his claim that all individuals “are all members of the human caste.” Because upper-caste individuals, or rather, individuals with a substantial income, would have had no issue with buying the clothing itself, Nārāyaṇa seeks to remedy any misconceptions about caste through a correction of its conceptual understanding.

Adages 138, 145, 155, and 192 all exemplify a coming together of individuals from differing backgrounds for the achievement of an end. These adages can be said to serve Nārāyaṇa Guru’s aims of equality of members of upper and lower castes. Nārāyaṇa Guru spoke frequently about the metaphysical unity of the human race, regardless of caste or religion, and regardless of the inequality that in actuality was manifest around him. These adages extend this unity to reveal a unity in action to serve the purpose of causing unity to be manifested in society. The intention toward collaboration is present regardless of a person’s caste, and so serves Nārāyaṇa Guru’s objective of temple entry in that every person being allowed into the temple would be both a result and an example of this collaboration. If there could be unity in society, there could be a manifestation of this collaboration through universal temple entry.

One example of the increasing unity for which Nārāyaṇa Guru advocated was the political collaboration of supporters of the Vaikom *satyāgraha* which took place just at the end of Nārāyaṇa

Guru's life. The goal of this strike was to attain the right to use the roads near the Śiva temple at Vaikom. Lower-caste individuals had not been allowed to access these roads for fear that their proximity to the temple would put the upper-caste individuals at a greater risk of "pollution." However, according to Jeffrey, although the goal of the strike was the attainment of the right to use the roads near the temple as opposed to actual temple entry, "The orthodox...were to see this correctly, as the thin end of the wedge."<sup>36</sup> So, the strike was to be a step towards the attainment of temple entry at the Śiva temple. The instigators of the strike were not only members of lower castes but also members of the upper castes. When the three figures of varying caste backgrounds who initiated the strike were arrested, a group of upper-caste Hindus marched in support of them.<sup>37</sup> The involvement of members of multiple castes in the *satyāgraha* shows individuals of differing caste backgrounds unifying for the purpose of a manifestation of more tolerant social ideals: temple entry. This is also an example of the resonance of the notably social event of a strike with the religious privilege of temple entry. In this way, the adages of Nārāyaṇa Guru which reference unification or working together towards a common goal, or which directly reference *satyāgraha* are not merely abstraction, but are relevant commentary on the events occurring around him, and links of these events to his goals of universal temple entry.

Adage 138 is as follows: "Words will be pure if they are pleasing, truthful, and of equal attitude toward everyone." The reference to "words" in adage 138 does not merely mean conversational words, but also words of political speech. Nārāyaṇa Guru, as well as opponents of his ideas, used speeches to promote his ideas of caste equality and temple entry or temple reform.<sup>38</sup> This adage does not just convey Nārāyaṇa Guru's ideals for speech, but also invalidates political figures who speak harshly and do not advocate for equality. The speeches of individuals who don't advocate for equality would be a

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<sup>36</sup> Jeffrey, 1981, 281

<sup>37</sup> Jeffrey, 1981, 281-2

<sup>38</sup> Āśān, 13, 24

counterexample of holding an “equal attitude for everyone,” and so their words would not be considered pure. From Kumāran Āśān’s *Jīvacarithram*, it is evident that Nārāyaṇa Guru quickly attained a large following, and his followers were readily available to put into practice what he preached.<sup>39</sup> Thus, a statement such as this adage from Nārāyaṇa Guru would have likely had a significant effect on the popularity levels of his opponents. If these opponents did not support temple entry, he could make a statement such as this one and likely cause a detriment to their aims. While it would be beneficial to ascertain the details of the responses of his opponents or the exact context in which this adage was said, doing so is unfeasible without more extensive field work, and thus shall be explored for further study rather than in this thesis itself.

Adage 145, “There should be no differences with regard to castes and religions. The people from the east and west must unite. Then, the human race will finally be as one,” is one of several adages which indicate Nārāyaṇa Guru’s interaction with the increasing presence of Western ideas in Kerala. It suggests that, regardless of any tension caused by the clashing of Western and Eastern ideals, the aim must still be unity and the dissolution of boundaries of caste. The inclusion of the word “religions” may have been used intentionally to confront tensions that were the result of the increasing presence of Christianity in Kerala. The presence of Christianity was an integral factor to caste in Kerala, because, as mentioned above, individuals who faced severe caste discrimination had the option of converting to Christianity in an attempt to escape this discrimination, as mentioned by Jeffrey.<sup>40</sup> As shown in adage 29, “It is a sin and a shame to change your religion superficially and lie about it to others,” the conversion of lower-caste Hindus to Christianity was a concern to Nārāyaṇa Guru.

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<sup>39</sup> Āśān 12

<sup>40</sup> Jeffrey, 1981, 274



The root of Nārāyaṇa Guru's concern of conversion of lower-caste Hindus to Christianity can be seen in adage 145: Nārāyaṇa Guru believed that simply converting from an Eastern religion and caste system such as Hinduism to a Western religion such as Christianity would not eliminate discrimination and would not inherently result in equality. The true solution would be unity of all individuals through action without reference to religion. This would cause increased caste equality and would cause humans to see themselves as equal members of the human caste. It would cause all individuals to reference their humanity rather than their stratification. Adage 145 also utilizes the word "unite." A connotation of organization for a political aim cannot be ignored with a word such as "unite." That is to say, although Nārāyaṇa Guru believed that the east and west must unite and dissolve the boundaries of caste and religion, he did not believe that this would be an effortless dissolution. It would take political effort, the results of which could only be realized with the collaboration of all individuals including individuals from both eastern and western backgrounds. One ideal result of this collaboration and political organization and unity would be temple entry. Nārāyaṇa Guru is even reported as saying that strikers in the Vaikom *satyāgraha* should "scale over the barricades and not only walk along the prohibited roads but enter all the temples...It should be made practically impossible for anyone to observe untouchability."<sup>41</sup> Thus, for him, the unity observed in striking was not only directly related to temple entry, but to untouchability or caste-based discrimination.

Adage 155, "Our community associations must serve the purpose of bringing all people together," supports Nārāyaṇa Guru's aim of social equality from a political perspective. One facet of this social equality is temple entry. Caste associations including S.N.D.P. Yōgam were a part of the political scape of Kerala and so would have had an impact on policy with regard to caste.<sup>42</sup> The adage serves to re-center the aim of such associations to unity. The idea of "bringing all people together" can hold a

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<sup>41</sup> *The Hindu*, June 6, 1924.

<sup>42</sup> Jones, 183

theoretical meaning such as all people being in tolerance of one another. It can also hold a spatial meaning, implying that all individuals should be allowed into the same space, such as a temple, together. Both meanings, especially the latter, would be supportive of universal temple entry.

Adage 192 is as follows:

“All the bees on all the flowers gather together with one aim-making honey. In the same way, only if you engage the world without a difference of opinion [about what’s important] will the actions of the community and the temple achieve excellence.”

In adage 192, the reference to “temple works” serves to remind readers of any action related to the temple. Often this meant works that the members of the temple conducted in an outward manner in relation to the surrounding neighborhoods such as the control of land, but this also could be used to refer to the way in which a temple was internally conducted.<sup>43</sup> This included whether or not lower-caste individuals were permitted into the temple. The imagery of the bees is used to encourage individuals to not only permit members of lower castes into the temple, but that members of the temple should also be internally supportive of this action. The bee imagery also serves to encourage members of castes that were not permitted to enter the temples to continue to work towards the universal temple entry. If the entire group of individuals work together with the same goal, the goal is more likely to be achieved. In this way, the adage advocates for organization of reform movements. In the same way that all of the bees have the same objective of making honey, all individuals of all castes should engage in collaboration. Universal temple entry would be only one result of such a collaboration. Thus, this adage supports collaboration in not only temple contexts, but also social contexts.

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<sup>43</sup> Lemercinier, 169

Adages 5, 17, 29, 45, 55, and 68 all address the relationship of temple entry to religion. In these adages, Nārāyaṇa Guru attempts to invalidate the lack of universal access to temples on the basis that he does not believe that it fits in a more nuanced view of Hinduism or religious philosophy.

Adage 5, “One caste, one religion, one God for humankind,” is an example of an adage which does not literally reference temple entry but has been highly influential in the temple entry movement via its reference to the term of caste. Despite the fact that this adage does not address temple entry literally, it was integral in spreading the goals of Nārāyaṇa Guru in Kerala and to the foundation of the manifestation of his ideals. This adage became, in effect, Nārāyaṇa Guru’s motto and somewhat of a rallying cry for S.N.D.P. Yōgam at the height of its reform attempts and is thus one of Nārāyaṇa Guru’s most prominent adages.<sup>44</sup> It is also exemplary of Nārāyaṇa Guru’s philosophy and has become a household phrase in Kerala.

The above adage also exemplifies Nārāyaṇa Guru’s usage of Advaita Vedānta philosophy. This analysis will not include a comprehensive outline of Nārāyaṇa Guru’s philosophy, but a brief explanation of the foundation of Advaita Vedānta philosophy which lies behind this adage, and why it was important for the temple entry movement is included here. Although Advaita Vedānta philosophy details far more than can be outlined here, such as the way that perception is described in Hinduism, the most relevant aspect of it to this adage is the idea of a unity of the soul or the self to *Brahman*, the underlying essence of the universe in Hinduism.<sup>45</sup> This non-dualistic idea can be extended to the external world in a way that the senses all are directed toward this *Brahman*.<sup>46 47</sup> When this non-dualistic philosophy is overlaid with the idea of differing castes and caste hierarchy, there is a contradiction. If the many objects of the

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<sup>44</sup> Jeffrey, 1981, 284

<sup>45</sup> Nilanjan Das, "Sriharsa," in *Stanford Encyclopedia of Philosophy* (2018), <https://plato.stanford.edu/>.

<sup>46</sup> Monima Chadha, "Perceptual Experience and Concepts in Classical Indian Philosophy," in *Stanford Encyclopedia of Philosophy*, <https://plato.stanford.edu/>.

<sup>47</sup> Eliot Deutsch, *Advaita Vedanta: A Philosophical Reconstruction* (East-West Center, 1969), 3

external world, such as the many religions or many castes being scrutinized during Nārāyaṇa Guru's time, can be reduced to the same object, *Brahman*, then it makes little sense to observe caste differentiation or discrimination.<sup>48</sup> It is this contradiction—the observation of caste discrimination despite the same underlying goal of reaching a non-dualistic state of unification with *Brahman*--to which Nārāyaṇa Guru sought to bring attention and reform.<sup>49</sup> It is not used only to address the philosophical nonsensicality of temple entry, but all issues of discrimination that would stem from a failure to see the Advaita Vedānta philosophy with accuracy.

One source which offers insight on adage 5 is V. Thomas Samuel's book *One Caste, One Religion, One God*. In reference to "one caste," Samuel writes that Nārāyaṇa Guru's background as an Īḷava "...instilled in him the urgent need to preach and work incessantly against the monstrosities of the caste system."<sup>50</sup> From this perspective adage 3 not only epitomizes Nārāyaṇa Guru's message but is also an example of a manifestation of his own life. Nārāyaṇa Guru's background as an Īḷava served as an example of how caste could be transcended due to his consistent claims of distancing himself from the use of the concept of caste.<sup>51</sup> Adage 5 encompasses all of the above ideas, acting as a representation of both Nārāyaṇa Guru and the concepts in relation to caste that he supported.

In reference to the "one religion" aspect of adage 5, Samuel argues that, when Nārāyaṇa Guru uses this phrase, it was done as the result of an intention to bring one's focus to the essence of all religions.<sup>52</sup> The idea of "one God" serves as an example and a reinforcement of this common essence.

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<sup>48</sup> Sengaku Mayeda, "Sankara and Narayana Guru," in *Interpreting across Boundaries: New Essays in Comparative Philosophy*, ed. Gerald James Larson and Eliot Deutsch (Delhi: Motilal Banarsidass, 1988), 192

<sup>49</sup> Nataraja Guru, *The Word of the Guru: The Life and Teachings of Narayana Guru*, 3rd ed. (n.p.: D.K. Printworld, 2003), 61. A differing interpretation of Advaita Vedānta philosophy would state that the philosophy was merely used as a means of simplifying the perception of Hinduism in response to and for the benefit of colonizers; Chadha.

<sup>50</sup> Samuel, 94

<sup>51</sup> Samuel, 95; A clear example of Nārāyaṇa Guru distancing himself from the concept of caste can also be seen in adage 55.

<sup>52</sup> Samuel 123

Regardless of the importance of an attention on the essence of all religions, there are some sources which imply that Nārāyaṇa Guru intended to forward his own form of “religion.”<sup>53</sup> If this is the case, then perhaps the usage of the phrase “one religion” in adage 3 serves as a vehicle for the formation of this religion. It is also worth noting that Nārāyaṇa Guru was attempting to forward this “essence” of all religions at a time when Hindus were converting to Christianity at a rapid rate due to the injustices that they were facing in Hinduism as members of lower castes.<sup>54</sup> For this reason, the formation of another religion in accordance with his values would not be out of place. However, as Samuel claims, Nārāyaṇa Guru’s “...teaching was based on an integrated view of life.”<sup>55</sup> If the central element of his teaching was integration—both religion- and caste-based—then it would make little sense to conclude that he was using adage 3 to forward a new religion, but that he was using it to draw the attention of the masses to an essence of humanity. An attention on this essence would serve as a motivation to disregard differences in religion as well as caste differences. One result of a disregard of caste differences would be the allowance of universal temple entry.

Adage 17, “The worship of God should reach all households and all hearts,” links the religious term of God with the secular term of households. This adage links temple matters to social matters in that a worship of God can be seen as related to temple matters, and the household can be seen as a social matter. Taken in the sense of temple entry, it would be a contradiction to not allow members of lower-castes into temples, because the worship of God should occur regardless of the household from which the person comes. It also uses the term “all hearts,” and it would make little sense to apply a caste-based restriction to a heart. The term of “heart” is carefully chosen because it emphasizes a similarity between all humans that is present regardless of the appearance of the body or caste of a

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<sup>53</sup> Jones, 181

<sup>54</sup> Jeffrey, 1981, 274

<sup>55</sup> Samuel, 122-3

person. Every heart should be allowed to worship. To do this, caste stratification and the resulting lack of universal entry to temples would have to be disregarded. To do the opposite would be depriving God of faithful worshippers and would be preventing God from spreading to all households.

Adage 29, “It is a sin and a shame to change your religion superficially and lie on the outside,” addresses the rapid conversion to Christianity of members of lower-castes in Kerala in order to escape caste discrimination.<sup>56</sup> As Jeffrey writes in his article “Religious Symbolisation of the Transition from Caste to Class: the Temple-entry Movement in Travancore, 1860-1940,” the population of Christians in Kerala had increased from 20 percent to 31 percent from 1875 to 1941.<sup>57</sup> This was, according to upper-caste Hindus, an “alarming rate of conversion.”<sup>58</sup> It is possible that Nārāyaṇa Guru noticed the consternation of the upper-caste Hindus at the rate of conversion to lower-caste Hindus at their conversion to Christianity and sought to appease the upper-caste Hindus by including in his overall message an element of discouragement of converting to Christianity.

One perspective of adage 29 that shows the resonance between temple and social matters and also links the adages of Nārāyaṇa Guru to temple entry is that it conveys that changing one’s religion masks the true issues of caste discrimination. So, instead of changing religions to superficially mask the issue of caste discrimination, the issues of caste discrimination should be eliminated. One way that these issues could be directly confronted is by allowing universal temple entry, rather than driving lower-caste individuals to attend the alternative “temple” of a Christian church due to the discrimination to which they were exposed.

From the perspective of Adage 45, “Don’t prevent anyone’s freedom of religion,” the disallowance of universal temple entry can be seen as preventing someone’s freedom of religion. If a

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<sup>56</sup> Jeffrey, 1981, 274

<sup>57</sup> Jeffrey, 1981, 274

<sup>58</sup> Jeffrey, 1981, 274

person is not allowed to practice Hinduism as they see fit by going to the temple, then they are not being granted the full extent of the freedom of their religion. In this way, Adage 45 directly links the sound practice of Hinduism to a universal access to temples. It is also a direct example of the link of the adages of Nārāyaṇa Guru to his involvement in the temple entry movement.

Adage 55,

“I am not making a special connection with any religion. I’ve also not established a special religion. I do not belong to any special caste or religion. Humans are just one caste. That is my religion. I have abandoned the distinctions of caste and religion. The meaning of that is just that I don’t have any attachment toward any caste or religion,”

allows Nārāyaṇa Guru to detach himself from a connection between religion and caste. In the process, he conveys that religion and caste are not and should not be linked. Excluding individuals from the temple on the basis of caste is indeed an example of linking religion to caste. If one were detached from the concept of caste, as well as the concept that caste and religion are somehow linked, then it would make no sense to restrict entry into temples or establishments of religion.

Adage 68 is as follows:

“There is a need for temples. Some people go to the temple and conduct ritual fasting and other such austerities, and, by means of this, they bring about a benefit for their body and their mind. Some people recovered from their illnesses with their faith. For some, their desires are getting fulfilled. All of these will be according to your faith. This is a good thing, isn’t it?”

Although on one interpretation this adage refers to all temples in general, it can be inferred that it is referencing the temples that Nārāyaṇa Guru established himself, such as that which he established at Śivagiri or at Thalaśeri. The establishment of temples by Nārāyaṇa Guru is significant because, as per

custom, only members of the Brahmin caste established temples.<sup>59</sup> Because Nārāyaṇa Guru was a member of the Īlava caste, the temples that were established by Nārāyaṇa Guru allowed for entrance of members of all castes. In this adage, Nārāyaṇa Guru is drawing attention to the fact that there is no harmful result arising from the existence of a temple established by an Īlava person. On the contrary, those who attended the temple had achieved positive results. The claim that these positive results are based on faith also serves hint that the “proper” perspective of faith would allow for such a temple with universal entry to exist and that doing so would bring about positive results. This adage provides a justification for upper-caste Hindus to allow universal entry in their temples. The adage also lists elements of temple life which may be common to both upper-caste and lower-caste temples, the most central of which is faith.

Adages 18 and 37 are both examples of adages which seek to change the behavior of the reader. While these adages may seem unrelated to social reform on the surface, they are connected to one method of reform which Nārāyaṇa Guru forwarded early in his period of public involvement.<sup>60</sup> This method consisted of reforming the practices of members of lower castes to conform more to practices of Brahmins and upper-caste Hindus. There is an aspect to an individual’s behavior which is inherently social, because his/her behavior is generated by, as well as exposed to the society around him/her.

The habits that were the target for reform by Nārāyaṇa Guru are, for example, the sacrifice of animals in worship, the frequency of bathing, consumption of alcohol, and consumption of meat.<sup>61</sup> The intention of Nārāyaṇa Guru in composing these behaviorally-aimed adages is impossible to know with absolute certainty, however, there are a number of possible reasons for their composition. One reason that Nārāyaṇa Guru may have attempted to reform behavioral practices was because he held the view

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<sup>59</sup> Jones, 180

<sup>60</sup> Jones, 181. Also, this type of reform followed directly after Nārāyaṇa Guru’s initial lifestyle of renunciation.

<sup>61</sup> Jones, 181



that Brahmins and upper-caste Hindus would be more receptive to requests for change or requests to enter a temple from a group of people that acted like them rather than different from them. If these modes of behavior were changed to those of Brahmin “standards,” then the individuals using them would be seen in a more welcome light.<sup>62</sup>

Regardless of the intention of Nārāyaṇa Guru in composing the behavioral adages, it is evident that they provide a means of linking members of the Īlava community to religious matters. For example, in adage 18, “Toddy-tapping is a great disease. Like the pollution of the whole body upon development of leprosy of the body parts, toddy-tapping destroys the whole community,” Nārāyaṇa Guru refers to toddy-tapping as a “great disease.” Toddy-tapping was a traditionally Īlava occupation, which involved the production of an alcoholic beverage made from coconut water. According to Jones, this was not one of the “acceptable occupations” to higher caste individuals.<sup>63</sup> Rather than partake in something like the production of alcohol, Nārāyaṇa Guru encouraged the composition of hymns for Īlava temples in Sanskrit and Malayalam. This would link them more closely to and find them more compatible with the Sanskritic, higher caste temple culture.<sup>64</sup> Adage 37, “Bathrooms near the temple must be installed which are joined with small pipes, and which are suited to showering the head with water,” encourages cleanliness. In many temples, upper-caste individuals were prohibited from bathing in the same area as lower-caste individuals, and this made bathing before entering the temple difficult for members of lower-castes. Installing a shower close to the temple would be a solution to this issue. The installation of an area where lower-caste individuals could bathe served as another way of linking them more closely to higher caste temple culture. Thus, an association of Īlava individuals with temple culture has a strong resonance with the legitimacy of the Īlava individual with regard to the temple. This resonance is seen in the behavioral adages: If the legitimacy of the Īlava individual is bolstered in the temple through Sanskrit hymns or

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<sup>62</sup> It is unclear whether Brahmins themselves even behaved according to these standards.

<sup>63</sup> Jones, 181. More acceptable occupations would be in trade or commerce.

<sup>64</sup> Jones, 181

increased cleanliness as is seen in adage 37, then his/her social legitimacy can be bolstered as is seen in adage 18.

While the above phenomenon was relevant to the masses of Īlavas who were economically disadvantaged, a different phenomenon was seen with the elite Īlavas, such as Dr. Padmanābhan Palpu. With the elite Īlavas, a reform of behavioral practices was used not to influence only temple entry, but the general receptiveness of an upper-caste population to hearing the needs of the lower-caste population.<sup>65</sup> As Jones writes, it is the combination of reforms at the non-elite level and a push for reforms at the elite level which represented the movements centered around Nārāyaṇa Guru.<sup>66</sup> This method may have also helped with bolstering the legitimacy of Nārāyaṇa Guru as a public figure. The increased legitimacy would also serve to make the public more receptive to his aims at reform. It would allow him to shift the aim of reform from the practices of his own caste to the practices of other castes as well as society as a whole in Kerala. Temple entry reform aims associated with the temple entry movement fall under this category.

## **Conclusion**

In this thesis, an outline of caste in India has been provided in order to contextualize the importance of temple entry in Kerala. Temple entry in Kerala was then described, after which the place of Nārāyaṇa Guru in temple entry was considered. Selected adages were then analyzed based upon their conveyance of Nārāyaṇa Guru's involvement in temple entry. The adages were analyzed according to four categories: adages that showcase unification of differing individuals, adages which link religious legitimacy to temple entry, adages which seek to alter the behavior of the reader, and adages which advocate for a manifestation of the aforementioned unity. From the analysis a strong resonance between social matters and temple matters is evident. It is also evident that Nārāyaṇa Guru's

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<sup>65</sup> Jones, 181

<sup>66</sup> Jones, 182

involvement in the temple entry movement is strongly supported in the adages. The fact that Nārāyaṇa Guru's involvement in the temple entry movement is supported in the adages as is a resonance between temple matters and social matters serves as strong evidence that Nārāyaṇa Guru sought to use this resonance to forward his social ideals, specifically in relation to temple entry.

For future study, I plan to assess the influence of other prominent sages in Indian philosophy and religion in order to draw a comparison between them and Nārāyaṇa Guru and to provide a greater depth to the context and significance of his adages. I would also like to assess the extent to which sages of Nārāyaṇa Guru's time period such as Swāmi Vivekānanda as well as Nārāyaṇa Guru himself, are willing to speak about the place of their teachings in their political setting, and the extent to which this is supported in their works. This thesis has assessed Nārāyaṇa Guru's distinctiveness as displayed in the reflection of his involvement in the temple entry movement in his adages. However, it will also be necessary for future studies to include an assessment of his distinctiveness with regards to his level of political involvement as compared to other sages.

For future study I would also like to include an analysis of adages which do not directly relate to temple entry but relate to the behavioral reform aims of Nārāyaṇa Guru and how they influenced the perception of the concept of caste in Kerala. It will also be helpful to conduct more extensive field work to ascertain the exact origin of the spoken adages. If this is done, it may be possible to observe a pattern between the content of the adages and the origin of the adages.

Further, a deeper analysis of the details of the way in which caste appears and is addressed in Kerala today will be of help in discerning the actual effect of Nārāyaṇa Guru on the political and religious scape in Kerala, and to what extent his goals for society actually manifested. It will also be helpful to assess in greater detail the arguments of those who objected to Nārāyaṇa Guru's teachings, and whether these arguments had any lasting detriment to the manifestation of Nārāyaṇa Guru's goals.

## Appendix

### Notes on Translation

The collection of adages has been organized based on whether they were written or spoken adages. Within the category of written adages, there are several which were written with the intention that they come to be used as an adage. The remainder of the adages in the written section were taken as quotes from Nārāyaṇa Guru's works by his followers and subsequently made into adages. The section of adages which was spoken is comprised of a plethora of origins. Some of these adages were taken from Nārāyaṇa Guru's conversations by his followers and made into adages, and others were taken in the same manner from lectures by Nārāyaṇa Guru. Still others are adages that were intended by Nārāyaṇa Guru to become adages; He often directed his followers verbally to install certain phrases on the entrance to temples. These verbal orders, in effect, became adages. The category of spoken adages, however, is much more difficult to sub-categorize than the written ones because it is, in many cases, impossible to know whether an adage was taken from a conversation, lecture, or a via a verbal order without a written record or more extensive field work.

In translation, upper case letters have been used to vary the meaning of words such as "knowledge" or "truth." The usage of the upper case indicates a connotation of spiritual weight or significance, or a connection to the "essence" that is the basis of Advaita Vedānta philosophy. For example, the word "knowledge" is carries a connotation of education or learning, while the word "Knowledge" carries a connotation of spiritual insight. The Malayalam word *vidya* (വിദ്യ) has been translated as "education," *arivu* (അറിവ്) has been translated as "knowledge", and *jnānam* (ജ്ഞാനം) has been translated as "Knowledge."

## Complete Corpus of Adages

### Adages with a Written Origin

1. വിദ്യകൊണ്ട് സ്വതന്ത്രമാകുവിൻ, സംഘടനകൊണ്ട് ശക്തരാകുവിൻ.

Become free through education but become powerful by organizing together.

2. പലമതസാരവുമേകം

The essence of the many religions is one.

3. മനുഷ്യരുടെ മതം, വേഷം, ഭാഷ മുതലായവ എങ്ങനെയിരുന്നാലും അവരുടെ ജാതി ഒന്നായതുകൊണ്ട് അന്യോന്യം പന്തിഭോജനവും, വിവാഹവും ചെയ്യുന്നതിനാൽ യാതൊരു ദോഷവുമല്ല.

Regardless of differences among humankind in matters such as religion, clothing, and language, it is not a sin for people [of different backgrounds] to get married or eat together, because they are all members of the human caste.

4. പ്രസംഗങ്ങളുടെ ഉദ്ദേശ്യം പ്രതിപക്ഷധ്വംസനവും വിരോധവുമല്ല. അത് അറിയാനും അറിയിക്കാനും മാത്രമായിട്ടുള്ളതായിരിക്കണം.

The aim of speeches is not to destroy or obstruct the opposing side. The aim must be only to know and to make known.

### Adages with an Origin in Nārāyaṇa Guru's Works

5. ഒരു ജാതി ഒരു മതം ഒരു ദൈവം മനുഷ്യന്

One caste, one religion, one God for humankind.

6. അവനവനാത്മസുഖത്തിനാചരിക്കുന്നവ അപരന്നു സുഖത്തിനായ് വരേണം.

Whatever each of us does for the welfare of ourselves should also be done for the welfare of others.

7. ഒരു പീഡ എറുമ്പിനും വരുത്തരുത്.

Don't cause harm, even to an ant.

**Adages with a Verbal Origin**

8. ആനന്ദം ലഭിക്കുന്നത് അവരവരുടെ പ്രവർത്തിയുടെ ഫലമായിട്ടാണ്.

The joy we receive is the result of the things that we do for each other.

9. മുമുക്ഷുവും നിത്യാനിത്യങ്ങളെ വിവേചിക്കാൻ കഴിവുള്ളവളും ഒന്നിലും

ആഗ്രഹമില്ലാത്തവളും ആണെങ്കിൽ സ്ത്രീകൾക്കും സംന്യാസം സ്വീകരിക്കാം.

A woman may take up renunciation if she sincerely seeks liberation, if she has the ability to discriminate between things that are of lasting importance and temporal insignificance, and if she has no desires toward anything.

10. ത്യാഗം എല്ലാ മനുഷ്യർക്കും ആവശ്യമാണ്. വിദ്യാലയങ്ങളിൽ കുട്ടികളെ ത്യാഗം പഠിപ്പിക്കണം, ത്യാഗത്തോടുകൂടി കർമ്മം ചെയ്യണം.

Every human needs a spirit of renunciation. In schools, children should be taught renunciation.

Everything you do should be done with a spirit of renunciation.<sup>67</sup>

11. ത്യാഗം വേണം അപ്പോൾ കർമ്മം ശരിയാകും.

You need renunciation, then your actions will be right.

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<sup>67</sup> The Malayalam word tyāgam (ത്യാഗം) is directly translated as “abandonment,” however, here, the word “selflessness” has been used to avoid connotations of ritual sacrifice.

12. പ്രസംഗങ്ങൾ യാതൊരു പ്രകാരത്തിലും ഉപദ്രവമോ ക്ഷോഭമോ ഉണ്ടാകത്തക്കവിധത്തിലോ സ്വരത്തിലോ ആയിരുന്നൂ കൂടാത്തതാണ്.

Political speech should not convey harm or anger in substance or by using a harmful tone.

13. കുലീനയും ഭർത്താവിനനുകൂലമായ ഗുണമുള്ളവളും, വരവിനനുസരിച്ച് ചെലവാക്കുന്നവളും നിഷ്കളങ്കയുമായിരിക്കണം ഗൃഹനായിക.

The housewife should be one who is humble and who has good traits which are suited to the husband, who spends money according to the household income, and who is innocent.

14. അഞ്ചുവയസ്സുവരെ കുഞ്ഞിനോട് ദേവനെപ്പോലെ സ്നേഹത്തോടെ പെരുമാറണം. അതുവരെ അവന്റെ ബുദ്ധിയുടെ സംസ്കാരം മാതാവ് സ്വയം ചെയ്യണം.

Until he is 5 years old, you should behave toward a child with a love equivalent to that which is given to a god. Until that age, the mother herself should refine the child's intellect.

15. മറ്റുള്ളവരെ നിരൂപണം ചെയ്യാൻ പഠിച്ചാൽ പോര, നിങ്ങളിൽ ഓരോരുത്തരും ഒരാത്മപരിശോധന നടത്തുന്നത് നന്നായിരിക്കും.

It is not enough to learn how to scrutinize others. [Instead,] Each and every one of you ought to conduct a self-examination.

16. ചെത്തുന്നവരെ കൊണ്ട് തേങ്ങ ഇടുവിക്കാമല്ലോ? കുറച്ചുകയറിയാൽ മതി. ബുദ്ധിമുട്ട് കുറയും.

You can certainly pluck coconuts by means of the toddy tappers. Wouldn't it be nice to climb a little bit? It would make life less difficult.<sup>68</sup>

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<sup>68</sup> Historically, members of the Īlava caste have been the individuals to conduct “toddy-tapping,” a process used to make toddy, a fermented, alcoholic, coconut water, Jones, 181. By questioning this process, Nārāyaṇa Guru is questioning social structure and the caste stratification that accompanies it. When Nārāyaṇa Guru claims that

17. ഇരശ്ചരാദായന എല്ലാ ഗൃഹങ്ങളിലും ഹൃദയങ്ങളിലും എത്തിക്കണം.

The worship of God should be spread to all households and all hearts.

18. ചെത്ത ഒരു മഹാവ്യാധിയാണ്. ഒരവയവത്തിനു കുഷ്ഠരോഗമുണ്ടായാൽ ദേഹം മുഴുവൻ അത് ദുഷിപ്പിക്കുന്നതുപോലെ, ചെത്തുന്നതുമൂലം സമുദായം മുഴുവൻ കെട്ടുപോകുന്നു.

Toddy-tapping is a great disease. Like the pollution of the whole body upon development of leprosy of the body parts, toddy-tapping destroys the whole community.<sup>69</sup>

19. മരണാനന്തരസദ്യ നടത്തുന്നതിനേക്കാൾ നല്ലത് ധർമ്മ സ്ഥാപനങ്ങൾക്കുള്ള ദാനമാണ്.

It is better to donate to moral institutions than to have a funeral feast.<sup>70</sup>

20. സ്ത്രീകൾക്ക് എഴുത്തറിഞ്ഞാൽ മാത്രം പോര. ഗൃഹഭരണത്തിനുതക്ക യോഗ്യതയും ഉണ്ടായിരിക്കണം. അവർ തെറ്റിയാൽ ആകെ കുഴയും. അവർ ശരിയായാൽ സർവ്വവും ശുഭം.

If women only know how to write, that is not enough. She must also have the right capability regarding the maintenance of the household. If she makes a mistake, everything will be out of sorts. If she acts correctly, everything will be auspicious.

21. വഴക്കുണ്ടായി തമ്മിൽ പിരിയരുത്, യോജിപ്പായി കഴിയണം.

If you have a quarrel, don't pull anger from each other. Keep trying until you come together.

22. കണ്ണുകൾ മുഴുവൻ തുറന്നാൽ ബാഹ്യലോകത്തേക്ക് ഉണർവുണ്ടാകും.

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participating in toddy-tapping would make life less difficult, he may be referring to the lives individuals doing the toddy-tapping, or the lives of an upper-caste audience.

<sup>69</sup> This makes another allusion to the social structure centered around toddy-tapping, and also raises the issue that the communities participating in toddy-tapping are often those afflicted with alcohol-related issues.

<sup>70</sup> Funeral feasts were often lavish in nature.



If you open your eyes completely, you can have wisdom that awakens the outer world.

23. ആരാധിക്കാൻ വരുന്നവരെ അകറ്റിനിർത്തരുത്.

Don't alienate the people who are coming for worship.

24. അഴിമതി ഇല്ലെന്നും നീതി മാത്രമേ നടക്കൂ എന്നും ജനങ്ങൾക്ക് വിശ്വാസം വരണം .  
അപ്പോൾ എല്ലാവരും ഭരണത്തെ അനുകൂലിക്കും.

The people want to believe that there is no corruption and that justice alone prevails. Then, everyone will support the administration.

25. വിവേകം താനേ വരില്ല. യത്നിക്കണം. നല്ല പുസ്തകങ്ങൾ വായിക്കണം.

Discernment won't come on its own. You must put in effort for this. You should read good books.

26. പുനർജന്മം ഇല്ലെന്നു പറഞ്ഞാൽ അത് യുക്തിക്കും അനുഭവത്തിനും യോജിക്കുന്നതല്ല.

Saying that there is no rebirth does not agree with analysis and experience.

27. കൃഷി ചെയ്യണം. കൃഷിയാണ് ജീവരാശിയുടെ നട്ടെല്ല്.

You must farm. Farming is the backbone of all sorts of life.

28. മരങ്ങൾ വെച്ചു പിടിപ്പിക്കണം, തണലുമായ്, പഴവുമായ്

You should plant trees. They can give both shade and fruit.<sup>71</sup>

29. മതം മാറുകയും പുറമെ കള്ളം പറയുകയും ചെയ്യുന്നത് കഷ്ടവും പാപവുമാണ്.

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<sup>71</sup> The context of this adage is unknown, but Nārāyaṇa Guru likely intended to use it to emphasize the benefits of farming and the multiple benefits that trees can bring.

It is a sin and a shame to change your religion superficially and lie about it to others.<sup>72</sup>

30. ശീലിച്ചാൽ ഒന്നിനും പ്രയാസമില്ല. തീയിലും നടക്കാം.

Nothing is hard if you make it a habit--you can even walk through fire.

31. ആത്മാവിനെ അനുഗമിക്കുന്നതാണ് ഭക്തി, അരുളുള്ളവനാണ് ജീവി.

*Bhakti* is something which follows the Self. Living creatures themselves possess its grace.<sup>73</sup>

32. മടിയന്മാരായി ജീവിക്കുന്ന സമ്പ്രദായം നീതിയ്ക്കു നിരക്കാത്തതാണ്.

Our tradition of living as disengaged people is not suited to justice.

33. മദ്യപാനം ചെയ്യുന്നവനെ വിവേകികൾ വസൂരിപിടിച്ചവനെ കണ്ടാലെന്നപോലെ വെറുക്കുന്നു.

Discerning people dislike a person who drinks alcohol just as much as they hate seeing the person who has caught smallpox.

34. ജാതിയുടെ കാര്യത്തിൽ ശങ്കരനും തെറ്റുപറ്റി.

Even Shankara made a mistake on the matter of caste.

35. അഹിംസാധർമ്മം പാലിക്കുന്നവനെ സർവ്വ പ്രാണികളും സന്തോഷംകൊണ്ട് സ്വമാതാവിനെ എന്നപോലെ സ്നേഹിക്കുകയും വിശ്വസിക്കുകയും ചെയ്യുന്നു.

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<sup>72</sup> Nārāyana Guru's period of notoriety came during a period of a rising popularity of Christianity in South India. A significant number of avarna individuals converted to Christianity to escape the persecution of the caste system.

<sup>73</sup> Here the Malayalam word āthmāvin (ആത്മാവിൻ) has been translated as "Self," but the word can also be used to capture a sense of "controller." Also, although the Malayalam word arul (അരുൾ) has been translated as "grace," its Sanskrit origins can also give it a connotation of "command." This is notable because, when these words are taken in the sense of "controller" and "command," the adage plays with the idea of what is the commander and the commanded: *bhakti* or the Self?

All living beings happily love and believe in the person who upholds the ethic of nonviolence as they do their own mother.

36. ശുചിത്വം അടുക്കളയിൽനിന്നും തുടങ്ങുക.

Cleanliness starts from the kitchen.

37. തലയ്ക്കുമീതെ വെള്ളം വന്നു വീഴത്തക്കവിധം ചെറുതരം കുഴലുകൾ ഇണക്കിയിട്ടുള്ള കുളിമുറികൾ ക്ഷേത്രത്തിനടുത്ത് ഉണ്ടാകണം.

Bathrooms near the temple must be installed which are joined with small pipes, and which are suited to showering the head with water.

38. വ്യവസായം കൊണ്ടല്ലാതെ ധനാഭിവൃദ്ധി ഉണ്ടാക്കുവാൻ സാധിക്കുന്നതല്ല.

It is not possible to attain an increase in wealth without the interactivity of business.<sup>74</sup>

39. തത്വജ്ഞാനികളായ മഹാത്മാക്കളുടെ അഭിപ്രായമത്രേ മതം എന്നു പറയുന്നത്.

It is said that religion is only the considered opinion of people who put into practice what they know to be the truth.

40. അറിവുള്ളവർ ഉപദ്രവിക്കുവാനോ ദുഷിക്കുവാനോ ഒരുങ്ങുകയില്ല. അവർ അറിവില്ലാത്തവരോട് അനുകമ്പയോടുകൂടി പെരുമാറണം.

The people who have knowledge do not prepare to blame or harm. Knowledgeable people should behave towards the people who don't have knowledge with compassion.

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<sup>74</sup> While the focus of the adage is on the idea of vyavasāyam (വ്യവസായം), it is important to note the aspect of this business as an expression of strenuous activity, or direct engagement with one's surroundings in a way that contrasts with the "disengaged manner" mentioned in adage 108.

41. പ്രവൃത്തിശുദ്ധമായിരിക്കണം വാക്കും വിചാരവും ശുദ്ധമായിരിക്കണം. ഈ മൂന്നുവിധത്തിലും തെറ്റുകൾ വരരുത്.

Action must be pure, and words and thoughts must be pure. Don't let mistakes come in these three ways.

42. സർവ്വമതങ്ങളിലും ശ്രേഷ്ഠമായ മതം അഹിംസയാണ്.

In the entire array of religions, the best religion is nonviolence.

43. ധനം വിദ്യായാകും, വിദ്യാ സേവനമാകും.

Wealth will become education, and education will become service.<sup>75</sup>

44. കാമവിചാരത്തോടുകൂടി പരസ്ത്രീ കളെ നോക്കുക, അവരുമായി സല്ലപിക്കുക, ബന്ധം പുലർത്തുക ഇതെല്ലാം വ്യഭിചാരം എന്നു പറയപ്പെട്ടിരിക്കുന്നു.

Looking at other women with lust, talking sweet nothings with them, having sexual relations with them, etc--It is said that these things are what is known as adultery.

45. ആരുടേയും മതസ്വാതന്ത്ര്യത്തെ തടയരുത്.

Don't prevent anyone's freedom of religion.

46. വ്യഭിചാരം കൊണ്ട് തന്റെ സ്ഥാനം, മാനം, ധനം, ജ്ഞാനം, ആചാരം, കുലം, പ്രാണൻ, ഇവയ്ക്കു അകാലനാശം സംഭവിക്കും.

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<sup>75</sup> Related to this adage is a Malayalam proverb: "education is the most important wealth of all" (വിദ്യാധനം സർവ്വധനാൽ പ്രധാനം). It is unclear whether Nārāyaṇa Guru intended to reflect this proverb in his adage, but it is important to consider the possibility that he may be attempting to convey the idea that education is itself a wealth.

With adultery, an untimely destruction will happen to all of these: your position, honor, wealth, Knowledge, custom, clan, life force, etc.

- 47. സമ്മേളനങ്ങളിൽ കേൾക്കാറുള്ള ശബ്ദം അധികവും അതിൽ നിന്നുണ്ടായിക്കാണുന്ന പ്രയോജനം തുച്ഛവുമായിരിക്കുന്നല്ലോ?

The voices that are heard in assemblies are great in number, but minimal in utility, aren't they?

- 48. സമ്പാദിച്ച അറിവ് കളയരുത്. അത് വലുതാക്കിയാൽ എത്ര പങ്കുവെയ്ക്കാം! ഈശ്വരൻ പ്രസാദിച്ചാൽ മതി.

Don't throw away the knowledge that you've gained. If you let that grow, how great of a part it can play [in your life]! If God is pleased, that is enough.

- 49. പ്രാഥമിക വിദ്യാഭ്യാസമെങ്കിലും എല്ലാവർക്കും ഉണ്ടായിരിക്കണം. വിദ്യായാണ് ഇരുകാലിമാടുകളെ യഥാർത്ഥമനുഷ്യരാക്കിത്തീർക്കുന്നത്.

Everyone should have some form of primary education. Education is that which makes two-legged animals into real humans.

- 50. മതത്തിന്റെ പ്രചാരവും കമ്പനിയുടെ വികസനവും ഒരുപോലെ.

The spread of religion and the expansion of the company are the same.

- 51. ജാതി എന്നൊന്നില്ലാത്തതാണ്. ഇല്ലാത്തതിനെ ഉണ്ടാക്കാൻ ആളുകൾ എന്ത് പാടുപെട്ടു. ഇപ്പോഴും അതിനെ നിലനിർത്താൻ ശ്രമപ്പെടുന്നു. എന്നാൽ അത് ഇല്ലാത്തതാണെന്നറിഞ്ഞ് ഇല്ലാതാക്കാൻ ശ്രമിച്ചിരുന്നെങ്കിൽ എത്ര നന്നായിരുന്നു.

Caste doesn't exist. How people have struggled to create that which doesn't exist. Even now, they are struggling to establish it. How good it would be if we could try to eliminate that which we know doesn't exist.

52. പണം ഒരിടത്ത് വെച്ചാൽ ഇരിക്കുകയല്ല, അധികമായാൽ അവിടെ കലഹം ഉണ്ടാകും.

If you save money in one place, it will not just sit there. When it grows large enough in number, it will cause a fight.

53. കരിയും (ആനയും) വേണ്ട, കരിമരുന്നും വേണ്ട.

We do not need elephants, and we don't need firecrackers (or coal dust everywhere).<sup>76</sup>

54. മലയാളികൾക്കു ശരിയായ ഭക്തി ഇനിയും അധികനാൾ കഴിഞ്ഞേ ഉണ്ടാകൂ.

The true devotion for the Malayalis will yet happen only after many ages.

55. ഏതെങ്കിലും മതവുമായി നമുക്ക് പ്രത്യേകബന്ധമൊന്നുമില്ല. നാമായി ഒരു പ്രത്യേക മതം സ്ഥാപിച്ചിട്ടുമില്ല. നാം പ്രത്യേക ജാതിയിലോ മതത്തിലോ ഉൾപ്പെടുന്നില്ല. മനുഷ്യൻ ഒരു ജാതി. അതാണ് നമ്മുടെ മതം. നാം ജാതിമത ഭേദങ്ങൾ വിട്ടിരിക്കുന്നു. എന്നു പറയുന്നതിനു യാതൊരു ജാതിയോടും മതത്തോടും നമുക്ക് പ്രത്യേക മമത ഇല്ലെന്നു മാത്രമേ അർത്ഥമുള്ളൂ.

I am not making a special connection with any religion. I've also not established a special religion. I do not belong to any special caste or religion. Humans are just one caste. That is my religion. I have abandoned the distinctions of caste and religion. The meaning of that is just that I don't have any attachment toward any caste or religion.

56. സംന്യാസ സഭയിൽ ആരെല്ലാം ചേർന്നുവോ അവർ സഹോദരഭാവന ഉള്ളവരായിരിക്കണം.

Anyone joining the assembly of renouncers must have a feeling of brotherhood.

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<sup>76</sup> Religious festivals often used elephants and were accompanied by displays of fireworks which left a widespread distribution of coal dust. The word for firecrackers in this sentence, karima (കരിമ), can also mean elephant, along with the word āna (ആന). The sentence is thus a play on words.

57. തന്നിൽനിന്നു അന്യമായിട്ട് ഒന്നുമില്ലെന്ന് അറിയണം. അതാണ് അദ്വൈതം.

You must know that there's nothing apart from what comes from within ourselves. That is Advaita.

58. മനുഷ്യൻ സമ്പാദിക്കേണ്ട വസ്തുക്കളിൽ വെച്ച് അതിശ്രേഷ്ഠമായത് പാതിവ്രത്യവും ധർമ്മവുമുള്ള ഭാര്യതന്നെയാണ്.

The best thing that a human can acquire is a wife who has marital commitment and *dharma*.

59. നാം പ്രതിഷ്ഠിക്കുന്ന ദേവൻ തീണ്ടലുള്ള ദേവനല്ല. അവിടെ വരുന്നവരെ ആരാധിപ്പിക്കണം. ജാതിയെ നിലനിർത്താനുള്ള സ്ഥാപനങ്ങളല്ല. തകർക്കാനുള്ള സ്ഥാപനങ്ങളാണു വേണ്ടത്.

The gods that we establish in temples can never be sullied by impurities. The people who come there should be allowed to worship. The institutions that we need are not those which establish caste, but those which destroy it.<sup>77</sup>

60. ചെയ്യുന്നത് എല്ലാം ഭംഗിയായി ചെയ്യണം. ഏതു ജോലിയും ചെയ്യാൻ മടിക്കരുത്.

That which you do, you should do beautifully. Whatever work you do, don't be lazy.

61. ഏതു ജോലി ചെയ്യുന്നതും ആത്മാർത്ഥതയോടും സത്യസന്ധതയോടും ചെയ്യാൻ തക്കതായിരിക്കണം.

Whatever work it is that you are doing, it should be done with sincerity and honesty.

62. എന്റെ മതം സത്യം, മറ്റുള്ളതെല്ലാം അസത്യം എന്ന് ആരും പറയരുത്. എല്ലാ മതങ്ങളിലും സത്യമുണ്ട്.

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<sup>77</sup> Further research would benefit from an assessment of the intended audience of this adage. There is a possibility that this was directed at Brāhmin priests who controlled who was allowed to enter the temple.

No one should say, “my religion is true and all other religions are false.” There is truth in all religions.

63. ഭജിച്ചുകൊണ്ടുമാത്രമായില്ല, ഭക്തിയിൽ മനസ്സുണരണം.

It’s not merely by singing that the mind wakes up, it should also be through true devotion.

64. ഒരാൾ മരിച്ചുകഴിഞ്ഞാൽ അവരുടെ മൃതദേഹത്തെ ഉടൻ ദഹിപ്പിക്കണം. ബന്ധുക്കൾ പത്തുദിവസംകൊണ്ട് പ്രേതസംബന്ധമായ ബലികർമ്മാദികൾ ചെയ്തശേഷം പതിനൊന്നാം ദിവസം ഹോമവും കുളിയും പുലവീടലും നടത്തണം.

After someone dies, you must burn their corpse as soon as possible. The relatives should conduct the ancestral rites connected to the deceased on the 10<sup>th</sup> day, and the Homas,<sup>78</sup> the ritual ablution,<sup>79</sup> and the purification rite<sup>80</sup> all on the 11<sup>th</sup> day after the death.

65. ജനങ്ങളിൽനിന്ന് വഴിപാടായി ക്ഷേത്രങ്ങളിൽ കിട്ടുന്നധനം, സാധുക്കളായ ജനങ്ങൾക്ക് പ്രയോജനകരമായ വിധത്തിൽതന്നെ ചെലവഴിക്കുകയാണ് വേണ്ടത്.

The wealth being attained from people at the temple as an offering needs to be spent in a way that benefits poor people.

66. മഠം ധർമ്മസ്ഥാപനമാണ്. അവിടെവരുന്ന അതിഥികൾക്ക് അല്പം ചോറ് കരുതിവെയ്ക്കേണ്ടതല്ലേ? ഒരു ധർമ്മസ്ഥാപനത്തിൽ ആഹാരം ഇല്ലെന്നു പറഞ്ഞുകൂടാ.

A monastery is an establishment of *dharma*. Shouldn’t we save a little bit of food for the guests who are coming there? It wouldn’t be good to say there’s no nourishment in an establishment of *dharma*.

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<sup>78</sup> Sacrifice with herbs using the sacred fire



67. ശിവഗിരിയിൽതന്നെ എത്ര ജനങ്ങൾവന്ന് താമസിച്ചു രോഗംമാറിപ്പോകുന്നു. കുളിച്ച് വൃത്തിയായി ഈശ്വരധ്യാനം ചെയ്യുകയും നല്ല കാറ്റ് ശ്വസിക്കുകയും ചെയ്താൽ തന്നെ രോഗം മാറുമല്ലോ?

How many people, after coming and staying at Śivagiri recovered from their illnesses. If they bathe and become clean, do meditation on God, and breathe pure air [from the atmosphere of the temple], that itself will cure the illness, isn't it so?

68. ക്ഷേത്രം ആവശ്യമാണ്. ചിലർ ക്ഷേത്രത്തിൽ ചെന്ന് നിരാഹാരവും മറ്റും നടത്തി ദേഹത്തിനും മനസ്സിനും ഗുണം വരുത്തുന്നു. ചിലർക്കു വിശ്വാസം മൂലം ദോഷം മാറുന്നു. ചിലർക്കു ആഗ്രഹസിദ്ധിയാകുന്നു. ഇതെല്ലാം വിശ്വാസംപോലെയിരിക്കും ഇതൊന്നും ഗുണമല്ലേ?

There is a need for temples. Some people go to the temple and conduct ritual fasting and other such austerities, and, by means of this, they bring about a benefit for their body and their mind. Some people recovered from their illnesses because of their faith. For some, their desires have been fulfilled. All of these will be according to your faith. This is a good thing, isn't it?

69. ക്ഷേത്രത്തിൽ ചെല്ലുമ്പോൾ ബിംബത്തെപ്പറ്റി സ്മരണയേയില്ല, ഈശ്വരനെപ്പറ്റിയാണ് ഭക്തർ വിചാരിക്കുന്നത്.

When going to the temple, it's not about remembering the divine image. It is God Himself upon which the devotees are thinking.

70. ഈശ്വരൻ--സത്യം, ജ്ഞാനം, ആനന്ദമാണ്.

God is Truth, Knowledge, and joy.

71. ഭഗവദ്ഗീത എല്ലാവർക്കും ഒരു ഉത്തമ ഗ്രന്ഥമാണ്.

For everyone, the Bhagavad Gita is an excellent text.

72. അധഃക്യതവർഗ്ഗക്കാർ എന്നൊരു പ്രത്യേക വർഗ്ഗമില്ല. ശുദ്ധിയുള്ളവർ, ശുദ്ധിയില്ലാത്തവർ, വിദ്യയുള്ളവർ, വിദ്യയില്ലാത്തവർ, പണമുള്ളവർ, പണമില്ലാത്തവർ, എന്നീവക വ്യത്യാസങ്ങളെ ഉള്ളൂ.

There's no separate group of "low-caste people." The only difference between people is that which is between people who are cleansed and not cleansed, people who have education and people who don't, people who have money and people who don't, etc.

73. മതം എന്ന വാക്കിന്റെ നാനാർത്ഥമാണ് ഭ്രമത്തെ ഉണ്ടാക്കുന്നത്. എല്ലാ മതങ്ങളുടെയും ഉദ്ദേശ്യം ഒന്ന് തന്നെ. നദികൾ സമുദ്രത്തിൽ ചേർന്നാൽ പിന്നെ തിരക്കുഴിയെന്നും നടുക്കടലെന്നുമുണ്ടോ?

It is the many meanings of the word "religion" that are causing confusion. The aim of all religions is the same. What is the significance of there being a whirlpool<sup>81</sup> of the rivers of religion, if they all converge into the sea of Truth?

74. കൈവലയും ഒരു കടൽപ്പോലെയാണ്, അതിൽ സമസ്തപ്രപഞ്ചവും ഞാനും വിമലത കൈവരിക്കും.

Salvation is like a sea. In that sea, I and the whole world will receive purity.

75. പ്രസംഗങ്ങളുടെ ഉദ്ദേശ്യം പ്രതിപക്ഷധ്വംസനവും വിരോധവുമില്ല. അത് അറിയാനും അറിയിക്കാനും മാത്രമായിട്ടുള്ളതായിരിക്കണം.

The aim of speeches is not the destruction of the opposing side or enmity. That aim must be only to know and to make known.<sup>82</sup>

<sup>81</sup> i.e. a whirlpool created by the frenzy of meanings of the word "religion"

<sup>82</sup> This adage can be translated using both a practical and a spiritual sense. The aim of a speech can be used to make the matter of the speech known, or to support a sense of spiritual purity and an aim to discovering the Self. The adages also places an emphasis on "practicing what you preach." In the original source, the adage is repeated with a slight variation.

76. ഗർഭിണി ഒരുവിധത്തിലും ദുഃഖിതയായിത്തീരരുത്. ദുർജനങ്ങളുടെ കഥകൾ ചിന്തിക്കുകപോലും അരുത്.

Pregnant women: don't be sad at all, and don't even think of the tales about wicked people.

77. സംസാരസാഗരം കടക്കാൻ ഭഗവത്പാദം മാത്രമേ തോണിയായിട്ടുള്ളൂ.

The only boat to traverse the ocean of rebirth is the holy feet of the Lord.

78. ഇപ്പോൾ ജാതിഭേദത്തിൽനിന്നും തൻമൂലമായ കലഹത്തിൽ നിന്നുമാണ് ലോകത്തിനു മോചനം ലഭിക്കേണ്ടത്.

The world needs now to be free from caste discrimination and the mess it creates.

79. ചെറിയ ചെറിയ സംഘങ്ങളുടെ പ്രവർത്തനം വളരെ ബുദ്ധിപൂർവ്വമായിരിക്കണം. ഇത്തരം സംഘടനകൾ പിന്നീട് വരുന്ന എല്ലാ പുരോഗതികൾക്കും നാനിക്വറിക്കും.

The activities of various small groups must be deliberate and thoughtful. These sorts of associations are laying the foundation for all future progress.

80. വിഗ്രഹം പാടില്ലെന്നു നിർബന്ധിച്ചതുകൊണ്ടായിരിക്കാം ഇത്ര വർദ്ധിച്ചത്. അത് മുടിവെട്ടും പോലെയാണ്, വെട്ടുംതോറും അധികം ഉണ്ടാവാൻ തുടങ്ങും.

It is because we have prohibited the establishment of divine images that it has increased this much. This is like cutting hair. The more we cut, the greater amount of hair will start to grow.

81. വിഭിന്ന മതസ്ഥാപകരായ ആചാര്യന്മാരുടെ ഉദ്ദേശ്യവും ലക്ഷ്യവും ഒന്നാകയാൽ മതമൊന്നേയുള്ളൂ എന്നു പറയുന്നതിൽ വിരോധമില്ല.

There is no problem in saying that there is only one religion, because the intention and aim of the teachers who founded the various religions is the same.

82. പ്രധാന ദേവാലയം വിദ്യാലയമാകണം.

The most important house of God is the school.

- 83. മിതമായ ഉറക്കം, മിതമായ ആഹാരം മിതമായ വസ്ത്രധാരണം, മിതമായ സംഭാഷണം ഇവ ഓരോന്നും വിദ്യാർത്ഥിക്കു അലങ്കാരമാകുന്നു.

Modest amounts of sleep, modest amounts of food, modest clothing, and modest conversation-  
-these things are true refinement for each and every student.

- 84. വിവാഹം നടത്തുന്നതിനു മുമ്പായി ദമ്പതികളെ തമ്മിൽ കാണിക്കുകയും സംഭാഷണത്തിനു സൗകര്യം കൊടുക്കുകയും ചെയ്യേണ്ടതാകുന്നു.

We should give couples a chance to see each other and to talk to each other before they are married.

- 85. ഒന്ന് മാത്രമേ പഠിക്കാവൂ എന്നു വയ്ക്കരുത്. എല്ലാവർക്കും എന്തും പഠിക്കുകയും ശീലിക്കുകയും ചെയ്യാൻ വിരോധം ഉണ്ടായിരിക്കരുത്.

Don't insist on studying only one subject. Don't prevent any person from studying and practicing whatever they prefer.

- 86. പഞ്ചേന്ദ്രിയങ്ങളാകുന്ന കിളികളെ വിട്ടുവീഴ്ചയില്ലാതെ അരിഞ്ഞു താഴെ വീഴ്ത്തുന്ന തരത്തിലുള്ള വിവേകം നമ്മുടെ സ്വരൂപമായ്ത്തീർന്ന് നമ്മുടെ ഉള്ളം പ്രകാശിക്കണം.

The intellect, which has the ability to slice the birds of the five senses without compromise, should be directed to our Self and reveal what is inside of us. <sup>83</sup>

- 87. നല്ല നാളും ദിവസവും നോക്കി കുട്ടിക്ക് പേരിടണം, പേര് അക്ഷരം കുറവുള്ളതും വിളിക്കുന്നതിന് എളുപ്പമുള്ളതും അർത്ഥമുള്ളതും കേശ്വിക്ക് സുഖമുള്ളതും ആയിരിക്കണം.

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<sup>83</sup> The word "overcome" can also be used in place of the phrase "slice the birds."

You should take a name for your child after having identified the good star and day.<sup>84</sup> The name should be that which has few letters, is easy to call, has meaning, and is nice to hear.

88. മരുഭൂമിയിലെ കാണൽജലം പോലെയാണ് ഈ പ്രപഞ്ചം.

This world is like a mirage of the desert.

89. ഒരുവന്റെ മരണംവരെയുള്ള എല്ലാപ്രവർത്തിയും ഭാവിസുഖത്തിനായി ഭവിക്കുന്നു.

All of a man's work, until his death, is for the good of the future.

90. മനുഷ്യൻ നന്നാകുമ്പോൾ മതം മാറി. മത്സ്യമാംസം ഉപയോഗിക്കുന്നവൻ അത് മാറ്റുമ്പോൾ അവന്റെ ആ മതം മാറി. ആ മാറ്റമാണ് മാറ്റം, അതാണ് നല്ലത്.

When a person becomes good, he does away with religion. When a person who eats fish does away with that habit, the religion of that action also falls away. That change is the ultimate change. That change is true goodness.

91. ഭാര്യഭർത്താക്കന്മാർ പരസ്പരം നിഷ്കളങ്കമായ സ്നേഹത്തോടെ എവിടെ വസിക്കുന്നുവോ, അവിടെ ഐശ്വര്യ സമ്പൂർണ്ണവും, പുണ്യവും നിറഞ്ഞ കുടുംബമായിത്തീരും.

A situation in which a husband and wife live in mutual, sincere love will result in a family that is endowed with prosperity and virtue.<sup>85</sup>

92. നിശ്ചലമായ ശരീരത്തിനു തന്റെ ആത്മാവല്ലാതെ പ്രായമായ മറ്റൊരു വസ്തുവില്ല.

To a dead body, there is not any other significant object besides the Divine Self.

93. സാധുക്കൾ സംഭാവനചെയ്യുന്ന പണം ആർക്കെങ്കിലും ധൂർത്തടിക്കാനാണോ?

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<sup>84</sup> i.e. Astrologically suitable star and day

<sup>85</sup> The Malayalam word *niṣkalankamāya* (നിഷ്കളങ്കമായ) translates to "innocent," but this translation uses "sincere" instead to avoid connotations of sexual abstinence.

Is anyone spending money which poor people have donated extravagantly?

94. ഗൃഹസ്ഥശ്രമി എല്ലാവരുടെയും സേവനത്തിനു തല്പരനായിരിക്കണം.

A householder who doesn't renounce must be invested in serving everyone.

95. ജ്ഞാനി ആത്മസുഖം മാത്രം വലുതായിക്കാണുന്നു.

A person who is enlightened with the highest Knowledge is only just seeing the satisfaction of the Self in a position of utmost importance.<sup>86</sup>

96. തിന്നാനാളില്ലെങ്കിൽ ജീവികളെ കൊല്ലാനും ആളുകാണില്ല.

If there were no one to eat the animals, then there would be no one to kill the animals.

97. സത്യമറിഞ്ഞാൽ ഉള്ളും, ഉള്ളുംകയ്യിലെ നെല്ലിക്കപ്പോലെ നേരിട്ടറിയാം.

If you know the Truth, you know it directly from inside as if you'd see a gooseberry in your own palm.

98. അഹങ്കാരാദികൾ ഇല്ലാതെ നിലനിൽക്കുന്നത് നിരുപാധികജ്ഞാനം.

Knowledge without qualification is only sustained in the absence of vices such as pride and so on.

99. പ്രപഞ്ചം മനസ്സിന്റെ രൂപഭേദം, മനസ്സുകളെ ഒരിടത്തും അറിയാൻ കഴിയുന്നുമില്ല.

The phenomenal world is a particular manifestation of the mind. But when it comes to the mind, one cannot observe it anywhere.

100. ജീവികളെ നാം എങ്ങനെ കൊല്ലും, ഒട്ടും കരുണയില്ലാതെ ഭക്ഷിക്കുന്നതും എങ്ങനെ?

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<sup>86</sup> The adage is literally translated as, "the truly wise person sees only the Self as big."

Why do we kill animals? How is it that we can eat without any compassion?

101. ഒരാൾക്കുനല്ലതും, മറ്റൊരാൾക്ക് ദുരിതവും നൽകുന്ന തൊഴിൽ ആത്മവിരോധിയാണ്.

The idea that, in the vocation that one gets, the same work given to one person is good and to another is evil is self-contradictory.

102. നമ്മുടെ ശോചനീയാവസ്ഥയ്ക്കു നാം തന്നെ പരിഹാരം കണ്ടെത്തണം.

We ourselves must find a solution to our wretched situation.

103. ബുദ്ധിമാനെന്നഹങ്കരിക്കുന്ന മനുഷ്യൻ അവൻ സ്വയം എന്ത് ചെയ്യുന്നുവെന്നറിഞ്ഞുകൂടാ.

The person who thinks egotistically doesn't even know what he himself is doing.

104. എന്തുവിചാരിക്കുന്നതും ചെയ്യുന്നതും ബുദ്ധിശരിയായി ഉപയോഗിച്ചു ചെയ്യണം.

Whatever you are thinking and doing you must do by correctly using your intelligence.

105. എനിക്ക് എന്റേതായ ഉണ്മയുടെ ഭാവം സ്വീകരിക്കുമ്പോൾ ഉണ്ടാകുന്ന ജീവിതത്തിലെ അലച്ചിൽ ഇല്ലാതാകണം.

When I accept the emotional sense of the reality of my own existence, I am moved to dissipate the weariness of the world of creation.

106. കുഞ്ഞു ജനിച്ചു മൂന്നുമാസം കഴിഞ്ഞാലേ കുട്ടിയെ വീടിന് വെളിയിൽ കൊണ്ടിറങ്ങാവൂ.

Only 3 months after a child is born should you venture with the child outside of the home.

107. ചൊല്ലാൻ സുഖമുണ്ടെന്നു കരുതി തെറ്റായപദം സ്വീകരിക്കരുത്.

Don't permit incorrect words by thinking they are easy to recite.

108. ജനങ്ങളെ സ്വൈര്യമായി ജീവിക്കാൻ സമ്മതിക്കാത്ത ഒരേർപ്പാടാണ് തിരഞ്ഞെടുപ്പ്.

An election is a system which doesn't allow people to live in a disengaged manner.

109. അവിദ്യ വിദ്യയാൽ മാത്രമേ ഇല്ലാതാകുകയുള്ളൂ.

Ignorance is only negated by education.

110. ഗുരു ശിഷ്യനെ വിശേഷിച്ചും ആദ്യമായി ശുചിത്വം പഠിപ്പിക്കണം.

The very first thing a teacher should teach a student is hygiene.

111. ഏത് നിയമങ്ങളെയും കാലാനുസരണം പരിഷ്കരിക്കുക തന്നെവേണം.

Whatever the law, it has to be adapted according to the time.

112. ഭക്തിയും അഹങ്കാരവും ഒന്നിച്ചിരിക്കുകയില്ല.

Devotion and egotism do not go hand in hand.

113. അധർമ്മ പാതിയിലൂടെ സഞ്ചരിച്ചു വിജയിക്കുന്നതിനേക്കാൾ നല്ലത്. ധർമ്മ പാതിയിലൂടെ സഞ്ചരിച്ച് പരാജയപ്പെടുന്നതാണ്. അങ്ങനെ പരാജയപ്പെടുന്നവരെയാണ് നമുക്കാവശ്യം.

Failing after standing on the side of righteousness is better than winning after standing on the side of *adharma*. We need people who fail in that way.

114. സജ്ജനങ്ങളുടെ ആചാരത്തെയും ഉപദേശത്തെയും പുണ്യകർമ്മംപോലെ കരുതണം.

You should consider the customs and instruction of good people as blessed action.

115. അറിവിനെവിട്ട് 'ഞാൻ' ഇല്ല. എന്നെ അറിവും പിരിയുകയില്ല. അത് ജ്യോതിമാത്രമാണ്.

There is no "I" apart from knowledge. Knowledge never forsakes the I. Knowledge is only illumination.

116. അറിവിൽ നിന്നു വേറെയായി അറിയപ്പെടുന്ന പ്രപഞ്ചം ഇല്ല.



There is no world known otherwise than through knowledge.

117. ശിവഗിരി തീർത്ഥാടകർക്ക് മഞ്ഞവസ്ത്രം ആയിക്കൊള്ളട്ടെ. ശ്രീകൃഷ്ണന്റെയും ശ്രീബുദ്ധന്റെയും മുണ്ട് മഞ്ഞവസ്ത്രം. എന്ന് നാം പറഞ്ഞതിന് മഞ്ഞപ്പട്ട് വാങ്ങാൻ ആരും തുന്നിയരുത്. കോടി വസ്ത്രം പോലും ആവശ്യമില്ല. ഉപയോഗത്തിലിരിക്കുന്ന വെള്ളവസ്ത്രം മഞ്ഞളിൽ മുക്കി ഉപയോഗിച്ചിട്ട് പിന്നീട് അലക്കിതെളിയിച്ച് എടുത്തുകൊള്ളാം.

Let the people coming for the Śivagiri pilgrimage wear yellow clothing. Śrī Krishna’s and Śrī Buddha’s clothing was yellow. What I said in relation to the yellow clothing is that no one should get ready to buy yellow silk. We don’t need the new Kerala fabric. Take your used white cloth and dye it with turmeric and use it. After that, after washing it and cleaning it, you can reuse it.

118. ശിവഗിരി തീർത്ഥാടനലക്ഷ്യം: വിദ്യാഭ്യാസം, ശുചിത്വം, ഊശ്വരഭക്തി, സംഘടന, കൃഷി, കച്ചവടം, കൈത്തൊഴിൽ, ശാസ്ത്ര സാങ്കേതിക പരിശീലനങ്ങൾ.

The aims of the Śivagiri pilgrimage are these: education, hygiene, devotion to God, assembly, farming, commerce, labor, and technical training in science.<sup>87</sup>

119. മദ്യവ്യവസായം കൊണ്ടുള്ള സമ്പത്ത് നല്ലരീതിയിലുള്ളതല്ല. അനേകം പേരെ നശിപ്പിച്ചുണ്ടാക്കുന്ന ധനം സമ്പാദിക്കുന്നവനും, അവന്റെ കുടുംബത്തിനും ശാശ്വതമല്ല.

The wealth that is attained from the business of alcohol is not a good means. The person and the person’s family who attain the wealth of destroying the lives of many is not stable.

120. നമുക്ക് ഒത്തു പണിയെടുക്കാൻ ഇഷ്ടമാണ്. കൂടെ ജോലി ചെയ്യാൻ ആരേയും കിട്ടുന്നില്ല.

I enjoy working in collaboration with others. But, I can’t get anyone to work alongside me.

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<sup>87</sup> These descriptors of the Śivagiri pilgrimage contain both a practical and a spiritual sense. For example, “assembly” can reference a caste association or political movement, but it can also mean spiritual fellowship. This duality of meaning is reflected in Nārāyaṇa Guru’s biography in that, before entering into a life which immersed him in societal affairs, he was immersed in a life of renunciation and spiritual affairs. This adage brings spiritual and social engagement together. This adage could also be used to emphasize the goals of the people on the pilgrimage resonate with the goals of society.

121. ക്രിസ്ത്യാനികൾക്ക് പള്ളിയും പട്ടക്കാരനുമുണ്ട്. ചിട്ടയായി ജീവിക്കാനറിയാം. അതുകണ്ടുപഠിക്കണം.  
Christians have a church and priests. They know how to live an organized life. You should learn from them.
122. ബ്രഹ്മചര്യമാകുന്ന തപസ്സ് നിശ്ചയമായും വിദ്യാഭ്യാസത്തിന് ഉപകരിക്കുന്നു.  
The practice of celibacy definitely helps education.
123. ശ്മശാന ഭൂമി ജനങ്ങൾക്ക് വന്നിരുന്നു ശുദ്ധവായു ഏൽക്കുവാൻ കൂടി ഒരു നല്ല സ്ഥലമായി തോന്നണം. പുത്തോട്ടം പോലെ ആക്കി മദ്ധ്യത്തിൽ ഒരു മണ്ഡപം വേണം. പ്രസംഗവും മറ്റും അവിടെ നടത്തണം.  
You should feel that a cremation ground is a good place for people to come and sit and take in pure air. You should make it like a garden, with a gazebo in the middle. You should be able to hold speeches and such there.
124. സംന്യാസികൾക്ക് തന്റെ ബന്ധുക്കളിലോ കുടുംബത്തിലോ അധികം സ്നേഹം ഉണ്ടാകരുത്.  
Sanyasis should not have an excessive amount of loving attachment toward their relatives or family.
125. അമൃതവർഷമാണ് മഴ. പ്രകൃതിയുടെ ജീവനാണ് മഴവെള്ളം. അത് പാഴാക്കരുത്.  
Rain is a shower of nectar from the heavens. Rain water is nature's life force. Don't waste it.
126. മോഷണം എല്ലാ ആപത്തുകളിനും കാരണം.

Dispossession is the reason for all social evil.<sup>88</sup>

127. കടുവയുടെ വാഴ്ചത്തേക്കാൾ കഠിനമാണ് പുകവലിക്കാരന്റെ വായ്നാറ്റം.

The bad breath of the person who smokes is more foul than the bad breath of the tiger.

128. വീടിന്റെ അകമെല്ലാം ശുദ്ധമായിരിക്കണം. ശുദ്ധവായു കടക്കത്തക്കവിധം ജനാലകൾ ഉണ്ടായിരിക്കണം. ഔഷധചെടികളും ഔഷധ തോട്ടങ്ങളും ഉണ്ടാകണം.

The whole inside of the house should be clean. You should have windows that allow pure air to enter, and you should have herbal plants for the inside of the house, as well as herbal gardens outside.

129. ജനനം, മരണം, ദാരിദ്ര്യം, രോഗം, ഭയം ഇതൊന്നും നമ്മെ തീണ്ടുകയില്ല.

Life, death, poverty, sickness, fear: these don't pollute me at all.

130. ശിവലിംഗദാസ് ശിവലിംഗത്തെപോലെയാണ്. ഒരു ദിക്കിൽ പ്രതിഷ്ഠിച്ചാൽ ഇളകുകയില്ല.

Śivalingadas is like the Śivalingam. If he is established in one direction he will not move from there.<sup>89</sup>

131. ബോധാനന്ദനോളം ത്യാഗം നമുക്കില്ലല്ലോ.<sup>90</sup>

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<sup>88</sup> The word for stealing, *mōṣaṇam* (മോഷണം), has been translated as “dispossession” to draw attention to a wider scale of stealing associated with social stratification which Nārāyaṇa Guru likely intended to reference in this adage. He may have also intended to convey a sense of stealing as a deprivation of access to items which upper-caste individuals may have been able to access easily such as those social amenities available through temple entry. Another interpretation of this adage may classify the word “stealing” as possessiveness. The word *āpathukal* (ആപത്തുകൾ) has been translated as “social evil” but literally means “accidents.”

<sup>89</sup> Śivalingadas was a *sanyāsi* in the Śivagiri monastery and a follower of Nārāyaṇa Guru. It is also important to note that he was from a Nair (upper-caste) family. The adage serves as a play on Śivalingadas’ name, because the śivalingam, once established is not allowed to be moved. Further, the word “das” means “servant,” implying that Śivalingadas is a servant of Śiva.

<sup>90</sup> Here the Malayalam word *tyāgam* (ത്യാഗം) is used in association with a sense of renunciation rather than selflessness.

I really don't have the level of renunciation that Bodhānandaswāmi does.<sup>91</sup>

132. മാധവന്റെ ഹൃദയം തന്നെ ഗീത, ഗീത തന്നെ മാധവന്റെ ഹൃദയം.

Mādhavan Swāmi's heart itself is the Gīta, and the Gīta itself is Mādhavan Swāmi's heart.<sup>92</sup>

133. ചട്ടമ്പി സ്വാമികൾക്ക് അറിയാത്ത വിഷയം ഉണ്ടോ? അദ്ദേഹം സകലകലാ വല്ലഭനാണ്.

Is there any subject that Chaṭṭambi Swāmi doesn't know? He is a man who is skilled in all arts.<sup>93</sup>

134. ശാന്തമായവിധത്തിൽ അതീവ ശക്തിയോടും ശ്രദ്ധയോടും സത്യാഗ്രഹസമരം മുന്നേറണം. സ്വഭാവഗുണമുള്ളവരെ മാത്രമേ സത്യാഗ്രഹത്തിൽ ചേർക്കാവൂ.

You must advance a Satyāgraha strike in a peaceful style but with a great amount of strength and attention. You should only allow people of good character to join in the strike.

135. അന്ധമായി ആരെയും ഒന്നിനെയും അനുകരിക്കരുത്.

Don't blindly imitate anyone or anything.

136. തന്നിന്നു സന്ദേശമുള്ള വിഷയത്തെപ്പറ്റി ഒരു പ്രസംഗകനും യാതൊന്നും ജനങ്ങളെ ധരിപ്പിച്ചു കൂടാ.

It is not a good idea for someone making a speech to inform people about a subject about which he is not fully knowledgeable.

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<sup>91</sup> Bodhānandaswāmi was a sanyāsi in the Śivagiri monastery and a follower of Nārāyaṇa Guru, notable for his intense *bhakti* toward Nārāyaṇa Guru. He passed away only two days after Nārāyaṇa Guru.

<sup>92</sup> This adage refers to T.K. Mādhavan (1885-1930), the political reformer who initiated the Vaikom *satyāgraha*. Jeffrey, 279. He was a follower of Nārāyaṇa Guru and the editor-in-chief for the leading newspaper of his time, *Dēshābhimāni*.

<sup>93</sup> Chaṭṭambi Swāmi was a peer and a friend of Nārāyaṇa Guru before his period of public involvement. He was also the teacher to supervise Nārāyaṇa Guru's *gurudakṣiṇa*, a ceremony of the completion of spiritual education in the form of a gift or task done for the teacher. For this reason, some spiritual leaders in Kerala believe that Chaṭṭambi Swāmi was Nārāyaṇa Guru's spiritual teacher.

137. വൈകി ഉണരുന്നതുകൊണ്ട് ജീവിതത്തിലെ ഏറ്റവും മികച്ച സന്ദർഭങ്ങളിലൊന്നാണ് നിങ്ങൾക്കുനഷ്ടപ്പെടുന്നത് . സൂര്യോദയം പോലെ ഇത്രമാത്രം ഭംഗിയുള്ള ഒരു സന്ദർഭം ജീവിതത്തിൽ ഇല്ല. ജ്ഞാനോദയത്തിനും അത് സഹായമാകും.

It is because of waking up late that you are losing the most excellent opportunities of life. There is not an opportunity in life as beautiful as the sunrise. It makes the rise of Knowledge possible.

138. എല്ലാവർക്കും ഹിതവും, സത്യവും, സമഭാവനയും കൂടിയതാണ് വാക്കെങ്കിലും അത് ശുദ്ധമായ വാക്കായിരിക്കും.

Words will be pure if they are pleasing, truthful, and of equal attitude toward everyone.

139. മൃതദേഹം ദഹിപ്പിച്ചസ്ഥലത്ത് ഒരു വൃക്ഷം നട്ടാൽ കൊള്ളാം. വേപ്പ് നല്ലതാണ്.

For the place for cremation, it would be nice to plant a tree. A neem tree is good.

140. ആരിൽ നിന്നും നന്ദി പ്രതീക്ഷിക്കാതെ കർത്തവ്യം അനുഷ്ഠിക്കുക.

Perform your duty without expecting a thank you from anyone.

141. സത്യത്തെ മുൻനിർത്തി ജീവിക്കുന്നവൻ സാക്ഷാൽ യോഗി ആകുന്നു. അവൻ എന്ത് പറഞ്ഞാലും തീർച്ചയായി ഫലിക്കുന്നു.

A man who is standing on the side of the truth becomes a true yogi. Whatever he says is sure to bring reward.

142. ഒരു വ്യക്തിയുടെ ശരീരം ആ വ്യക്തി ഏത് ജാതിയിൽപ്പെട്ടവനാണെന്ന് വ്യക്തമാക്കുന്നു. അതുകൊണ്ടു ബോധവും കണ്ണും ഉള്ളവൻ അവന്റെ ജാതി ഏതെന്നു ചോദിക്കുകയില്ല.

A person's physical body makes clear to which caste that person belongs. A person who has intelligence and a perceptive eye will not ask a person's caste. <sup>94</sup>

143. നല്ലവരായിരുന്ന് നമ്മചെയ്യുവിൻ.

Let us do good as those who were good did. <sup>95</sup>

144. തീർത്ഥയാത്രയുടെ പേരിൽ ആർഭാടങ്ങളും ഒച്ചപ്പാടുകളും ഉണ്ടാക്കി പ്രസ്ഥാനത്തെ മലിനപ്പെടുത്തരുത്.

Don't pollute the path to Śivagiri the name of a pilgrimage with showiness and excess noise. <sup>96</sup>

145. ജാതിമത വ്യത്യാസങ്ങൾ ഇല്ലാതാകണം. പാശ്ചാത്യരും പൗരസ്ത്യരും തമ്മിൽ ഒന്നിക്കണം. അപ്പോൾ മനുഷ്യരെല്ലാം ഒന്നായിതീരും.

There should be no differences with regard to caste and religion. The people from the east and west must unite. Then, the human race will finally be as one.

146. നമ്മെ ഒരവതാരമായി ആരെങ്കിലും കരുതുന്നുണ്ട് എങ്കിൽ ഈ അവതാരത്തിന്റെ ലക്ഷ്യം ജാതി വ്യത്യാസം ഇല്ലാതാക്കലാണ്.

If anyone is considering me an incarnation [of God], this incarnation's aim is to make the difference between castes disappear.

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<sup>94</sup> The reference to the physical body in this adage prompts a sense of the human body as a criterion for inclusion in the only caste, the human caste. This adage conveys that a person who is enlightened with proper knowledge will not need to ask a person's caste because he can see that we are all of the human caste. The adage also conveys another level of interpretation: a perceptive person will not need to ask for a person's caste because he will be able to ascertain the person's caste by looking at the person's appearance.

<sup>95</sup> I.e. in order to become good ourselves.

<sup>96</sup> Here the path to Śivagiri is not explicitly mentioned. Instead the word tirtayātra (തീർത്ഥയാത്ര) is used, meaning "pilgrimage." It has been translated as "path to Śivagiri" because of Nārāyana Guru's close involvement with this pilgrimage in particular. Often pilgrimages involved playing loud music or other disruptive excesses such as a wake of pollution, so this adage is used to discourage this type of behavior with a pilgrimage.

147. മലവെള്ളംപോലെയാണ് ജനക്കൂട്ടം, കേറിവരും, അതുപോലെ തന്നെ ഇറങ്ങിപ്പോവുകയും ചെയ്യും.

The human race is like the water of the mountains. It will climb up, and, in that same way, it will descend again.<sup>97</sup>

148. മനുഷ്യന് പ്രയാസമായ വ്രതം ബ്രഹ്മചര്യവ്രതമാണ്.

For humans, the most difficult penance is that of *brahmacarya*.

149. പഞ്ചധർമ്മങ്ങൾ: അഹിംസ, സത്യം, അസ്തേയം, ബ്രഹ്മചര്യം, മദ്യവർജ്ജനം.

The 5 *dharmas* are nonviolence, truth, not stealing, celibacy, and temperance.

150. പഞ്ചശുദ്ധികൾ: വാക്യശുദ്ധി, മനഃശുദ്ധി, ശരീരശുദ്ധി, ഇന്ദ്രിയ ശുദ്ധി, ഗൃഹശുദ്ധി.

The 5 “cleanlinesses” are cleanliness of words, mind, body, senses, and the household.

151. പോരാട്ടങ്ങൾകൊണ്ട് നാശമേ ഉണ്ടാകുകയുള്ളുവെന്ന് മനുഷ്യൻ ഇനിയും പഠിക്കേണ്ടിയിരിക്കുന്നു.

We must still learn that fighting only leads to destruction.

152. നാം ദൈവത്തിന്റെ പ്രതിപുരുഷനാകുന്നു. നമ്മുടെ ശരീരം ജഡമാകുന്നു.

We are God’s reflection. Our body is inanimate.<sup>98</sup>

153. എല്ലാവരും ഈശ്വരനെയാണ് ആരാധിക്കുന്നത്. ബിംബത്തെയല്ല.

It is God that everyone is worshipping, not the divine image.

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<sup>97</sup> Kūṭṭam (കൂട്ടം) is literally translated as “group,” but “race” has been used here. In the thesis, manuśyavarggam (മനുഷ്യവർഗ്ഗം) has also been translated as “human race.”

<sup>98</sup> The term “inanimate” does not mean “devoid of life,” but instead conveys the ineffectiveness of the gross body in conveying to an accurate extent the essence of God that it is thought by Nārāyaṇa Guru to contain.

154. ഇശ്വര കാര്യാർത്ഥമായി പോകുന്നവരെ ഇശ്വരൻ തന്നെ രക്ഷിക്കാതിരിക്കയില്ല.

God Himself always protects the people who are working for His purpose.

155. നമ്മുടെ സമുദായസംഘടന എല്ലാമനുഷ്യരെയും ഒന്നായി ചേർക്കുന്നതായിരിക്കണം.

Our community association should serve the purpose of bringing all people together.

156. വെളിച്ചം പരക്കട്ടെ. വെളിച്ചം പരക്കട്ടെ. ഇരുട്ടാണ് ജീവിതത്തെ എന്നും അലട്ടുന്നത്.

വെളിച്ചം വരുമ്പോൾ ഇരുട്ട് പൊയ്ക്കൊള്ളും. അപ്പോൾ ജീവിതം പ്രകാശമയമാകുകയും ചെയ്യും.

Let the light shine, let the light shine. It is darkness that is always troubling life. When the light comes, the darkness will just leave. Then life will be filled with light.

157. എവിടെ ശുചിത്വം ഉണ്ടോ അവിടെ ഇശ്വരനുണ്ട്.

Wherever there is cleanliness, there is God.<sup>99</sup>

158. വാസനയുള്ള യുവാക്കളെ തിരഞ്ഞെടുത്ത് ബ്രഹ്മചാരികളായി സ്വീകരിച്ച് പഠിപ്പിക്കുകയും, അവരിൽ മനസ്സും യോഗ്യതയും ഉള്ളവർക്ക് സംന്യാസം നൽകി പരോപകാരാർത്ഥം പ്രയത്നിക്കാൻ വിട്ടയയ്ക്കുകയും ചെയ്യണം.

Select the youth who have interest in *sanyāsa*. Accept and teach them as practitioners of abstinence, and bestow renunciation on those who have a strong mind and capability, and leave them to work for the benefit of others.

159. ഭക്തിയില്ലാത്ത ജീവിതത്തിനു ഉപ്പില്ലാത്ത ചോറുകൊടുക്കണം.

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<sup>99</sup> Here the Malayalam word śuchithwam (ശുചിത്വം) is literally translated as “cleanliness,” but contains a purposeful ambiguity with the connotation of purity.



A life without devotion is like eating rice without salt.<sup>100</sup>

160. മത്സ്യമാംസങ്ങൾ കഴിക്കരുത്. അത് ശവക്കറിയാണ്.

Don't eat fish. That is corpse curry.

161. വാദിക്കാൻ വേണ്ടി യുക്തിവാദികൾ പലരും യുക്തികളല്ലാത്തതിനെ യുക്തിവേഷം കെട്ടിക്കുന്നു.

For the mere sake of arguments, many rationalists play the role of someone using rationality, when, in reality, they are not rational.

162. സമ്പാദ്യം മിച്ചം വയ്ക്കാൻ പഠിക്കണം.

You must learn how to save some of your leftover earnings.

163. പഠിക്കുന്ന സമയം ശ്രദ്ധയോടുകൂടി ഗുരുവിന്റെ മുഖത്ത് നോക്കിയിരിക്കണം.

During the time of study, you should look at the teacher's face with attention.

164. അന്യോന്യമുള്ള തെറ്റുകൾ ഭാര്യഭർത്താക്കന്മാർ പരിഹരിച്ച് ജീവിതം സന്തോഷപ്രദമാക്കണം.

A husband and wife must make a happy life by resolving the mistakes they've made toward each other.

165. വാദകോലാഹലത്താലോ പരസ്പരകായബലത്താലോ മതങ്ങളെ ജയിക്കുവാൻ സാധ്യമല്ല. അന്യമതങ്ങളെ ദുഷിക്കുന്നവൻ സ്വയംനശിക്കുകയും ചെയ്യുന്നു.

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<sup>100</sup> A comparison of something to eating rice without salt is a common proverb in Malayalam. It intends to convey the idea of partaking in a pointless action.

It is not possible for religions to win against each other with vehement arguing or bodily damage. The person attacking another religion is also destroying himself.

166. ലൗകികജീവിതത്തിൽ വിവാഹമെന്നത് കേവലം ഒരു വിനോദത്തിന് വേണ്ടി മാത്രമാണെന്നും സുഖത്തിനു വേണ്ടിയുള്ള കർമ്മമാണെന്നും വിചാരിക്കരുത്.

In ordinary life, don't think that marriage is just for kicks or that it's a rite to just have fun.

167. സമൂഹജീവിതത്തിൽ ശുദ്ധീകരണവും മാറ്റവും വേണം.

In social life, purification and change are needed.

168. പണക്കാരെക്കൊണ്ടും പ്രയോജനമുണ്ട്.

Rich people also serve us a purpose.<sup>101</sup>

169. ഒരു വ്യവസായിയും അമിതലാഭം എടുക്കരുത്.

Any businessperson should not take an excessive profit.

170. ചെയ്തതിലുള്ള പശ്ചാത്താപം മതി, പ്രായശ്ചിത്തം.

Repentance for what you did is enough. That is expiation.

171. പ്രയത്നം ചെയ്ത എല്ലാവരും ശാന്തത സമ്പാദിക്കുന്നു. ശാന്തലിംഗന് താനേ ശാന്തതയുണ്ടായി.

Everyone who works hard earns some peace. And peace has come to Sāntalingam himself.

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<sup>101</sup> Nārāyaṇa Guru may be claiming that the movement centered around the removal of caste differences would benefit from the financial support.

172. സത്യവ്രതൻ കാഷായം വേണ്ട. സത്യവ്രതന്റെ കാഷായം അകത്താണ്. ഹൃദയശുദ്ധി, ജാതിയില്ലായ്മ ഈ രണ്ടു കാര്യങ്ങളിൽ പൂർണ്ണനായിരുന്നു. സത്യവ്രതൻ സത്യവ്രതനായി തന്നെ ജീവിച്ചു മരിച്ചു.

Satyavrathan doesn't need the monk's robe—his robe is within. Pureness of heart and living without caste-in these two things he lived and died truly as one who always kept his vow.<sup>102</sup>

173. നരസിംഹത്തിന് കള്ള കണക്കെഴുതാൻ അറിയില്ല. കിട്ടുന്നതെന്തും ഇവിടെ എഴുതിക്കും.

Nārasimha doesn't know how to record a lie. Everything he receives will arive here.<sup>103</sup>

174. ചൈതന്യത്തിന് കാവിവേണ്ട. ചൈതന്യത്തിന്റെ പ്രവർത്തികൾ നമ്മുടേതാണ്.

Chaitanya doesn't need a *kāvi*. Chaitanya's works are my own. His works themselves are his *kāvi*.<sup>104</sup>

175. പ്രവർത്തകർക്ക് ആത്മാർത്ഥ വേണം. സഹോദരൻ അയ്യപ്പനെപ്പോലെ പത്തുപേരുണ്ടായാൽ മതി. പരിവർത്തനങ്ങൾ ഇത്രവേഗം നടപ്പിൽ വരും.

For those doing work, sincerity is needed. If you have ten people who are like brother Ayyappan, it is enough. Transformations will come to be.<sup>105</sup>

176. മാധവൻ കുറച്ച് ചെയ്യുന്ന കൂട്ടത്തിലാണ്. മാധവനു മതത്തിൽ വലിയ വിശ്വാസമാണെന്നു തോന്നുന്നു. ഏതായാലും വിശ്വാസം ഉറച്ചാൽ അതിളക്കരുത്.

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<sup>102</sup> Satyavrathan was a sage who lived during Nārāyaṇa Guru's time. The adage is a play on his name in that "satya" means truth and "vratha" means purity or cleanliness.

<sup>103</sup> Narasimha Swāmi (was a sanyāsi and treasurer for Śivagiri monastery.

<sup>104</sup> A *kāvi* is the official clothing of a *sanyāsi*. Chaitanya was a *sanyāsi* in the Śivagiri monastery. He had origins in a Nair family, and his original name was Nārāyaṇa Pillai. He was initiated into *sanyāsa* by Nārāyaṇa Guru.

<sup>105</sup> K. Ayyappan (1889-1968) or "brother Ayyappan" was a follower of Nārāyaṇa Guru but not a renouncer or a sage. Depite being a follower of Nārāyaṇa Guru, he was a stringent atheist.

Mādhavan is in a group which is doing some work. I feel that Mādhavan has great faith in religion. Whatever the faith is, if it is a strong belief, you shouldn't move from that.<sup>106</sup>

177. സ്ത്രീധനം കൊടുക്കുകയോ വാങ്ങുകയോ ചെയ്യുന്നത് സന്താനങ്ങളെ വാങ്ങുകയോ വിൽക്കുകയോ ചെയ്യുന്നതുപോലെയാണ്.

Giving or buying dowry is like buying and selling children.

178. കണ്ടാൽ അറിയില്ലെങ്കിൽ പിന്നെ കേട്ടാൽ അറിയുന്നതെങ്ങനെ?

If you don't know by seeing, then how can you tell by hearing?<sup>107</sup>

179. മനുഷ്യന്റെ പ്രേമം എവിടെയെങ്കിലും ഒരിടത്തുമാത്രം സ്ഥിരമായി നിൽക്കും. അതുകൊണ്ടു പുരുഷൻ ഒരിക്കൽ മാത്രമേ വിവാഹം ചെയ്യാവൂ.

A man's love will settle firmly in one certain place. Therefore, a man should marry only once.

180. കുഞ്ഞിനോട് ചീത്തവാക്കുപറയുകയോ, ചീത്ത വിചാരം ഉളവാക്കുകയോ അഭിമാനമില്ലാത്ത പ്രവർത്തികൾ അവരുടെ മുമ്പിൽവെച്ച് ചെയ്യുകയോ അരുത്.

Don't say bad words to a child, don't engender bad thoughts in them, and don't do dishonorable things in front of them.

181. ഗുരു പരോപകാരിയും ദിനദയാലുവും സത്യനിഷ്ഠയുള്ളവനും സദാചാരപാലകനും ആലസ്യമില്ലാത്തവനും ആകണം.

The teacher must be a benevolent person, a person of deep kindness, honesty, a person with good manners, and a person without laziness.

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<sup>106</sup> This adage also refers to T.K. Mādhavan.

<sup>107</sup> When traveling on a train, Nārāyaṇa Guru was asked by a Brāhmin passenger how it was that Nārāyaṇa Guru could be removed from caste. This adage was his Nārāyaṇa Guru's response. He meant to convey that if the passenger could not understand that we are all a part of one caste by looking at Nārāyaṇa Guru, then it would not be any more helpful for Nārāyaṇa Guru to explain it verbally.

182. കള്ളി, കുറുപ്പി, കഞ്ചാവ്, പുകയില മുതലായവ ബുദ്ധിഭ്രമം ഉണ്ടാക്കുന്നതിനാൽ മദ്യത്തിന്റേ കൂട്ടത്തിൽ ഗണിക്കപ്പെടുന്നു.

As toddy, opium, marijuana, tobacco, and others like this create a sense of intoxication, they are considered in the same group as alcohol.

183. എല്ലാ ക്ഷേത്രങ്ങളിലും വായനശാലകൾ ഉണ്ടായിരിക്കണം, എല്ലാ മതഗ്രന്ഥങ്ങളും ശേഖരിച്ച് പഠിപ്പിക്കണം.

All temples should have libraries. You should collect and teach all religious works there.

184. ദേശങ്ങൾതോറും സ്ത്രീകൾക്കും പുരുഷന്മാർക്കും വെച്ചേറെ ആശ്രമങ്ങളും സഭകളും ഉണ്ടാകണം.

In each and every locality, the men and women should have separate ashrams and assemblies.

185. ഏതു പ്രവർത്തിക്കും ഒരു ഉദ്ദേശ്യം വേണം; ഒരു ലക്ഷ്യം.

Every action you do should yield a single purpose, a single aim.

186. ശുചിത്വം, സ്നേഹം, ദയ, മൃദുലത, ധൈര്യം, ലജ്ജ, ധ്യാനം, ഇവയാണ് മനഃശുദ്ധിക്ക് നിദാനം.

Cleanliness, love, kindness, gentleness, courage, modesty, meditation--these are the basis of purity of mind.

187. വാദത്തിനു വേണ്ടി വാദിക്കരുത്. സംശയനിവർത്തിക്കും തത്വപ്രകാശനത്തിനുവേണ്ടിയും വാദിക്കാം.

Don't argue for the sake of argument, argue in order to illuminate the truth and make the truth clear.

188. ഈ ലോകം സത്യത്തിലാണ് സ്ഥിതിചെയ്യുന്നത് അതിനാൽ സത്യം പറയണം. ഒരിക്കലും കള്ളം പറയരുത്.

The world is established in the Truth. That being the case, you must tell the truth. Never tell a lie.

189. സൂക്ഷ്മം അറിഞ്ഞവന് മതം പ്രമാണമല്ല, മതത്തിനു അവൻ പ്രമാണമാണ്.

To a man who knows the subtlety, religion is not the authority. Rather, he is the authority for religion.

190. നിസ്വാർത്ഥ സേവനത്തിന് എപ്പോഴും ഈശ്വരാനുഗ്രഹം ഉണ്ടാകും.

Selfless service always has God's blessing.

191. ആചാര്യൻ, അച്ഛൻ, അമ്മ, അതിഥി ഇവരെ ഈശ്വരനെപ്പോലെ ആരാധിക്കണം.

We should worship the master, the father, the mother, and the guest like we worship God.

192. എത്ര തേനീച്ചകൾ ഒന്നിച്ച് എത്രയെത്ര പുഷ്പങ്ങളിൽനിന്ന് ഏകലക്ഷ്യത്തോടുകൂടി സംഭരിച്ചാണ് തേൻ ഉണ്ടാക്കുന്നത്! അങ്ങനെ അഭിപ്രായവ്യത്യാസമില്ലാതെ പ്രവർത്തിച്ചെങ്കിലേ സമുദായകാര്യങ്ങളും ക്ഷേത്രകാര്യങ്ങളും ഉത്കൃഷ്ടം പ്രാപിക്കുകയുള്ളൂ.

All the bees on all the flowers gather together with one aim--making honey. In the same way, only if you engage the world without a difference of opinion [about what's important] will the actions of the community and the temple achieve excellence.

193. ആവശ്യമായ ദിക്കുകളിൽ വ്യവസായശാലകൾ ഏർപ്പെടുത്തുക. ശാസ്ത്രീയമായ രീതിയിൽ വ്യവസായങ്ങളെ പഠിപ്പിക്കുക, പ്രചാരപ്പെടുത്തുക മുതലായ കാര്യങ്ങളിൽ ജനങ്ങളെ പ്രേരിപ്പിക്കുക.

The factories should be set up in needed places. You should encourage people in matters such as teaching the business people in a scientific method, and advertising.

- 194. ഹൃദയത്തെ നല്ലവണ്ണം സൂക്ഷിച്ചില്ലെങ്കിൽ അവരവരോടും മറ്റുള്ളവരോടും അനുകമ്പ ഉണ്ടാകുകയില്ല.

If you don't keep your own heart with care, it won't empathize with others or with yourself.

- 195. ഇക്കാലത്ത് മുഖ്യം ഇംഗ്ലീഷാണ്. അത് പഠിച്ചില്ലെങ്കിൽ വരുന്ന ലോകവുമായി ബന്ധമുണ്ടാകുകയില്ല.

These days, English is important. If you haven't studied it, you can't connect with the world to come.

- 196. നിഴൽ സത്യമാണെന്ന് കുഞ്ഞിനുതൊന്നും, അതുപോലെ പ്രപഞ്ചവും സത്യമാണെന്നു നമുക്കു തോന്നാം.

A child will think that a shadow is a real object. In the same way, we may think that the world is reality.

- 197. കാണാനുള്ള ശേഷിയുടെ പിന്നിലുള്ളതെന്തെന്ന് കണ്ണിനുകാണാൻ കഴിയില്ല.

The eyes can't see that which is beyond what remains to be seen.<sup>108</sup>

- 198. സൂര്യന്റെ ഉണ്മയും പ്രകാശവും കാഴ്ചശക്തിയുള്ളവന് സത്യമാണ്; അന്ധനാകട്ടെ വെറും ഇരുട്ടും ശൂന്യതയും മാത്രമാണുള്ളത്.

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<sup>108</sup> This adage serves to remind the reader that the senses can't reveal the true essence of truth. The sight of that truth comes from a more internal "sight."

The sun's existence and brightness is true to whomever has the ability to see. To the blind man, there's only darkness and emptiness.<sup>109</sup>

199. എണ്ണിയാലൊടുങ്ങാത്ത നാമങ്ങളും രൂപങ്ങളും ചേർന്നതാണ് ഈ പ്രപഞ്ചം; ഒപ്പം എണ്ണിയാലൊടുങ്ങാത്ത വിഷയങ്ങളും.

This world is a mixture of countless names and forms.

200. വ്യവസ്ഥയില്ലാത്തവൻ, ഭീരു ഇവർ രണ്ടുപേരും ഒരിക്കലും വിവാഹത്തിന് യോഗ്യരല്ല.

People who don't have principle and who have cowardice will never be suitable to marry.

201. ഈ ശരീരം കേവലം ഒരു ചെറിയ കിളിക്കൂട് മാത്രം.

This body is merely a small bird's nest.

202. കൊല്ലുന്നതിനേക്കാൾ വലിയപാപം അതു ഭുജിക്കലാണ്.

An even greater sin than killing an animal is eating it.

203. സകലത്തിനും ഉപരിയായി നിൽക്കുന്നത് സത്യമാണ്; അറിവാണ്.

That which stands above everything is the Truth. It is knowledge.

204. ഹിംസാ പൂർവ്വമായ പുജകളൊന്നും നടത്തരുത്.

Don't conduct any *pujas* which have violence.<sup>110</sup>

205. ജന്തുബലിയിൽ രണ്ടു ദോഷങ്ങളുണ്ട്. ഭക്ഷിക്കാത്ത ഒരാൾക്കൊന്നെന്നു പറഞ്ഞ് അറക്കുന്ന കുറ്റം ഒന്ന്, അത് ഭക്ഷിക്കുന്നത് രണ്ടാമത്തെ കുറ്റം.

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<sup>109</sup> This adage does not reference true blindness and sight but uses blindness and sight as a metaphor for understanding the Truth.

<sup>110</sup> i.e. *pūjas* with animal sacrifice.



There are two sins in sacrificing animals. One is the wrongdoing of slaughtering an animal and designating that slaughtered animal for a god who doesn't actually eat it. The second wrongdoing is eating that animal yourself.

## **Glossary of Terms**

*Adharma*-that which does not conform to Hindu law

*Avarṇa*-not classified under a Hindu caste of Shudra, Vaishya, Kshatriya, or Brahman.

*Bhakti*-spiritual devotion

*Brahmacārya*-sexual continence or celibacy

*Dharma*-Hindu law or duty

Jāti-caste

*Karma*-1) action 2) residues attached to the soul which transfer between lifetimes

*Kāvi*-the official cloak of renunciators

*Pūja*- a prayer-like ritual performed in worship of deities

*sanyāsa*-renunciation

*satyāgraha*-strike

*Varṇa*-Hindu classes of social stratification: Brahmins, Kṣhatriyas, Vaiśyas, and Śudras.

*Varga*-classification of individuals based on astrology

## A Brief Chronological Biography of Śrī Nārāyaṇa Guru

- August 20, 1854** Born at Chempalanthy
- 1872** Primary education concludes  
Death of mother
- 1877** Higher studies in Sanskrit at Karunāgapalli
- 1884** Death of father  
Travels to Aruvippuram  
Period of wandering  
Settles at the bank of a river  
Establishes Śiva temple for the first time  
Composes earlier poems, Śivaśatakam, which incorporate Śiva mythology into  
Advaita Vedānta philosophy
- 1888** Renounces the life of an ascetic  
Consecrates Śiva temple at Aruvippuram
- 1894** Meets Kumāran Āśān, who later becomes a poet of Malayalam renaissance  
Takes him to Bangalore for education

- 1897** Composition of Atmopadēśa-Śatakam at Aruvippuram
- 1901** Recognized by public: state census records him as “erudite” Sanskrit scholar
- 1903** Founded Śrī Nārāyaṇa Dharma Paripālana Yōgam (Samuel)
- Tours Cochin State
- Increased public involvement
- State exempts him from attending courts
- Travancore Law Report observes that his influence has helped to decrease litigation
- 1904** Settles at Śivagiri, Varkala, on east coast, 25 miles north of Trivandrum
- Founds Śivagiri Monastery
- Founds temple at Anjengo
- Founds Temple at Perungōuṭṭkara
- 1906** Founds temple at Trichur
- 1907** Founds temple at Cannanore
- November: Severe attack of cholera
- 1908** Founds temple at Tellicherry
- 1910** Founds temple at Calicut
- Founds temple at Mangalore
- 1912** Founds Sarada temple at Śivagiri, Varkala

- 1913** Founds Advaita Ashrama at Alwaye near Kaladi, near Cochin
- 1914** Establishes Sanskrit school near Advaita Ashrama
- 1916** Widespread celebration of his 60<sup>th</sup> birthday  
Composes Darśana Māla
- 1918** First tour of Ceylon in Sri Lanka  
Writes Śrī Nārāyaṇa Smṛti (Dharma Śāstra) as a guide for his lay followers
- 1921** Conference on Brotherhood at Alwaye
- 1923** Second visit to Ceylon in Sri Lanka
- 1924** Conference of All Religions at Alwaye. Suggests the foundation of a University for the  
Science of the Absolute (Bramha-Vidya Mandiram)
- 1926** Visits Coimbatore  
Visits Nilgiri
- September 1928** Varkala- Passes away due to serious illness.

## Other Notable Sages

*Śankarācārya*- 788AD

*Rāmakṛṣṇa Paraṃhamsa*-1836-1886

*Swāmi Vivekānanda*-1863-1902

*Dayānanda Saraswati*-1824-1883

*Srī Chaṭṭambi Swāmikal*-1853-1924

*Brahmānanda Swāmi Sivayogi*-1852-1929

*Aiyavvu Swāmikal/Sadānanda Swāmi*-1814-1909

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