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Presentation Ceremony of Murtidevi Literary Award 1
Some References to Human Physiology in Jaina Scriptures

MUNI NANDighoshavijay

In Jaina scriptures we get information of different subjects like Physics, Mathematics, Biology, Geography and Cosmology. Similarly we also get some references to Human Physiology i.e. the physical structure of human body.

Jaina scriptures on *karma*-philosophy such as *Karmagrantha* of Sri Devendrasuri, *Karmapraṅī* of Upadhyaya Yasovijay and cosmological treatises like *Loka-prakāśa* and *Bhāhat-sāṃghrahaṇī* give us an idea of different types of bone-joints.1 The technical words, used in the Jaina scriptures for bone-joints, is *sāṃghayaṇa*. The names of bone-joints are as follows: (1) *vajraśabhanārāca*, (2) *ṛṣabhanaśāca*, (3) *nārāca*, (4) *ardha-nārāca*, (5) *kilika* and (6) *sevāra*.

In the first bone-joint, *vajraśabhanārāca*, there are two *markaṭ-bandhas*, one bandage and a bone-pin. Two *markaṭ-bandhas* are surrounded by a bandage of bone and a bone-pin passes through the bandage and two bones, which are joined. (Fig. 1) Except a bone-pin, the second bone joint *ṛṣabhanārāca sāṃghayaṇa* is just like the first bone-joint. (Fig. 2) The Third bone-joint, *nārāca*, is formed by only two *markaṭ-bandhas*. (Fig. 3) While in the fourth bone-joint *ardhanārāca*, there is only one *markaṭ-bandha*. (Fig. 4) In the fifth bone-joint *kilika*, two bones are joined with a bone-pin. (Fig. 5) And in the last i.e. the sixth *sevāra sāṃghayaṇa* bones are attached to each other as shown in the Figures 6 (A), (B) and (C).

According to the Jaina treatises, at the present time, we all possess the last *sevāra sāṃghayaṇa*2 and that is why our bones move from their original position with a slight jerk. The first *sāṃghayaṇa* is the strongest.

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1 *sāṃghayanamattthi nicao tam chaddhavajjarisainarayam
tai risainarayam naraḥy addhanarayam
kilio chevattham iha risaho patto a kilia vajjam
ubho makkatīa bandho naraḥy ima mūralenge*

*Lokapraṇīka* (Sri Vinayavijaya), Pt. I, *sarga* 3, verses 398-408.

*Bhāhat Sāṃghraṇī* (Sri Candrasuri), verses 159-160.

*Karma-prakṛti*, Commentary on the first verse by Sri Yasovijaya.

2 *sampaika khalu auso manuyanam chevaṭhe saṃghyane vattai*
—*Tundulaveyaliya-payanna*, p. 27.
bone-joint, while the last *samghayaṇa* is the weakest bone-joint. Jaina scriptures describe that the stronger the bone-joint, the better or worse work can be done by the animal or men. So only a possessor of the first type of bone-joint, i.e. he, who has *vajraśabhanārāca samghayaṇa*,

![Fig. 1 Vajraśabhanārāca](image)

![Fig. 2 Rṣabhanārāca](image)

![Fig. 3 Nārāca](image)

can free himself from the bondage of *karma*. i.e. he can attain emancipation, and due to the worst actions he goes to even the seventh hell also. Similarly all men, with a different types of bone-joints, have not equal bearing power. *Kalpa-sūtra* approves that only Lord Mahavira could endure the great calamity caused by god Sangama, because he had the first type of bone-joint.

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1. *chevattena u gammai cauro ja kappa kiliaisu*
causu du du kappa vuddhi padhame nam java siddhi vi
do padhama pudhavigamanam chevattthe kiliyai samghayanam
ikki kka pudhavi vuddhi...
--- *Brhat Samgrahani-sutra*, verses 162 & 255.

Loka-prakāśa (Part III) and Brhat-saṅgrahani mention that the number of ribs of man’s (human) skeleton during the first, second and third sub-parts (aras) of the second half of the time-cycle (avasarpini) and the sixth, fifth and fourth sub-parts (aras) of first half of the time-cycle (utsarpini) is 256, 128 and 64 each and the height of their
bodies is 3 kroṣas, 2 kroṣas and 1 kroṣa respectively. So we conclude that in avasarpinī, the number of ribs decreases as the time passes. And so at the present time we possess only twelve ribs.

Tandulaevāliya-payāṇa and Pravacana-sāroddhāra give details of human biology of the present time. There are twelve ribs. They arise from the twelve joints of the back-bone of human body and joining to the breast-bone, they form a cage. There are also six half-ribs hanging on each side of the back-bone. Technically they are called katāha. Without any bone, a tongue is seven aṅgulas long and its weight is 4 palas. The weight of each cornea is 2 palas. There are four parts of skull, each is called kapāla. The weight of flesh, in the cavity of the chest-cage, perhaps lung, is 3.5 palas, while the heart's weight is 25 palas. There

Commentary on Brhat Samgrahani-sūtra, verses 3 & 4.
Loka-prakasa, Part III, sarga 29, verses 178, 276, 277, 284.
Tandulaevāliya-payāṇa, pp. 26A.
Kalasaṁpatikā-prakarana, verse 10.

attharassā ya pitthu karandaga sandhiho barasa pamsalya karanda chippamsulde kadade...cay paliya jibbha dipaliyani acchini cau kavalam siram...sattumgulia jih addhuthapaliyam hīyayam panavisam palaṁ kamalijjam do anta pana vana pannatta tam jaha thulam te ya 1 tanayamte ya 2 tathānamam se thu-lamte tena uccare parinamai tartha nam je se tanayam te tenam pasavane parinamai...auso j imammi sarīrae satthi sandhisayam...sattasirasaiaim...auso j imammi sarīrae satthi siraśayam nabhippabhavanam uddhagamini nam...auso j imammi sarīrae satthi siraśayam nabhippabhavanam ahogamini nam...auso j imammi sarīrae satthi siraśayam navippabhavanam tiriyaγamiminam...auso j imassa jantussa saththisa irayam nabhippabhavanam ahogamini nam gudpavithamnam...auso j imassa jantussa panavism sirao pittdharinio panavisam sirao simvadharinio dasa sirao sukkadhari- rinio satta siru saiyam purisass a tisunam ithiyae bisunam pandagassas...—Tandulaevāliya-payāṇa, pp. 35-36A.

attharapśrīthārākāravassy sandhiho hunti dehhami barasarmpulya karandaya iham taha ceha pansulie 68 hoi kadade sattumgulia jih palaṁ pūna cauro acchhu do palaṁ siram tu bhāniyam cakvavalam 69 addhutha palaṁ hīyayam...
kalejyam tu samae panavisa palaṁ niditham 70 antai donni ihayam patteam pana pana vamao saththisayam sandhinam...72 saththisayam tu siranam nabhippabhavana siramuvaayamanam...
sathasayam annana vi sirāna 'hogaminina taha... avarana gudpavithana hoi saththam sayam taha siranam...tiriyaγamamina siranam satthagayam hoi avaranaṁ 76...panavisam simbhddharanio 77 tai pittdharinio panavisam dasa ya sukkadhharanio iya satta siraśayaim nabhippabhavāvum purisass 78 tisunaim ithina visahinain humti samdhassas...—Pravacana-sāroddhara, p. 402.
are 160 bone-joints in our body and two intestines, a small one and a large one, each weighing five vāmas. The small intestine is long but thin and the large intestine is short but thick. In the small intestine formation of urine takes place by absorbing useful elements from the digested food and in the large intestine formation of excretion takes place by absorbing urine.

_Tandulaveyāliya-payāṇā_ and _Pravacana-sāroddhāra_ mention that generally men, women and impotents possess 700, 670 and 680 veins respectively. Their situation is as follows:

160 veins going upwards from the navel (urdhagāmini)
160 veins going downwards from the navel (adhogāmini)
160 veins going oblique on both sides of the navel (tiiryaggāmini)
160 veins going downwards to anus (adhogāmini guda pravīṣṭā)
025 veins possessing mucus or cough (śleṣmādhārinī)
025 veins possessing bile (pittadhārinī)
010 veins possessing semen (ṣukradhārinī)

The speciality of the _yonī_ (female organ) has been described in the ninth chapter of _Paññavanā-suttam_ and in the third chapter of _Thānāṅga-Suttam_. These are of three types: (1) _kūrmonnatā_, (2) _sāṅkhāvartā_ and (3) _vaṁśipatrā_. The terms denoting these three types of _yonī_ are descriptive and self-explanatory. The term _kūrmonnatā_ suggests its tortoise like curve, the term _sāṅkhāvartā_ suggests its conch like coiled shape and the term _vaṁśipatrā_ suggests its shape resembling that of bamboo leaf.

The _kūrmonnatā_ _yonīs_ give birth to great personalities such as Tirthankaras, Cakravartis and Vasudevas. _Śrīratna_ (Chief queen of Cakravarti) has invariably the _sāṅkhāvartā_ _yonī_. Many living beings descend to this _yonī_ but they invariably die before their actual birth. That is, none is born from this _yonī_. Acarya Malayagiri records an old view that _Śrīratna’s_ embryo gets destroyed on account of excessive heat of her sex passion. (Prajñāpanā-tīka, folio 228 A). Generally women have _yonīs_ of _vaṁśipatrā_.

We find in _Bhagavati-sūtra_ (ṣataka 2, uddeśaka 5), _Pravacana-sāroddhāra_ (p. 296) and _Tandulaveyāliya-payāṇā_ that due to gaseous trouble or if some devil make the embryo steable, it could live 12 years.
at the most. After that period embryo dies or takes a birth through a vulva.\(^8\)

On account of sinful actions of previous births one could live as an embryo for a maximum period of 24 years by descending again to the same embryo after the first twelve years.\(^9\) In Jaina treatises, technically it is called kāya-sthiti of embryo.

_Tandulaveyāliya_ and _Vicāra-ratnākara_ of Sri Kirtivijay Upadhyaya describe the developing process of human embryo during different months of pregnancy.\(^10\) In the first week of pregnancy sperms and blood combine to form a liquid solution and in the second week it becomes more solid, in the third week the formation of new tissues takes place and in the fourth week tissues multiply in number. At the end of the first month, the weight of embryo rises to three kārśās i.e. 48 māsās or 240 guṇās. During the second month, the embryo looks like a cubic piece of tissues and develops more solid form. In the third month the mother desires a particular thing because of the embryo. During the fourth month of pregnancy, different parts of the mother’s body such as breast or mammary glands get nourished. In the fifth month, formation

\(^8\) gabbhatthii manussinukkittha hoi barasa parisanam

—Pravacana-saroddhara., p. 401A

(4) manussi gabbhe nam bhante 1 manussi gabbhe tti kalao kevacciram hoi ? goyama !

jahananem antomuhuttam ukkosanen varasa samvaccaraim

—Bhagavati-sutra, Part I, p. 98.

koi puna pavakari varasa samvaccarahim ukkosan

acchai u gabbhavase asippabhave asuyam mi

—Tandulaveyaliya-payanna., p. 14A.

\(^9\) kayabhavatthe nam bhante 1 kayabhavatthe tti kalao kevacciram hoi ? goyama !

jahananem antomuhuttam ukkosanen cauvism samvaccarahim

—Bhagavati-sutra, Part I, p. 98.

gabhhasaya kayathii narana cauvisa varisaim

—Pravacana-saroddhara., p. 401A.

_ tu sabdat manusyatirascam kayasthitth caturvimsatvarsaprmana... tavit shhitiriti_

—Tandulaveyaliya-payanna., p. 6.

\(^10\) imo khali jivo ammapu samyoge maauyam piusukkam tam tadubhaya samasatham kalusam kibbisam tappaddhaname aharam aharitta gabbhataak vakkamanai (sutra 1) saittam kalalam hoi saittam hoi abbayam abbaya jae pesi pesio ya dhanaam bhave to padhame mase karisunam palam jayal. vie mase pesi sanjayaec dhana. taei mase maue dohalam jaii cauthe mase maue angaim pinedi. pancame mase panca pindiyao

panim payam siram ceva ninvattei. echattthe mase pittasoyam uvacinei. sattame mase sattasira sayaim (700) pancepesi sayaim (500) navadhamaio navanaaim ca roma-

kuvasayashahsaim ninvattei (9900000) binakesamamsuna sakhesam amunsu

addhutthao romakuva kodio ninvattei. athame mase pittikappo havai (sutra 2).

—Tandulaveyaliya.-payanna, p. 7.

_Vicara-ratnakara_, p. 171.
of two hands, two feet and a head takes place. In the sixth month, blood and bile are formed and during the seventh month 700 veins, 500 functional cavities, 9 main pipes (dhamanis) take their shapes. At the end of the seventh month construction of 99 lakhs of hair-holes and 3.5 crores of hairs take place. During the last month the embryo becomes completely ready for independent life.

_Tandulaveyāliya_ and _Vicāra-ratnākara_ show that if the embryo is on the right side in the womb of the mother, its modification takes place as a boy or male and if the embryo is on the left side in the womb, it becomes a girl or female.\(^{11}\)

We find the reproductive period of men and women during life time in _Pravacana-sarodhāra_ and _Tandulaveyāliya-payāṇā_. If the longevity is of a hundred years, mostly men and women can reproduce a child from 16 years to 75 years and from 12 years to 55 years respectively.\(^{12}\) The developing time for human embryo is 277 days approximately and _Kalpa-sūtra_ also approves of this fact by giving the developing period of Tirthankaras’ embryo in their mothers’ womb.\(^{13}\)

Fertilization of an egg with a sperm i.e. descending of soul to a woman’s womb takes place within 12 _muhūrtas_ i.e. 9 hours and 36 minutes

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\(^{11}\) _dahinakucchi purisassa hoi vama u itthiyae ya_

---_Tandulaveyāliya-payāṇā_, p. 6.

_Vicāra-ratnākara_, p. 171.

\(^{12}\) _panapannae parenam joni pamilaya mahiliyanam_

_paralitarie parao hoi abiyao naro payam_

---_Pravacana-sarodhāra_, p. 402A.

_panapannaya parenam joni pamilaya mahiliyanam_

_parasattarīi parao paena pumam bhave’bio_

---_Tandulaveyāliya-payāṇā_, p. 4.

_tatha coktam sthananga tikayam—_

_masi masi rajah strinamajaram stravatīryaham_

_vaisarat dvadasaduddhavam yati pancestah ksayam_

---_Ibid._, p. 5A

\(^{13}\) _dunni aho rattasaie simpunne sattasattarim ceva_

_gabbhammi vasai jivo addhamahorattammam ca 4_

---_Tandulaveyāliya-payāṇā_, p. 3A.

_Kalpa-sūtra_ Subodhika, commentary on the last _sūtra_ of Part IV.
TEMPLE-STONE

LEONA SMITH KREMSER

Temple to old dusts blown,
Here and there a shard alone,
And on one shard, a script was shown,
And thus disclosed this temple-stone:

Path abandoned, on objection
To its third harmony of naked privation,
...Script faded into an oblivion,
Then resumed ... Soul liberation,
Without that penance like to a red scorpion.
Yet heed a noble Lord of that religion.

Yea, the Lord Arismanemi,
Thread of gold in the ages’ tapestry,
To wailing food-animals He gave liberty,
Then He departed His wedding festivity.
...Script here fell into an obscurity,
Then resumed with a ringing clarity ...
Exult, O universe, in His heart of mercy,
Enlightened Lord of non-injury.

Be this stone testimonial
To tolerance in all things spiritual.
... Script here faded into an interval,
Then resumed ... Reality be in the avowal
Of truth in varied voices, perhaps none final,
Yet be the law of non-injury eternal.

... Script again crumbled into a silence,
Then resumed as of a holy, soaring presence ...
*Of food-animals, we two be of one conscience,*
*My disciples, hail the Jaina Lord with reverence!*

Alas, the shard was cleft by an upheaval unknown
And thus no more disclosed this Buddha-stone.
Nayacandra Suri—A Literary Profile

SATYAVRATA

Though not a challenging match to stalwarts like Magha and Sriharsa, Nayacandra Suri, the celebrated author of Hammira-mahākāvyya (HM)\(^1\) emerges as one of the robust and colourful personalities in the vast domain of profane literature. Best known as a poet and historiographer of considerable merit, he represents an interesting amalgam of a political scientist, poetician, grammarian, erotist and Vedist all rolled to result in an integrated entity that gives him a place of pride on the Jainistic tradition. The HM illustrates his multiple capabilities in ample measure and thereby serves to bring into relief the various facets of his literary achievements.

Nayacandra was well-grounded in the art and science of statecraft. However, unlike Magha his perception of politics does not degenerate into the oretic or academic pedantry. He doubtless refers to such stock terminology as three powers (ṣaktis) that form the summum bonum of regal glory, four expedients (upāyas) and six means (guṇas);\(^2\) politics as visualised and formulated by him, is intended to serve as an unfailing guide to the new ruler in the frustrating task of governance.

As a man of ethos, Nayacandra views politics as an emanation of the moral aptitude of the ruler. While nobility of conduct evokes spontaneous respect, its debasement spells doom. Nayacandra cautions the young ruler against excessive addiction to carnal pleasures. Woman whether attached or detached, is invariably a serious distraction that tends to sap the reservoir of royal power. In obedience to the tradition he advocates the use of expedients but is at pains to emphasize their employment with uncanny circumspection. Dana, he wisely opines is to be resorted to after all other expedients are successively exhausted.\(^3\) Nayacandra appears to uphold imperialistic tendencies in projecting ‘ekachattra rājya’ as his ideal. To him a hostile chieftain, antagonistic to the royal power is not different from a poison-tree that has to be struck down to escape its baneful consequences. Valour is the most potent weapon in the armoury of the king. But, as a practical thinker

\(^1\) Ed by Muni Jinavijaya, Jodhpur, 1968.
\(^2\) HM, I.103, II. 1, 10, IX. 10.
\(^3\) Ibid., VIII. 73-78.
Nayacandra views distraction to be the better part of valour. If, what is sought to be achieved by prowess can be had through expediency or stratagem, the former should be shunned. His moral overtones are again prominent in holding the futility of digvijaya without subduing the inner foes that are more intractable than the most hostile enemies.

Nayacandra is acutely conscious of the worth of political parleys, as a means to formulate policies and resolve tricky problems. To him prudence lies in conferring with one minister and in maintaining the secrecy of confabulations. The king should seek advice of the minister after carefully forming his views on the issue. In case of concurrence he should act accordingly. If, however, he sees merit in the advice tendered to him, he should ungrudgingly effect changes in his views. Once the policies are adopted, it is the responsibility of the ministers and other functionaries to implement them in the best interest of the state to ensure which Nayacandra advocates the appointment of trusted and faithful persons to the various posts. Restoration of a dismissed or sentenced officer to his original post tantamounts to signing one's death warrant. He continues to nurture enmity to the king thereafter and strikes with deadly strength at the earliest available opportunity.

Nayachandra is unsparing in pouring abhorrence on the state functionaries. He advises the ruler to exercise strict control on them and to extirpate forthwith such of them as thrive through illegal methods like bribery, to the neglect of state and its people. In his political ethos the king plays mother to the people while the officers compare with co-wives to her. It is suicidal to hand over the baby to the step-mother. Ambitious functionaries, unless weeded out are a permanent hazard to the security of the state and its ruler.

Taxation, in Nayacandra's view, forms the basis of economic stability and prosperity of the state. Taxation to be successful has to be fair and undiscriminatory. The people should be taxed in a manner that does not bruise them physically or mentally. It is as heinous to swell the state's belly with harshly extorted money as to feed oneself

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5 Ibid., VIII. 39.
6 Ibid., VII. 96-102.
7 Ibid., VIII. 92-95.
8 Ibid., VII. 87.
on one’s own flesh. A fair policy of taxation, on the other hand, ensures fiscal security without impairing the happiness of the subjects. Hostility of one’s kinsmen is as harmful as excessive oppression of the people to which unwise taxation invariably leads. To Nayacandra, the two are like the opposite grinding stones which reduce the state to dust.

Politics as envisaged and formulated by Nayacandra is summed up in the following verse:

\[
\text{parābhavan dvisaccakram prabhavan nyāyavrddhaye saukhyam ēnubhavan spītam sa prajāpatīsurasmanvasat}
\]

Besides, being a political scientist Nayacandra was a gifted historian. In obedience to the tradition he has undoubtedly presented history with attractive poetic trappings but his narrative, for the most part is authentic, well-connected and devoid of supernatural elements that besmirch poems of this genre and thereby serve to frustrate attempts at separating chaff from the grain. Like a true historian, Nayacandra seems to have undertaken his task after subjecting the available sources to searching scrutiny, dropping in the process what turned out to be untrustworthy. The earlier part of the poem that serves as a prologue to the main narrative doubtless suffers from certain egregious errors. However, Nayacandra’s account of Hammira and his encounters with the Khalji hordes including the final battle, stands on firm historical footing and is happily upheld by contemporary Muslim historians.

Not a poetician, Nayacandra has en passent expressed his views on certain retorical precepts as well. He seems to have been a stout champion of the rasa-school of poetry to the extent that to him rasa is but another name of kāvya. True poetry aims at imparting undiluted pleasure (mud). Only lesser poets seek to conceal their lack of feelings by having recourse to verbal jugglary. Nayacandra has religiously translated the

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9 Ibid., IX, 170.
10 Ibid., IV, 1.
11 Ibid., VIII, 91.
12 Ibid., IV, 31.
14 HM, XIV, 35.
ideal in the body of his poem which in his own estimation is intended to lend pr̄iti to the cultured reader. Though somewhat ambiguous on the issue he seems to espouse śr̥ngāra as the principal sentiment in poetry which he unhesitatingly elevates to a status higher than the bliss accruing from the realisation of Brahman. Alternatively, he recommends the heroic sentiment as the dominant rasa. However, whatever the main sentiment, śr̥ngāra invariably lends it a coveted flavour as does salt to food. The epithet śr̥ngāravr̥rodhb̥uta applied to his poem is perhaps indicative of his preference for the erotic sentiment.

He also talks of ‘experience’ as not being the sole cause of poetry. Casual blemishes in language unless they militate against sentiment do not detract from the worth of poetry. Visvanatha was also constrained to admit this simple truth even after subjecting the epithet adośau in Mammata’s definition of poetry to grusome criticism.

Like Magha, Nāyacandra was well-versed in the art of erotics—smarakaḷāvidura. The amourettes detailed in the middle of his poem, may be out of joint with the tragic denouement, they, however, testify to his proficiency in kāmaśāstra. In emulation of Magha herein Nāyacandra has sought to illustrate different types of nāyikā and their varied expressions and actions like bibboka kuṭṭamita, kilakīncita. As a matter of fact he has gone a step further in expressly describing inverted cohabitation, ejaculation and such other situations which in themselves smack of unabashed obscenities. If the erotist in Magha ever met discomfiture it was at the hands of the Jaina monks.

As a grammarian Nāyacandra may not be a comparison to Bhatti or Magha, but his learning in grammar commands attention. According to him scholarship in grammar is achieved by close study of the Āṣṭādhyāyī and its Vṛtti (perhaps Kāśikā) along with its commentaries.

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15 sarasajananamahprataye kavyametat, HM, XIV. 34.
16 ratirasamparamatmarasadhikam, HM, VII. 104.
17 HM, XIV. 36.
18 Ibid., XIV. 29-32.
19 Ibid., XIV. 39.
21 HM, VII. 83, 90, 101, 103, 112, 116, 121 etc.
22 Ibid., VIII. 105.
Nayacandra himself appears to have mastered both which accounts for the plethora of learned usages that abound in his poem.\textsuperscript{23} The reference to the Vedic hymns, performance of sacrifices, recitation of the mantras, gifts and fasts seems to indicate that Nayacandra was no mean student of Veda and Dharmaśāstra. As a poet Nayacandra favours lucidity of meaning (nīrimāṛtha) and upholds it as the basis of fame.\textsuperscript{24} He has adhered to the precept in composing his poem. But while espousing artha he has not ignored śabda or form. Indeed he is conscious of the poetic worth of his poem. Lucidity and ornateness (vakrimā) combine to accord it a high place.\textsuperscript{25}

\textsuperscript{23} cikirsayatmaninasya sasmar paramatmanah, (IV 78), pacelinaphalodaya bhidelimatamayati (IV. 87), saukhyanadimdhanah (IV 115), urahpuram durvalavam (XVIII. 222), avardhista (IV. 39), upakramsta (XIII. 147).

\textsuperscript{24} \textit{HM}, VIII. 9.

\textsuperscript{25} For an exhaustive critique on Nayacandra Suri and his poem, see my forthcoming book \textit{Jaina Sanskrita Mahakavya}. 

New Light on the Cola Epigraphs from Chittamur

A. EKAMBARANATHAN

Chittamur, situated 20 kilometres north-west of Tindivanam and 10 kilometres east of Gingee in the South Arcot district, is a reputed Jaina centre of the Digambara sect in Tamilnadu. There are two Jaina temples in the village, one known as Malainatha temple enshrining an oblong panel representing Neminatha, Adinatha, Parsvanatha and Bahubali carved on a boulder, and the other, a huge structural edifice dedicated to Parsvanatha, the twenty-third Tirthankara. Chittamur has been the head-quarters of the Digambara Jaina community with a matha presided over by a succession of pontiffs, catering to the spiritual aspirations of the people, from the time of its inception down to modern times.

There are three important Cola inscriptions from the Malainatha temple, one of a Rajakesarivarman, the second of Kadavarkonpavai and the third of Rajadhiraja II. When these records were published, the history of the Colas had not crystallised and hence the importance of these documents was not focussed in the proper perspective. Besides, two of the epigraphs contain instead of personal names only titles of the rulers and thereby remained unscribed to any particular king of the dynasty. An attempt is made hereunder to reassess these lithic records and bring new light on the history of this region—political and religious.

Rajakesari’s Inscriptions:

The earliest among the three epigraphs at Chittamur is that of a Rajakesarivarman, engraved on a stone slab which had been lost at the time of renovating the temple. It reads that in the 17th regnal year of king Rajakesari, one Matiyana Arintigai of Puttambur in Tenkarai-kulamangalanadu, a sub-division of Colanadu, endowed a grant for burning a perpetual lamp in the Otturaikkummandapa of the Kattam-palli at Chittamur, situated on the eastern way of Singapuramadu. The gift was entrusted with one Arambanandi of the temple, Padamulattar of the village and the members of the village assembly (urār).

It is evident from this record that the Malainatha temple was previously called Kattampalli and the mandapa in the same complex as Otturaiikkummandapa, wherefrom Jaina principles had been preached to the laity. Arambanandai should have been the Jaina preceptor who taught Jaina philosophy to the people. The epithet ‘nandi’ suffixed to his name indicates that he belonged to the Nandigana. Singapuranaodu is an administrative division, comprising more or less the present Gingee taluk, as is attested to by several other inscriptions.  

Provision had been made by the donor to burn a perpetual lamp in the mandapa, but the nature of the gift is not known to us, as the last part of the inscription is mutilated. The donor hailed from Puttambur in Tenkaraikulamangalanadu, a sub-division of Colanadu. Puttambur is a hamlet in the Arantangi taluk of Pudukottai district.

It is reported that a Jaina image found in Puttambur had been worshipped by the local people as a village deity without knowing its affiliation to the Jaina sect. The sub-division Tenkaraikulamangalanadu is also in the Arantangai taluk but divided into South Kulamangalam and North Kulamangalam by a rivulet known as Villuni aru, and probably the inscription refers to the southern part.

Regarding the identification of the king, the epigraphist could not attribute specifically to any Cola king as it contains only the title, Rajakesarivarman. The titles Rajakesarivarman and Parakesarivarman were borne by rulers of the Cola dynasty alternatively along with their coronation name. Inscriptions prior to Rajaraja I generally bear only the titles of the kings. In the present record, besides the title Rajakesari, his regnal year 17 is also mentioned. The only Rajakesarivarman who ruled for over seventeen years before Rajaraja I was Aditya I (A.D. 871-907), in which case the date of the epigraph falls in the year 888 A.D.

Kadavarkonpavai’s Inscription:

The inscription engraved on the base of the sculptured panel in the Malainatha temple records that Kadavarkonpavai, queen of a Cola king, revived and perpetuated some endowment in the Jaina temple
at Chittamur. This would mean that an earlier endowment made to the temple was discontinued for reasons unknown to us and hence the queen had to restore it. Though the epigraph does not specify the nature of the grant, it may in all probability refer to the gift made for burning a perpetual lamp in the 17th regnal year of Aditya I.

This will be made clear once the identity of Kadavarkonpavai is resolved. No doubt, she was the queen of a Cola king whose name is also not mentioned in the present record. Even the epithet Kadavarkonpavai is not the personal name of the queen, and literarily it means 'the daughter of the Kadavar king'. Kadavar or Kaduvetti is an epithet attributed to the Pallava kings, and obviously, the queen referred to was the daughter of a Pallava monarch. Instances of Cola kings marrying Pallava princesses are definitely known to history, and rulers like Aditya I, Kulottunga I etc., had marrital relations with the Pallavas. Here, in this case, the Cola king who married Kadavarkonpavai was Aditya I, whose inscription is also found in Chittamur.

This identification is further strengthened by some of Aditya's inscriptions from different places. Two of his records from Tirupalanam and Tirusatturai respectively reveal that his queen Tribhuvananmahadevi was the daughter of the queen Kaduvettigal Tamarmettiyar of the Pallava lineage. Besides, two more inscriptions of the same king from Niyamam refer to some endowments made by Marampavai, one of the queens of Nandivarman III of the Pallava dynasty. Evidently, Kaduvettigal Tamarmettiyar and Marampavai were the queens of Nandivarman III and the daughter born through the former was Tribhuvananmahadevi, married to Aditya I. The same princess Tribhuvananmahadevi is therefore referred to as Kadavarkonpavai, i.e., the daughter of the Pallava king, in the present epigraph.

It was in the 17th regnal year of Aditya I (888 A.D.) an endowment was made to burn a perpetual lamp in the Chittamur temple, which would not have been taken care of properly and hence his queen would have revived it. The exact year of restoring the endowment and the measures undertaken for the same could not be ascertained from the inscription. However, it would have been well within the period of her husband's reign, sometime between 888 A.D. and 907 A.D.

9 SII., Vol. XII, Nos. 58 & 304.
10 ARE., 13 & 16/1899.
Rājādhiraja’s Inscription:

The inscription dated in the 10th regnal year of Rajadhiraja II (1173 A.D.) records grant of four mā of land along with some house sites (nattam) at Chittamur as Pallicchandam to the Jaina Palli of the same village, by one Sengeni Mummalaraya, who is credited with the conquest of the Pandya country.11

The donor of this grant was none other than the Sambhuvaraya chieftain Sengeni Ammaippan alias Annan Pallavarayan who accepted the sovereignty of Rajadhiraja II.

The Sambhuvarayias were feudatories of the Colas, ruling over an area comprising the modern districts of Chittoor, North Arcot, South Arcot and Chingleput. During the reign of Rajadhiraja II, a civil war broke out in the Pandya country and the timely intervention of Sengeni Ammaippan on the orders of the Cola emperor, restored Kulashekhara on the Pandya throne. Later on, Kulashekhara with the support of the Ceylon king Parakramabahu, rose in revolt against the Colas, hence Rajadhiraja sent a powerful army under the same Sambhuvaraya chief and captured the Pandyan territory.12 It was this victory over the Pandya earned the chieftain the title ‘Pandyanadukondan’. The inscription from Chittamur echoes the same political episode wherein he is styled as Pandyanadukondan Sengeni Mummalaraya.

The epigraphic records from Chittamur throw some new light on the religious history of this region and supplement to our knowledge of the Cola conquest of the Pandyan territory. Hitherto, it was believed that Jainism had its origin at Chittamur only in the late medieval period,13 but the foregoing study would push back the antiquity of Jainism to the 9th century A.D. The magnificent sculptures of Neminatha, Adinatha, Parsvanatha and Bahubali, carved on the boulder in the Malainatha temple, exhibiting typical early Cola style of art of the 9th century A.D. corroborates the date arrived at from the epigraphs.

The patronage extended by the Colas and their feudatories, particularly the Sambhuvarayas, to the Jaina sect is obvious from these records. Inspite of their adherence to Saivism, liberal grants had been made to Jaina institutions, and the Chittamur temple received its due

13 Jain Shrinies of Tamilnadu, p. 17.
share from them. The queen of Aditya had taken special interest to revive an endowment which was discontinued for reasons unknown. Cola queens making rich endowments to Jaina temples was an important feature that was continued even in the later period.

Chittamur had attracted devotees even from far off places like Puttambur in Pudukkottai as early as the 9th century A.D. Matiyar Arintigai of Puttambur, a place nearly 300 kilometres south-east of Chittamur, had made provision for burning a perpetual lamp in the Malainatha temple. Incidentally, this reveals the active intercourse between Chittamur and other Jaina centres.

Lithic records of Rajadhiraja II are also found in places like Viranamur\textsuperscript{14} and Melsevur\textsuperscript{16} in the Gingee taluk itself. But it is the one from Chittamur that echoes the political episode of the Colas conquering the Pandya country under the leadership of Sengeni Sambuvaraya. The same chieftain had endowed some lands to the Chittamur temple. Thus, the epigraphs from Chittamur attract special attention as they throw significant light on the religious and political history of this region.

\textsuperscript{14} ARE, 326/1937-38.
\textsuperscript{16} Ibid, 222/1904.
On Five Circular Parts of Jambudvipa

SAJAN SINGH LISHK

Third prābhart of Śūrya-prajñapti deals with the dimensions of the region upon which the Sun shines, illumines and provides heat and light. Several opinions came into vogue among different unknown schools of thought before the compilation of the Śūrya-prajñapti. However the view held in esteem by the author of the Śūrya-prajñapti was unique and it was based upon the principle of division of Jambudvipa into five circular parts. It is conjectured that the ratio 3:2 of the maximum and minimum lengths of the daylight had rendered a vehement role in the development of such a concept of the simplest division of Jambudvipa into five circular parts.

As regards the description of the dimensions of the region upon which the Sun shines, illumines and provides heat and light, there had come into vogue several opinions among different unknown schools of thought at the time when the Śūrya-prajñapti was compiled. The diversity of the opinions is evidently stated in the third prābhart of the Śūrya-prajñapti as given below:

1. Some say that the Moon and the Sun shine, illumine and provide heat and light upon only one island and one ocean.

2. Some say that the Moon and the Sun shine, illumine and provide heat and light upon three islands and three oceans.

3. Others say that the Moon and the Sun shine, illumine and provide heat and light upon three and a half islands and oceans each.

1 Śūrya-prajñapti, Skt. Commentary by Malaya Giri. Besides, for more details, see mathematical commentaries on Śūrya-prajñapti in Sanskrit and English (in progress) under the principal investigation of Dr. S.D. Sharma, Department of Physics, Punjabi University, Patiala.

The Śūrya-prajñapti is the seventh Upanga of Jaina canon the present recension of which is generally ascribed to the council of Valabhi under the presidency of Devardhi Gani which met in 5th or 6th century A. D. For more details, see Lishk, S. S. and Sharma, S. D. (1977), ‘Sources of Jaina Astronomy’, The Jain Antiquary, Vol. 29, Nos. 1-2, pp 19-32.

4. Some say that the Moon and the Sun shine, illumine and provide heat and light upon seven islands and seven oceans.

5. Others say that the Moon and the Sun shine, illumine and provide heat and light upon ten islands and ten oceans.

6. Others say that the Moon and the Sun shine, illumine and provide heat and light upon twelve islands and twelve oceans.

7. Some say that the Moon and the Sun shine, illumine and provide heat and light upon fortytwo islands and fortytwo oceans.

8. Others say that the moon and the Sun shine, illumine and provide heat and light upon seventytwo islands and seventy two oceans.

9. Some say that the Moon and the Sun shine, illumine and provide heat and light upon one hundred and fortytwo islands and oceans each.

10. Some say that the Moon and the Sun shine, illumine and provide heat and light upon one hundred and seventytwo islands and oceans each.

11. Others say that the Moon and the Sun shine, illumine and provide heat and light upon 1042 islands and oceans each.

12. Some others say that the Moon and the Sun shine, illumine and provide heat and light upon 1072 islands and oceans each.

But in the opinion of the author of the Sūrya-praṇāpī, Jambudvipa is situated at the centre of the seven islands alternatively surrounded by ocean rings. Jambudvipa is surrounded by jagati. This jagati is of eight yojanas height\(^3\) as described in Jambūdvipa-praṇāpī.\(^4\) There are five circular parts of Jambudvipa. When the two Suns having reached the innermost maṇḍala (sarbābhyanata maṇḍala) tread upon the same, they shine, illumine and provide heat and light upon three out of the five circular parts. One Sun shines, illumines and provides heat and light upon one and a half parts and the other Sun shines, illumines and provides heat and light upon one and a half parts. Then at the extremity, there is the maximum day of 18 muhūrtas and the minimum night of 12

\(^3\) Lishk, S.S., Concept of Height of Jagati round the Jambudvipa. (in the press).

\(^4\) See Jambudvipa-praṇāpī, Hindi tr. by Amolak Risi (2445 Vira Samvat).

The Jambudvipa-praṇāpī is the fifth Upanga of the Jaina canon. For more details, see ref. No. 1.
muhūrtas. When these two Suns having reached the outermost maṇḍala (sarvabāhyā maṇḍala) tread upon the same, they shine, illumine and provide heat and light upon two parts out of five parts. One Sun shines, illumines and provides heat and light upon one part (out of five parts) and the other Sun shines, illumines and provides heat and light upon one part. Then at the extremity there is maximum night of 18 muhūrtas and minimum day of 12 muhūrtas.

The theory of five circular parts can be very easily explained as below:

Let total area of Jambudvipa = J
Region illuminated etc. = R
Length of an ahorātra (day and night) = 30 muhūrtas
Length of the day light = L
Maximum length of the daylight = L\text{\textsubscript{M}} = 18 muhūrtas
Minimum length of the daylight = L\text{\textsubscript{m}} = 12 muhūrtas

Now according to Jaina cosmographical notions there are two Suns which remaining diagonally opposite to each other revolve round the mount Meru placed at the centre of Jambudvipa. They cover the whole region of Jambudvipa in an ahorātra each describing one half. Therefore the region illuminated is proportional to the total area of Jambudvipa as the length of the day is to the length of an ahorātra, is,

\[ \frac{R}{J} : \frac{L}{30} : : R : J : L : 30 \]
\[ \therefore \frac{R}{J} = \frac{L}{30} \] \hspace{1cm} (1)

So when \( L = L\text{\textsubscript{m}} = 18 \) muhūrtas,
\[ \frac{18}{30} \frac{J}{3} = \frac{3}{5} J \]
and when \( L = L\text{\textsubscript{m}} = 12 \) muhūrtas,
\[ \frac{12}{30} \frac{J}{2} = \frac{2}{5} J \]

When \( R\text{\textsubscript{M}} \) and \( R\text{\textsubscript{m}} \) denote maximum and minimum regions illuminated respectively, evidently we have \( R\text{\textsubscript{M}} \) and \( R\text{\textsubscript{m}} \) in the ratio of 3 : 2. It appears that for this convenience sake Jambudvipa was simply divided into five parts. These five parts would be circular as the Sun moves in circle round the mount Meru placed at the centre of Jambudvipa. This scheme can be easily shown as in the following figure:
Besides, using equation No. 1, region R illuminated on any day of the year can be easily found out if we know the length of the daylight for that day.

Or in other words, in the concept of the area R of Jambudvipa being illuminated the concept of length of the daylight L was implied, i.e. the length of the daylight L compared with the total length of an ahorātra has been expressed in the parameters of area R being illuminated etc. compared with the total area of Jambudvipa.

Now a serious problem arises before us as regards the latitude of the observer in so far as the measurement of the length of daylight in the parameters of the area is concerned.

The ratio of maximum area and minimum area of Jambudvipa being illuminated etc. comes out to be 3:2 which is also the ratio of maximum and minimum lengths of the daylight as found in all the Jaina canonical literature. This ratio belongs to 35 latitude, the latitude of Babylon as well as the latitude of Gandhara in ancient India (presently in Afghanistan). This has led the western scholar like Dr. D. Pingree\(^5\) to believe that the whole astronomical knowledge was transported to India from Mesopotamia. But Lishk and Sharma have argued that the time in ancient India was measured through the help of a water clepsydra and

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the rate of flow of water trickling down does not remain uniform. Thus applying correction for Bernoulli's theorem, Torricelli's theorem in particular, the ratio 3 : 2 of maximum and minimum quantities of water corresponding to the maximum and minimum lengths of daylight respectively actually works out to be 1.22 in the parameters of time. This ratio 1.22 belongs to 19°6 which is the latitude of Ujjaini, a renowned seat of learning in ancient India.

But when we come to consider the ratio 3 : 2 of maximum and minimum lengths of daylight transferred in the ratio of areal parameters the attitude of the observer comes out to be 35° North if the corresponding areas of Jambudvipa were actually measured on the maximum and minimum lengths of daylight respectively. But it does not seem plausible to conceive that like measurement of quantities of water flowing through the water clepsydra they might have actually measured the area being illumined etc. by the Sun treading upon the innermost mandala (Summer solstice day) and the outermost mandala (Winter solstice day) respectively. But it seems convincing that the ratio 3 : 2 of maximum and minimum lengths of daylights was established through the use of water clepsydra and this ratio 3 : 2 was perpetuated through the use of areal parameters by applying simple arithmetic. This led to the growth of the simplest concept of dividing the total area of Jambudvipa in five circular parts.

Acknowledgement

Thanks are due to Prof. S. D. Sharma for helpful discussion and to Prof. L. C. Jain for encouraging comments.
Kodungallur Bhagavati

V. G. Nair

This article is divided into two parts, one dealing with the history of Jainism in ancient and modern Kerala, and the other on Kodungallur Bhagavati, the Jaina goddess Kannaki worshipped in Kerala by all classes of Hindus for the past eighteen hundred years to this day.

I

According to Tamil classical literature, Jainism was a flourishing religion among a large section of the people in Kerala, in the early centuries of the Christian era.

There were numerous Jaina temples, monasteries and educational institutions in various parts of the country. Education was imparted by Jaina Acaryas and their disciples on all branches of learning irrespective of caste, community and religion. The number of temples was more than two hundred, according to rough estimate. The strength of ascetics based on an early Kerala inscription was fortyeight thousand in the 2nd century A.D. They were adherents of the central monastery at Kodungallur, the capital of the Cera kingdom. The temples consisted of rock-cut cave temples and those on land and hillocks. Most of these temples had inscriptions. The rock-cut cave temples contained artistically shaped Tirthankara images and also some of the Jaina deities. The cave temples with their images have escaped desecration down through the centuries and remain intact to this day. Almost all the hill and ground temples have vanished together with most of their inscriptions either by vandalism or ravages of time. The few remaining temples which have escaped from destruction have been taken possession by Devaswam Board of the Government. The original names of some of the deities were changed to Hindu gods and goddesses. The change might have been made after the decline of Jainism in Kerala beginning from the 7th-10th and finally in the 15th centuries A.D. An ancient temple was found in a dilapidated condition in the midst of forests on the border of Kerala and Tamilnadu two years ago. A number of broken stone-pieces of inscriptions were picked up from the site of the temple. This temple is called Kannaki and Mangaladevi Kottam. It was taken possession by the Kerala Government.
In the 9th century A.D., Kerala was ruled by Ceraman Perumal. He conquered the Pandya and Cola kingdoms besides the independent Jaina Ayi chieftain of Kanyakumari. After his conquest, Perumal was crowned Emperor of all the Tamil kingdoms of South India. Ceraman Perumal was a Saivite Hindu and the foremost lay disciple of Sundaramurti Naynar, the last amongst the four leaders of the Saivite revivalist movement in Tamilnadu. The movement was started by Saint Jnanasambandhar in the 7th century A.D. The Emperor brought a large number of Brahmins from Coladesa for performing pūjā ceremonies in the Saivite temples of Kerala. He built several Siva temples and opened free feeding houses for Brahmins in different parts of the country. All those Jainas converted to Saivism were freely fed throughout the year. The Perumal and Sundaramurti undertook a pilgrimage to all the Siva temples in Kerala and Tamilnadu accompanied by hundreds of Saivites singing devotional songs including instrumental music glorifying Lord Siva. They took processions, danced in ecstasy singing kīrtans in praise of Siva. During this spectacular pilgrimage, Sundaramurti converted thousands of Jainas to Saivism. The Nayyanar struck the final blow to uproot Jainism from Kerala and Tamilnadu but it continues to live in Tamilnadu upto this day. In Kerala, Jainism lingered until the 16th century A.D. and disappeared totally leaving behind a few temples and several relics including a few Tirthankara images, the living monuments of non-violence, brotherhood and peace. In modern Kerala, there is not a single lineal descendant of the early Jainas except a few hundreds of Karnataka Jainas who have settled in Wynad. They are planters and traders. They have built a few temples besides educational and charitable institutions in Wynad. In the early centuries, Wynad was a notable centre of Jainism in Kerala. A few images and inscriptions were discovered in Wynad.

Among the early Cera kings, Senkuttuvan ruled Kerala in the middle of the 2nd century A.D. He was a benevolent ruler. Senkuttuvan and his family members professed their traditional religion of Jainism. A Tamil Academy of Literature patronised by the Pandyan king functioned at Madurai, the capital of Pandyan kingdom. Senkuttuvan was a generous patron of the Academy. The Cera kings were great patrons of Tamil and its literature. They gave handsome gifts to poets and scholars who were authors of beneficial literary works promoting Tamil and enriching its literature. The court and the spoken language of the people was Tamil. It was only five hundred years ago, Thunchath Ramanuja Acarya, a gifted poet and an accomplished scholar in Tamil and Sanskrit made the Malayalam scripts, purified the then existing spoken and written language and wrote three monumental poetical compositions in Malayalam in Manipravalam Kilipathu style consisting of Sanskrit and Malayalam,
namely, *Srimad Bhāgavatham*, the *Mahābhāratham* and the *Rāmāyānam* besides a few other minor works on ethics and philosophy. Thunchath Acarya was a Nayar (the term Nair is the Anglicised form of Nayar) and this celebrated poet is considered in great veneration as the father of Malayalam language and its literature by the people of Kerala. The Acarya has paid his homage to the Jaina ascetics in the *Rāmāyana* composed by him.

King Senkuttuvan ruled Kerala from Kodungallur, the international port city noted for its overseas trade. Scriptural evidence states that foreign sea-fairing vessels brought cargoes to Kodungallur and imported commodities and that these vessels could be seen anchored at the port of the Kodungallur. A cosmopolitan city Kodungallur was populated by different nationalities and religionists. Numerous Jainas from all parts of India lived in the port city engaged on export and import business, trade and industry. There were also Hindu, Buddhist and Roman traders. A Roman colony and a temple dedicated to Apollo, the Greek God existed at Kodungallur. Roman ladies were exceedingly fond of pearls that they paid fabulous prices to them especially to the pearls of Kanyakumari. Ptolemy, the Greek historian of the 2nd Century B.C., has described Kodungallur in the name of Muziris. Excavations carried out at the city have unearthed valuable relics including a number of coins of the early Emperors of Rome.

There were several Jaina temples, monasteries and a large number of ascetics at Kodungallur. Scriptures have referred to temple towers rising to the skies. These towers were mostly those of Jaina temples. Kodungallur was a noted centre for Jaina scriptural studies and also for other branches of learning.

Senkuttuvan had a younger brother, who was the Crown-prince of the Cera kingdom. The young prince was an accomplished scholar in Tamil literature. A man of sterling humanitarian character he took keen interest in all affairs which promoted public welfare. He was an uncompro-mising advocate of religious toleration, inter-religious cultural understanding and co-operation, brotherhood and peaceful co-existence among people professing different religions. The prince was a great humanitarian, the protector of animals, birds and all sentient life. He propagated the transcendentalist philosophy of universalism, according to Jaina doctrines that all life is one although they differed in their senses and physical forms and every living being has liberty and are entitled to live their full span of life. He was also a protector of the weak, the low, the lowest of the low, the poverty-stricken and those who suffered from
sickness. The Cera kingdom strengthened cordial relations with the Pandya and the Cola kingdoms, under the guidance of the Crown-prince. Prosperity, unity and peace reigned supreme in the country. The Prince rose to the high estimation of the people and everyone loved and respected him for his benevolent activities to promote their welfare.

A soothsayer had predicted that the Crown-prince would ascend a ruler’s seat years earlier which aroused apprehensions in king Senkuttuvan’s mind. But as a matter of fact what the prediction meant was the ruler’s seat of a hermit and not that of a king. An age-old custom also prevailed in the king’s family that a member, male or female should take Holy Orders. This ancient custom continues among the Jainas even today. Whatever it might have been whether the prediction or family tradition, the Crown-prince after deep consideration determined to maintain the family custom and accordingly he renounced his home life to the homeless life of a hermit and retired to a monastery. During the early years of his monastic life, the ascetic observed penance and austerities prescribed in the holy scriptures of Jainism. He travelled on foot to villages and towns besides distant localities delivering sermons before Jainas and non-Jainas on the tenets of Arhat dharma or Jainism. Being an advanced scholar himself the ascetic devoted a part of his time to literature like the ascetic scholars of ancient and modern times and he completed a monumental literary work, a poetical composition called Silappadikaram which is acclaimed by eminent Tamil scholars as the greatest and the best literary work in Tamil classical literature.

The Silappadikaram is not a fiction like a modern novel but a marvellous historical narrative, a biography entirely based on real events and episodes which had actually happened in the life of Jaina couple called Kannaki and Kovalan of Poompukar in the capital city of the early Cola kingdom of Tamilnad. In view of the fact that an anklet of Kannaki was the cause of Kovalan’s tragic death, Silappadikaram is also called the Story of the Anklet. The author must have devoted at least four years to collect authentic materials from various quarters and persons both far and near Kodungallur to compile and complete the epic poem. The preface which is also a poetical composition is written by the renowned Buddhist poet and scholar Chathanar hailing from Chertalai modern Shertalai in Travancore, Kerala. The poet is popularly known as Chertalai Chathanar among the people. In the Preface, Chathanar has stated that the author of Silappadikaram is Ilamko Adikal, the young prince-hermit who had taken Holy Orders years earlier in Kunavayinkottam, a monastery situated on the eastern gate of Kodungallur. In the preface, Chathanar has not revealed the real family name of Ilamko Adikal probably because
renunciation of a Jain from his home life to a home-less life of an ascetic also included the renunciation of his family name. Scholars made a search in Tamil classical literature to discover the real name of Ilamko Adikal but all their attempts were proved fruitless. This traditional custom of refraining to reveal the family name is prevalent among the Jainas even to-day when a person took to Holy Orders.

The Kunavayirkottam consisted of a temple besides the monastery built within an enclosure of a high stone wall. The name of the deity installed in the temple is not mentioned in the epic-poem but in view of the fact that its author has described several sacred names of Adi Bhagavan Rsabhadeva, the first Tirthankara and founder of Jainism, it can be taken for granted that the image installed in the temple was that of Rsabha, the founder of Indian culture and civilisation. The names of Rsabha described in Silappadikaram were meant as the author's adorations to Adinatha.

Poet Chathanar was a Harijan of the modern day born in the Cheruma community of ancient Kerala. The term Chathan is a popular name among the Cherumas of Kerala even today. Chathan is derived from the term Sastha, one of the names of the Buddha, according to Amara-koša, the lexicon composed by Amar Singh. This proves that the ancestors of the modern Cherumas were Buddhists. Shertalai is situated near Sasthamkottam and Sasthamangalam in Travancore. They were noted areas of Buddhism in the early centuries of the Christian era. Buddhism was introduced in Kerala by Mahendra and Sanghamitra, son and daughter of Emperor Asoka, in the 3rd century B.C. on their way to Srilanka from Magadha. Excavations carried out at Sasthamangalam Sasthakottam and the surrounding localities have unearthed a number of relics including a few imposing Buddha images. They are worshipped by the Hindus and visited by tourists especially from Buddhist countries.

The Buddhist poet was a flourishing rice merchant at Madurai. He was widely respected by people for his vast learning and also for his spiritual wisdom. Although Chathanar was a Buddhist, he was a devoted worshipper in the temple of the Universal Spirit and the oneness of all religions. The poet was a trusted friend of the Crown-prince and later the prince turned Ilamko Adikal. He is the author of a Tamil Buddhist literary work called Manimekhalai, after the name of Manimekhalai, the daughter of Kovalan from his second wife Madhavi. The Buddhist poet was also one of the successive Presidents of the Tamil Sangham at Madurai.
Excavations were carried out at the site of Kunavayirkottam by the scholar-archaeologist Induchudan of Kerala and a number of relics including slabs of hard stones utilised for the construction of the wall around the monastery and temple were discovered from the ruins. This discovery has proved that the location of Kunavayirkottam described by poet Chathanar in his preface is irrefutably correct and true. Further excavations will throw more light on the 2nd century monastery and temple, the hermitage of Ilaamko Adikal. But unfortunately at the end of the 15th century A.D. the Adinath temple was completely destroyed by the Portuguese during their hostilities with the Maharaja of Cochin and they used the stones and other materials for the construction of barracks, and forts according to historians.

There are substantial evidences to prove that Kunavayirkottam was a Jaina monastery, according to the 12th century commentary of Silappadikaram written by the Jaina poet Adiyarkunallar of Kongunadu, the modern Coimbatore district of Tamilnadu. The name of the poet indicates that he was a Jaina ascetic. In his commentary, the poet has stated that Kunavayirkottam is a Jaina monastery. Being a Jaina himself Adiyarkunallar would have visited the monastery and had gained its personal knowledge. Therefore his statement should be taken as most authentic and true. The poet is also the author of a literary work called Nannul on ethics and philosophy. He lived near the Vijayamangalam Jaina Temple in Erode, Tamilnadu. Archaeologists have found a Brahmi inscription on a hillock not far from the temple which is believed to have been set up in the 3rd century B.C. by a group of ascetics who migrated from Magadha to Sravana Belgola near Mysore headed by Sruṭakevali Bhadrabahu together with ten thousand ascetics including Emperor Candragupta Maurya. The Emperor is believed to have committed samle-khaṇā. Candragupta might have reached extreme old age or suffered from serious disease at the time.

We have more literary evidences on Kunavayirkottam in the 14th Century poem Unmiyachi and the 15th century Manipravala-kavyam Kokasandesam composed by unidentified Nambudiri Brahmin. The Kokasandesam has further stated that Kunavayirkottam which is described in the term of Matilakam monastery and temple were guarded by two Nayar families and that Brahmins were prohibited from entering the temple. This statement is absolutely true. A section of Nambudiri Brahmins of modern Kerala have the prefix of Somayajis to their proper names which prove that their ancestors performed Somayajas or animal sacrifices to propitiate the Vedic gods. But in these days they do not perform such sacrifices slaughtering cows or goats. They are strict
vegetarians and observe non-violence in their life. In the Vedic period, the Arya Brahmins performed several sacrifices like slaughtering cows, horses, goats and even human beings. There are substantial evidences in the Vedas and Purāṇas to prove the fact. The Kerala Brahmins are the lineal descendants of the Aryans. Prof. Max Muller in his Vedic India has stated that a Somayajina with the slaughter of a cow was performed at Benaras by Brahmins about a few decades ago. A Somayajina was conducted in Kerala by a group of one hundred Vedic Nambudiri Brahmins without animal slaughter for propitiating the Vedic god Indra, the rain god, to shower abundant rains in Kerala for saving the people from droughts and even acute scarcity of water. But Indra was not pleased to shower his blessings on the people of Kerala! E.M.S. Namboodiripad, a scion of a Vedic Nambudiri family and himself a Vedic scholar, a former chief Minister of Kerala and the supreme Communist Marxist leader of India has described the Nambudiris who had performed the Somayajina for rains in terms of superstitious persons. It is certain that a group of Kerala Brahmins of the 15th century A.D. were Somajis or those who performed sacrifices with animal slaughter. This may be the reason for prohibiting those Brahmins from entering the Mattilakam temple. Jainism is a religion of ahimsā and it has restrained the people from causing any injury, pain, sufferings and also slaughtering of any sentient life. Jainism has not condemned the Vedic Brahmanic religion but it has totally disagreed with animal sacrifices sanctioned by the Vedas. Brahmin Pandits have branded Jainism as an atheistic religion and they have coined a verse nāstiko veda nindaka—atheists are those who condemned the Vedas. But as a matter of fact, Jainism is a theistic faith based on non-violence, compassion and mercy. The Jainas worshipped the omniscient Tirthankaras and other deities. It is a mistaken notion of the Brahmins that Jainism is a nāstika religion. Mahavira’s chief disciple was the Brahmin Gautama, an eminent Vedic scholar of Magadha. Gautama and his five hundred disciples after hearing Bhagavan Mahavira’s doctrines expounded to them by Mahavira himself prostrated at his feet and accepted the great Sramana Bhagavan Mahavira as their revered Guru. Gautama was the foremost exponent of Jaina doctrines. He can rightly be called the Paul or Peter of Christianity. The image of Gautama is installed in some of the Jaina temples and worshipped by the Jainas even today. The term Matilakam indicates Kunavayirkottam monastery and temple. It is a Malayalam word. It meant a building or buildings within the enclosure of a wall. Prof. Nilkanta Shastri, the noted historian has stated that according to literary and epigraphical evidences, the Nayars of Kerala were also employed as guards of Jaina temples in the past centuries. The Nayars also guarded the frontiers of Kerala and enforced law and order in the country in the
early centuries after Christ. They also guarded the residences of wealthy persons and formed the fighting forces of the Cera kings. They were employed as escorts and guards to Jaina ascetics who travelled on foot to distant places crossing formidable rivers, hills and forests haunted by wild animals covering long distances to reach their destinations for preaching the religion of ahimsā and for humanitarian activities. The Cera kings were also Nayars like the fighting forces of the army. According to the ancient history of Karnataka, the Nayars, Chettys, Wodeyars and many other sub-castes of the modern Hindu community are lineal descendants of Yadavas of Dvaraka who migrated to different parts of India after the demise of Srikrṣṇa and the destruction of Dvaraka by tidal waves of the sea. Srikrṣna and the ancestors of these Hindu sub-castes were non-Aryans and were Jainas but in later centuries their descendants were converted to Saivism.¹ There are Hindus in Kerala, Bihar, Maharashtra and many other States in India holding the prefix of Yadava to their proper Hindu names. Some historians have even suggested that the origin of Nayar could be directly or indirectly attributed to the Naya or Nata sub-clan of the Licchavis of Magadh to which Mahavira belonged. Mahavira is often referred to as Nayaputta orNataputta in the Jaina and Buddhist scriptures. Further scriptural researches may prove this view.

¹ Vide writer’s article on Sri Krsna, Jain Journal, October, 1984.

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Our Contributors

MUNI NANDIGHOSHAVIJAY, A Jain ascetic.
LEONA SMITH KREMSE, Leads a dedicated life for Aristanemi and Jainism.
A. EKAMBARANATHAN, Deptt. of Ancient History & Archaeology, University of Madras, Madras.
SAJJAN SINGH LISHK, Govt. In-service Training Centre, Patiala, Punjab.
V. G. NAIR, Author and writer.
DADHA HEWLETT INDUSTRIES LIMITED

11 HANUMANTHA RAO STREET
MADRAS 600 014
Phone : 84-2613

Branch

17/1C ALIPORE ROAD
Flat No. 603
CALCUTTA 700 027
Phone : 45-2389