

Kannur District Inscriptions



Dr Suvarna Nalapat Trust

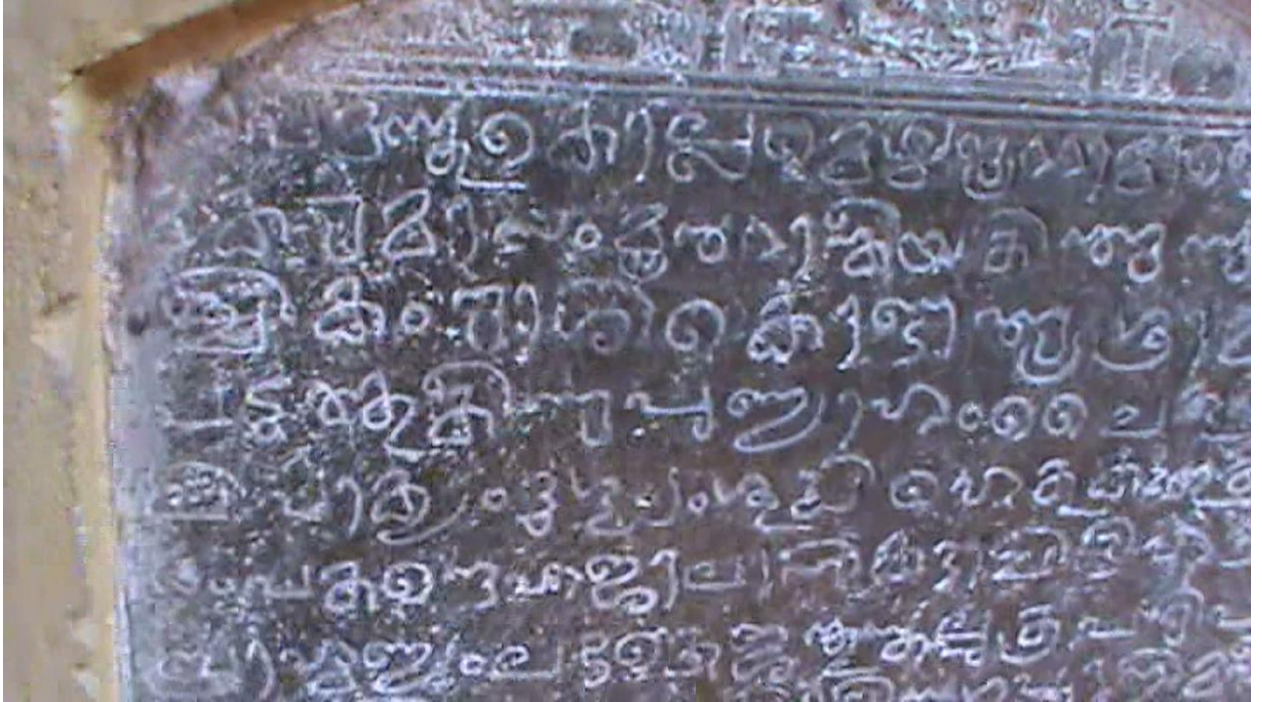
- **12 line Inscription from Peralasseri**



1. Thraathakannrunnekakrithi Paalapathe Namavachaam Nila-
2. Vfmavanee paa(la)krithaalakeelagnivarma naamavaaneesa-
3. Swamina: ditheem pradaanaa. Sooyamanekaprasathipuraathisaya-
4. Viyyamaalavadevabhoopaala:theekasamvathsarasraavvidhathraathravaasa-
5. Duruvalam Sakenaa vatsaraa **SUMAADAPADMAASI** suklaprathipada-
6. Disani vaa Tharanirwid thraayaamanekadaanavinodapurukkam (purushkam)panditha-
7. Jambuthamse ko ramye keralakulasampavasya naaraayanaaya kari-
8. Pulameravatha naatyakathaa(chithrakota) kundanaattavishayaanthaprabhuna
(pasunaavaphaneedaarkkasya chithrakootakutpanaattavishaya...)
9. Raathrivarā kalyaanyaayaad dik kartharithassaduphanaam marthyapakshi Ekakantyaayaad
(dikkaarathreepassaaduphampathika)
10. Thataakaaraamaadeenaam
11. ...padarppithathaddhamennapathivarshaka
12. Yathaamaargga vipananaapaayaa

In peralasseri it is interesting that the year is reckoned from **Uruvalam sea sakam (Uruvalam kadal means the sea encircling the Bharathavarsha and Peruvallasseri is named after that Uruvalam (Perum uruvalam) sea**. That means, the reckoning of the year is from formation of the Uruvalam sea around Peralasseri . **When the sea was formed and Narayana started his sayana there, and 20626 years passed , the city of peralasseri was founded. Or a culture of Vaishnava /Bhagavatha started in Kannanoor district .**

- 2. Rajarajeswaram Thalipparamba



2..Subhamasthu . Kollam ezhunoottaamaantu meenavyaazha
 Makaramaasam moonnumaankiyakki aasthamicha vri-
 Schikam raasi kond aasraamatha chira
 paduthu theernnu.punyaaham chaithu annakka-
 livaakyam **dugdhamsudhihethukam** .Ithi sivam.
 Sampathandehajaalaani kathaachidihamaanusham
 Braahmanyam labhathe janthu thathputhraparipaalaya
 Dwaaraani yasya chathwaari sugupthaani maneeshina:
 Upasthamudaram paanee vaakchathurthee cha sa dwija.
 Vritham yathnena samraksheth vithamethi cha yaathi cha
 Aksheeno vithatha: ksheeno vrithasthu thajjatha
 Sthaapayadhwamimam maargam prayathnenaapi hi dwijaa
 Sthaapithe vaidike margge sakalam susthitham bhaveth
 Ye paapebhya :paapathamaastheshamadhama eva sa:
 Braahmanyam yovajaaneethe dhanam praapya sudurllabham
 Yasthu sthaapayithum saktho na kuryaanmohitho nara:
 Thasya hanthaa na paapeeyaanithi vedanthanischaya(Actual reading is
 Karthaara Kaanyapaappiyaanithi Vedanthanischaya.This gives the Karthaar as Kaanya –probably
 Kanwagothra -Paarppiniyaar as Vedanthanischaya).Kaanwa gothra was the one who took the
 supreme decisions as the Vaidik Guru of the Paappinivattam Brahmins.
 3454811 is 1184543 / 366=3236 years 167 days .The first construction and sudhikalasa of
 Asramam chira is in AD 134 . Again the sudhikalasa was repeated in 1625 AD (kollam 825 + 700)

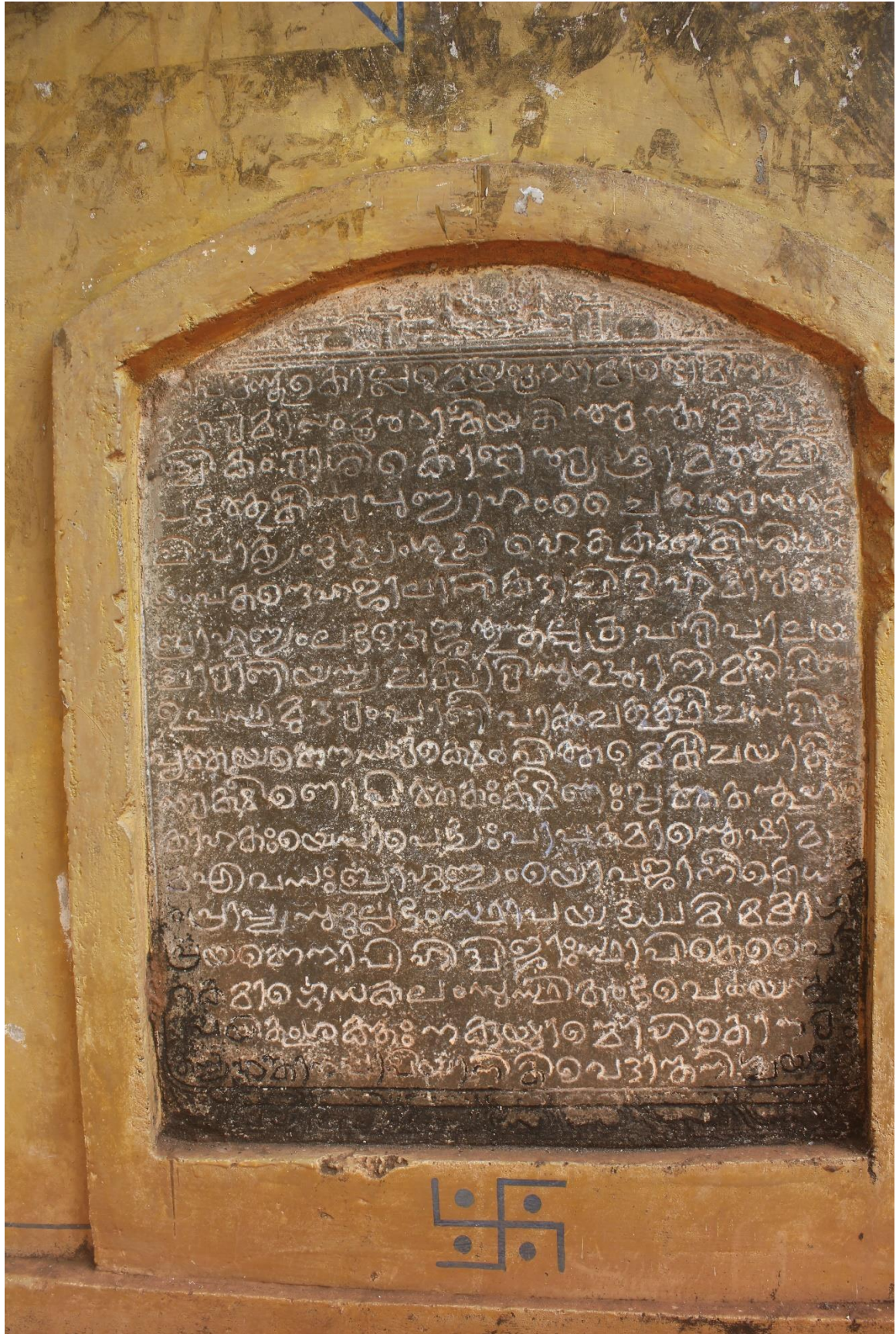
and this stone slab was erected in 1625 jupiter in Meena, sun in makaram 3 and lagnarasi is Vrischika. Why was sudhikalasa done in 1625 ? Because it is 1491 years after AD 134 . (An astronomically important year as described in Panchasidhanthika). In 1625, Peruvanam Gramam Chittoor Nambuthirippad was the Kshethram samudaayi at Thalipparamba Rajarajeswara temple (which shows a unified North/south Malabar administration). About this page 1042 Inscriptions of Madras Presidency says: Record dated KA 700(AD 1124) with no other details.

Ashramam Chira was constructed during the time of Sathasoma and Agasthya (Neelakandakavi Chellur Nathodayam Chambu sloka 106) and it was first a stream which flowed from Agastya's Kamandalu. And Sathasoma constructed on its east , the wonderful city of Thalipparamb Rajarajeswara with numerous trade centers . Sathasoma lived before Rama of Threthayuga .(For Vansavali/chronology see above).Kumbodaran with a Naaga Upaveetha and trident and skull in hand is Aravath (Aram means Naaga/Dharma) and it is from him Mahadeva hears about the city of Sathasoma. Aravath Bhoothagana represent the earliest inhabitants of this hilly tracks of North Malabar who had several secret caves for their travels. Therefore, before worshipping Rajarajeswara, we are asked to worship the original inhabitants of the place and their chief Aravath Bhoothanath Kumbodara. Thus antiquity goes back to the earliest periods of prehistory

2.Harisree Ganapathaye nama:avighna- masthu. Haribhaja Ravithrikkovilappante thiru-
vullathaal Iruvinkittanaataanta Bhlanribha- rapravrithiyintri nityavicharayaazhppaa-
rippulavarin puruthirilakkanthan sekharana kollam thollayirathuempa-
thunaalaayiraantu chithiramaasam pathi-nonninaal vetticha aravarasu

thampraapithu namasivaya subhamasthu





*Meditating on Hari, with grace of Ravi Thrikkovilappan (Rajarajeswaran as SunGod/ Jupiter Sankaranarayana) , the Vallabha emperor Nityavichara yaaazhpaar Pulavar (Nithyavichareswaram Azhvaar scholar/bard.*This could also be read as Iruppu or Irukkuvelavar , one who belongs to two lineages; Iruppu or Irukkuvelavar or Irukkuvel as seen in Sangam literature for the emperor in charge) who ruled the twin Venkita country , with no other duties except Thinking of God, attained the supreme Dharma. This Aravarasutham (Aravath Bhoothanathan) is constructed/renovated by his younger son's branch (puthirar Ilam) Kanthan Sekharan on Kollam 984 month of Chithirai, day 11. (1808) .

(About this Inscriptions of Madras presidency says (page 1042) : At foot of banyan tree in front of a temple. An epigraph dated KA 954 (AD 1778). This is the time of Hyder Ali . Probably, there had been a sudhikalasam associated with Hyder's attack of Thalipparamb/Kannur as well at this time. But , We have from a record of Perumpadapp that the Nava mamamka at Thitunava was conducted for 4183 years, until AD 1775 by them, the successors of Mooshaka vansa, at Madhyadesa (Kerala). This epigraphic year 1778 is just 3 years after that important year when Perumpadapp swaroopa lost their Nilapad Thara at Mamamkam festival.

Adiperuvanam was at Katakampal,Kadavallur and Vellaarappally centered and started with **Ghatokcha, son of Bheema**. After this , a second Peruvanam pooram Ulsavam started in BC 2308 and in BC 580 the venue shifted more south , to the present Peruvanam , where later on the second branch of Kulasekhara empire began with capital at Thiruvanchikkulam. In 1775 Peruvanam pooram lost its grandeur when Mamankam Nilapadthara was lost to Zamorins and Cochin kings became weak. If we read the number as 984 the year is AD 1808 and the time is that of British supremacy in Malabar and both Tipu and Hyder are defeated by British .

Was it in 1778 or 1888 the revival happened in Rajarajeswara temple ?

If In 1778 we find a new renovation at Rajarajeswara Temple for a revival of the Mooshakavansa,Kolathiri,traditions. That is presided over by the Nithyavichareswaram (Thali at Varavur) Yazhpaanar Pulavar (Pudavar means the one who lives in a cave, meditating on God) and a new Dharma is established .The new Dharma is vested with the Cochin Rajas and as a result , the younger branch of it with Sakthan Thamburan(1790-1805) establishes Thrissur Pooram in 1802 .(from 1775-1790 was Tipu's attacks on Malabar which were helped by Zamorin to defeat the older dynasty of Perumpadapp Vannery Kochin Mooshaka family.) If it happened in 1888, it is after the demise of Sakthan Thamburan , the famous Cochin Raja who started Thrissur Pooram and tried to revive Cochin Kolathiri Mooshaka vansa's pride . And probably associated with the Malabar Mappilla rebellion and Suddhi instituted by the 20 Vedic Acharyas who assembled at Varakkal temple ,Calicut for the removal of the sins of the Zamorin's family. Thus we find a close connection with the two Kolathiri families of North and south Malabar and their sabhas were always unified . The identity of Nithyavichareswaram Azhvar and Kanthan Sekaran (from the surnames) traceable to Azhvancheri Thambakkal and Thalappalli/Cochin/ Kulasekhara lineage , both belonging to Pudavar/Pulavar (Kasyapa who lives in a cave at Govindamala,Kachamkurichi) lineage itself .

There is an anthropological practice which gives testimony to the relation of Perumpadapp Kings and Perumchellur kings , followed in the Rajarajeswara temple.

- 3 Thrichambaram & Kanjirakkod Vidyanatha



1. Sreepippalaupalayapazhavadabeeda halamma gajjapatha
Dadheeruladhow kherayapa valapampaadappaga
Padaghaala Ou- rapplapooa
Nanagapamada
(Incomplete reading)

This is the old (pazha)north (vada) house (Beedu) of Sree Pippala Upaalaya. (Pazhavadabeed is North Haalabeedu in translation). In the land of madagaja (elephants) and Hala (Plough), and of brave (dheerula), we do meditate (worship) the **Kherayappa (Kerala Appa/king) Vallabha, Pambaathada Appa (king of Pambaathada)**for removing all obstructions. KeralaVallabha Pambaattappa is a term noteworthy. Halam or plough being that of Balarama, at Thrichambaram this is the sthuthi of Balarama of Mazhoor.

2. On the stone for Bali exclusively for women at **Kanjiranghat Vaidyanath** temple .
Rajarajeswara kanta paandyaraaya valala sekhara naagappalli with several pictographs . The small linga on Esanakon of front of srikovil has a yoni, whose depth is not yet measured. The pictographs include boat, hamsa,vyali,naaga and garuda .



- 3.Hampaa oumda pambaapaleeppa thathi harthruha (God or Lord of Oumdrappalli ,& Pampaa. Oundram or Orissa was a synonym for Chedi, of which Kerala had been a part in ancient days. Pampa is a river in kerala as well as a old name for Thungabhadra river.



4. Hambaa(Hampi/Pampaa) ghatam. Vazhala (Vallabha/vazhumi).

Rishi Baka uktham. Thathaa Kerala Rishabham.

5 A pictograph resembling simumara on which several scripts in Brahmi written. Incomplete. Vallabha is clearly discernible here also.

6.Ilappallacchanaghatharu kaankil Subrumanya (Vallabhappalli's ally (Changaathar) Kaankil Subrumanya. When I read this inscription, I didn't know that a place called Kaankil exists nearby. Looking at the maps and reading books I saw the connection and the importance of this incomplete partial inscription. Kaankil is associated with Sage Kapila, the first Avathar of Vishnu and the first exponent of Samkhya and its Sanskrit equivalent is Kanakhila or Kanakhala which is mentioned as a sacred Theertha. All Theerthas were sacred in Krithayuga, and Pushkara alone in Threthayuga, and Kurukshethra in Dwaparayuga and Ganga alone in Kaliyuga. In Kaliyuga, if one takes bath anywhere in Ganga, one gets the effect of bathing in Kurukshethra, except Kanakhala. If this Kanakhala mentioned is in Kurukshethra itself such a statement becomes superfluous. Therefore, this Kanakhala as an exception must be the Kaankhil (Kapila's abode) and situated in oldest Kanwashrama area mentioned. Note that Kapila is the 6th from Vishnu in the Mooshaka/Yadava/Vallabha lineage (Chronology).

4. Vatukeswaram Aroli:-In 4 slabs .

Vatukeswaram Aroli:-In 4 slabs

- Sree Vadukandanaagappalli Om.
- Sreem Hreem Vadukandanaagappalli
- Sreevalabha sakapalam vyazham
dalalakharahampaandyagaraluda
nrithalappallapamoonthinaadijjalougha valabham
pampaaghasavalapa thathapaakathamma
thalavappaandya .
- Ruthanum ainthaanipandalecha
padaddappangiyannangsangmelapa(velapa)ddmkrooru
tappathaddamvoudragampeeramgathadalapi karathri
- Dam geralappamdithamdapatham
- Njelaamthanapudpam

Sree Vadukandanaagappalli Om.

Sreem Hreem Vadukandanaagappalli

Sreevalabha sakapalam vyazham dalalakharahampaandyagaraluda
nrithalappallapamoonthinaadijjalougha valabham pampaaghasavalapa thathapaakathamma
thalavappaandya .

Ruthanum ainthaanipandalecha
 padaddappangiyanngsangmelapa(velapa)ddmkroorutappathaddamvoudragampeeramgathad
 alapi karathri

Dam geralappamdithamdapatham

Njelanthanapudpam

Sreevalabhasaka palam vyazham dalalakharahampaa Ndyagaraludanrithalappallapamoonti Naadijjaloughakhalabhampampaaghatava	Thanumainthaanipandale Chappadaddhappangiya	Dam gerala Pamdithamdapatham (Pictograph)
Lapathathapaakathamatha Lavappaa Ndyaa	Ddamkroorutappatha Dappathamthada Ddampoundrahampiram Gathatalapikarthru	Njelan thanam pudpam (Pictographs)

Time given in Sreevallabha (Vishnu) sakam. Dalalakharahampaa 3332281 as 1822333 / 366 gives 4979 years 19 days.

If we split and read as Dalala , and Akhuratha and hampaa Dala being a battalion of army and Aakhurathan (Mooshakavaahana) being the Ganapathi/Dalapathi of the chariots of Mooshaka king and Hampa (Pampa) or Dalapathi of Mooshaka king Paandyagaaru (Gaaru is a honoured name in Telugu) .Paandyagaruluda means the Mooshaka King's army under the Dalapathy Paandyagaaru.

Njelan thanam pudapam is 0310131 as 1310130 / 366= 3579 years and 216 days. Note the difference between these two .(17 days to complete 1401 years).According to tradition the first 2 consecrations of Rajarajeswara was done by Mandhaatha and Muchukunda (BC 8883) almost the same time as **Mehrgarh period**. The third was by Sathasoman . This happened 4979 years and 19 days after the first installation by Mandhatha and his son Muchukunda . Vatukavarma son of Manu, made the Vateswaram temple as we see it today with an octagonal base .

In fact we can read this vertically on each slab and horizontally combining all 4 slabs giving a definitive meaning.

5.Madayi Mosque :Arabic inscription in mosque says it was founded in AD 1124 and in the tank was constructed by Hindu .(15 and 16 page 1042 A topographical list of inscriptions of Madras Presidency V Rangacharya Asian educational Souvenir New Delhi 1995)

Maadaayi has a fort constructed by Eli Perumal with a jew's tank (? EARLY EVIDENCE OF A JEWISH TRADE CENTER) and a mosque .

From Kannur district temple inscriptions we have the following: (Bold letters)

1. **After Vishnu started his sleep in the Uruperuvalam kadal , 20626 years passed and a distinct culture in Kannannor based on Bhagavatha dharma was established.**(Therefore at Rajarajeswaram temple, the first pranam is given to **Vasudevapuram Kannan** at Aroth chira -Naaga's tank- , and then to Bhoothanaatha, chieftain of earliest inhabitants of the place)
2. **Supposing the first city around Rajarajeswara , built by Mandhaathaa /Muchukunda in 8883 years BC which had been buried under the earth, and that**
3. **Ramakhatamooshakan 's Son Nandan ruled as Kerala Perumal in BC 4504-5004 after Rama ,**
4. **Sathasoman in BC 3904**
5. Amithakrathu (Mahabharatha war) of Mooshakavansa in BC 3400-3100
6. **Vatukavarmman BC 2504**
7. Rajavarman Rajaviharam at Vannery Peruvanam Perumpadappu BC 1604
8. Mahodayan BC 120 Kodungallur New Maakkothai puram
9. **AD 134 Ashramam chira first sudhikalasam**
10. **13th century death of a Zamorin**
11. **16th century . 1624 . New cleaning of Ashramam chira with rebuilding**
12. **1809 Chiraphalakam Aravarasutham praptham is installed**

(2 and 3 are suppositions)

According to the brochure issued by the temple authorities for collecting funds for renovation, the temple was built by Vatukavarman, 43rd king of Mooshakavansa. This is described in 11th sarga of Mooshakavansakavya. But, they think that he ruled Kolathunad 1500 years ago. This is not correct. Though I had given the entire chronology of Mooshakavansa earlier, here I recapitulate the names of predecessors and successors of Vatukavarman of Chandravansi/Somavansi/Yadava lineage. The dates given in the stone inscriptions of Peralasseri and Rajarajeswaram and the dates (chronologically) in Mooshakavansakavya can be compared independently with this list for verification. Thus tentatively we have,

1. Vishnu **20626 years ago** .
2. Brahma
3. Kaayaabhidha (with a human form and a name)
4. Swayambhuvamanu & Satharoopa
5. Daughter Devahuthi + Kardhama Prajapathi (**Kardhama means Cheru/Chera or Dirt**)
6. Kapila (Samkhyamuni) and 9 daughters .One of them Anasuya
7. Anasuya + Athri (doing penance in Sahya mountains) had Dathan, Soman (Chandran),Durvasa,kasyapa,Dadyaachi, and Poornima
8. Soma(Chandra) in Thaara wife of Brihaspathi had Budha /Ila
9. Budha's son Purooravas
10. His sons Ayus,Sruthayus,Sathyayus,Jaya,Vijaya,Raya,Anenas, Rambhan
11. Ayus' sons Nahusha,Kshathravridha and Rajeerambhan
12. Nahusha's sons Yathi,Yayathi,samyathi,krithi, Viyathi

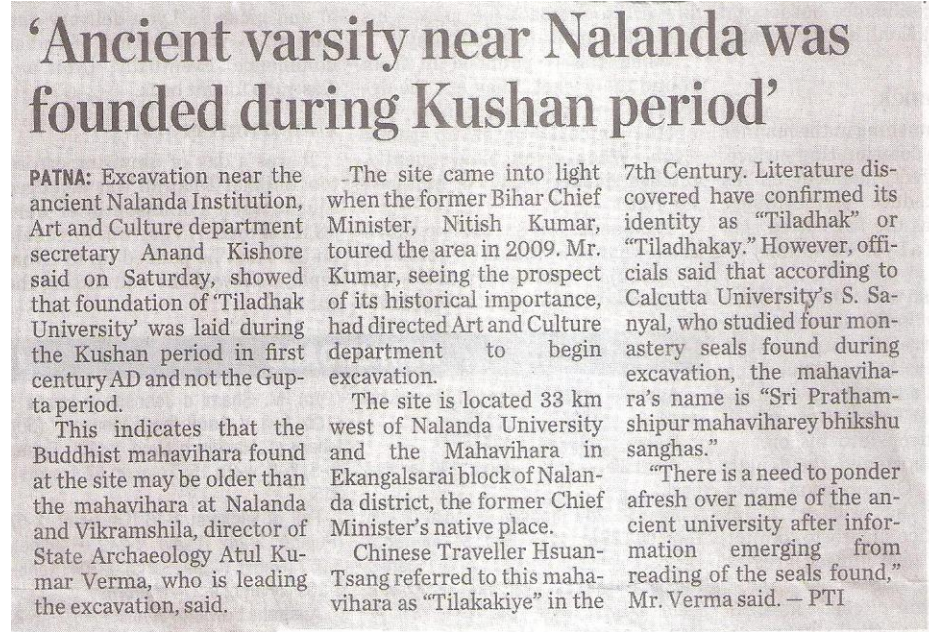
13. Yayathi in Sukra's daughter Devayani had Yadu and Thurvasu and in Sarmishta, daughter of Asura king Vrishaparva had Anu, Druhyu and Pooru
14. Yadu's sons Sahasrajith, Kroshta, Analan and Ripu
15. Saharajith's son Sathajith (Sathakrathu)
16. Venuhayan, Haihayan, Mahahayan, Dharman
- 17. Haihaya's son Dharmaputhran Nethran (Nethranarayana)**
18. His son **Kunthi**
19. Sohamjith
20. Mahishman (Built city of **Mahishmathi** and the lineage of **Mooshakavansa as a branch of yadu and chandravansi kings**. Moushaknos in Greek history existed even during Alexander's time)
21. Bhadrassenaka
22. Dhanaka, Durmada
23. Krithaveerya
- 24. Arjunan (Karthaveeryan) Parasurama time .**
- 25. Ramaghata Mooshakan**
- 26. Nandan (A tribal king who ruled from Sahya , Palghat, Kollamgot Nelliampathi area Described during Sangam age as the ancestor.) Ramayana period .**
27. Ugran
28. Ugradhanwa Mithrachandran
29. **Simhasenan (First fleet of ships called Nrisimha army.)** Nrisimha (Narayanan Kannan temple) temple at Ezhimala (Present Navika Academy) was his observation point.
30. **Chandravarmaa** (The first Phaneeswara who went abroad with his father's fleet .The first wreck and death of the prince also described). In his name Chandragiri is named. He is also the first emperor to have the suffix Varman in the lineage of Chandravansa kings.
31. Brihad suthan
32. Ugraswan (Younger brother)
33. Brihathsenan (son of Brihad suthan)
34. Since Brihathsenan killed 1000 people of the race Ugraswa stopped his penance and came back, married again for begetting progeny
35. Chithrakethanan (son of Ugraswa)
- 36. Chithrakethana was killed by a tiger during hunting and his son Sathakrathu Sathasoma became emperor. He built the Chellor Grama at same place where vedic kings Mandhatha and Muchukunda had earlier installed Rajarajeswara. (Thalipparambu) BC 3904**
37. Aswasena , the scholar
38. Simhakethu
39. Viswapaala the lover of wars
40. **Sarmadathan Mahamathi** had Sivadarsana in young age (21 generations before and after him were purified by his birth). He is the first one to hold the name Sharmma in Chandravansi lineage of Vallabha kings.
41. Rudravarman

42. Vyaghrasena (Bhadrachethas)
43. Prithudyumnan
44. Vajradaran
45. Valahakan
46. Bheemavarmaav
47. Brihadsenan
48. Sarvaparakrama equal to Daksha
49. Athulan
50. Nayavardhanan
51. Mithrasoman
52. Bhadranaamaa sundaran
53. Veeravarman
- 54. Amithakrathu (Sathakrathu) who had given free food to 18 akshouhini army for 18 days during Kurukshethra war according to the Tamil legends. The time of Mahabharatha and of Kurukshethra war . BC 3200-3100**
55. Jagadaswan
56. Suradyumnan
57. Arjunavarman
58. Ugrabahu
59. Jayadithyan
60. Vrithrasenan
61. Had 4 sons. One of them was Manu
- 62. Manu's son Vatukavarman Vatukeswaran BC 2504**
- 63. Son Aheeranan .Aheeraneswara temple (Aroli Vatukeswaram) .**
64. Maheeranabharan
65. Aryagupthan
66. Achalan (Ajantha cave renovated)
67. Aswasenan (Jna, Yajna, Geervaana)
68. Brother Vikramasenan exiled him and ruled Chelur
69. Vinayavarman
- 70. Rajavarman son of Aswasenan built the new Rajavihara at Vannery Perumpadapp BC 1604**
71. Jayamani of Aswasena lineage took back the land
72. Ranamani
73. Udayavarman
74. Udayadithyan
75. Virochanan equivalent to Mahabali married Harini of Pallavadesa. (Kaadava/Kadamba hill tribes) . Kadavallor Adiperuvanam Gramam Perumpadapp Vedaparishath and Utsava of Onam. (Vamanamurthy temple at Kodalil)

Ulloor S. Parameswarayyar think Vallabha's sons Sivanandi and Bhavanandi lived in BC 1012-1043. If that is so, they were the ones who were responsible for the

Vedaparishath at Kadavallur , Perimchellur renovations , and for beginning of Nalanda. And in that case Nalanda must have existed before Buddha's birth. This is debatable but needs a close analysis of facts. **Since Nalanda is called Dharmasthala in Sanskrit works , this is not an impossibility .**

See the report published in The Hindu in 2014 .



- 104** is Mahodaya who built Mahodayapuram (29-30 generations after Virochanan)
- 105** Sivacharitha Eesaana (Must be Gouthamiputhra Sathakarni)
- 106** Kanchivarman (Kunchivarman) Gondophorus of AD 46 given in Logan's Manual Vol 1 page 46 (St Thomas period).
- 107** Had 2 children .Eesanavarman who married Nandini (Chedi) and a daughter who married **Keraleswara Jayaraga .**
- 108** Paalakan (In Chedi princess Nandini)
- 109** Nriparama (Chenguttuvan)In Cholan Manikkilli .
- 110** Chandravarman 1
- 111** Chandravarman 2
- 112** Palakan had to come from Chedi due to early death of the 2 Chandravarman
- 113** Sister's son **Validharan (Vallabhan) Had 2 sons Sivanandi, Bhavanandi .**
- 114** Ripuraman (Konguchera branch. Came from Mooshaka Land Bhatasthali and captured Mooshakakhanda of Kerala)
- 115** His brother Vikramodghataraman (Built a stone wall at Sreemoolavasam to prevent a deluge)
- 116** Janamani (Deerghayathracheran) who wrote the story of his ancestors as Chilappathikaram in Tamil.
- 117** Samkhavarman
- 118** Jayamani (Built saalaavalayi, many buildings at Banks of Prithana .) Bhootharaya Pandipperumal Kulasekhara Pandyan of Keralaolpathi. Was emperor of Vidarbha and

Vakataka (Central India) and Kerala . His Saasana (Forerunner of Aihole) is described in Mooshakavansakavya. He was murdered in AD 333 (Purudhisamasraya) by Kadavapallava (Thalappalli) king according to Sabha's decision.

119 Valabhan 3. equal to Balabhadran (Adityavarman selected by the Sabha) .

120 Kundavarman Murari ,brother of Valabhan 3. (Kulasekhara Alwar Ilamko Adikal who wrote Mukundamala at Narayanapuram built for him by his brother. His contemporaries were Vishnugopa, Venki Hasthivarman (Thirumal/Thiruppathi)Pallavan who were defeated by Samudraguptha.

121 Paalakan2. Built Payachi fort in Kottayam Purali Mala. A messenger of Paalaka 2 was carrying an important letter which was taken by a King of the desert (Marupoorvapathi) says the Mooshakavansa Kavya. For this, Gabheera had burned the city of Maru . Which was that letter ? We have to assume that it is the Thrikkariyur Sasana of AD 428. (Swargasandeha parpyam). In Malabar Manual William Logan (page 233) mentions about this event thus: The temporary Perumal and the Brahmajnaani of 64 Grama met at Thrikkariyur Parishad and decided that to protect Dharma in the land a permanent protector of Dharma is needed . They went to the East and met Anakkundi KrishnaRaya. Every 12 years a Perumal has to be sent was the requirement. First a king, then a Pandi Perumal and finally a proper Kshathriya Cheraman Perumal was thus sent.This Perumal ascended throne in AD 428.It was this Perumal who examined the lands and cities and declared Thrikkariyur ,Thiunava and Valapattanam as sacred Theertha (temple towns), and among 18 port cities Kodungallur being important in trade constructed a Palace and Agrahara , adjacent to the preexistent temple at Thiruvanchikkulam. Valabhi and Thirunava continued as Educational centers and Kodungallur became center for both education and trade/commerce. This king stayed back for three terms (36 years) according to wish of the Brahmanasabha (from 428-464).

122 Gambheeran

123.Jayamani, brother of Gambheeran.(Ramaghatan Jayaragan Sivapaadasekharan) Son in Law of Kundavarman Murari is Jayamani Jayaraga , king of Sathavahana KanchipallavaVansa. Defeated Kongu pallava king and married his daughter. Maadapperumal of Keralolpathi . In mayidavollu and Hiradavalli prakrit inscriptions Sivaskandavarman is a kadava king and Jayamani Jayaraga is a Sathavahaka Kanchipallava. Not only for Kerala kings but also for Pallava and western Chalukya kings Jayasimhan and Ranaragan are included .Pallavas are the lineage of Thondamaan in Bhagavatha and Thondar Naad is still seen in Wynad near Thirunelli . They had three capital cities-Kanchi,Venki and Paalakkaa(d). Porai or hilltribes are their origin and are called Porai Naattadikal. (Not foreigners). Jayaraga had married daughter of Sivaskandavarman Pallava (kaadava king) of Mayidavollu inscriptions. Therefore , one has to assume the identity of Kundavarman Murari as same as Sivaskandavarman Pallavan. Kanthan/Skandan being a surname adopted by Thalappally/Mooshaka hilltribe kings this is plausible too.

To stop bringing Perumals from other areas , Sabha decided to have a progeny of Suryakshathriya women in Perumal . Thus a Suryakshathra (Naaga kanya) woman was invited and in her two children were born according to Keralolpathi. This corresponds well with the story given in Prakrith sasanas of Mayidavollu and Hiradavalli.

124. Two sons .Vallabhan 4, and Sreekantan (Poet Athula wrote the kavya during their period) . It is important that this last renovation at Thalipparamb Perumchellur Sabha is at the same period as Valabhi Dhruvasena 2, son-in-law of Harshavardhana. At this period there were several scholarly sabhas functioning in Valabhi and Tholan (Thol means a sabha of experts) of such a sabha writes Mooshakavansakavya. At the same time as Harsha ruled, his brother Krishna's Sabha at Venki Chalukya desa is strong. The last and the 7th renovation of Valabhi is during this time. Just before Harsha's ascension is the time of Vallabhan Perumal 4th. In the new facets of Indian History , according to Epigraphist Sankaranarayanan, the period of Sankaracharya also corresponds to this period. (Before Harshavardhana). In the AD 643 Mahasabha Harsha announced that he had conducted 30 such smaller sabhas before .But he ascended throne in AD 606. If the sabha of 643 has to be the 31st , his sabha must start only in 613 (at age 21). This clearly indicates that when Pulikesi 2, Chalukyavallabha died in 642, Harsha gets his position as Paramabhattacharaka and completes his Hiranyagarbha in 643.(He died 2 years after this event). This is because of his marriage alliance with Pulakesin. This shows Sivaskandavarman Kundavarman Murari kaadavapallava nripa himself was Chalukya Pulikesin 2 , father in Law of Harshavardhana. Prabhakaravardhana also had a marriage alliance with same clan and had assumed Paramabhattacharaka status.

Thrichambaram temple renovation is done during the reign of the 2 brothers Vallabha and Sreekanta. . Vallabha was head of 2 Sabhas . (Rajarajeswara temple renovation.) Maaraahi (Maadaayi) was built as a porttown for trade and commerce through sea route by Vallabha and Sreekanta.Vallabha makes Chandeswara Prathishta in the Mandapa of Vatukeswara temple. Sreekanta renovated Vatukeswaram temple which carry the name of his ancestor Vatu, The Nanda and also of Deva (God) says the Kavya. He was sad to see plight of Ahiraneswara temple (Aroli) where stones were strewn and trees overlapped and the top of the Ashtamurthy lost . Only his serpents have been keeping company of Shiva even in this plight , and Sreekanta made a promise to rebuild the Vimana, and to renovate Vatukeswara temples in 9 directions which included Vatukeswara of Kharakaanana and of Aaheeraneswara. (It is said that he did renovation of Vatukeswara at Thrissivaperur and also at Airanikkulam).

Here we find Sathasoma (36th generation) , Vatakavarman (62nd generation), Aheeranan (63rd) and Jayamani (117/118) ,Vallabha and Srikanta (125, 126) are associated with renovations in Thalipparambu Perum Chellur Grama and its Temples. Aroli Vateswara has 5 Siva idols (4 on the 4 corners) and the main idol has 16 feet height from the ground.Sreekovil has 66 feet height. Last renovation was done 1500

years ago by Vallabha and Sreekanta (5th century AD) and not by Vatukavarman , the emperor of Mooshakavansa , as said in the brochure.

Thalipparamb Rajarajeswara Temple is 1 ½ Km North East of Thalipparamb Town. On the west flow the river Killai , called Kuppam in local dialect. Why these names Kuppam and Killai ? Kuppam is a Tamil word used for a home village . So Kuppam puzha is the Puzha (river) flowing through the homevillage or the Desam of Thalipparamb. Killai is a branch and a child. It also means a parrot. It actually denotes a very ancient connection with the Suka/Parrot and one naturally remembers the names like Cholan Manikilli (mother of Cheran Chenguttuvan) in old Tamil epics. From the turning towards the Mazhoo Balabhadraswami temple, the temple road to Rajarajeswara becomes narrower. Very close to the Rajarajeswara Temple we still see two temples , bearing the name of Mandhaathaa and Muchukundan.

There is an ancient Grantha called Naattunyaya in which Malayalanad is called Adukkunad (layered country). This adukk is still seen in Kasargot place names like Badiyadukka etc. Adukkunad alias Malayalanad had two Thala (Heads)-Thenthala (south Head) and Vatathala (North Head). Each head had 9 subordinate Naad each, comprising 18 Naad. The ruler of the Thala is called Arachan. The capital temple of Arachan is a Mahakshethram. The administrative Units called “Thali” is under direct administration of Arachan. The capital Mahakshethra of Mooshakavansa kings was at Thalipparamb, which later shifted to Sreekantapura during the last ruler Sreekanta.

Ancient Mahakshethra of old Kolathunaad were :

1.Sri Rajarajeswara Sri Neelakantapperumaal ,Perumchellur,Thalipparamb(From Neeleswarm Thali to Rajarajeswaram Thali , in ancient Days there was a single Temple Administrative complex)

2. Sri Subramanyaswami Payyannur

3.Sri BaalakrishnaPerumal Thrichambaram

4.Sri Parameswarapperumal Kottiyur Perumal Thriccheramanna

5.Sree ramaswami Thiruvangad

Rajarajeswara temple is mentioned as very important in old Sanskrit books like Kerala Mahathmyam,Keralakshethramahathmyam,Mooshakavansakavya, and in Malayalam works Chelluresavilasam,Lakshmeepuresasthothram , Chellur Nathodayam Chambu. Synonyms were Chellur,Perum chellur, Perinchollur,Lakshmeepuram9Sreepuram)and Sampad gramam. Among the 64 Gramas Parasurama instituted, the first one was Perimchellur.

I had been planning to visit this temple for more than a decade but it was delayed due to various reasons. In my present Research, it so happened that the 108th temple was RAJARAJESWARA and I had a strange experience of a representative of Kalarivaathukkalamma , in the form of a young modern woman helping me to enter the Nada and inviting us to visit that temple too. And when I saw Rajarajeswara, he was a Chathurbhuj Vishnu and I could not correlate this miracle!. Later when I was reading M.K.Maheswaran Nambuthiri's book “Maharaja Perumthrikkovilappan Sri

Rajarajeswaran” I saw that there is a local belief that when we enter from Kottumpuram, Bhoothagana of Rajarajeswara in disguise , come and lead us to the sannidhi of Rajaraja. But I didn’t know such a belief , and yet I had that experience. Though Rajarajeswara is Siva, he is not an Ugramurthy.He sits with Parvathy,Lakshmi and Vishnu and is actually a combined form of all these and is very Soumya. Thrichambaram Perumal comes here every Sivarathri because of the presence of Vishnu and Lakshmi in sanctum sanctorum. The sopenam in front itself is indicative of this. The sopenam in front of the separate Nandi shrine is fashioned to indicate that Nandi is Ugramurthy here.

We have been excavating Indus Valley,Saraswathi valley ,Harappan sites for lost cities buried under the earth.According to tradition, there were several cities and temples which existed beneath Rajarajeswara temple which were swallowed by earth. The intense heat of sun was churned by Viswakarma to make a Suryalinga and divided into 3 and these 3 were given by Siva to Parvathi for daily worship. One of them was given to the Vedic Rajarshi Mandhaathaa , asking him to install it in a place where there had been no previous deaths. During dakshayaga Vishnu had to cut the body of Sathi with sudarsana and the head portion fell at Thalipparamb.Mandhaathaa consecrated the Suryalinga at this place . This was the first city of Thalipparamb. The second Linga was installed by Muchukunda, son of Mandhathaa at same place.Both these temple cities and sivalingas were lost underneath the earth in course of time. The third one was given to Sathakrathu Sathasoma of Mushakavansa . This Idol was consecrated by sage Agastya for Sathasoma. The present idol is this third idol .The temple was constructed and given to the Perinchellur Grama by Parasurama. For killing Ravana, Agastya had given Adityahridaya pertaining to this Suryalinga and with that Rama killed Ravana. Therefore, while returning from Lanka ,Rama visited here, sat on the Namaskaramandapa and did japa of Aswamedhamantra. (Threthayuga) Therefore, no Brahmin sits on that Namaskaramandapa.

Earlier there were 20 other upadeva, as Peetaprathishta.

1.SreeKrishnan Vasudevapuram on banks of Aroth Chira

2.Sree Bhoothanaatha Kumbodaran (now worshipped as Saasthaa) Aroth Chira .Behind this a Cave and Muniyara existed and from inside it sound of water used to be heard. The Nayars (Nagas) of old Chirakkal kovilkam were having a secret way through this. Now, these are lost .

3.Kanjirakkad Vaidyanathan

4.Jyeshta

5.Lakshmi

6.Dakshinamurthi

7.Subramanyan

8.Bhadrakali (Maadaayikkav Thiruvarkkaat)

9 Mahaakaalan

10.Nandikeswaran

11. Annapoornna (Cherukunnu)

12. Yakshi (originally on a tree on way to the Aroth Chira)

13. Maandhaatha

14. Muchukundan

15. Agastyan

16. Sathasoman

17. Viswamithran

18 Later a Peeta for Ganapathi (In temples directly under the emperor's jurisdiction Ganapathi have no Peetam)

19 Devaparijatham

20 Parasuraman

(Now the ones for Lakshmi, Jyeshtha, Mandhatha, Sathasoman, Agastya, Viswamithra and Parasurama are not present) These are all sankalpasthanas for Upadevas and actual Upadevas are in their respective places mentioned (like Kanjirakad, Cherukunnu, Maadaayi etc) Therefore, the temples of Mandhatha and Muchukundan are still identifiable in the suburbs of Thalipparamb Rajarajeswara. All these temples were within a single Wall means the entire area had been a Kshethrasamuchaya, directly under Rajaraja, the Mooshaka emperor.

Chellur Nathodaya and Literary tradition of Thalipparamb :-

Between Kuppam (Killai) river on the North and Valapattanam River on south, the grama had 3000 Brahmin families and from each of these at least one (yearly 3000) were sent to different places as scholarly Nandins by Valabhi University functioning here. Among the 3000 families, 20 were given very high authority. They are the Iringalaadi 20 homes who rule the (5x4=20. Thus 4 Thali) 4 Thali. These are mentioned even now in the conversations of Adivasi Theyyakkolam. Their Yoga is having an order in Thalipparamb. This order is given with first letters of the 20 homes as below:-

1. I, pe, k, pu . Iringal, Perur, Kakkunnu, Puliyappadam, Kallarool
2. Me, ko, ma, chu, ma. Meppalli, Kokkunnam, Mallisseri, Chuzhipp, Mazhoor
3. Ko, pe, njo, thaa, chu. Kolachery, perumthitta, njonghaatt, thamarappalli, acchura
4. Ee, pa, mu, mou, ku. Eetticheri, Parappoor, Mullappalli, Mouvancheri, Kuniyathatta.

Chellur Nathasthuthi calls this as Madhyadesa. Bhavan and Sivan (Nandins) sons of Vallabha are mentioned by Mooshakavansakavya of Athula, and Ulloor S. Parameswarayyar thinks they lived in BC 1012-1043. They were great scholars who built the Nalanda University and taught there, and Nalanda was called Dharmasthala and functioned as a branch of Valabhi University, in the East.

Other famous scholars of more modern times:-

1. In 14th century, 4 km north, In Dakshinamurthy temple of Vellaav lived an ascetic called Raghavananda Sivaangal who was a vedanthin and wrote Krishnapadi, Bhagavathavyakhyana.

2. The first Thanthra book in Malayalam is Podayur Bhaasha which is a Malayalam version of Thanthrasamuchaya. This was written by Poonthottathil Pudavar Vasudevan Nambuthiri of Chellur
3. Author of Chellur Nathodayam lived during the time of Neelakandan Veerakeralavarma of Cochin (1601-1615) who himself was a descendent of Sivadwajanambi family. He was contemporary of Melpathur and Vasudevakavi (Bramarasandesa).

There was a kazhaka called Maapaarathapattar with a sabhamandapa in the temple. This was in front of the temple (Souvenir 1982 .C.P.Kuberan Nambuthiri .Charithrasakalanga).

In one granthavari , it is mentioned that the Brahmarakshaa and siksha are to be decided by the 20 Brahmin homes scholars while Thrivarnika Siksha and Raksha is to be looked after by Kolatth Adikal (Kolath Adikal or Kovilakath Adikal is Kolathiri in later periods). These are the two sabhas of Vallabah mentioned in Mooshakavansakavya. Mooshaka emperor was directly responsible for the rightful conduct of both these Sabhas of Brahmins and of Kolath Adikal .In a vattezhuth inscription of 1141 it is mentioned as Perunjellurile Irantu thapai thirukkaiyyaalum . (One who controls the two sabha of Perunchellur).Puliyappadamb alias Puliyapparamb (Note the syllable Ra and Da are being interchanged .This is how Perumpadappu became Perumparamb and its Thali in Mullasserri became Parambu Thali) belongs to Kasyapagothra. One of the Puliyappadamb nambuthiris have recorded that Sathasoma gave Kanjirakkad Vaidyanath Temple to his Gothra , the 4 families of the gothra being Puliyappadamb, Kallarool, Perur, and Perunthitta.

There is an interesting anecdote regarding the **Kanwasrama in the South in the Mahabharatha**. Sage Dhomya says , the famous Kanwashrama is to the North of Pravena river , and in that Kanwashrama is Surparaka where Paashaanatheertha and Punaschatheertha of Jamadagni exists. We know Surparaka as Supara on west coast of India. And sage Pulashtya (One of the saptharshi and father of Ravana and Vaisravana) in Mahabharatha say Suparaka is where Parasurama used to live. We know Pravena river as Vena on the south of India , in Thiruvithamkur. Towards the North of Vena is a extensive area and , its extreme North upto Surparaka is called Kanwashrama during Mahabharatha. Kannaadika (Karnaataka) or Kunthalarajya the place where Rajamatha Sakunthala (Bharatha and Andhraka's mother; Dushyantha's wife, Viswamithra's daughter) grew up, and North Malabar upto Kannanur (Kannur) can be rightfully considered as the Kanwashrama of Mahabharatha. While in Kasarkod and Kannur Districts we see several important place names and temples associated with Sage Kanwa, in Calicut District we have only 2 temples associated with him, and one of them being very closely associated with Thalipparamb Rajarajeswara temple, only one can be considered. This is the Kannipparamb Ardhanaareeswara in Mavoor with a Theertthakunnu and perennial theertha (water source) where Kanwa did penance. In Wynad an entire mountain range (Kannavam Mala) is named after Kanwa.

In Palghat District there is no temple consecrated by or associated by Sage Kanwa. In Malappuram District , Kuttippuram there is a Cave temple which is consecrated by Sage Kanwa. This is on the banks of River Bhaarathappuzha, a river which carry the name of Bharatha , the son of Kanwa's adopted daughter Sakunthala. Kannapuram,Thrirkanaamathilakam and Thrikkanapuram etc , are very common names through out South Malabar and are associated with Kanwa or Kanna .Kanwa was a Rishi belonging to Atharva Angirasa lineage and so was Krishna , the Kanna who lived later on in India . Thus , Dhoumya's words about Kanwasrama , the oldest ashrama towards North of Pravena (Vena river) is justified by such place names and associated subalthern spoken tales associated with temples , and their traditions in Kerala.

Inscription from Kuttiattoor Siva temple , read by Dr Pavithran.

