

# **Tirukkural Research and Jain Samaya Siddhanta Vilakkam**

## **English Summary**

### **1. Central Purpose**

The book argues, through literary, linguistic, philosophical, historical and religious evidence, that Tiruvalluvar and the Tirukkural have a close relationship with Jainism, and that many Kural ethical and philosophical ideas are best understood in a Jain intellectual context.

### **2. Ahimsa as the Foundation**

The central thesis is that Ahimsa is the foundation of the Kural's ethical vision. It includes compassion for living beings, non-killing, restraint of the senses, disciplined conduct, vegetarianism, renunciation and the pursuit of liberation.

### **3. Adibhagavan**

The opening reference to Adibhagavan is interpreted through the Jain concepts of Arhat, Jina and Vitaraga. The author reads the opening invocation as relating to a spiritually liberated conqueror rather than simply a creator deity.

### **4. Conquest of the Five Senses**

The phrase referring to one who has subdued the five senses is treated as a key Jain clue: sense-control leads to control of passions, freedom from karmic bondage and spiritual liberation.

### **5. Universal Ethical Value**

Although the book emphasizes Jain connections, it also treats the Tirukkural as a universal ethical work. The historical question of Tiruvalluvar's religious identity is distinguished from the universal value of his teachings.

### **6. Meaning of Aram**

Aram is interpreted broadly as compassion, non-injury, self-control, truth, proper conduct, household ethics, social responsibility, ascetic discipline and liberation.

## **7. Non-killing and Vegetarianism**

The condemnation of killing and meat-eating is presented as especially important. The author extends ethical responsibility beyond the immediate killer to the demand and consumption that sustain killing.

## **8. Critique of Vedic Interpretations**

The book challenges interpretations that derive the Kural primarily from Vedic Dharma traditions, contrasting certain practices involving sacrifice or meat with the Kural's strong emphasis on non-killing.

## **9. Tirukkural and Early Tamil Traditions**

The book relates the Kural to Tolkappiyam, Agattiyam, Sangam literature, the Iraiyanar tradition and later Jain Tamil works, using them to argue for a Jain contribution to early Tamil intellectual history.

## **10. Jain Contribution to Tamil**

Jains are presented as contributors to Tamil grammar, literature, ethical writing, education, manuscript culture and Sanskrit-Prakrit-Tamil intellectual exchange.

## **11. Jainism in South India**

The historical sections discuss Jain settlements, temples, Tirthankara images, inscriptions, communities and changing religious institutions, with attention to Tamil regions and Kanchipuram.

## **12. Transformation of Jain Institutions**

The author proposes that some Jain or Buddhist institutions and images may later have been incorporated into Saiva or Vaishnava settings. Such claims require independent archaeological and epigraphic verification.

## **13. Jain Philosophy**

The book explains Jiva, Ajiva, Pudgala, Dharma, Adharma, Akasa and Kala, together with karma, passions, restraint, Gunasthanas, Kevala-jnana and Moksha, and applies these concepts to the Kural.

## **14. Karma and Liberation**

The Kural's teachings on desirelessness, sense-control, renunciation, austerity, rebirth and liberation are interpreted through Jain karma theory.

### **15. Aravazhi and Dharma-cakra**

The expression Aravazhi is interpreted in relation to the Jain Dharma-cakra. The birth-ocean is understood as samsara and reaching the enlightened one's feet as the path beyond rebirth.

### **16. Sense-control and the Ascetic Ideal**

Conquest of the senses is connected with the Jain ideal of the disciplined ascetic, Mahamuni, Vitaraga and Kevalajnani.

### **17. Pudgala**

References to taste, colour/light, touch, sound and smell are interpreted through Jain Pudgala theory and its account of matter and sensory qualities.

### **18. Five Elements**

The author compares Jain ontology with Saiva and Vaishnava interpretations and argues that early Tamil references should not automatically be read through later Hindu cosmological categories.

### **19. Women and Household Life**

The book discusses marriage, household life, women, chastity and social responsibility, stressing that Jainism cannot be reduced to monasticism alone.

### **20. Comparative Method**

A Kural word or verse is frequently compared with older Tamil commentaries, Jain texts, Sanskrit or Prakrit parallels and historical evidence.

### **21. Major Contributions**

The book offers a systematic Jain reading of the Tirukkural, an exposition of Jain philosophy through Tamil evidence, a reconstruction of Jain intellectual contributions to Tamil history, and comparative religious analysis.

### **22. Scholarly Qualification**

Evidence should be distinguished from conclusions. Claims about Tiruvalluvar's definite religious identity or the original affiliation of particular temples should be presented as arguments requiring comparison with modern textual, archaeological and epigraphic scholarship.

### **23. Overall Assessment**

The book is a large-scale Jain historical and philosophical rereading of the Tirukkural. Its greatest strength is the breadth of comparative material; its principal limitation is that some historical conclusions are polemical and require verification. It remains an important source for studying the Jain interpretation of the Tirukkural.