

# A Study on Jainism History, Philosophy and Traditions in Tamilnadu

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## Abstract

*In Tamil Nadu Hinduism and Buddhism, Jainism is one of the three oldest Indian strict conventions still in presence and a necessary piece of South Indian strict conviction and practice. While frequently utilizing ideas imparted to Hinduism and Buddhism, the consequence of a typical social and phonetic foundation, the Jain convention should be viewed as a free marvel as opposed to as a Hindu order or a Buddhist blasphemy, as some previous Western researchers accepted. In South India, Jainism is minimal in overflow of a name. Indeed, even genuine understudies of religion in India gave little consideration to it. In a populace of almost 60 crores of individuals, Jains may establish almost nearly 3 million individuals. Jainism is the religion of the Jains who follow the way, lectured and rehearsed by the Jinas. It is a fully evolved and grounded religion and social framework that rose up out of 6 century BC. The trademark highlight of this religion is its case to all inclusiveness which it holds essentially contrary to Brahmanism. It very well may be said that throughout the previous 2500 years the Jains have contributed such a huge amount to each circle of life of Indian individuals both as a religion and a way of thinking. They contributed a lot to the regions of culture, language, exchange and agribusiness, or all in all the Jains opened up another period of human thoughts and musings. In Indian History, endeavors were made to contemplate Jainism as a religion and its commitments yet focus on the Jain movement into Tamil Nadu and its effects are restricted. An endeavor is made in this examination to investigate the recorded geology of the Jain focuses in Tamil Nadu.*

**Keywords: Jainism, Doctrines, Life style, Cuisine, Identity, Ceremony, Complexes, Temples, Philosophy**

## Jainism

Indian religion showing a way to profound virtue and edification through centered peacefulness (ahimsa, a real sense 'non-injury') to every living animal.

## Introduction

The name Jainism gets from Sankrit action word ji, 'to win.' It alludes to the parsimonious fight that, it accepted, Jain renunciants (priests & nuns) should battle against interests and real faculties to pick up illumination, or all-knowingness and virtue of soul. The most distinguished of those couple of people who have accomplished illumination are called Jina ('Vanquisher'), and the custom's ascetic and lay disciples are called Jain ('Follower of the Conquerors'), or Jains. This term came to supplant a more antiquated assignment, Nirgrantha ('Bondless'), initially applied to renunciants as it were.

Jainism has been kept generally to India, even though the new relocation of Indians to other, overwhelmingly English-speaking nations has spread its training to numerous Commonwealth countries and to the United States. Exact measurements are not accessible, but rather it is assessed that there are in excess of 6,000,000 Jains, by far most of whom live in India.

## History

History of 'Jainism is an arrangement of confidence and love. It is lectured by the Jinas. Jina implies a successful individual.' Niganthavada which is referenced in Buddhist writing is accepted to be 'Jainism'. In those days jinas maybe guaranteed themselves that they were niganthas. Thusly Buddhist writing likely uses the term 'nigantha' for Jinas.

## Doctrines

Jainism give the accompanying five conventions for its supporters:

1. Ahimsa (nonviolence)
2. Satya (truth)
3. Asteya (not stealing)
4. Brahmacharya (chastity for laypeople and celibacy for Jain monks and nuns)
5. Aparigraha (non possessiveness).

## Definition

In like manner, it additionally lauds the three gems (Triratna): Right information, confidence, and activity. It isn't simply a fortuitous event that Thirukkural considers these perspectives broadly and properly. This has made a few researchers think that Saint Thiruvalluvar is a Jain. Giving training, asylum, food, and restoring diseases are viewed as significant. These characteristics are reflected in the Jain custom of empowering schooling, clinical, and defensive residences for the normal humankind. Chola epigraphs allude to anjuvaan pugazhidam (in a real sense cover for the unfortunate).

## Lifestyle

The conventional control of most of the Tamil Jain families has been landowners of farming area. Presently many are educators. An extensive number of them are gotten comfortable metropolitan regions, they are utilized out in the open and private areas. A little populace has settled abroad (US, Canada, UK, Australia and different spots).

## Cuisine

Tamil Jains are fervent veggie lovers. Until the turn of the twentieth century, they were a self-supported rustic based cultivating network. They were landowners and utilized provisional worker

for their agrarian exercises. Their family included enormous parcels of land, cows, and milch cows. They had kitchen gardens developing vegetables for their day by day need. Dairy food, for example, milk, curd, margarine and ghee were cooked in house. Every day food was basic comprising of an informal breakfast with rice, cooked lentils (paruppu), ghee, vegetable sambar, curd, sun dried pickles of mango, lemon or citron, pan fried sun dried 'crispies' (vadavam) produced using rice pie. Night snacks of profound terminated lentil arrangements and before nightfall supper comprising either idli, dosa or rice with buttermilk and lentil chutney (thogaiyal). While seniors, individuals going through strict quick and fervent adherents of strict standards dodged garlic, onions and tubers in their day by day food, these were infrequently utilized by others in the family.

## Identity

Tamil Jains are very much absorbed in Tamil society, with no outward separation. Their actual highlights are like Tamils. Aside from certain strict adherences, practices and vegetarianism, their way of life is like the remainder of Tamil Nadu. In any case, they name their kids by the names of Tirthankaras and characters from Jaina writing.

## Lifetime ceremony

**Ezhankaapu** - on the seventh day of its introduction to the world, another conceived infant is decorated with wristbands.

**Kaathu Kutthal** - ear penetrating and enhancing kid with hoops. This service is generally acted in either Aarpakkam sanctuary or Thirunarangkondai i.e. Thirunarungkundram (Appandai Nathar is god).

## Other Ceremonies

**Upadesam** - the proper enlistment into strict practices and adherences is called Upadesam. This is done to the two young men and young ladies, at around the age of 15. After Upadesam, one should follow strict practices with life and earnestness.

**Marriage** - ostensibly, Jain relationships take after Hindu relationships. Nonetheless, the mantras recited are Jain. There is no Brahmin cleric; rather there is a Samanar called a Koyil Vaadhiyar or sanctuary minister, who leads the functions.

**Journey** - most Jains go on a journey to tirthas and major Jain sanctuaries in North India - Sammed Shikharji, Pavapuri, Champapuri and Urjayanta Giri-just as spots in South India, for example, Shravanabelagola, Humcha or Hombuja Humbaj, Simmanagadde in Karnataka and Ponnur malai in Tamilnadu.

There are private beginner visit administrators also who take travelers to recently distinguished old Tamil Jain locales in western Tamil Nadu (kongunadu). Memorial service rituals - the dead are set on a fire and burned. Cinders are then dispensed in watercourses and services are performed on tenth or sixteenth day. Yearly recognition services like Hindu practice are not performed. However, no merriments or capacities are followed that year on the fatherly side.

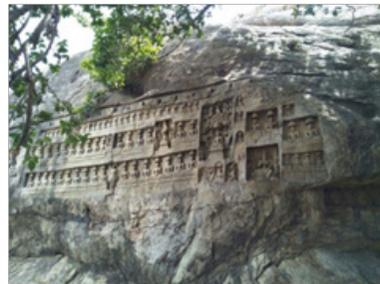
### Festivals

- Akshaya Tritiya remembers the principal Tirthankara, Rishabha, sharing food after numerous long stretches of retribution.
- Jinaratri celebrates Rishabha's moksha.
- Mahavir Janma Kalyanak observes Tirthankara Mahavira's introduction to the world.
- Diwali recognizes Mahavira's moksha.
- Vasant Panchami praises the Jain Agamas
- Upaakarma recognizes the Chakravartin Bharata, child of Rishabha, recognizing the genuine researchers by granting them the Upanayana.
- Karthikai Deepam at the beginning of the period of Kartika
- Puthandu and Thai Pongal are the other normal celebrations celebrated alongside different Tamils.

### Fasting and Other Strict Practices

Full moon days, Chaturdasi (fourteenth day of the fortnight), Ashtami (eighth day of the fortnight) are days picked for fasting and strict perceptions. Ladies take food simply subsequent to presenting the name of a tirthankara multiple times. Individuals attempt such practices as a promise for certain timeframe - some of the time in any event, for quite a long time. On finishing, Udhyapana celebrations (exceptional supplication administrations) are performed, strict books and memorabilia are circulated. Individuals

who take certain pledges eat exclusively after dawn and before nightfall.



### Complexes in Tamilnadu

- Tirumalai
- Kalugumalai Jain Beds
- Thirakoil
- Samanar Hills
- Sittanavasal Cave
- Armamalai Cave

- Mangulam
- Vallimalai Jain caves
- Kurathimalai, Onampakkam
- Panchapandavar Malai
- Seeyamangalam
- Kanchiyur Jain cave and stone beds
- Andimalai Stone beds, Cholapandiyapuram
- Adukkankal, Nehanurpatti
- Ennayira Malai
- Madurai

### Temples

- Mel sithamur Jain Math
- Mannargudi mallinatha Swamy Temple
- Arahantgiri Jain Math
- Trilokyanatha Temple
- Karanthai Jain Temple
- Chitharal Malai Kovil
- Poondi Arugar Temple
- Adisvaraswamy Jain Temple, Thanjavur
- Chandraprabha jain Temple, Kumbakonam



### Philosophy

Jainism is appropriately the name of one of the strict customs that have their starting point in the Indian subcontinent. As per its own conventions, the lessons of Jainism are unceasing, and thus have no originator; nonetheless, the Jainism of this age can be followed back to Mahavira, an instructor of the 6th century BCE, a contemporary of the Buddha. Like those of the Buddha, Mahavira's principles were planned as a response to and dismissal of the Brahmanism (religion dependent on the Hindu sacred writings, the Vedas and Upanisads) at that point coming to fruition. The brahmins showed the division of society into unbendingly portrayed standings, and a regulation of rebirth guided by karma, or legitimacy achieved by the ethical characteristics of activities.

### Jain Poets and Authors

Tamil jain texts such as the Civaka Cintamani and Nalatiyar are credited to Digambara Jain authors. These texts have seen interpolations and revisions. For example, it's a generally accepted now that the jain nun kanti inserted a 445 verse poem into civaka cintamani in to 12th century. The Tamil jain literature, states Dundas, has been "Lovingly studied and commented upon for centuries by Hindus as well as Jains". The themes of two of the Tamil epics, including the silappatikkaram, have an embedded influence of Jainism.

Silappatikkaram, earliest surviving epic in Tamil literature written by the monk Ilango Adigal. This epic is a mojar work in tamil literature, explaining the historical events of its time & also of then - prevailing religions, Jainism, Buddhism and Hinduism. Main characters of this work, Kannagi and Kovalan, who have divine status among Tamils, were jains.

M.Karunanidhi, the former Chief Minister of Tamil Nadu and writer stated that, “the virtuous jains have adorned our ‘Tamil mother’ with innumerable jewels of literary works. If you remove these works of samans, the world of Tamil literature would wear a deserted look; such is the contribution of Jain poems to the Tamil language .The ancient kings have also encouraged and supported these noble efforts.

### Conclusion

This paper analyzes the morals of a significant worldwide business network, which works under its own qualities which are firmly impacted by their social and strict legacy. It exhibits that such networks succeed due to these convictions and cohesiveness, and there is an individual and aggregate heart that manages their conduct. Current writing on corporate social duty, supportability and reasonable exchange could gain from such societies and networks who have stood the trial of time and topography. There is critical extension here for future examination – field contemplates, which dissect singular privately-run companies and their between and intergenerational chronicles and practices would be enlightening, Also recorded investigations of the customary shipper organizations that were conformed to the sanctuaries would enlighten profound association between otherworldliness, morals and trade that would be important for supportable business of things to come. The cycle of the self guideline that checks moral conduct would be interesting to disentangle. Likewise the pretended by heart and its effects on administration and character for suffering business would help comprehend why it is that a few networks keep on thriving over ages.

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