

# From counter narratives to spiritual pinnacle: The sporadic writings of a saint

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**Abstract:** The saint, Chattampi Swamikal was a spiritual leader who gave meritorious contributions for the enhancement of the cultural legacy of Kerala. He was a prolific writer who wrote about a number of themes with versatility and insight. This paper is an attempt to evaluate the counter narratives of Swamikal to upheld Tamil culture and civilization. His attempt to legitimize the position of Nair community as the flag bearers of Kerala culture and the need to modify their attitude in tune with time is analyzed here. The paper tries to make an estimate about the wide range of subjects like history, ethnological narrations, philology, anthropology and linguistic studies associated with Swamikal. He was a champion of social reforms in 19'th century Kerala. Like a traditional saint, Swamikal attained Samadhi at Panmana in Chavara in 1924.

**Keywords:** Chattampi Swamikal, cultural legacy, versatile, profound, counter narratives, legitimize, philology, ethnology, linguistic, anthropology, social reforms, Samadhi.

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## I. INTRODUCTION

19th century Kerala witnessed a number of social reforms which radically changed the nature and structure of Kerala society and culture. The period saw the culmination of the colonial rule in Kerala. The political power was shared by the British and native princes of Cochin and Travancore. The political subjugation resulted in the advent of a cultural hegemony throughout India. Education began to acquire new role in empowering masses. The vestiges of old social order became obsolete and major communities like Nairs and Ezhavas had to face many challenges. They needed to create new identities in a rapidly changing society. Though the British Government introduced reforms in a hesitant manner, education spread rapidly due to the work of missionaries like Basel Evangelical Mission and Church missionary Society of India etc. This provided ample opportunities for educated class in a newly evolving society. The reformers like Chattampi Swamikal and Sree Narayana Guru had to organize a double task of restructuring the society on the basis of criticisms levelled against them by missionaries of Evangelical spirit. As a second measure they studied ancient sastras to reinterpret them in the light of reason and to suit modern parameters of an egalitarian society.

## II. METHODOLOGY

Historical method is used to analyze the literary contributions of Swamikal. The works of Swamikal is justified by contemporary theories of historical analysis. Due caution is taken to analyze the ethnological and anthropological narrations of Swamikal. The paper shows the way of Swamikal to make counter narratives to dominant ideology of Brahmanism. The scope pervades to a wide variety of subjects like ethnology, philology, anthropology, and textual criticism. The paper is written on the basis of later edited works of Swamikal and based on his biography. Original primary sources are not verified due to non- availability. I have analyzed the scholarly works of Swamikal like Pracheena Malayalam, Adibhasha, Vedadhikara nirupana etc. The historical books like Malabar Manual (William Logan), The letters from Malabar (Jacob Canter Vischer) etc. were analyzed. A detailed list of sources is made in references.

## III. DISCUSSION

### Life history

Chattampi Swamikal had his birth in an orthodox family named Veniyath in south Travancore. His original name is Kunjan Pillai. Kunjan Pillai maintained an intimate relation with Kollur Madhom. His father, Vasudev Sharma and mother Nangamma were poor and humble in their household living. He had his formal education at Kollur madhom. He became an expert in treatises like Vyavaharamala and mastered ancient knowledges like grammar and Vastuvidya. Later he got education at the house of famous guru Pettayil Raman Pillai Asan. Though he joined govt service, Kunjanpillai was not ready to succumb to evil practices and resigned

from his post. Later he became a wandering saint in search of knowledge and initiated to Balasubrahmanya mantra by a learned yogi. Chattampi Swamikal maintained a close relation with his disciples like Sree Narayana Guru, Neelakanda Theerthapadaswamikal and Theerthapada Paramahansar. Along with Sree Narayana Guru, Chattampi Swamikal conducted a crusade against the contemporary social evils and advised all communities to live in harmony. He travelled widely in central Kerala and maintained a close relation with the youthful reformers within all communities. He advocated for a root and branch change in the contemporary society on the basis of knowledge from ancient sastras. Later he became a recluse and attained Nirvikalpa samadhi at Panmana in Chavara.

### **Social background and caste system**

Chattampi Swamikal as a scholar attained renowned position due to the profound nature of his writings. With the gist of a versatile genius, he made a lot of scholarly works notable for their erudite scholarship. Well versed in Sanskrit and Tamil, Chattampi Swamikal made polemical arguments about the scope of Tamil language. Like a traditional Indian scholar, he never cared for the authorship of his writings. His writing style is sporadic and recollected by other persons related to him. Swamikal is noted for his sublime concepts which upheld Dravidian culture and civilization as the cradle of all other civilizations. He could rouse the social consciousness of the Nairs and make them fight against social evils that crept in to their ranks. At that time Nairs as a caste had to face decline. The same fact is asserted by scholars like William Logan and writers like Robin Jeffrey. Like all resourceful personalities, Swamikal strived hard to eradicate the social evils that crept in to Hindu society. At that time Hindu society was deeply divided by hierarchical caste system. Brahmanas were in the apex of social order and the entire social order viewed them as Gods on Earth. Untouchability, unapproachability and evil superstitions became rampant in the society. He maintained a rational attitude in religion and Vedanta. As a social reformer, he can be considered as the preceptor of Sree Narayana Guru, who created a great stir in the social structure of Kerala in the 19<sup>th</sup> century.

### **Scholarly works of Swamikal**

Swamikal's scholarly works can be classified into essays, interpretations, translations, letters, poems, bhajans and beautiful stanzas. His main works were Advitachintapaddhathi, Chidakasalayam, Kristumathasaram, Kristumatanirupanam, Jeevakarunyanirupana, Mokshapradeepakhandana, Nijanandavilasam, Ozhivilodukkam, Vedadhikaranirupana, Adibhasha, Placenames, Pracheenamalayalam, Sarvamatasarasya, Sreechakrapujakalpam, Vedantasamgraha, Vedantasara, Paramasivastava, Shanmatanirupana etc. The life and works of Swamikal point out the broad area of interest, nourished by him. He was interested in philosophy, theology, history, anthropology and ethnological studies. His writings are noted for their sharp and polemical nature. He highlighted the importance of ancient Tamil language and civilization. Along with historical writings he made philosophical observations about Vedas, Vedangas, Upanishads etc. He studied the religious tenets of other religions like Christianity with respectful difference on ideological matters. Like Swami Vivekananda, he stood for a universal religion which was clearly adumbrated in works like Sarvamatasarasya. Swami Vivekananda exhorted the youth to follow a path of religious toleration. Rather than the ways, it is the final aim of moksha embodied in all religions, that finally matters in the analysis. Similarly, Swamikal argues for a rational world order based on cultural synthesis which encouraged religious toleration and harmony.

Advitachintapaddhathi, Advitapanjara and Chidakasalayam hails the monistic concept of the great sage Sankara who ensured a rejuvenation of Hindu religion in ancient India. His broad and astute arguments strengthened the cause of Hinduism and checked the barren ceremonialism, that crept to Hindu society. Like the noble Hindu and Buddhist Bhashyas, Swamikal proved to be a logician who highlighted ancient Indian metaphysics and thought. Swamikal broadens the scope of enquiry in to sublime fields of Upanishadic thoughts. The higher and sublime metaphysics in Upanishads were reinterpreted for the wellbeing of the society.

Vedadhikaranirupana had great social relevance. The essence of this book lies in the argument that Sudras and Chandals can attain sacred knowledge without being polluted. It pleaded for rectification of religion and society on an egalitarian basis. Swamikal quoted the sacred verses Sruthi to prove his point "The dead and buried maintained Mahadev Govind Ranade, the doyen of reformers in Maharashtra, are dead, buried and burnt once for all and the dead past cannot, therefore be revived except by a reformation of the old materials into new organized forms".

The reinterpretation of Sruthi and Smritis were conducted to espouse the cause of egalitarian world view. The veteran scholars like Eshwar Chandra Vidyasagar, Rajaram Mohun Roy and Swami Dayanand Saraswathi reinterpreted the Vedas to encompass the entire humanity. The motto of change was upheld by historians like Rajendralal Mitra and R. D. Bhandarkar in their work of historical reconstruction. A similar attitude was adopted by scholars in Kerala like Chattampi Swamikal and Kunjikkuttan Tampuran. They considered the right of all classes of people to study and interpret Vedas. At that time Vedas were considered as infallible. They were denoted by high sounding terms like Nitya, Apourusheya and Sruthi. It should not be perceived by a Sudra or Chandala. But Swamikal dared to challenge this infallibility and supported the fellow reformers like Sree Narayana Guru to challenge the Brahmin authority in such subjects. Swamikal fought for gender justice. He hailed the role of female

scholars like Gargi and Maitreyi who had participated in sublime religious discussions. He clearly stated that Vedic mantras were created by men belonging to different strata of society. Vedantasangraham and Vedantasara are two philosophical works which hailed monism and expounded Chandogya Upanishad. The famous verse, thattvamasi is analyzed here. The sublime Upanishadic concept is reasserted so as to suit the caterings of ordinary worshipper. The abstract concepts about philosophy like trigunas, panchabhootas, thrimoorthikal etc were taken in to considerations. Brahmataivanirbhava is also a philosophical work of abstract nature.

Sreechakrapoojakalpam is a technical treatise on Sreevidyopasana. This is a tantric concept that loomed large in Kerala ever since the days of Soundaryalahri of Sankaracharya. This book includes a fixed pattern for worshipping Devi in Kaula marga. Nijanandavilasam is a commentary on the work of Kodukanellur Brahmasree Sundara Swamikal's Vedaprabandha. It criticized caste system. Ozhivilodukkam is a treatise on the Tamil work of Kannadayavalluar. This translation is published in Sadhguru journal. This work points out happiness and contemplation for a Grihasta. The work points out how a Grihasta or house holder can attain Purusharthas like Dharma, Artha, Kaama and Moksha.

He can enjoy all of worldly life in a blissful manner and attain salvation. It is a Saivasiddhanta probably influenced by the writings of Tiruvalluar. The treatise of Tiruvalluar points out the dignity of family life and conjugal love. Mokshapradeepakhandana is a criticism on Brahmanandasivayogi's argument that Rajayogam is the only true method of salvation. He initiated such a debate for justifying Guru's action of commencing idol worship. The consecration of idol at Aruvippuram, there occurred clashes between the followers of Sreenarayana Guru and Brahmananda Sivayogi. Here, Swamikal legitimized the stand of Guru by highlighting the fact that Bhakti and idol worship were a part of popular Hinduism. He showed the point that the efficacy of these methods and the use of them for social upliftment. This factor shows the attitude of compromise highlighted by him in his religious teachings.

Christumatasara is a beautiful work which expounded the basic tenets of Christian religion. It upheld the love, charity and piety followed by Jesus Christ and the Church. The knowledge of Swamikal in various religious belief systems can be clearly understood by reading this book. At the same time, he criticized the aggressive Evangelical propaganda against Hindu religion and temple worship. Swamikal resisted the myth of religious superiority claimed by the Christian missionaries and his arguments were substantiated by Kaliyankal Neelakandappillai and Karuva Krishnanasan. Swamikal did full justice to the theme of Christianity by upholding its noble features. But he criticized the proselytizing aspirations of the missionaries. The severe criticism on the basic tenets of Hinduism forced him to challenge the allegations raised by missionaries. The complex religious situation of 19<sup>TH</sup> Century Kerala fanned the flames of communalism and in that respect Swamikal took a tactical decision to protect the basic structure of Hindu society. But he knew fully well that criticism against a caste ridden society is natural. So, he advocated for reforms within the structure of Hindu society. He only wanted to defend Hindu religion from the onslaughts of Christian Missionaries. [At that time Christian missionaries were guided by a Victorian spirit of uncompromising attitude]

### **Swamikal as a lover of Ahimsa**

Jeevakarunyanirupana is a masterly work which upheld the cause of Ahimsa. In this book Swamikal attests vegetarianism as a good practice. Swamikal points out the importance of Ahimsa lay latent in ancient Indian culture. Ancient religions like Buddhism and Jainism attached great importance to Ahimsa. Swamikal has enunciated the point that Advaita had propensity to offer material and spiritual progress. Such a concept has great relevance in modern world in which pacifism and coexistence is being nurtured. The positive aspect of Ahimsa in showing concern for even inanimate objects is hailed by Swamikal. Swamikal clearly expressed the need for love towards nature. Chattampi Swamikal endorsed the reciprocal relationship between man and nature. He clearly identified the oneness behind all forms of existence. Like the ancient stalwarts he advocated for a harmonious relationship with nature. Along with the literary works of Kumaranasan this work is an epitome of love to the fellow creatures. The pacifism and nonviolence adopted by the leaders of cultural renaissance had a lot of examples in the epochs of history. Swamikal's disciples like Kumbalathu Sankuppillai strongly criticized animal sacrifices and untouchability existed in central Travancore at that time. Animal sacrifices existed in primitive societies. This ancient practice became outdated and philosophers like Swamikal strongly protested against this.

### **Shift in historical analysis through Dravidian spectacles**

Chattampi Swamikal proved to be a veteran scholar who had great knowledge in ethnography, culture, linguistics and anthropological studies. Scholars like William Logan, Pachumuthathu, Sankunni Menon, K. P. Padmanabha Menon, Herman Gundert and Joseph Peet analyzed the various aspects of Kerala society in the 19<sup>th</sup> century. But none of these works had a clear vision about the potentialities of a paradigm shift in historical analysis. The earlier studies provided a sound basis for South Indian culture and civilization. Swamikal's works like Pracheena Malayalam and Aadibhasha, criticized Brahman supremacy. Great effort was taken to complete Pracheena Malayalam. He portrayed the culture of a Muthamizhu desa comprising Chera, Chola and Pandya territories. These lands were known as 'the lands of Muventar (three crowned kings)'. "This territory had an ancient

lineage and it forms one of the oldest geographical divisions of the Deccan peninsula surrounded by Eastern and Western Ghats.”The south of the peninsula was occupied with the three kingdoms of the Cholas, the Keralas and the Pandyas. “All the ancient traditions of these peoples have been lost. But it is evident from the few references to them in the second rock edict of Ashoka’s time, to a civilization not incomparable with that of the Aryan settlements”. The urban civilization flourished in this area is certainly Dravidian and remains as about the pre-Aryan cities of ancient times. The antiquity of the refined Tamil culture and language is attested by other scholars. “The earliest extent traces of Dravidian languages which possess reliable authority are those which we have been furnished by the ancient Greeks and from an examination of the words they have recorded, we seem to be justified in drawing the conclusion, not only the Dravidian languages have remained unaltered for the last 2000 years.” The earlier assumption by Robert Caldwell clearly points out the antiquity of Tamil language and the importance of the same in the south Indian languages . Like Father Heras, Caldwell reminded us about a proto-Dravidian culture and script. Heras points out such a script as the real precursor of Indus script. As language is a proud possession of all societies the upliftment of the same is identical with the cultural rejuvenation of that people. When most of the Indologists maintained great infatuation to Sanskrit, the role of indigenous languages like Tamil has to be re-analyzed. Such a reanalysis should be scholarly and needed laborious effort. Swamikal in this respect proved to be an accomplished scholar by analyzing the archaic nature of the Tamil language. He studied Pazhamthamizhu, Chenthamizhu and other linguistic manifestations of the same language. This effort made him powerful enough to put forward grand visions about Tamil Desam. In the same century, efforts were made by E. V. Naickar to organize Tamil people as a political force. His arguments were affirming the quality of Tamil language and civilization. But the radical tone of E. V. Ramaswami Naickar was manipulated in to a strong identity politics in Tamil Nadu. There, language acted as a symbol of resistance in later days of agitation. But such an identity never took shape in Kerala. Because all most all proponents of ancient Tamil in Kerala are scholars and they considered this issue on an academic merit. But the historiography of 19<sup>th</sup> century clearly points out the fact that evolution of new identities was propounded in Kerala also by scholars like Chattampi Swamikal. The superiority of Sanskrit was challenged and the cultural hegemony associated with the same was filtered and assimilated. This is a unique achievement by Swamikal in bringing the fine points in two civilizations in to a synthesis.

#### **Linguistic mastery, textual criticism and refuting of Brahmin supremacy.**

Pracheena Malayalam was published in 1913. The great scholar Shooranad Kunjan Pillai considered the publication of this book as phenomenal. The book reveals the geography and culture of ancient Malayaladesa. Kerala is noted for its geographical position. The Western Ghats and Arabian sea played a great role in shaping the culture of ancient Kerala. The maritime traditions brought commerce and religious toleration in Kerala. The element of Colonialism also appeared in Kerala due to its geographical features. Swamikal points out the role of Nairs or Nakars in ancient societies. They were the lords of the realm and occupied a majestic position in the land. Their rituals, customs and ownership of land is analyzed by Swamikal. “And this seems to have been what actually happened to the Nairs who were scattered over the face of the country not only as supervisors holding the sharing staff of office but as local militia and protectors”. This work points out the status and rights of ancient communities like Nayars. In 19<sup>th</sup> century Nair community had to face many challenges. Their ancient privileges and rights became obsolete in nature. Their power as a martial class and their ownership of land became challenged. They were hesitant in pursuing new vistas of life. The newly acquired education and government employments opened new and better standards of life. The lack of confidence among Nairs induced Swamikal for a new role of instilling confidence among them. He visualized the changes in joint family system and made satirical comments about its decay. His protest against varna oriented society is a gradual and logical attempt to provide status to ancient communities. The textual criticism about Sahyadrikhanda and Keralolpathy clearly proved the spurious fabrications of ancient myths. Nayars had great prominence in ancient Kerala. They exerted great influence in the pre-Aryan societies. “Sometimes the shields are covered with tiger skin, they are very light and the Nairs are adroit in the use of them. Some armed with bows and arrows. They are chiefly inhabitants of the mountains.” Chattampi Swamikal put forward the argument that hierarchical society is a Brahmanical invention. For expounding this cause, he analyzed the Tamil and Sanskrit manuscripts and enquired in the Vattezhuttu of south Kerala about this problem. Swamikal analyses the impact of Aryanization in Kerala society. With the development of medieval temple culture Brahmins became Janmis and Nayars lost their ancient power and prestige. “There were significant changes in the social structure and social relations. The caste system or Chaturvarnya was introduced in Kerala society by the Brahmin settlers. With this the old society based on the principle of social equality disappeared”. Probably the worship of sacred grooves was associated with Nair taravadu points out the remnants of this culture. According to traditional sources Brahmins feared to own property in Kerala and only in this later days Brahmanas became the masters of the soil. The textual and higher criticism used by Swamikal to refute Danakarana is noteworthy. The fabricated Parasurama legend is smashed in Danakarananishedha. The sixty-four Brahmin gramas as the offshoot of dana by Parasurama is clearly refuted. according to modern view,



Brahmin Gramas arose as agricultural settlements on the banks of rivers like Bharatappu, Periyar and Pampa. Their knowledge about astronomy and agricultural sciences helped them to dominate society in later days.

### **Justification of Dravidian Theory.**

Chattampi Swamikal followed a clearcut Dravidian stand for showing racial traits of ancient Nayers. Their society was egalitarian and matriarchal. Earlier Bishop Caldwell and Father Heras strongly advocated for Dravidian language and civilization. The second discovery that of the Dravidian language family, is usually credited to a missionary bishop Robert Caldwell, whose classic work, *A Comprehensive Grammar of the Dravidian or South Indian languages* was published in 1856 and is still in print. This however is mistaken. Fully 40 years previous to Caldwell's book in the very year in which Bopp was laying the foundations of the comparative study of Indo-European language in Europe (1816) Francis White Ellis, collector of Madras, published an elegant proof of the Dravidian language family. He showed that Tamil, Telugu and Kannada shared a common stock of roots and forms of grammar that were different from those of Sanskrit, a finding he extended to Malayalam, Tulu, Kodagu and Rajamahali or Malto, a tribal language of the Gangetic basin for the North.

This clearly proves that the linguistic roots of Tamil and Dravidian is different from Sanskrit. Probably there may be the existence of an archaic language older than Sanskrit prevalent in South India. *Adibhasa* is a work which upheld the cause of the Tamil language. It is a scholarly thesis. It was originally written in Tamil language. According to Swamikal the Eastern part of the Ceylon witnessed the beginnings and Dravidian language is the most archaic language of all times. The Deccan plateau can be considered as the oldest geographical unit comprising South India. So, Swamikal's argument is logical. Deccan is geographically older than Indus valley and Gangetic plains. It witnessed successive cultures like paleolithic, Mesolithic and neolithic sites. The paleolithic sites like Sohan and Madras exist in South India. Mesolithic culture had its origin at such places like Thirunelveli and Tuticorin. Ballari, Mysore, Nagarjunakonda and Brahmagiri are notable neolithic sites. The continuity of earlier cultural group speaking Pazhamtamizh may have their origin during the Megalithic period. The Megalithic in South India existed between 2000BC to 1500BC. Probably Eastern Mediterranean people may have inhabited South India during this time. According to some ethnological studies, people of West Asia and early Dravidians of South India may have common origin. Along with Negrito, Alpine, Armenian and Australoid group, Mediterranean people or proto-Mediterranean dominated the majority of Southern India's population. The existence of an archaic language other than Sanskrit is accepted by scholars like Edwin Bryant. The powerful organizations like Thara of the local people in temple affairs show their power and prestige. The prevalence of ancient priests in Devi temples like Panayannarkavu suggest the fact that Shakti cult and Dravidian practices existed in Kerala. In some of the ancient temples Nair magnets were held in high esteem by Nambudiri Brahmins. (Koodalmanikkam temple). At Koodalmanikkam temple, a Nair lord named Thachudaya Kaimal enjoyed many customary privileges. Thachudaya Kaimal played a great role in the rituals associated with that temple. Chattampi Swamikal made observations about this custom in *Sadguru* journal. There may be the existence of superior civilization owned by the refined natives of Kerala. "Though swami was one who launched many liberal ideas for the first time he was not a violent social reformer under whose fervor, religion is usually the first sufferer"

The megaliths of south India in the form of sarcophagi, dolmens, cists, hero stones, hat stones, umbrella stones and menhirs may be the vestiges of eastern Mediterranean people. As Gordon Childe observes "The megaliths are concentrated in the south of the Peninsula in areas not likely to be affected by land borne impulses from Iran but exposed rather to maritime influences. If their distinction does suggest inspiration from the West that must surely have come by sea." Christopher von Furer, Haimen Dorf and Lahovari points out the Dravidian elements in European language. The original authors of megalithic culture in extreme south probably belongs to Mediterranean stock who came to south India by the middle of first millennium BC. According to modern studies people of Kerala had a Mediterranean lineage. A number of Tamil words were transported to Europe along with maritime activities. They are mainly trade terms and can be differentiated from words of the Aryan language. "Sanskrit sources have Dravidi and Damili, and later Dramida and Dravida, the immediate sources of our "Dravidian. It seems likely that all these words are to be connected ultimately with a non- Aryan word, possibly in the form in which we have it today, namely, Tamil." Asko Parpola also suggest such a possibility that before the displacement of Dravidian languages in the North, they acted as the medium of language in the city cultures of Pakistan.

### **Ethnological sources**

Chattampi Swamikal was deeply interested in analyzing place names. He made valuable contributions for analyzing the origin of certain place names. The advent of foreigners and geographical position helped the evolution of place names in Kerala. The mountains, rocks, brooks, seaports, relation with kings or nobles geographically uneven surfaces gave birth to place names. Chattampi Swamikal made scholarly observations

about the same phenomena in the famous journal Sadguru by a pen name known as Agastya. But these observations were not complete. We, only got a part of the scattered assumptions of Swamikal written in a casual manner. He made observations about certain terms that are indicating position in the society. Nayar, Eradi, Nedunkovadi, Poosari, Marayan, Panicken, Embran, Tampuran, Samutiri, Porlatiri- all these terms were observed by Swamikal. As a scholar, he made studies about various revenue titles and lands. It clearly points out the nature of revenue lands and various tenancy procedures. Swamikal wrote about various tantrik rituals and wrote stanzas about a number of deities.

#### **IV. FINDINGS**

Chattampi Swamikal was a scholar who wrote sporadically over a wide range of subjects like ethnology, linguistic analysis and philosophy. He made a counter narrative hailing Tamil culture and civilization. He instilled confidence in the minds of Nair community and made them prepared for modifying their culture so as to suit modern parameters. His contributions for history and culture is certainly meritorious.

#### **V. CONCLUSION**

Chattampi Swamikal was a great scholar and versatile genius. An estimate of his career and works points out certain conclusions. 1. He was a liberal scholar who enunciated the fact that Vedas are approachable by common man. They can be studied by laymen and he resembled the attitude of rationalist scholars like Ishwar Chandra Vidyasagar who opened the gates of Sanskrit college to all classes of people. He interpreted Vedas in a logical manner so as to suit the aspirations of common man. 2. The concepts about Sreechakra hails him as the legitimate successor of Sankaracharya and clearly points out him as an expert in Tantrik rituals. 3. Swamikal fought for egalitarianism and encouraged his disciples to fight against such evils like untouchability and animal sacrifices. He upheld the role of women by quoting the stories of Gargi and Maitreyi. But his concept about women loomed large around a domestic wife or a traditional women concept. 4. Swamikal stood for religious toleration and cultural synthesis. But he strongly defended Hindu religion by proving the real intention of Christian missionaries. While the basic tenets of Christianity were interpreted in a generous manner the missionary seal of conversion was ridiculed. He clearly pointed out the ideological stand of Christian missionaries. 5. Swamikal upheld Advita Marga in his works but acknowledged the efficacy of idol worship in Mokshapradeepakhandana. 6. He had a cosmopolitan world view which emphasized Advita and Sarvamatasamarasya or oneness of all religions. 7. His works like Pracheena Malayalam and Adibasha had sound ethnological and linguistic backgrounds. He reasserted the supremacy of Tamil culture after Bishop Cadwell and Father Heras. At the same time the works anticipated the works of some great scholars by suggesting that deccan and Ceylon may have more archaic nature than Gangetic valley. His concept for a primitive archaic language is simply surprising in that age. 8. His arguments in favor of Tamil was not violent and it never became a prey of identity politics. 9. Swamikal's nature of writings were influenced by the 19th century social background. 10. He instilled a spirit of confidence in Nayars by highlighting their past and shattered Brahmin supremacy theory by refuting their arguments. He argued for restructuring Hindu religion on basis of ancient and modern wisdom and highlighted social equality and brotherhood.

Chattampiswamikal was not a revivalist, but rather gave emphasis for reason and logic. He is not a fundamentalist in his religious considerations. Free from pedantic wisdom, he highlighted humanitarian and egalitarian world view. His religious precepts were propounded for incorporating reason, logic and critical thinking in young generation for setting up a higher religious and cultural order. Whenever practical wisdom and circumstances demanded compromise in theoretical framework Swamikal was not hesitant to do so.

#### **Suggestions**

The study of Ahimsa embodied in the works of Swamikal and Sree Narayana Guru can be incorporated in the value education studies of modern curricula in schools and colleges. The reciprocal relationship between nature and man as visualized by Swamikal should be highlighted in the contemporary society for having better relationship between man and nature. The philology, anthropology, linguistic studies and the interest of swamikal in textual criticism should be reinterpreted so as to check Euro centric narrations about the history of South India. Due place should be given to the efforts of scholars like Bishop Caldwell and Father Heras in making pioneering works in projecting the linguistic history of India. Swamikal's Samadhi at Panmana, (Kollam, Kerala) should be maintained and developed as a historical monument by doing full justice to the spirit of his philosophy.

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