APPENDIX V

A NOTE ON YATHĀ-VIDHI VINIRVĀPITA-GHATIKĀVĀPTA-PUNYA-SANČAYA

The Vishṇukūḍa records endow Indrabhūṭārakavrman with the title Yathā-vidhī-vinirvāpita-ghaṭikā-avāpta-punya-sančaya. This title has posed some difficulties to the scholars, because of the uncertainty of the meaning of the word ghaṭikā.

Patañjali uses this word in the sense of a pot or jar. (The Mahābhāṣya, Kielhorn’s Ed. Vol. I, pp. 7, 102). Perhaps on that ground while editing the Chikkulla plates Dr. Kielhorn took the word in the same sense. Dr. Hultsch also followed the same path while editing the Kesakkudi plates of the Pallava Nandivarman that refer to ghaṭikā twice. (SII, p. 349, verses 23, 25. See ibid. p. 357, f.n. 1).

Later on, further study revealed to Prof. Kielhorn that the word denotes a particular establishment of holy and learned men probably founded by a king, such as brahma pūrī often mentioned in inscriptions (EI, VIII, p. 26, 36 and n. 6). Recently some scholars have underlined this conclusion of Prof. Kielhorn (EI, XXXVI, p. 9).

At the same time the imprecatory portions of the Kailāsa-nātha temple (Kāṇchipuram) inscription of the Chālukya Vikramāditya II (EI, III, p. 359 ff), the Tiruvallam inscription of the Pallava Nandivikramavarman (SII, III, pp. 90-91) etc. are found speaking of the brāhmaṇas of the ghaṭikās of the respective (588)
places and the editor of these inscriptions, viz. Dr. Hultzsch, had understood the word in the sense of sabhā or assembly of the Tamil inscriptions. The designations like ghaṭīkā-madhyastha, ghaṭīkāiyar etc. of the Tamil inscriptions (S. Ind. Temple Inscrs. Vol. III. pt. ii, Annexure, p. xvi) seem to support this view. After examining different Kannada records, L.D. Barret too concluded that ghaṭīge or ghalige (=Skt. ghaṭika) means "assembly" (EI, XIII, p. 327) and that it is closely connected with ghaṭīkā-sthāna, which that scholar took to mean "an official meeting place of learned and godly men" (EI, XVI, p. 87, f.n. 1).

In this connection the following facts are worth considering:

1) The Kadamba Mayūrasarman is said to have gone to the ghaṭīkā situated in the city of the Pallava-lords to study the whole of the sacred lore (EI, VIII, p. 32, verse 10).

2) The early Pallava king Skandaśishya is known to have seized a ghaṭīkā or Brāhmaṇas from the king Satyasēna (SII, II, p. 508 verse 7).

3) The Pallava king Narasīmaharman II claims to have organised afresh a ghaṭīkā of the Brāhmaṇas (ibid., verse 13), and out of his devotion to the Brāhmaṇas he strengthened his own ghaṭīkā so that the four Vedas may flourish. (ghaṭār-vaidyam-avivridhat sva-ghaṭīkām, SII, II, p. 349, verse 25).

All these show that the ghaṭikās were educational institutions of the Brāhmaṇas, where the knowledge of the
Vedas was imparted. Even the least doubt in this regard is removed by the Nagai (former Hyderabad State) inscription of the Western Chalukya Somesvara I Trailokyamalla, dated Saka 980 (1055 A.D.) (Hyderabad Arch. Series, No. 8, pp. 15-16) which clearly states that the ghatika-sthana was an educational institution (cf. ghatika-sthana=anupa-salega, ibid., text line 176) where different Vedas and Sutras were taught. Therefore to equate ghatika with Brahmarni (EI, XXXVI, p. 9) does not seem to be correct. But, why an educational institution should be called ghatika after the name of a pot is not explained anywhere.

Fortunately an aid to answer that question comes from an unexpected quarter. Kumarilabhatta (c. 620-700 A.D.) (See Tattvavindu, Ed., by V.A. Ramaswami Sastri, Annamalai University Skt. Series, No. 3, Introd. p. 28) the most reputed author of the Purva-Mimamsa-varttika, refers to a type of questions which were asked according to what he calls the ghatika-way to test the proficiency of the Vedic students.

The passage runs:

Anvayogasuh Vadanam ghatikamaviga-vrittishu (I, 111, 6)

The commentator Bhatta Somesvara (c. 1200 A.D.) elucidates what is meant by "the question asked in the ghatika-marga."

He says this:

Different symbols denoting different portions of the Vedas were written on bits of palm-leaves, or on some such
thing. They are put into a ghatikā, otherwise known as kumbha (i.e., a narrow-mouthed pot). When the candidates appeared for examinations in the Vedas, those lēkhya or bits of palm leaves, were taken out by lot and questions were asked accordingly. Those questions were the anyōgas or questions asked in the ghatikā-mārga. The concerned passage runs:

Vēda-kauśala-itiñga-ārthaṁ tattad-vēda-bhāga-chihna-
lekhyaṁ ghatikayām kumbhākhvyām nikshipya, tat-tad-
Vēda-bhāga-parīkṣa-ārthaṁ tany-ākritaṁ ākritaṁ-lekhya-
chihnaṅgā jayām vedam patha ity-adhyatmarañ anyāyante iti
ghatikā-mārga-vpittinā-mayogāḥ.

These strongly suggest that the educational institutions got the name ghatikā on account of the mode of examinations by ghatikā or pot, they followed to test the proficiency of the successful candidates.

Even if the village-sabhā was meant by the name ghatikā it is also perhaps to be justified by the lot-system, known as kuḍavolai (ANE, 1899, pp. 58-78; ASI AR, 1904-05, pp. 131 ff.) by which the learned members of the sabhā were elected for the village administration as we are told by the Chōla inscriptions from Uttaramērūr. (See also K.A.N. Sastri, Studies in Cola Hist., pp. 131 ff; T.V. Mahālingam, South Indian Polity, pp. 347 ff.). Then it would follow that the above system of electing members for the ghatikā or sabhā by kuḍavolai-system was not at all an invention of the sabhā of Uttaramērūr, during the reign of Parāntaka Chōla I,
but it was as old as the Pallavas and was prevalent in Kāṇṭhā very near the said Uttaramērūr. In any case, it was certainly an adaptation of the system of examination by lot, followed by the ghaṭikās (i.e. educational institutions) in much earlier times.

When Kielhorn took the word ghaṭikā in the sense of water-jar, he translated vinīrayāpita of the epithet under question as "emptying", but he admitted that there is no authority for such a rendering (El, IV, p. 198 and f.n. 1). Equating ghaṭikā with Brahmapuri, some have recently held that vinīrayāpita is a mistake for vinīrayātita meaning "donated" (El, XXXVI, p. 9). But it must be noted that vinīrayāpita occurs not in one but in two inscriptions (Inscrs. VII and IX) and it is too much to believe that in both the cases the same mistake had crept in the Vishnukundī records which are otherwise free from such errors. If not, one may be equally right in taking the word as a mistake for vinīrayāpita "caused to be built" as well. Another important fact is that nowhere the ghaṭikās are stated to have been donated just like the lēna (Skt. layana) "cave" was donated or bestowed (niyātita; Skt. nirūtita) by Ushavadapa (El, VIII, p. 82). Rather, there are statements like (1) the Pallava king Satyasēna seized a ghaṭikā from the king Satyasēna (ghaṭikāma rā̄ṇāh Satyasēnaśa- jahāra - SII, II, p. 108); (2) the Pallava Narasimhavarman II developed his own ghaṭikā (āvīryidhat svaghaṭikām + ibid. p. 349). These and similar statements may indicate that the ghaṭikās, though educational institutions imparting Vedic
knowledge to Brāhmaṇas, were considered to be personal assets of the respective monarchs. Therefore the word *vinirvāpita* may be understood in the sense of "supported" or "maintained" (See SED s.v. *nirvāpita*).

Indrabhaṭṭārakavarman is described to have acquired merits by supporting the ghatikās. This may indicate that the word *ghatikā* in the title under study is used in the sense of "educational institutions" and not in the sense of "sabha". The expression *yathā-vidyā "according to precept"* reminds us of the Ānekere (Channarayapatna Taluk) inscription that records the creation of a ghatikā for teaching the Śāmavēda in accordance with the sayings of the sage Uṭṭāṅka, or a ghatikā in accordance of the sage Uṭṭāṅka's saying in the Śāmavēda (*Uṭṭāṅkōkyā Śāmavēda vyadhata ghatikēśaraman, EC, V, p. 462, No. 178*).

On the basis of the above study, the king Indrabhaṭṭārakavarman’s epithet under question may be translated as "(one) who acquired a store of merit by maintaining, according the precepts, educational institutions imparting the Vedic knowledge."