

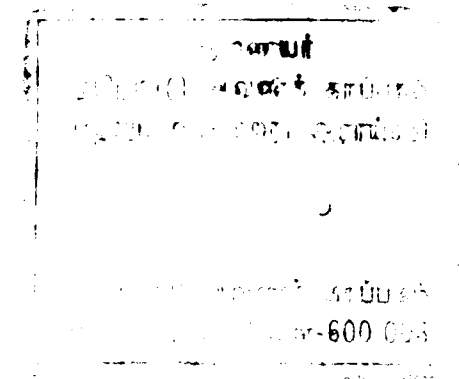
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5. CRUSADE AGAINST GUHAI (MONASTERY)

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A record in Tamil coming from Tiruttuṟaipūṇḍi, Tanjore district is in the 2nd year of Rājarāja Chōḷa III (acc. 1216 A.D.) It refers to the event *guhāi iḍi-kalaham* (demolition of the monastery) which happened in the 22nd year (1200 A.D.) of his predecessor Kulōttuṅga Chōḷa III.

In the 1913 Epigraphical Report Krishna Sastri suggested that the crusade must have been instigated by the *brāhmaṇas* against the *śūdra non-brāhmaṇa* Śaivite *maṭhas*. The suggestion was purely his imagination and guess which till date is believed as an historic truth. The record is not yet published and none has read the text. I took interest in this peculiar record and wrote to the Director (Epigraphy) who was kind enough to send me the transcript and also the photograph of the inscription.

We shall now see the text and its actual object with reference to the then situation and competition among the followers of different kinds of Śaivite doctrines. Before proceeding further we must know the exact meaning of the word *guhāi* in Tamil. Normally *guhāi* means a cave in the hills or mountains. But the village Tiruttuṟaipūṇḍi is situated in the south east end of the Kāvēri delta and the nearest hill is at a distance of two hundred kilometers. This proves that a *guhāi* could be something else also.

A record which comes from the nearby village Tirunellikāval refers to the grants made to the Kulachiṟai-maḍam (*maṭha*) and

Tirujñānasambandaṇ-guhai both situated in the main streets around the temple tank (*tirumaḍaiviḷāgam*). This information clearly proves that the *guhāi* (monastery) and *maḍam* (*maṭha*) are different institutions.

Saint Tirumūlar of the 7th century A.D. composed three thousand and odd Tamil verses and they are called Tiru-mantiram. The verses describe in detail the different kinds of Śaivite āgamas. In the chapter Samādi-kiriyai, the saint says that when a Sivajñāni (devotee of Śiva) who had Śiva-dikshā, dies, the body should not be cremated but buried in a pit called *guhāi*. The residence of the devotee, Sālai (Sālā), the banks of sacred tanks, the centre of the river, the flower gardens, a good plot in the city and the top of the hills are the places where the *guhāi* should be constructed. The measurements of the *guhāi* pit which should be in a circular pyramid form are also given. Pañcha-lōhas namely gold, silver, copper, tin and iron, nine kinds of precious stones, lime powder and sacred ash are placed under the pit. The body is then lowered in the padmāsana-posture. Fragrants like, sandal, flowers, kastūri, *sandu*, *kalabha* and *punuku* should be applied over the body. The pit is closed with sacred ash, lime powder, darbha grass, vilva leaves and pure sand. The top of the *guhāi* is called *atana* over which Śiva-liṅga should be consecrated and worshipped. The regular pūjas as conducted in a temple, should also be carried out in the *guhāi*. (*Atana* reminds us of the 4th

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century Mathurā pillar inscription of Chandragupta II. It is said that the Pāsupata teacher Uditāchārya constructed two shrines in memory of his two teachers and installed the Śiva liṅgas in the (gurv-āyatana) teachers' shrine.⁸

The statement of saint Tirumūlar is to be carefully studied. The first preference is given to the residence of the devotee (*tanmarai*). Obviously, the *maṭha* where the body of the pontiff is buried should have been called *guhāi* and this institution is different from the usual *maṭhas*. Thus we could see the difference in the traditions of the *guhāi* and the *maḍam* (*maṭha*). Both were religious institutions. In the former, the body of the pontiff is buried (after death) and in the latter this practice is not followed.

Against this background let us see the Tirutturaipūṇḍi record. It is in the second year of Rājārāja Chōḷa III dated 1218 A.D.

It states that the devotees Śivajñāna Sambandar and Hirudayadēvar, who were the presiding pontiffs of the *guhāi* were the witnesses (*sākshi-paḍi*) when this inscription was engraved. It is said that (in the former days) Tiruchiṅṅambala-mudaliyār, an *āṇḍār* (śaivite devotee) came to the village Tirutturaipūṇḍi. The chiefs Pūṇḍi-uḍaiyār and Maṅgalaṁkiḷārs (of the village) requested him to stay at Tirutturaipūṇḍi and promised that they would construct a *guhāi* for him. They also served *bhiksha* (offering of food) to him. In the south street lands were acquired, a *guhāi* was constructed and necessary materials (*sādanaṅgaḷ*) were given for the maintenance. Lands were also given to the institution for feeding *aḍiyārs* (devotees) who visited the *guhāi*. While

this was so, in the 22nd year (1200 A.D.) of his predecessor (*periyadēvar*) Kulōttuṅga Chōḷa III, there was a crusade against the *guhāi* at Tirutturaipūṇḍi. During the troubled circumstances of *guhāi-iḍi-kalaham* (demolition of the monastery), the *guhāi* was damaged and materials (*sādanaṅgaḷ*) were destroyed. Later in the 24th year of Kulōttuṅga (1202 A.D.) the pontiff Tiruchiṅṅambala-mudaliyār also died (*Śiva-lōkam eḷundaruḷi*). The *āṇḍārs* Śivajñāna Sambandar and Hirudayadēvar constructed to *guhāi* (*maṭhas*) (obviously for them) and occupied them. Thirteen individuals figure as signatories. The record does not say that the *brāhmaṇas* demolished the *guhāi*. It keeps silent on this vital issue. Incidentally one of the signatories is a *brāhmaṇa*. The question arises as to who could have instituted a crusade against the *guhāi*. This much is certain that those who were against *guhāi* tradition should have demolished it. Who were they?

There are many records which state that the Chōḷa kings patronised priests who belonged to the Pāsupata, Kāḷāmukha, Kāpālīka and Mahāvratin schools of Śaivism. Their names ended with the suffix Paṇḍita or Rāṣi. Rājārāja Chōḷa the great, built the big temple at Tanjore in 1010 A.D. Śānaśiva-paṇḍita, the chief Śivāchārya priest of the temple was the *rājaguru* of Rājārāja. He continued to be the *rājaguru* in the time of Rājēndra Chōḷa, the son of Rājārāja. Later he was succeeded by the Śaivāchārya Sarvaśiva-paṇḍita.⁹

Whenever a king or queen who had śiva-dīkshā dies, his or her body was buried and a Śivaliṅga was consecrated over it. A shrine or temple was built around. Such a temple was called *paḷḷipaḍai*

temple. The records state that these temples were maintained by the Mahāvratins of the Pāsupata school.

Āditya Chōḷa I ruled from 871 to 910 A.D. After death, his body was buried. His son Parāntaka built a *paḷḷipaḍai* temple over the mortal remains of his father and it was called *paḷḷipaḍai Ādityēśvaram*. A record from this temple states that the temple was maintained by the Mahāvratins.⁷ Another record coming from Rāmarātharkōvil (near Kumbakōṇam) is dated in the seventh year 1019 A.D. of Rājēndra Chōḷa. It states that the *paḷḷipaḍai* temple of Pañchavarmādēvi Īśvaram (where this inscription is engraved) was maintained by the *maṭha* belonging to the Mahāvratins whose pontiff was Lakuliśa-paṇḍita.⁸ A record from Kaṇḍiyūr (near Tanjore) states that Rājēndra Chōḷa gifted lands as *āchāryabhōga* to Lakuliśa-paṇḍita.⁹ The same pontiff Lakuliśa-paṇḍita figures in the Mēlpāḍi record of Rājēndra Chōḷa dated 1031 A.D. and it is said that the pontiff was looking after the affairs of the *paḷḷipaḍai* temple Ariṅjigai-Īśvaram.¹⁰

A record of Vira Paṇḍya dated 945 A.D. coming from Paḷḷimaḍam states the *paḷḷipaḍai* Sundara Paṇḍya Īśvaram temple was maintained by the Mahāvratins. The *devaraḍiyārs* (dancing girls) were doing services in the temple.¹¹

In the time of Rājēndra Chōḷa, the Tiruvorriyūr temple (near Madras) was looked after by one Chaturānana-paṇḍita, the pontiff of the Mayāna-maḍam (*mayāna-maḍam-uḍaiya*).¹² The pontiffs of this *maṭha* were called Chaturānana-paṇḍitas

(I, II, III and so on). A record of Rājādhirāja Chōḷa II (1166-82) states that the temple affairs were looked after by Chaturānana-paṇḍita and Vākīśvara-paṇḍita who was an expert in Śoma Siddhānta - the Pāsupata doctrine.¹³

Within the temple complex of the Ēkāmbarēśvara temple at Kāñchipuram, there is a small Śiva temple called Tirumayānam-Uḍaiyār (Smaśānēśvara in Sanskrit). An inscription of this shrine belonging to the 6th year (1076 A.D.) of Kulōttuṅga Chōḷa I states that the lands were granted as *āchārya bhōga* to the Śaivāchārya priest Tirumayāra Paṇḍita, obviously, a Pāsupata priest who looked after the affairs of the temple called Tirumayānattu Brahmiśvara-mahādēvar.¹⁴

The Tirukaḍaiyūr and Tirukkaḍaiyūr Mayānam records of Kulōttuṅga Chōḷa III dated 1192 A.D. state that Kalāvinōda-paṇḍita was one of the Śaivāchārya priests of the temple.¹⁵ The Kapālīśvara temple at Mylapore (Madras) is praised in the poems of Tirujñānasambandar (middle of 7th century A.D.). The very name of the temple proves that it belonged to the Pāsupatas.

The village Udiyalūr (near Kumbakonam) was a hamlet of the Chōḷa capital Paḷaiyārai. It was founded in memory of Rājārāja the great and was called Śivapādaśekharamaṅgalam. A Śiva temple was built in the middle of the village and it was called Śivapādaśekhara-Īśvaram.¹⁶ Śivapādaśekhara was the *dīkshā* name of Rājārāja. A record from Udiyalūr is dated in the 49th year (1119 A.D.) of Kulōttuṅga I. It states that the mahēśvara - perum - tariṣanattār (the Pāsupata) lived in the village and the village was classified as a Mahēśvara-sthānam.¹⁷

To sum up, *guhai* is a *mayāna* monastery and also a *samādhi maṭha* cum temple. Probably the Pāśupata śaivites should have maintained them. In the reigns of the Chōlas, the Pāśupatas of the *samādhi* temple had not only exerted powerful influence in the royal court but also had access to the regular temples. This should have provoked the Hindus who were against the *guhai* tradition (non-Pāśupatas) and they should have instigated a crusade against the *guhai* at

Tirutturaipūṇḍi. The record speaks of the crusade that happened at Tirutturaipūṇḍi only and not in other places.

Guhai was a *samādhi* temple-cum-*maṭha* and it was maintained most probably by the Pāśupatas. The Hindus who were against the *guhai* and the Pāśupatas should have instigated a crusade against the *guhai* at Tirutturaipūṇḍi in the 22nd year (1200 A. D.) of Kulōttuṅga Chōla III.

TEXT¹⁴

FIRST PIECE

- 1 Svastī śrī || Tiribuvanach[chakkara]vattiga [!]*
- 2 Śrī Rāṣarāśadē[varkku yāṇḍu ira*]ṇ -
- 3 ḍ - āvadu Āva Rā -
- 4 jēndraśōla-vaḷanāṭṭu [uḍaiyar] Ti -
- 5 rutturaippūṇḍi-[uḍaiyar] tirumaḍai
- 6 viḷāgattuk=kum[bi][t*][tū] irukkum āṇḍār -
- 7 gaḷil Śivajñāṇa Sambanda[ru*]m Hṛidayadēva -
- 8 ṇum ivv=iruvōm [sā]kshibhā[vik] -
- 9 ... ḍi āṇḍār Tiruchchirāmbalam-uḍai -
- 10 ya - mudaliyār it= Tirutturaipūṇḍiyil -
- 11 lē eḷu[n*]daruḷiṇavāṇē ivarai kaṇḍu
- 12 Pūṇḍi-uḍaiyār[ga]ḷum Maṅgalaṇ-ki -
- 13 [aiyārga]ḷum emberumāṇ it=tirupa -
- 14 diyillē eḷundaruḷi irukkavēṇum || iṇ -
- 15 guttaikku nāṅgaḷ oru gugai eḍuttu-ta -
- 16 rugiṇōm eṇṇu cholli picchaiyum

CRUSADE AGAINST GUHAI

- 17 taṅgaḷ agaṅgaḷillē ākki paḍaittu
- 18 amudu śeydu vārā nikka[ch*]chitē piṇbu eḷun[da*] -
- 19 ruḷi irrukka gugaiyum eḍukka vēṇḍugaiyi -
- 20 l vaḍakaraiyillē Pūṇḍi-uḍaiyārkkku
- 21 kāṇiy-āṇa nilattillē āṇṇāṅgaraiḷḷu [va*]
- 22 ḍakkēy eḷubadu kuḷi nāyaṇṇārkkku parivaṭṭiḷoḷu
- 23 ikkuḷik-kuḷi uḍaiyār sannāḍiḷḷu teṅk-ā -
- 24 ga paṇṇi sādāṇamum kaṇḍu gugaiyum eḍu -
- 25 ttu ivar eḷu[nda]ruḷi irundu vāchchē ip -
- 26 pū[n*]ḍi uḍaiyārgaḷḷu mudaliyār iṇṇakku -
- 27 pachchaip-paḍaittu vārā nikka nāṅgaḷ uṅgaḷ

SECOND PIECE

- 28 .. maḍattil vandu taṅgiṇa dēśāntari mudali -
- 29 gaḷ amudu śeyya peṇḍē pōgā ni[n*]rārgaḷ
- 30 eṇṇu aruḷich=cheydavāṇē piṇbu ip=Pūṇḍi -
- 31 uḍaiyār taṅgaḷ kāṇiy=āna teṇkarai pa[t*]ṭa nila -
- 32 ttu pāṇḍi - mayakkallilē mēṇḷḷu iṭṭu oru mā -
- 33 varai nilam viḷai nilamum a[rai*] mā nilam puṇjaiyum ā -
- 34 ga iṇ-nilam iraṇḍu māyum dēśāntariga(l)u[k*]ku amudu -
- 35 kk=uḍal=āga iṇaiyili śe[y*]du kuḍukka iv-vagaiyilē
- 36 iṇ-nilam aṇubhō(bha)vittu dēśāntarigaḷḷu amudu -
- 37 m=ākki paḍaittu vachchadē Periyadēva[r*]kkku irubattu ira -
- 38 ṇḍ-āvadu nāḷilē gugai-iḍi kalagattillē i sādāṇaṇ -
- 39 gaḷ aṇatāppamaṇ (?) idukku piṇbu mudaliyār Tiruchchirāmbalam -

- 40 lamm=uḍaiya mudaliyār i[ru*] battu-nālāvādu varaiyum i[p*] -
 41 paḍi aṇubhavittu vāchchidē iva[r*]kku iru[ba*]ttu nālāva -
 42 du varaiyillē śivalōkattukku eḷundaruḷiṇār im -
 43 [ma*]ḍattu mudaliyār Śivajñāṇasambandarum mudaliyār Hṛidaya -
 44 dēvarum iraṇḍu gugaiyillum eḷundaruḷi irukkai
 45 gaḷilē eḷundaruḷi irundamai ippaḍi aṇivēṇ Pūṇḍi-u-
 46 ḍaiyāṇ Tiru[t*]tuṇaināyagaṇ ippaḍikku ivai eṇ eḷuttu i -
 47 [p*]paḍi aṇivēṇ Neḍumaṇal-uḍaiyāṇ Ādi[t*]tadēvaṇ eḷuttu
 48 i[p*]paḍi aṇi[vē*]ṇ Neḍumaṇal-uḍaiyā[ṇ*] Nambiyāru-ūrāṇ
 49 eḷuttu i[p*]paḍi aṇivēṇ Mādēva-ba[t*]taṇ magāṇ Iruṅgari-ba[t*]ta -
 50 ṇ eḷuttu idu Pūṇḍi-uḍaiyāṇ Añjal eṇṇāṇ Tuṇai -
 51 yaṇ Piḷḷaiyālvāṇ [sa ?]yijñāṇamaikkum i[p*]paḍikkum
 52 ivai Tiruttuṇaināyaga-vē[ā[ṇ*] eḷuttu

THIRD PIECE

- 53 ippaḍi aṇivēṇ ivai
 54 Tirumāḷigai-piḷḷai* eḷuttu
 55 ippaḍikku ivai Irapiḥcha -
 56 ṇ eḷuttu idu Tillaiṇā -
 57 [ya]ga Piḥchaṇ śayisāḍaṇamai -
 58 kkum (ippaḍikkum) i[p*]paḍikku
 59 ivai vēḍambaram - uḍai -
 60 yāṇ eḷuttu ippaḍi aṇi -
 61 vēṇ Gaṇ[gai*]koṇḍa - Piḥ -
 62 chaṇ eḷuttu Būmi-uḍaiyāṇ
 63 Añjaleṇṇāṇ Tiruv-ālavā*

- 64 lavāy-uḍaiyāṇ -
 65 śai*ñāḍaṇamaikku ivai Ku -
 66 dappalamm=uḍaiyā[ṇ*] eḷuttu
 67 ippaḍi aṇivēṇ Neḍuma -
 68 ṇal - uḍaiyāṇ Tiruttu -
 69 rai - ṇāyagaṇ uḍaiyapiḷ -
 70 lai - āṇḍāṇ eḷuttu ip -
 71 paḍi aṇivēṇ Maṇḡalaṇ-ki
 72 la*iyāṇ eḷuttu ippaḍikku i -
 73 vai Neḍumaṇal-uḍaiyā -
 74 ṇ Ādichchadēvaṇ eḷuttu
 75 Ne[ḍu*]maṇal-u[ḍai*]yāṇ Tiru[t*]tu[rāi*] -
 76 Piḥchaṇ Puliyūraṇ. [śaich] -
 77 cḥāḍaṇamaikku Kaḍava -
 78 kkuḍaiyā[ṇ*] eḷuttu
 79 ippaḍi aṇivēṇ Tiru -
 80 vīdippiḷḷaiyā[ṇ*] eḷuttu
 81 ippaḍi aṇivēṇ Na -
 82 mbiyār-yūrāṇ Tiruvi -
 83 dipiḷḷai magāṇ Dē[vā?] -
 84 [ṇ*]dāṇ śaisāḍaṇamai -
 85 kku ivai Sēndamaṇ -
 86 galam-uḍaiyāṇ eḷuttu ḷ -

TRANSLATION

Be it well In the second year of the (reign of) Tribhuvanachakravartigaḥ Śrī Rājarājadēvar—(this record was caused to be engraved) in witness there of when Sivajñāna Sambandar and Hṛidayadēvar the āṇḍars living in the temple of Tiruttuṇṇai situated in the Rajēndraśōḷa - vaḷanāḍu, were pleased to be present—Āṇḍār Tiruchiṅṅambala-mudaliyār was pleased to come to this village Tiruttuṇṇai— On seeing him the chief Pūṇḍi Uḍaiyār, and Maṅgalamkiḷārs requested that embeurmāṇ (our lord) Tiruchiṅṅambala-mudaliyār should be pleased to stay (always) at Tiruttuṇṇai and said that for the latter's stay a *guhāi* would be constructed—*biksha* (offering of food) was given (daily in their houses); while it was, so for the purpose of constructing the *guhāi* seventy *kuḷis* of temple lands were acquired in the *sannadi* south street in exchange for the lands lying north of the river, belonging to the chief Pūṇḍi-uḍaiyār. A *guhāi* was constructed and *sādanāṅgaḷ* (materials) were given— Tiruchiṅṅambala-mudaliyār was pleased to say to the chiefs that "when I am fed in the

houses there is no provision (offering of food) in the *maṭha* to feed the *dēsantaris* who visit and stay in the *maṭha*"— Accordingly Pūṇḍi-uḍaiyār gave one and half *mā* of his (*kāṇi*) wet lands lying on the southern bank and half *mā* of his (*kāṇi*) dry lands both west of Pāṇḍimayakkal—in all two *mā* of lands were given. The lands were made tax free and utilised for feeding *dēsantaris*. In the twenty second year of Periyadēvar (Kulōttuṅga Chōḷa) during the *guhāi-iḍi-kalaham* (demolition of the monastery) the *sādanāṅgaḷ* were damaged. Later upto the twenty fourth year (of Kulōttuṅga) Tiruchiṅṅambala - mudaliyār lived and then he was pleased to be present at *śivalōkam* (natural death). Sivajñāna mudaliyār and Hṛidayadēvar, the pontiffs of the *maṭha* were pleased to occupy the two *guhāi maṭhas* (evidently meant for them).

There are thirteen signatories whose names are also given. One of them is a *brāhmaṇa* whose name is Irunkāri-bhaṭṭan, the son of Mādēva-bhaṭṭan.

Notes :

1. *A.R.Ep.*, 1912. No. 471.
2. *Ibid.*, 1913, p. 112.
3. *S.I.I.*, vol. XVII, No. 563.
4. *Tirumēlar Tirumantiram* published by Tirunelveli Sāiva Siddanta Kalhakaṁ-verses 1873 to 1885.
5. *Ep. Ind.*, vol. XXI pp. 1 ff.
6. *S.I.I.*, vol. II, pp. 92, 109, 413, 414, 459, 491 and 107.
7. *Ibid.*, vol. VIII, No. 529.
8. *A.R.Ep.*, 1926-27, pp. 76 to 78.

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9. *S.I.I.*, vol. V, No. 578, line 59.
10. *Ibid.*, vol. III, p. 27.
11. *Ibid.*, vol. XIV, Nos. 88 and 83.
12. *Ibid.*, vol. V, No. 1384 lines 29, 30.
13. *Ibid.*, vol. No. 1358.
14. *Ibid.*, vol. IV, No. 813.
15. *Ibid.*, vol. XXII, Nos. 40 and 64.
16. *A.R.Ep.*, 1926-27, No. 306.
17. N. Sethuraman *Studies in Indian Place Names*, vol. VIII, pp. 30-32.
18. From inked impression.
19. The *a* length sign is written in the beginning of line 64.
20. The *ai* sign of *śai* is written at the end of line 64.
21. The *ai* sign of *kiḷai* is written at the end of line 71.
22. Read as [o-kuḍaiyāṇ].

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