Tiruvārūr, Tyāgarājasvāmin temple

Dorotea Operato and Emmanuel Francis

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Summary

Assessment of the conduct (*vṛtti*) of Rathakāras or Kammāḷars, based on the Śāstras, Āgamas, and Purāṇas examined by Brāhmaṇas residing in Pāṇṭikulāntaka-caturvedimaṅkalam.

Edition

〈1〉 (hara ~) svasti śrī

[10+] **rathakāra**n-āy-ulḷa kaṇmāḷa¡n!〈n̲〉ukku **vṛ**¡t!〈tt〉i-vi**dhā**na**ñ** **co**llukiṟa **smṛ**tikaḷil **gau**ta**ma**-vā**ca**kattālum nā**rada**-va**ca**nat=tālum **maskara**-va**ca**nat=tālum yā**jña**va**lkya**-va**ca**nattālum [2+] **lla**-**vṛ**tti-va**ca**nattālum **brāhma{m·}**-**purā**ṇa-va**ca**nattālum **kṣatri**ya-vai**śyā**n̲u**lo**mā{n}n=ta**rajōtpanno rath**¿ā?〈a〉**kāraḥ**

Anul¡o!〈ō〉ma¡n!〈n̲〉 e¡n!〈n̲〉ṟa Ita¡n!〈n̲〉ukku va**ca**nam

1. Anuṣṭubh

vaiśyata{ḥ}(ś śū)dra-ka¡nn!〈n〉yāyāṁ
sajñātaḥ karaṇa〈ḥ〉 striyām·
Asmād aṁbaṣṭhato jāto
rathakāra Iti smṛtaḥ

Atra yājñavalkya-vacanam·

2. Anuṣṭubh

māhiṣyeṇa karaṇyān tu
rathakāraḥ prajāyate
nāsyopanayanan nejyā
nādhānañ ca niṣiddhyate

3. Anuṣṭubh

[⏑⏑⏑⏑–] (yat tu)
(ka)lpayessya(ndanasya ca)
vidyayādhītayā svasya
śarīram· varttayed ayam· ||

Attra śaṁkha-vacanam· ||

kṣatriya-vaiṣyānulomā{na}ntarajotpanno rathakāraḥ tasyejyādhānopanayana-saṁskāra-kriyāś ca pratiṣiddhās tasyāśva-ratha〈2〉-sūtra-śilpa-vāstu-vidyādy-addhyayana-kramaḥ vṛttitā ceti

4. Anuṣṭubh

Anulomyopaneyānām·
sa(ndhy)āyā(m a)pyupāsanam·|
nādhānaṁ sannidhān〈ā〉gni
hotran-naup〈ā〉sanan tathā

5. Anuṣṭubh

na ca pañca-mahā-yajño
na vedādhyayanan tathā
mantreṇa rahit(ā) tveṣām
upanītir api smṛtā||

Attra gautamīya-vivaraṇaṁ kurvvatā maskara-paṭhitaṁ smṛtty-antara-vacanam·

Anulomānām upanaya[m eva] na vedāddhyaya〈na〉n na pañca-mahāyajñ¿ā?〈aṁ〉 naupāsanan nāg〈ni〉hotran na samit·kāryan na sandhyopāsanam upanayanam api tūṣṇīm eveti

vi¡s!〈ś〉vakarmmīye

6. Anuṣṭubh

Am·baṣṭhena karaṇyān tu
rathakāraḥ prajāyate
jāya [⏑⏑⏑–⏑⏑]
[⏑⏑⏑⏑] samarcita(ḥ)

7. Uncertain meter

na jāyate viśva [17+] sarvataḥ priyaḥ

8. Anuṣṭubh

Anulomeṣu sarvveṣu
tūṣṇīm upanayaḥ kriyā |

9. Anuṣṭubh

savarṇām·baṣṭhayor eva
sāpi tat· savidhīyate
rathakārādi-jā〈3〉tīnām
upanītir amantrakam· |

10. Anuṣṭubh

na yajño nāpi sandhyādi
kiñcānya〈d ya〉t tu vaidikam
Ādhāna mātraṁ kurvvīta
rathākāras tu viśvakṛ̣〈t·〉

11. Anuṣṭubh

vāstu-śilpaka vidyābhyāṁ
varttayed eṣa nityaśaḥ
devatā-pratimāñ cāpi
kuryyāc citran tathaiva ca

12. Uncertain meter

ya¿jñ?〈ntr〉ānām api pātrāṇi
prati-pūrvvam· prakalpayet·
suvarṇ¿n?〈ṇ〉ābharaṇānāñ ca
kāñcāvyaya s¿k?〈t〉riyā ||

13. Anuṣṭubh

devatādi-tanūnā<ṁ> c¿e?<a>
karaṇaṁ śilpa-jīvi¿k?<t>ā |
sauvarṇa-vastu-nirmmāṇa<ṁ>
svarṇnakāra Itīṣyate ||

14. Anuṣṭubh

Ayas-karmmaṇy ayaskāras
takṣā takṣaka-karmmaṇi
tanūnāṁ kara(ṇa)n tvaṣṭā
sa eva rathakṛt· bhave(t·)

15. Anuṣṭubh

prāsāda<m·> devatādīnāṁ
sthāpanāt· sthapati<ḥ> smṛtaḥ
sthapatir vviśvakṛt· takṣā
tvaṣṭā ca rathakārakaḥ

16. Anuṣṭubh

kāṣṭhiko varddhakiś ceti
śilpi-paryāya-vācakāḥ

- Ip-paṭi cai(y)vā**gama**ṁkaḷilum **pañcarātra-saṁhi**taikaḷilum vai**khānasa-granthaṁ**kaḷilum **viśvakarmmīyam Āgastyādi-śāstraṁ**kaḷilum **utpatti-vṛtti-vidhānañ co**llutalālum
- Iva¡ne!<n̲ē> **grāmā(di)**<4>**-vāstu**kkaḷaiyu<m> **prāsādādi-vāstu**kkaḷaiyum **pratimā-bheda**ṅkaḷaiyum **pañcāyudhādy-āyutaṁ**kaḷaiyum **brahma-sṛṣṭy-ādi [5+] di-karmmaṁ**kaḷaiyum ceyya **vidhāna**m uṇṭātalāl

Iv-var**iṣṭhomāpatti**yai-y-uṭaiya **rathakārānuloman-ākiya karmmāra**nē Ivai y-ellāñ ceyvā¡n!<n̲> e¡n!<n̲>ṟu kallilum cempilum veṭṭi-k-koḷka v-e¡n!<n̲>ṟu co¡nno!<n̲n̲ō>m

- **śrī**-pāṇṭi-kulā**ntaka-c-catur-v-vedi**-maṅkalattu **gomathattu yajñāta-bhaṭṭa-so(ma)yājiy**¡en!<ēn̲> **yajñātma-bhaṭṭa-somayājinaḥ**||
- I-p-pati co¡nnen!<n̲n̲ēn̲> ko(mmakkai) pu<ru>**ṣottama-bhaṭṭa**n¡en!<ēn̲> || **śiriya**-ciṅka**bhaṭṭa-somayājinaḥ** ||
- [6+] **pratibhāsa{ḥ} śaṁkara-nārāyaṇa-bhaṭṭa-somayājinaḥ ⇝ cakra(pā)ṇi-bhaṭṭasya** ||
- I-p-pati co¡nnen!<n̲n̲ēn̲> ce**ntiṟattu** [7+] **devabhaṭṭa Ag<n>i-cidatirātrayājiy**ē¡n!<n̲> **Agni-cidatirātra-yājinaḥ** ||

- **kānni**kkuṟi **keśava(n) so(ma)yājinopy evam·**
- 〈5〉 **catur-agrahāra(bhuktyā) madhurājāta-bhaṭṭasyāpy evam· pratibhāsa-narasiṁhasya**
- **hṛ̥ṣīkeśa{va}-bhaṭṭasoma{soma}yājinopy evam· pratibhāsaḥ** ൭
- kuḷavit tiruvayāṟṟaṭikaḷ **deśapriya-bhaṭṭan** maka¡n!〈n̲〉 tiruviyalūraṭikaḷ **bhaṭṭasyāpy evam·** ⇝
- [3+] ḷu**ka(-mū)rtti dakṣaṇāmūrti-bhaṭṭa-vasanta-yājinaḥ** ⇝
- **śrī-rājādhirāja-c-catur-vedi-maṁ**kalattu muppurā **bhava**s**kaṁda** [2+] **soma**yājiy¡e!〈ē〉n̲ **bhava-skanta** [6+]

kṣatriya-vaiśya-jāta¡n!〈n̲〉-āy-uḷḷa [7+] **śūdra-jā**ti-y-āy-uḷḷa〈6〉 [2+] **Āgamam·** [2+] **ditta-vacanam·**|

17. Anuṣṭubh

sthapatiś śāstra-karmma-jñaś
śubhāśubhaviyogavi(t·)
bhūparīkṣā ca yā vidyā
vāstu-vidyā ca yā parā

18. Anuṣṭubh

ta [⏑⏑⏑⏑–⏑⏒]
sahitau kāryyam ācare(t·)
tāveva sahitau [⏑⏒]
(sarvasaṁ)pat· kara〈ṁ〉 nr̥ṇām·||

bhīma-saṁhitāyām· ~

19. Anuṣṭubh

sulekhas suguṇaś śilpa-
śāstra-jñaḥ karmma-yogyakaḥ||
mānādi-rasa-māna-jñaś
śalyoddhāra-viśāradaḥ||

20. Anuṣṭubh

vāstu-vidyā-kr̥tābhyāsaś
śilā-doṣa-parīkṣakaḥ
sa(rvva)-lakṣaṇa-saṁyuktaḥ
sthapatis sa udāhr̥taḥ

kāraṇe ||

21. Anuṣṭubh

sulekhas suguṇo dhīmān·
śāstra-jñaḥ karmma-yogyakaḥ
vāstu-vidyā-kṛ̣tābhyāsaś
śalyoddhāra-viśāradaḥ

yogaje ||

22. Anuṣṭubh

sthapatir vvāstu-tantra-jñas
sarva-śāstra-viśāradaḥ
mahā-deśa-stha-saṁkīrnno-
tpanna-janmā (ku)lā(dhamaḥ)

23. Anuṣṭubh

sthāpako deva-deva〈s〉 syād
yajamāno janārddanaḥ
vidhātā sthapatis sākṣād
etair ddharmma-sthis tribhiḥ ||

suprabhede ||

24. Anuṣṭubh

Ācāryyam uktavāṁś caiva
pūrvvoktān· sam·pragṛ̣hya ca
〈7〉 [⏑⏑]syānveṣayet· tat·vat·
śilpinaṁ sukulot·bhavam·||

25. Anuṣṭubh

sthapatis sūtra-grāhī ca
varddhakis takṣakas tathā |
tanū-karaṇa [–⏑⏑]
[⏑⏑⏑⏑⏑–⏑⏑]

26. Anuṣṭubh

sthapatis sūtra-grāhibhyām·
prāsāda-pratimāṁs tathā |

Akṣi-mokṣādikaṁ sarvam·
kārayet· takṣakottamaḥ |

27. Anuṣṭubh

sthapatiś śāstra-karmma-jñaḥ
kṛ̊ta-karmmābhijātavān·
Īdṛśaṁ śilpanaṁ grihya
prārabhet· sarva-karmmakam· |

prapañcottare vidyāsūtre

28. Anuṣṭubh

sulekhas suguṇo dhīmān·
śāstra-jñaḥ karmma-yogyakaḥ
vāstu-vidyā-kṛ̊tābhyāsa-ś
śalyoddhāra-viśāradaḥ ||

lakṣaṇa-pramāṇe |

29. Anuṣṭubh

sarvva-lakṣaṇa-sam·panno
nīrograḥ kopa-varjjitaḥ ||
Upāya-jñas suśīla-jñaḥ
kṛ̊ta-hasto vicakṣaṇaḥ

30. Anuṣṭubh

takṣakaś śāstra-sam·panno
vinīto vāstuvit· sadā
postakaṁ hastadhārī ca
kṛ̊takṛ̊tyas sujātakaḥ

prapañca-taṁtre lakṣaṇa-pramāṇe ||

31. Uncertain meter

prasiddha-deśe saṁkīrnna-jātijobhīṣṭa la [8+]〈8〉 [2+] ṇaḥ

32. Anuṣṭubh

vāstu-vidyā-vidhāna-jñas
tūhāpoha-samanvitaḥ
nimitta{ś}-śakuna-jyoti-
jñāne samyak· prabho(dhakaḥ)

33. Anuṣṭubh

veda-vid dharmma-vid dhīmān
ācāryyaḥ prokṣita-(s suddhīḥ)
prāsāda-liṁga-kāryyeṣu
¿mānosura?〈mānasa〉-kāya-karmmabhiḥ ⇝

34. Anuṣṭubh

brah〈m〉aiva sthapatis sākṣāt·
yajamānas tu keśavaḥ
gurus sarvasya kāryyasya
mahādevas sakāraṇam· ⇝

śrī-pañcarātraṁ kāpiṁ(jalaṁ)

35. Anuṣṭubh

bhuvaṁ khātvā śilām· paśyed
ācāryaś śilpibhis saha
śilpinaṁ pūjayet· kāle
dhana-dhānya-gajādibhiḥ

parama-puruṣa-saṁhitāyām· ||

36. Uncertain meter

[6+] sāreṇa kārayet· [4+] ṇam· ൬

śrī-vaikhānasa-mahāstave|

37. Anuṣṭubh

śilpa-śāstrokta-vidhinā
śilpinas samyag ācaret·
tasmāt· sarvva-prayatnena
Ācāryyaś śilpibhis saha

Atri-prokte||

38. Anuṣṭubh

vidhivat· sthāpayitvaivaṁ
śilpibhiś śāstra-kovidai〈ḥ〉

Āgastya-vāstu-śāstre||

39. Anuṣṭubh

svatantra{ḥ}-paratantra-jña〈ḥ〉
kṛta-kṛtyas sumānasaḥ
〈9〉 (dha)rmma-jñas satya-sam·panna〈s〉
sarvendriya{ḥ}-jitendriyaḥ

40. Anuṣṭubh

Itihāsa-purāṇa-jñaḥ
smṛti-vit· vāstu-vit· su¿t?〈d〉hīḥ
Ata[ndrī śu]dha-bhaktaś ca
Alubdha(ś cā)malātmakaḥ

41. Anuṣṭubh

nimittātām· krama-jñaś ca
〈ci〉tra-karmma-viśāradaḥ
sarvāvayava-niṣpanne
vimāne cottarāyaṇe

42. Anuṣṭubh

pra(śa)sta-(pa)kṣa-nakṣatre
yajamāno janārddanaḥ
[⏑⏑⏑⏑⏑–⏑⏑]
[stha]patiś ca mahātmanaḥ

43. Anuṣṭubh

[⏑⏑⏑⏑] śarīrāṁgam·
pāce bhautika-saṁjñi{ta}ta(m·)
vimānaṁ vidhinā samyak·
jala-saṁprokṣaṇañ care(t)

vāstu-vidyāyāṁ⇝

44. Anuṣṭubh

viśva-karmmā (ca Ā)cāryo
gurutvāt· viśva-karmmaṇām·
sthapatiḥ sthāpanaṁ kurvan·
Iti śilpi[r vvidhīyate]

45. Anuṣṭubh

[⏑⏑⏑] sthapatis sa(tya)-
śāstra-karmma-vicakṣaṇaḥ

kṛ̣ta-kṛ̣tyaḥ kulīnaś ca
Ahīnādhika-lakṣaṇaḥ

46. Anuṣṭubh

dhārmmikaḥ satyavādī ca
gaṇita-jñaḥ purāṇa-vit·
citra-vit· sarvva-deśa-jñas
sunāmā yamanāmayaḥ

47. Anuṣṭubh

dṛ̣ḍhayonasū
〈10〉 (yo)nalasobhayaḥ
〈a〉lubdhośanadodīno
pramādī ca jitendriya[ḥ]

48. Anuṣṭubh

sapta-vyasana-jid dhīmān·
Ūhāpoha-vicakṣaṇaḥ ||

sārasvatīye ||

49. Anuṣṭubh

viśvakarmmā ṛ̣ser nnāmnā
gurutvā(t·) viśva-karmmaṇaḥ
sthapatiḥ sthāpanaṁ kurvvan·
Iti śilpir vvidhīyate |

50. Anuṣṭubh

tatva-jñaḥ sthapatis sarva-
śāstrāṇāñ ca viśeṣataḥ
dhārmmikas satya-vādī ca
kṛ̣ta-kṛ̣tya〈ḥ〉 kulotbhavaḥ

- 〈11〉 **(nārāyaṇa-bha)ṭṭa-so〈ma〉yājinaḥ** ⇝
- **śrī-rājādhirāja-caturvvedi**-maṅkala**ttu** nampūr kaṭṭukkē **śrī-raṁganātha-bhaṭṭa-vājape〈ya〉yājiy**¡en!〈ē<u>n</u>〉
- **śrī-raṁga-nātha-bhaṭṭa**¡(n)!〈<u>n</u>〉(ē)¡(n)!〈<u>n</u>〉 [3+]

〈12〉 svasti śrī ⇝

51. Anuṣṭubh

vaiśyataḥ śūdra-kannyāyāṁ
sannjātaḥ karaṇa-striyām·
Asmād aṁbaṣṭhato jāt(o)
rathakāra Iti smṛta<ḥ>

veḷḷāḷa-peṇ pi<ḷ>ḷai [7+] Eṟi¡n!<ṉ>a vai**śyanu**kku [10+] piṟan=ta **rathakā**<ra>nātava¡n!<ṉ> tacca¡n!<ṉ>

Atra gautamī(ya)m· vivaraṇa<m·>

52. Anuṣṭubh

māhiṣyeṇa karaṇyān tu
rathakāraḥ prajāyate
nāsyopanaya<na>n nejyā
nādhānañ ca niṣiddhyate

53. Anuṣṭubh

sūtrasya vājino vāstu-
śilpayos syandranasya ca
vidyayā<bhya>dhika<ḥ> svasya
śarīraṁ varttayed ayam·

māhiṣya(nu)kku **karṇi**kku piṟa(ntā)¡n!<ṉ> **rathakāra**¡n!<ṉ>-ā¡n!<ṉ>a tacca¡n!<ṉ> I{v}va<¡n!<ṉ>u>kku to¡l!<ḷ>i [10+] ku(ru)taikku Ilakkaṇamum **vāstu-śāstra**mum cilpa-toḻi{la}lum to{r}paṇṇum i<la>kka(ṇamu)m Ākiṟa In=ta vi**jai**ka{ḷ}ḷālē ta¡n!<ṉ> car¿i?<ī>ra<m> I**rakṣi**kkum Itu **rathakāra**¡n!<ṉ>-ā¡n!<ṉ>a tacca¡n!<ṉ>ukku **vṛ**t=ti E¡n!<ṉ>ṟu co¡nn!<ṉṉ>ār ~

yājñavalkīye ta [2+]

Atra śaṁkha-va(cana)ṁ ⇝

<13> **kṣatri**ya-**vaiśyānulomā**n=ta**rajot·pa**nno **rathakāra**<r>-Āna kammāḷar¡o!<ō>m Anul¡o!<ō><ma>**ro**m **pra**til¡o!<ō>mar-āna **jā**tikaḷil Iḻi-toḻil ceyy¡o!<ō>m ākavum Eṉṟu coṉṉār

[6+] kku Iḻi-toḻil ceyy¡o!<ō>m ākavum **smṛ**ti-va**ca**na**ṁ**kaḷi<l> collutalālum paṇṇin¡o!<ō>m **rathakārarom**

kṣatriya-vaiśyānulom<ā>ntarajotpannar rathakāra<r> tasyej·<yā>dhānopanayana-kriyāś cā pratiṣi(ddhatvāt·) tasyāśva-ratha-sūtra-śilpa-vāstu-vidyā-dhanur-vvi<dyā>nvitāś ceti

Ampaṭṭa¡n!〈n̲〉ukku karaṇikku piṟa**n=tā¡n!〈n̲〉 rathakāra**¡n!〈n̲〉-ā¡n!〈n̲〉a kammāḷa¡n!〈n̲〉 Iva¡n!〈n̲〉ukku to̲lil **Aśvajā**tīyamum tēr teruvi

Apparatus

〈8〉 ¿mānosura?〈mānasa〉 • Emendation following D.

Translation

〈1〉 Hara! Prosperity! Fortune!

〈1〉 Among the *smṛti*s which state the rules of conduct for the Kaṇmāḷa[1] who is a Rathakāra [...], in view of/as per a statement by Gautama, a statement by Nārada, a statement by Maskara[2], a statement by Yājñavalkya, a statement in the commentary [...], and a statement in the Brahmapurāṇa, a Rathakāra is ...

〈1〉 There is a statement to this which states that he is an *anuloma*:

1.

...

〈1〉 Here a statement by Yājñavalkya:

2.

A *rathakāra* indeed is born through a *māhiṣya* in a *karaṇī*. Neither initiation, nor sacrifice, nor kindling of sacrificial fires is prohibited to him.[3]

3.

...

〈1〉 Here a statement by Śaṅkha:

...[4]

4.

...

[1]That is, the Kammāḷa.

[2]That is, Maskarin.

[3]The *pada*s a and b are *Yājñavalkyadharmaśāstra* 1.91.4ab, but the *pada*s c and d are untraced. They are suspect to D (p. 39).

[4]See *Mitākṣarā* ad *Yājñavalkyadharmaśāstra* 1.95.

5.

...

〈2〉 Here a statement from a *smṛti* mentioned by Maskara[5], while making a comment on Gautama:

〈2〉 ...

〈2〉 In Viśvakarmīya 〈is the following statement:〉

6.

...

7.

...

...

15.

...

〈3–4〉

- Since his origin and rules of conduct are stated so (*collutalālum*) in the Śaivāgamas, the Pañcarātrasaṁhitās, ...
- and since the rule is (*uṇṭalālum*) to do[6] ...

we have declared that they engrave on stone and copper 〈a statement〉 specifying (*eṉṟu*) that the Karmmāra[7] does so all of these ..., (we, that is:)

- I, Yajñāta-bhaṭṭa-somayājin ...
- ...

...

〈12〉 Here a comment on Gautama:

51.

[5]That is, Maskarin.
[6]That is, since his duty is to.
[7]That is, the Kammāḷa.

A *rathakāra* indeed is born through a *māhiṣya* in a *karaṇī*. Neither initiation, nor sacrifice, nor kindling of sacrificial fires is prohibited to him.[8]

52.

...

〈12〉 He says that a *taccaṉ* who is a *rathakāra* is one born to a *māhiṣya* and a *karṇi*, that to him [...], that the conduct (*vṛtti*) of a *taccaṉ* who is a *rathakāra* is to protect his body through these knowledges that are grammar, architecture, sculpture, ..., and grammar.

〈12〉 [...] in Jāyñavalkya [...]

〈12〉 Here a statement by Śaṅkha:

〈13〉 He says that we, Kammāḷars who are Rathakāras ..., as *anuloma*s, we should, among the *anuloma* castes, do the menial tasks.

〈13〉 And we, Rathakāras, we have done 〈so〉, since it is stated in statement of smśrtis that whe should do the menial tasks [...].

〈13〉 ...[9]

〈13〉 A Kammāḷa who is a Rathākara is one born ....

Commentary

Date = ca. 12th century.

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[8] The *pada*s a and b are *Yājñavalkyadharmaśāstra* 1.91.4ab, but the *pada*s c and d are untraced. They are suspect to D (p. 39).

[9] See *Mitākṣarā* ad *Yājñavalkyadharmaśāstra* 1.95.

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