Chapter - I

Religion in Medieval Tamilnadu

(6th to 12th Century AD)
Religion is deeply interwoven with the Indian society since the dawn of its civilization in the Indus basin. Evidences of phallic worship, Siva as Pasupati, the Mother Goddess and Visnu (according to Fr. Heras) have come to light. That means the history of the Hindu religions is as old as 2500 BC. Around 1500 BC a band of chariot riding white skinned Aryans came who had a pantheon of their own and interacted with the natives who were black and called dasyus (Dravidian?). In course of time, both the stream mingled to make up a common religion that came to be later called Brahminism/Hinduism. The Aryan rituals dominated the scene in religious practices. In the 6th century BC there was a revolt against the Aryan rituals and Sanskrit that led to the evolution of Buddhism and Jainism. They rejected the Aryan fire-cum-sacrifice based rituals and evolved a simple way of worship that later provided the roots for bhakti. They taught to the people in their own language, Prakrit and Pali, and broke down the hegemony of Sanskrit. These two religions became very popular and held the helm of affairs down to the 5th century AD. Under the Guptas, Vaisnavism and Saivism underwent rapid changes and were reformed and revitalized. Temples were built.

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46 Sivakumaran, Iduthan Parppaniam (Tamil), Tirunelveli, 1992, p.4.
These religions challenged the heterodoxies and broke their monopoly in religion.\footnote{Raju Kalidos, \textit{Encyclopaedia of Hindu Iconography, Early Medieval Vishnu}, Vol. I Delhi, 2006, p.182.}

**Buddhism**

Buddhism is one of the most popular non-Hindu system of India and it is considered as an anti-vedic and anti-caste system. According to E.V.R.Periyar it is a \textit{Arivu matham}.\footnote{Periyar, \textit{Viduthalai}, dated: 15.5.1957.} To begin with philosophical system later it deified and became religion (563-483 BC)Buddhism is known after its founder, the Buddha (the Enlightened or Awakened) or Gautama Buddha.\footnote{A.L.Basham, \textit{The Wonder that was India}, Calcutta, 1971, p. 259.} His christened name was Siddhartha (Meaning of the Mind, \textit{siddha} “mind”, \textit{artha} “meaning”). He belongs to the 6\textsuperscript{th} century BC that is called the Age of Adolescence because in that age lives the greatest philosophers of the world such as Confucius, Zoraster and Mahavira. He belonged to the family of the Sakyas, a Nepalese small tribe. His father was Suddhodhana and mother Mahamaya. He was wedded to Yasodhara, and had son Rahula. Born and brought up in the palace, He was not allowed to have a glimpse of the outer world and its happenings in view of a prophecy that he was bound to embrace monk-hood.

One day, he happened to see an aged man, then a sick man and then a corpse. On seeing these, Siddharta wanted to find out a way to eradicate the sufferings of man, decided to give up princely life, and
left the palace one night on a horse. This is known as the ‘Great
Renunciation’ or ‘Great Going Forth’ (Mahabhiniskramana). In
the forest, he underwent several experiments as an ascetic, wanderer,
beggar and at last tried self-mortification. Finally, he sat below pipal
tree (Bodhi and so he is called Bodhisattva) for forty-nine days at
Gaya and got enlightenment. At Sarnath, near Varanasi in the Deer
Park, he started preaching. His sermons constitute the Buddhist
Dharma. Those who followed his cadre were called bhisu (Pali
bhikku), literally meaning beggar. He went to Kapilavastu and
converted his father, mother, wife, son and cousin, Devadatta; the
latter grew jealousy of the Buddha and tried to kill him. The Buddha
was popular with the mass and kings. He played the role of a Good
Samaritan. His religion spread rapidly. He is an outstanding
representative of our religious tradition. He left his foot-prints on the
soil of India, and his marg on the soul of the country, with its habits
and convictions.

It has entered into and became an integral part of our culture. Buddhist
Buddhism is accepted as a religion only after the death of the founder.
A Buddhist should avoid the two extremes of self-indulgence and
self-mortification and they follow the middle way. He enunciates the
four truths about ‘Dukkha’ ‘Samudaya’, ‘Nirotha’ and ‘Marga’.

50 Raju Kalidos, op.cit., p.186.
   pp. 362.
Buddhists should believe that they will reach the state of Nirvana, is not a place like the concept of Heaven, but rather a state of eternal being. It is the end of sufferings, a state where there are no desires and the individual consciousness has come to an end.

Buddhism shares few concept with Christianity too, for example they do not believe in *transcendent* or *immanent* or any other type of God (s) the need for a personal savior, the power of prayer, eternal life in a heaven or hell after death etc. The messages of Buddha were codified under *Three Pitakas* (Basket) by Ananda a deciple of Buddha as follows:

**Buddhist Sacred Book, Three Pitakas:**

I. Vinaya Pitaka

II. Suddha Pitaka and

III. Abidhamma pitaka

I *Vinaya Pitaka* – has consisted of five, written in prose formation which is as follows:

1. Mahavakkam,
2. Kallavakkam,
3. Pacittiym,
4. Parajitham and
5. Parivaram

   It deals the rules and regulations of Buddhist.

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52 *Idem;* These manuscripts were originally stored in Pitaka (pali) 'basket' and so it is called Pitakas.
II. Suddha/Sudra Pitaka has the following eight divisions. ie,

1, Dekanikaya, Majjima Nikaya, Samyukta Nikaya, Anguthara Nikaya and Kuttaha Nikaya. Apart from it Kuttaha Nikaya has also, 15 small divisions written in poetry formation as follows. 53

2. Dhamma patam 10. Jatagam
3. Udanam 11. Mahanittesam
4. Idiuttagam 12. Padi Sambitamakkam
5. Cuttani patam 13. Abadanam
6. Vimana Vattu 14. Buddhavamsam and
7. Peta Vattu 15. Cariyapijam
8. Derakada

III. Abidhamma Pitaka has seven parts as follows:

1. Damma sanganee
2. Vibangam
3. Kadavattu
4. Dadukada
5. Putkala Pannatti
6. Yamaham and
7. Pattanam. 54

According to Mahavamsam all these *Buddhist Tirumurais* has its literary forms only in the reign of *Vattakamini Abayan*, the king of Ceylon, in the first century A.D.\(^5^5\) Though the Pitakas has many divisions, *Dhamma patam* has got the Prime importance in Buddhism. It has 423 divine songs sung on Buddha. Dr. Ambedkar accepted Buddhism on 14.10.1956 and states that Buddhism has not separable from the Indian culture.\(^5^6\)

Philosophy of Buddhism has twelve *Nitanams/ reasons* which has revealed in the great Tamil epic *Manimekalai* in its 30\(^{th}\) *kadai* as follows:

<table>
<thead>
<tr>
<th>Sl.no.</th>
<th>Twelve Nitanams in Tamil</th>
<th>In Palilanguage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pedamai</td>
<td>Avijjai</td>
</tr>
<tr>
<td>2</td>
<td>Ceikai</td>
<td>Sankaram</td>
</tr>
<tr>
<td>3</td>
<td>Unarvu</td>
<td>Vingnanam</td>
</tr>
<tr>
<td>4</td>
<td>Arivuru</td>
<td>Namarupam</td>
</tr>
<tr>
<td>5</td>
<td>Vayil</td>
<td>Saladayana</td>
</tr>
<tr>
<td>6</td>
<td>Uru</td>
<td>Bassa</td>
</tr>
<tr>
<td>7</td>
<td>Nukarvu</td>
<td>Vedana</td>
</tr>
<tr>
<td>8</td>
<td>Patru</td>
<td>Danka</td>
</tr>
<tr>
<td>9</td>
<td>Patru</td>
<td>Bupadanam</td>
</tr>
<tr>
<td>10</td>
<td>Pavam</td>
<td>Pavam</td>
</tr>
<tr>
<td>11</td>
<td>Totram</td>
<td>Jati</td>
</tr>
<tr>
<td>12</td>
<td>Vinaippayan</td>
<td>Jaramaranam (^5^7)</td>
</tr>
</tbody>
</table>

\(^5^5\) A. Mayilvahanan, *op.cit.*, pp.3-5.
\(^5^6\) *Idem.*
Even before the time of Asoka, the rulers took systematic efforts to spread the gospels of the Buddha by organising councils. The details of the four Buddhist councils has been given below in Table 2.

Table -2

<table>
<thead>
<tr>
<th>S. No</th>
<th>Year</th>
<th>Name of the king</th>
<th>Place held the council</th>
<th>President</th>
<th>Importance of the councils</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>387BC</td>
<td>Kalasohan</td>
<td>Vaisali</td>
<td>-</td>
<td>It has named as Sangayana Sangerthi, It considered changes in the old scriptures.</td>
</tr>
<tr>
<td>III</td>
<td>252BC</td>
<td>Asoka</td>
<td>Pataliputra</td>
<td>Mohalipuddi tissa, upa gupta</td>
<td>1000 Buddhists were participated in the council. It aimed sern reforming monestic life, straightening the teachings of Buddha.</td>
</tr>
<tr>
<td>IV</td>
<td>100AD</td>
<td>Kaniska</td>
<td>Kundalivana (kasmir)</td>
<td>Vasumitra and ashvaghosa</td>
<td>500 Buddhists were participated and prepared commentories on Tripitakas - (Mahavi-Vipasam) to bridge the difference between mahayana and Hinayana and copied on Copper plates.58</td>
</tr>
</tbody>
</table>

**Schism in Buddhism**

Even before Asoka’s time, there occurred a schism in Buddhism. Two groups on doctrinal grounds separated and came to be called *Stahviravadin* (Pali *Theravadin*) “Believers in the Teaching of the Elders” and *Mahasangikas* “Members of the Great Community”. Later these two were called *Hinayana* and *Mahayana*.

*Hinayana* emphasis on suffering as the dominant element in experience remains central and individual must come to terms with the presence of sufferings in his own life. In coming to terms with sufferings one must seek release from the wheel of rebirth. He must use up the *karma* he has already created by his past misdeeds and produce no more.

If he succeeds in doing this he will pass into ‘Nirvana’. Then the ideas are different in no way from the teachings of Buddha. But where Buddha dismissed question about the nature of Nirvana as unedifying, here the view is definite that *Nirvana* means *extinction*. It is compared to the blowing out of a lamp. The view like wise retains the doctrine of momentariness or emphasizing the flux all things and the view that karma and rebirth are possible even in the absence of an enduring ego.

The character can be transmitted from one or one moment/existence to another momentary idea and events pass their content on to the succeeding idea/event and this continuity is preserved. ‘Hina’
makes it clear that there is no God, and hence the burden of Salvation belongs to the individual alone.

The subject object dualism is resolved by admitting the reality of consciousness only. Buddha is to be understood as having three manifestations as the body of \textit{transformation}, the body of \textit{bliss}, and the body of \textit{Dharma}.

**Mahayana: 500 A.D.**

The later more popular and more elaborate of the two interpretations of Buddhism which arose after the death of the founder. Members of the movement gave themselves the name ‘Maha’ – meaning the \textit{great vehicle}. To be contrasted with the term \textit{Hina} the \textit{small vehicle}; which they applied to earlier and more strict interpretation of the teachings of Buddha. Ashvaghosa, Nagarjuna, Asanga, and Vasubondhur are the leaders of Mahayana. The basic difference distinguishing all forms of Mahayana from Hinayana is belief in the institution of the Bodhisatva, the Savior. Who with universal love for all being postpones ‘Nirvana’ in order to work through countless additional rebirths for their salvation. In the same versions of Mahayana.

Bodhisatvahood is optional in other versions any one on the way to Buddhahood must pass through the Bodhisatva stage, Mahayana engenders and express an ethic of universal compassion and concern. Buddhahood is the universal goal and given sufficient acorns of time salvation will be possible in those versions where
everyman will some day take upon himself, the role of savior every one must pass through the ten stages of Bodhisatva hood.

The goal of *Nirvana* is no longer Negative but positive. It means first of all the achievement of universal love and profound wisdom in this life for the sake of others. It means too the perfect tranquility at the heart of all things, absolute eternal bliss for that one who has completed his cycle of births and deaths. The transcendental career of Buddha has become determinate in Mahayana and a marked similarity is to be noticed between the Buddhist Trikaya and the Christian trinity.⁵⁹

However Buddhism was known to Tamils even in the period of king Asoka Maurya. The conquest of Kalinga by Asoka (261 BC) took Buddhism to the south and further south. He sent missionaries to other parts of south India to propagate Buddhism and established many chaityas for the propagation work. He sent his son Mahindan to Ceylon via Tamilagam with the support of the cylon ruler Maha Arittan. Mahindan on his way to cylon he established seven *bhuddhaviharas* at Poompuhar, which was proved by the latest archaeological excavation held in that place.

*Manimekalai* the great Tamil epic, reveals the Buddhist activities in the south. Kanci seems to have been a major centre of

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such activity. Some Buddhist relics have been traced in Kanci.\textsuperscript{60} and it is quite possible that Kanci was one of the greatest centre of Catholism ie. Hinduism, Jainism and Buddhism were prevailed in that place. There was a Buddhist colony existed there. Matavilasa prahasana, a Sanskrit work of Mahendravarma I. states about a \textit{Rajavihar} in which the Buddha bhishus were stayed there. Learners were produced from this \textit{Rajavihar} of Kanci.\textsuperscript{61} The celebrated Hiuenstang, the master of the law of Buddhism, traveled much more extensively in India than any of his contemporaries; who came on similar missionary work. He was much less of a recluse than they.

He spent a number of months in the states of Deccan and south India (AD 641-642) and he has left behind an interesting observations on the religious and social conditions that prevailed in these lands. He called Tondai mandalam as \textit{“Tolopettu”} and Kanci as \textit{“Kanci Pulo”} and the area of Kanci is about 10 kilometers.\textsuperscript{62} He stated that there were hundreds of Buddhist \textit{vihars} existed in Kanci and nearly sixteen thousands Bhuddha \textit{Bhikshus} were lived in that \textit{vihars} and learned sacred books. He also stated about Dharmapalar an eminent Buddhist philosopher, metaphysist who has the native of Kanci. His works are valuable for the itineraries they contain for the notices of differences in doctrine and practice among the Buddhists of different lands and above all for the brief biographies of about sixty eminent monks, who

\textsuperscript{60} Indian Antiquary, New Delhi, 44, p.127; \textit{Journal of Oriental Research}, Madras, 1927, p.197.
\textsuperscript{61} T.V.Mahalingam, \textit{South Indian Polity}, Madras, 1967, p. 89.
\textsuperscript{62} K.A.Nilakanta Sastri, \textit{op.cit.}, p.386.
visited India at the same time as he. There are records in the Chinese annals of embassies exchanged between China and the Pallava court of Kanci in the 8th century AD. and the Chola court in the eleventh century AD. Apart from Kanci, Buddhamangalam, Bodimangai, Ponpati, Poompuhar, Sriparvatham, Tanyakadam, Uraiyyur, Vanci, Nagapatinam and Madurai are the other important Buddhist centres in Tamilagam.

Manimekalai the Tamil epic reveals the name of Buddhist school called Kurch Charakudigai. In recent excavation held at Aruganmedu or Arikkamedu near Pondicherry, they discovered some inscribed mudras or seals which started with the Buddhist word ‘He dharma He du prapava’ which proved the existence of Buddhism there. Another excavation made in Nagapatinam and found many copper images of Buddhist and they discovered one Perumpalli at Poompuhar.

Ilampodiyar, Citalaicccattanar, Sangamitrar, Buddhmitra and Aravana Adikal were some of the important Buddhist learners. Aravana Adikal become the leader of Buddha sangha at Puhar, then he went to Vanci and lastly he stayed at Kanci and attained Nirvana there.

During the reign of Nedunseralatan Imayavaramban, one forefather of Kovalan established one caitya at Kanci. Ilankilli the early Chola ruler established one caitya at Kanci. Hiuen Svang stated that secular subjects were taught in Sthavira school of philosophy in
Kanci. They had 100 Buddha sangharamas and ten thousand priests were there. It belonged to the great vehicle of (Mahayana) Buddhism.

**Contribution or Legacy of Buddhism to Tamil Country**

Buddhadatta belongs to 4\(^{th}\) century AD. He stayed in many Buddha *mathas* like Uraiur, Puhar, Poodamangalam and Kanci, while he stayed in the Buddha vihar of Poompuhar which was established by Kanadasan wrote *Abidhamavatham* in Pali Language. Another work of Buddhadatta is *Vinayavinicham*, which was written in Poodamangalam matha, which was established by Venudasam.

Bothidhamma belongs to 6\(^{th}\) century AD belongs to a royal family of Kanci. He organized *‘Tiyanamarkam’* and it was standardized in China later then it was called as *‘San Matham’* or *‘Sun Religion’* in China; *‘Sen Religion’* or *‘Sen Matham’* in Iappan.

*Manimekalai* is the earliest work of Sangam period, in 5\(^{th}\) century A.D, written by Cittalaicattanar. It deals with Aram (Virtue) Porul (Wealth) Inbam (Love) and Vedu (Salvation) and containing the teachings of Buddhism. It elucidate ten *samayam* or religion and it condemns other religions. The work deals the story of *Manimekalai* and her conversion to Buddhism. The *Kuntalakesi* of Nathakuttanar an other Buddhist work is not extent now, but from the Jaina work *Nilakesi*, it is obviously a Buddhist work mainly deals with the Buddhist philosophy. *Sitanta Togai, Manavur Padigam* are not extent now, *Vimbisara kadai, Muppetteceiyul, Pahupadham, Puranasagaram, Buddhanul Chantappadalkal, Citrakavis*,
SivananaCittiyar’s *Parapakkam, Buddhamaha Kandanam* and *Asia Jothi* are some of the notable works of Buddhists.

*Virasoliyam* is an indispensable treatise on Tamil and Sanskrit grammatical work written by *Buddha mitra* a Buddhist belongs to 11\(^{th}\) century A.D at the instance of Virarajendra A.D 1070 is his magnum opus, cites verses from many Buddhist *Kavyas* of this period no longer accessible to us.

Anuruddha thera of the Pandyan country, who flourished in the early part of the 12\(^{th}\) century A.D was a reputed scholar of Buddhism and he was the celebrated author of Abidhamma *matha*. He rose to prominence from an ordinary priest to high priesthood ‘sanghanayaka’. In course of his religious tours he visited Tirunelveli, Tanjore and Ceylon, where he did missionary work. The existence of Buddhism in and around Kumbakonam even as late as 1580 AD.It is likely by about this time of Asoha Andhradesa, Tamilnadu and Srilanka felt the impact of Buddhism. Since the time of Asoka *stupas* for the Buddha and *Viharas* (monasteries) came to be built earliest of these being found at Barabar, near Gaya. These are both structural (eg. Sanchi, Saranath) and rock-out (Ajanta, Ellora). Of 1500 cave temples in India, majority of these belong to the Buddhist order, concentrated in Maharashtra, Gujarat and Orissa. Very few Buddhist temples survive in Tamilnadu as at Kancipuram and Nagapatinam. A temple for the Buddha is notified in the (Pre-Pallava) *Cilapatikaram* (supra-Introduction). The Buddhist
philosophy is systematically retold in the *Manimekalai* in its sections on *Camayakanakar tantirankettakatai, Tavattiranpuntu tarumankettakatai* and *Pavattiramarukaenappavainorrakatai*. During the post-cankam period a band of intruders from the North are supposed to have overwhelmed the Cankam Triarchy (ie, cera, Chola, Pandya). They were the Kalabhras. They patronized Buddhism and Jainism coming from Andhradesa and Karnataka. They patronized Tamil literature and most of the *Patinenkilkanakku* works are their contributions.

The Hindu sects adopted the rock-cut model and excavated several hundreds of cave and monolithic temples from Udayagiri (M.P) in the north to Vilinam in the Far south. In course of India’s tryst with religion, the Buddha came to be recognized as an *avatara* of Visnu. Many of the early Pallavas were Buddhists as betrayed by their names such as Buddhavarman and Buddhayankura.

The Buddhist philosophy was nothing but the derivation of the Hinduism mostly based on Upanishad. The Brahmanas and Sramanas were treated alike by the Buddha and the two traditions gradually blended. Hence Adisankarar was called as *Prassanna Buddhist*, and the Buddha and Buddhists were called as *Prassanna Vedantikas*.

The Buddhist establishment that existed in the Kanci, the Pallava capital. A part of Kanci was called as Buddha Kanci. The

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Ehambaranatha temple at Kanci contains some sculptures of the Buddha. Mamallapuram inscription includes the Buddha among the Avatars.\textsuperscript{65} Therefore by about the 7th century AD, the identification of Buddha with Visnu is evidenced. Nagapatinam is still an important Buddhist centre, which has endowed by the Cola rulers Rajaraja I (A.D. 985-1014) and Rajendra I (A.D.1012-1044). Buddhism does not seem to figure as much in the epigraphy of the period as Jainism. The celebrated leydon grant records the gift of a whole village to the Buddha Vihara of Cudamani-varmadeva of Negapatam and this grant was supplemented by the fresh gift in the reign of Kulottunga I. Negapatam was still a strong centre of Buddhism which attracted by its wealth and influence. Some relics of Buddhism have been traced in Kancipuram.\textsuperscript{66} It is quite possible that Kanci was one of the greatest centre of Hinduism and Jainism and also accommodated a Buddhist colony in these days. Mulavasam in Malabar also another well known centre of Buddhism. A more systematic search for Buddhist antiquities in south India and Tamilagam may reveal other centres. Their contribution to Tamil literature is highly remarkable one and it is proved that it is one of the greatest spiritual force which enjoyed the royal support and carrying on with their remarkable works to Tamil Country.

\textsuperscript{65} \textit{Ibid.}, p.84.

\textsuperscript{66} K.A. Nilakanta Sastri, \textit{op.cit.}, p.656.
Buddhism was less popular in the Tamil country than Jainism and it seems probable that in the religious controversies of the preceding age, Buddhism suffered more damage.

It is true that the spread and influence of Jainism, the emergence of Nayanars and Alvars of Bhakti cult, made Buddhism to decline from the Tamil country. It is a pity that the Buddhism having eclipsed withered with the coming of Muslims in the 10th C.A.D. It is no more a living religion in India and Tamilnadu.

**Jainism**

Jainism, derived from Jina (the conqueror) is another sect that revolted against the Vedic religion. Its founder was Vardhamana, the Mahavira (599 – 527 BC) (Great Conqueror), Jainism means the Religion of the Conquerors. It is a popular religion among the mercantile communities in India but never crossed beyond its frontier. Mahavira’s history is akin to that of the Buddha. He was the son of a chief of the Jnatrikas, the associates of Licchavis of Vaisali and his mother, Trisala, was the sister of the Licchavi chief of Cetaka. He was educated, married and had a daughter Priyadarsana. At the age of thirty, he left the home in search of a life of asceticism. He followed the Nirgranthas (Free from Bonds), founded 200 years earlier by Parsva. Nirgrantha later became the official designation of the followers of Jainism. Parsva was remembered as the 23 of the 24 great teachers, Tirthankaras (Ford-makers) of Jainism.67

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The successor of twenty three earlier Tirthankaras are as follows.

<table>
<thead>
<tr>
<th>S.No</th>
<th>Name of Sages</th>
<th>S.No</th>
<th>Name of Sages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sri Rsabha</td>
<td>12</td>
<td>Sri Sreyamsa</td>
</tr>
<tr>
<td>2</td>
<td>Sri Ajitha Deva</td>
<td>13</td>
<td>Sri vimala</td>
</tr>
<tr>
<td>3</td>
<td>Sri Sambava</td>
<td>14</td>
<td>Sri Anandha</td>
</tr>
<tr>
<td>4</td>
<td>Sri Abinamthana</td>
<td>15</td>
<td>Sri Dharma</td>
</tr>
<tr>
<td>5</td>
<td>Sri Sumathi</td>
<td>16</td>
<td>Sri shanthi</td>
</tr>
<tr>
<td>6</td>
<td>Sri Padmapraba</td>
<td>17</td>
<td>Sri Guntu</td>
</tr>
<tr>
<td>7</td>
<td>Sri Subarshva</td>
<td>18</td>
<td>Sri Ara Deva</td>
</tr>
<tr>
<td>8</td>
<td>Sri Chandrapraba</td>
<td>19</td>
<td>Sri MalliDeva</td>
</tr>
<tr>
<td>9</td>
<td>Sri Pushpatantha</td>
<td>20</td>
<td>Sri Munusvarath</td>
</tr>
<tr>
<td>10</td>
<td>Sri Sethala</td>
<td>21</td>
<td>Sri Nami Deva</td>
</tr>
<tr>
<td>11</td>
<td>Sri Vasuboojya</td>
<td>22</td>
<td>Sri Nemi Deva</td>
</tr>
<tr>
<td></td>
<td></td>
<td>23</td>
<td>Sri Parsvanatha.68</td>
</tr>
</tbody>
</table>

For 12 years Vardhamana wandered from place to place, begging his food, meditating, disputing and subjecting himself to austerities of all kinds. To being with, he wore a single garment and later gave it up to be nude. A disciple, Gosala Maskariputra, followed him but revolted and founded another school, called Ajivika.

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In the 13th year of his asceticism, Vardhamana attained enlightenment, nirvana and became an Arhat (Worthy) and Jina (Conqueror). He taught the faith in the provinces of the Ganga for 30 years and survived his rival Gosala and the Buddha. He died of self-starvation at the age of 72 at Pavapuri, Patna.

Jainism was called in different names at different times. In olden days it was called as ‘Aravali’ (path of Dharma). During the Indusvalley (3250-2750 BC) period it was worshipped in the form of Itaba deva, Jeeneswara. Veda and Upanishad says as Viratattar, kolla Arathar, Aruganeri and Anmekaneri. The Manimekalai and Tamil bhakti hymns call them camanar (Jain) and Amanar (the nude). The twin epics, Cilappatikaram and Manimekalai are considered to the Jain. Apart from it Jainism has another name such as Arukatas, Nikantas, Anekantavatas, Siyatvatas, and Pindiyars. Where as Buddhist called it as Nirkantavali and Brahminism called it as Sramana Neri. The Tevaram calls them Caman 69 Terar 70 and Amanar. 71 We have references to support the view that Jainism has prevailed even before Vardhamana. Yajur Veda mentions the names of three Tirthangaras ie, Rsabadeva, Ajithanatha and Aristanemi.

The Bhagavata purana endorses the view that Rsabha was the founder of Jainism. Whatever be the truth of it all, they believed that their system had previously been proclaimed through countless sages

69 Tevaram: 1.2.10
70 Ibid., 1.103.10.
71 Ibid., 1.113.10
by each one of a succession of great teachers.\textsuperscript{72} For example there were 16,000 sages under the heads of Sri Ariyatatta, 38,000 woman sages under Putpakular; 1,64,000 sages under Sri Swarathar; 3,27,000 women sages under the sage of Sunantar who spread their system of philosophy through out the country.\textsuperscript{73}

The philosophy of Jainism stated nine things (Navapatartam) that is \textit{Jeevan, Ajeevan, Punyam, Pavam, Asvaram Samvarai, Nijarai, Pantam and Moksham}. The way to Nirvana lies through the three jewels (\textit{Ratnas}) of faith. The doctrines of the Jains were codified under the \textit{Angas}. \textit{Sri Purana} is their holy book reveals the history of sixty three. Jaina – Nayanars are as follows:

\begin{center}
\begin{tabular}{|c|c|c|}
\hline
S.No. & Jaina - Nayanars & Number \\
\hline
1 & Tirthankaras & 24 \\
2 & Cakravarties & 12 \\
3 & Vasudevas & 9 \\
4 & Prati Vasudevas & 9 \\
5 & Bala Devas & 9 \\
\hline
Total & & 63 \\
\hline
\end{tabular}
\end{center}

\textsuperscript{72} \textit{Ajithados, op. cit}, pp. 43-45.  
The Mauryan Emperor Chandragupta (322 BC) after his abdication embraces Jainism by Bhadrabhahu and is believed to have migrated to the south and settled at Saravana belagola. Karavela of Kalinga talks of the expeditions in the South in his famous Hathigumpha (hathi-elephant gumpha-cave) inscription found in the Udayagiri caves in Orissa.

This gives the evidences of the spread of Jainism towards Andhradesa and Tamilnadu. The exodus of Chandragupta is a myth; not substantiated by any historical evidence. This is to assert that Jainism migrated to Tamilnadu around the first century A.D. The women sages are called as Iyakkiyar (Yatci) and Periyapuranam mentions them as Kuratti. (Feminine Gender of Guru). Periyapuranam gives a lot of information about the Non Hindu sects. Jainism and Buddhism has well seated in Tamil country, and Patronised by the rulers of the Pallava, Pandya and Cholas. Next to Hinduism it exerted considerable influence from the rulers. Some Jainist came from Saravanabelagola and settled at Samanar malai, Maturai in the 10th c.A.D. They had their centres at Kanci and Tiruchinopoly. There are 38 Jaina centres widely spread in Madurai, Tirunelveli, North Arcot, South Arcot, Pudukkottai and Tiruchinopoly districts. The details have been given below.

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There are Seventeen Jain places in Maturai district

1. Marukaltalai   10. Vikramangalam
2. Anaimalai       11. Karunkalakkudi
4. Tirupparangundram 13. Karadikkal
5. Alagarmalai    14. Tiruvadavur
6. Gundrakkudi    15. Arittapatti
8. Muthupatti     17. Puthurmalai
9. Kilavalavu

Seven Places in Tirunelveli district

1. Verasikamani 5. Varicchiyur
2. Aykudi       6. Sentapuram and
4. Tirumalaipuram

Six places in Pudukottai district

1. Cittannavasal 4. Ammasamudram
2. Theni        5. Kudumiyanmalai and

Three places in North Arcot district

1. Seturampattu 3. Mamandur
2. Punganur

Five places in South Arcot district

1. Tirunarunkondai
2. Kalakkadu
3. Tirukkol.
4. Velaicheri and
5. Tondur

Two in Cittur district

1. Kannikapuram
2. Nagari

Three places in Trichinopoly district

1. Pugalur, 2. Tiruchi, 3. Sundaikkaiparai; They established a society called Dramila Sangam in 470 AD under the sage Vajiranandhi at Madurai. They held the first Jaina council at Pataliputra in 300 B.C and divided the principle of Mahavira into twelve Angas. Their Second council was held at Vallabi in 512 AD and compiled the Jaina Literatures. Mahendra Pallava Malla (A.D. 600-630), Kun Pandyan (A.D. 640-800), Parantaka Neunchadayan (A.D.767-815), Sri Mara Sri Vallaban (A.D. 815-862), Varagunan II (A.D. 862-885), Parantaka Veranaranan (A.D.860-905), Rajaraja (A.D. 985-1014), Rajendran I (A.D.1012-1044) and Kundavai, sister of Rajaraja I were notable patrons of Jainism. Cinnamanur copper plates record that during the reign of Rajasimma II (A.D.790-809) the pandya ruler has made many Pallic-chandam in his land.

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78 Mayilai Seni Venkatasamy *op.cit.*, p. 484.
In order to protect the Madurai Jaina pallis from its doom, the king, Nattusabaiyar, Narasingamangalattu brahmadeya Sabaiyar, Porkottu Karanattar and Tinalikkalattar were took the charge of it.\textsuperscript{80}

**Schism in Jainism**

The Mauryan Emperor Chandragupta’s migration to south Saravanabelgola led to a schism due to monastic discipline Bhadrabahu, guru of Chandragupta, insisted Mahavira’s addiction to nudity. They came to be called Dikambara (dik-direction-Ambra-garment, the sky is their garment). Stulabhadra who remained in the North allowed his disciples to wear white garments. They were called svtambara (sveta-white); 11 disciples of Vardhamana has given below:

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Name</th>
<th>Sl.No.</th>
<th>Name</th>
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<tbody>
<tr>
<td>1.</td>
<td>Indrapudhi Gautamar</td>
<td>7.</td>
<td>Mitrar</td>
</tr>
<tr>
<td>2.</td>
<td>Gosala</td>
<td>8.</td>
<td>Abarajithar</td>
</tr>
<tr>
<td>4.</td>
<td>Sambusamy</td>
<td>10.</td>
<td>Maskariputra</td>
</tr>
<tr>
<td>5.</td>
<td>Vishnu Nandi</td>
<td>11.</td>
<td>Bhadrabahu\textsuperscript{81}</td>
</tr>
<tr>
<td>6.</td>
<td>Vishnudeva Nandi</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\textsuperscript{80} V.Vedachalam, *op.cit.*, p.9.
\textsuperscript{81} K.P. Aravanak, *op.cit.*, p.4.
They were drawn chiefly from the Ksatriya aristocracy and he organized them into a regular committee with lay and monastic members of both sexes. We have reason to believe that under the influence of Vardhamana’s followers of two different creeds had joined the order, those who agreed with him that complete abandonment of possessions involved the giving up of all clothing and those of the order of Parsvanatha, who stopped short of this extreme measure of renunciation and looked upon clothing as a necessity. Perhaps this fact is referred in the Uttaradhyana account of the union of the two churches of Gosi and Gautama. This question of clothes versus no clothes led to the great schism and division of the Jainas into three ie the ‘Svetambara’ (white robed), ‘Digambara’ (skyclad) sects which took place in A.D. 79 or 82, and Stanasuvasi-No idol worship. The Digambaras hold that Kevalins or perfect saints live without food, that a monk who owns any property such as clothes cannot reach ‘Nirvana’ and also holds the view that no women can attain liberation. They represent the Tirthankara as nude, unadorned and with down cast eyes. They disown the canonical books of the Svetambaras and themselves possess none.

The ethical system of the Jaina’s is more rigorous than that of the Buddhist. That Jeevan which through desire for our outer things experiences pleasurable or painful states, loses his hold on self and gets bewildered and led by outer things. He becomes determined by

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82 K.M. Munshi (ed.), *op. cit.*, 304.
the other. In common with other systems of Indian thought and belief, Jainism believes in the possibility of non-Jainas reaching the goal if only they followed the ethical rules laid down. The Jainas and the Buddhists used the word Brahmin as an honorific title, applying it even to persons who did not belong to the caste of Brahmans. The exclusiveness and pride born of caste are condemned by the Jainas. Buddhism and Jainism admit the ideal of negation of life and personality to both lives is a calamity to be avoided at all costs. They require us to free ourselves from all the times that bind to nature and bring sorrow. They glorify poverty and purity peace and patient suffering. In order to Identify the image of Tirthankaras there seemed a seal or lanchana under the images. For example. Sri Virushaba image got the bullock Lanchana, Sri Ajitha got elephant lancana and Sri Varthamana’s image got the Lion Lanchana. The Philosophy of Arugan is being made as Angas or Agamas by the Jainamunis. They were Pratamanu, Karananu, Sarananu and Dravyanuyogas. The Pratamanu Yoga is a biography of a person who posses all the virtues like Aram, Porul, Inbam and Veedu.

Karananu Yoga-deals the time, the structure of the world and also states the four kinds of kathigal. (ie. Deva, Manitha Vilangu and Naraka) Sarananu Yoga deals the discipline moral life of Grahasta and Sanyasis. Dravyanu Yoga deals about the life, Anma, Karma, Pavam (Sin), Punyam (Dharma) and Moksha.  

Nirvana or Salvation place of Tirtankaras

The *mukti* or *nirvana* place of *Tirtankaras* are called as wonder holy Jaina relics. It was situated in North India as well as Tamilnadu. For example, Sri Virushapas. Samathi is at the top of the mount Kailasa. Sri Neminathar’s place is at mount Jeyanthagiri, Junaghat; Sri Varthamanar’s place of Nirvana is at Pavapuri, Bihar. Like this there are some Parinirvana places are situated in Tamilnadu. They are citral in the Kanyakumari district, Kalugumalai in the Virudhunagar district, Sithannavasal in Pudukkottai district, Tirunarunkondai in south Arcot district, Tirumalai in Tiruvannamalai district, Jeena Kanci and Tirupparutti Kundram in Chengalpet district, Alagarmalai, Anaimalai, Thirupparangundram, Keelavalavu and Amanarmalai in Madurai District. There are more than hundreds of Jain relics of Parinirvana places and five hundred inscriptions are existed in Tamilnadu.

Contributions of Jainas to Tamil Literatures

Puranas

*Meru mantra purana, Mapurana, Sripurana Mallinathar Purana, Shanti Purana, Utrapurana* and *Katyacintamanipurana* are the import *puranas* of Jaina’s period. Among the *puranas*, *Sri Purana* is their holy book. Sulamani which was written by a jain Tolamoli Tevar. It contains 12 chapters and 2131 verses. Perungadai (Skt. Brihatkatha) a great poem by a Jaina author Konguvelir. It has six chapters containing 1600 lines of which only parts are available.
Valayabathi a Jaina Kavya in Tamil which have been last. But counted as one of the five great kavyas. Yapperunkalam, a Jaina grammatical work cites many works on grammar by Jaina authors which must have been composed at this time. Yapperunkalakarigai an authoritative works on prosody, by Amitasagara, a Jaina ascetic of the 10th century A.D. Amitasagara was patronized by the contemporary Chola monarchs and granted liberal assignments of territory.

The Jivakacintamani by a Jaina ascetic and poet, Tiruttakkadevar was composed early in the tenth century A.D. The poem is said to have been the authors answer to a challenge that while Jaina writers were admittedly distinguished in the field of religious literature, they could make no contribution to the literature of love. He take up the challenge and write this poem after he had satisfied his guru that he had the literary capacity for the task and that he would not lose his spiritual balance by writing it. The Neminatham of Gunavira Pandita is the author by Jain at the time of Kulotunka III (AD.1178-1218) named his work after Neminatha, the Tirttankara of South Mylapur. Vaccanandimalai is an another work of the same author. It is named after the author’s guru. It is also known as Venba pattiyal. Nannul was the work of Pavanandi another Jaina grammarian patronized by Kulottunka Chola III. The Purapporul venbamalai of Aiyanaridanar, a Jaina writer defines the conventions governing. It is said to be based on an early work called Pannirupadalam.
In Lexicography the concise *Nigandu* (Lexican) called *Pingalam* after its author belongs to this period *Naladiyar, Elathi, Sirupanchamulam, Palamoli, Narivirutham, Kiliviruttam, Eliviruttam* of Tiruttakkadevar are some of the jaina literature existed during this period. The Paintings of Cittannavasal was the good effort work of a Jaina ascetic during the time of Srimara Srivallaba (A.D.830-862) The Nayanmar have a tendency to denigrate the Jains. They called the Camankuntar, the Jain ruffians.\(^{84}\)

The Buddhists are Sakya ghouls.\(^{85}\) Both their mouths are foul due to bad odour.\(^{86}\) It seems by about the 7th century the Buddhists and Jains lacked in morality. The *Mattavilasaprahasana* refers to a Buddhist friar who carries food with meat and is ridiculed at the hands of a Kapalika and Pasupata. However, no ruler seems to have embraced this religion. Mahendravarman I and the tradition Kun Pandya were Jains to begin with and converted to Saivism by Nanacampantar and Appar respectively.

Many of the early Pallavas were Buddhists as betrayed by their names such as Buddhavarman and Buddhayankura. Appar to begin with was a Jain who suffered from an incurable stomach pain. His sister, Tilakavatiyar, an ardent Saiva cured his illness and converted him to Saivism. Unlike Buddhism, Jainism continues to be a living religion in the Tamil country. and got the royal support. eg.:  

\(^{84}\) *Tevaram*: 1.103.10  
\(^{85}\) *Tevaram*: 1.76.10; 1.77.10.  
\(^{86}\) *Tevaram*: 3.286.10.
Mahendran I, Kun Pandya the later Cholas and their feudatories like Marananan Adiyaman supported Jainism. We are having definite records for their patronage of Jainism.

The vestiges of this ancient Jain culture are still available in the form of cave temples, rocks with the passage of times many of it were destroyed even then a few are remained and worshipped regularly by the devotees. Eg. Villivakkam Perunagar (Chengalpet), Tiruvadigai, Tirupathiripuliyur, Tittakudi (South Arcot), Uraiyyur, Pullivalam, Amangudi, Lalgudi (Trichy), Narthamalai, Sittannavasal, Pallivyayal (Puthukkottai), Jinakanci (Tiruperuttikundram), Puzhal (Chennai) Jingiri (Tirunarunione) Melacitamur, Ponnuralai (Vandavasi), Tiruvettur, Kugainallur Tirumalai (North Arcot), Munigiri (Karande), Mannargudi, Sentalai, Karanthattankudi Tirunageswaram (Tanjore), and Vijayamangalam (Erode) etc. were some of the great Jaina centres of Tamil country.

Jainism had enjoyed the patronage of the princess and people though not to the same extent as the orthodox creeds. The Pallichandam (Jaina temple) was a recognised category of tax free land known to the revenue accounts of the time. Tamil literature was greatly enriched by the writings of Jain authors. The cola inscription contain noteworthy references to Jain centres in Tamil districts. The Udayendiram Plates of Hastimalla record that the Digambara Jains had an ancient Pallic-chandam comprising two palli of land which were specially excluded from the gift of the village of Kadaikkottur
made in the reign of Parantaka I. At Siramur in South Arcot an inscription of the seventeenth year of Raja Kesari records provision of a lamp in the Parsvanatha temple mandapa, in which the scripture was expounded.\textsuperscript{87} A certain Gangasurapperumpalli of Rajendrapuram finds mention in a record from Tirakko l (North Arcot)\textsuperscript{88} and a Kanaka senabhatara who had the palli is found at Sendalai in the twelfth year of a Parakesar.\textsuperscript{89}

Hinduism

Hinduism is one of the ancient religion of the world. All religions could co-exist and flourish in India has to do lot with the eclectic nature of Hinduism. The Rig Veda is its oldest source, can be traced only upto the 2\textsuperscript{nd} millennium B.C. Like many of the religions, Hinduism has no identifiable beginning. Hinduism is not an ‘ism’. It is considered more a way of life than a religion. There is no founder, no prophet to compare with Jesus, Mohammed or Gautama. It has no central authority, organizational hierarchy. It includes a variety of elements. It is a complex religion with many spiritual, social, literary and artistic aspects. It is an amalgamation of diverse doctrines, cults and ways of life.

Hinduism has been called \textit{Sanatan Dharma, Hindu Dharma} and \textit{Eternal Dharma} by the ancient philosophers and the sages of this land. Hinduism is also called \textit{Brahmanism} in the vedic ritualistic

\textsuperscript{87} \textit{A.R.E.}, 201 of 1902.
\textsuperscript{88} \textit{A.R.E.}, 277 of 1916.
\textsuperscript{89} \textit{A.R.E.}, 07 of 1899.
form, Bhaktism with particular reference to Vaishnavism and Saivism and their independent schools.

The term Brahmanism can note that socio-religious order with accepts the supremacy of Brahmans who officiate at sacrifice and receive payment for their services. The sacrificial aspect associated with this order may be traced to Vedic times, while the theistic concept of faith in a single God is a later religious addition. Vedic and domestic rituals no doubt occupied the most important place in the earlier phase, and the theistic notion dominated later on. The ritualistic and theistic aspects of Brahmanism are considered during the period beginning with Vedic age and upto 6th century B.C. The ritualistic part of Brahmanism which had received a set-back in the mauryan period (C.400-200 B.C.) Hinduism is the religion not only of the Vedas but of the Epics and the Puranas. By accepting the significance of the different institutions of reality and the different scriptures of the people living in India. (Sarvagama Pramanya). It is the dominant religion of the vast Indian sub-continent and since the beginning of its history has profoundly influenced the lives and thoughts of countless millions of the Indian people from cradle to grave. It is not a set of abstract philosophical theories unrelated to life or a congeries of religious dogmas to be accepted with blind faith. It combines philosophy and religion, reason and faith and promises to

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90 K.Veeramani, *Verukkattakkate Brahminism*, (Tamil), Madras, 2001, Intro.XIV.
its votaries a direct insight into reality and the grounds for the acceptance of that insight.

It is a growing organism daily enriched by new morals, truths emerging from the experiences of living men and women, which have preserved its vitality and prevented it from being cultured with lifeless dogmas.

**The principles of Hinduism is as follows**

The Non-duality of the God head, the divinity of the soul, the unity of existence and the Harmon of religions are the four principles. The faith of a true-Hindu is based only on these four principles.\(^9^1\)

Hinduism is the religion of Aryans and later it known as Hindus. It is not one religion. It is possessed of certain unique features which entitle it to be the religion of religions. Unity in diversity is its notable contribution. It has given utmost freedom to man in respect of thought, belief, religious practices and the way of spiritual life. It has propounded the unity of Supreme Being, **Parameswara** but it has given, ample freedom to man to approach ‘Him’ and establish relationship with him in different ways. The most notable characteristic of Hinduism is its two great cults namely Saivism and Vaishnavism, which possess all the features of a great religion.

Hence Hinduism including Vedic religion or Brahmanism has more adherents than any other Indian religion. As a general rule, the true Hindus profess to pay equal honour to the two great divinities, ie, ‘Siva’ and ‘Vishnu’ with showing preference for either, though there are a great many sectarians, who devote themselves exclusively to the worship of one or the other.

Hinduism is perhaps one of the religions in the world that consists of several scriptures, beginning with Vedas, e.g. Rig dated in 1500 BC. The Vedas have their own commentaries in the form of Upanishads, Vedangas and so on. The Ramayana and Mahabharata, called Itihasas, the ancient history of the land with a mythical garb, command a status akin to the Vedas. Regional languages cultivated their own scriptures. For the Tamil Saivas the ‘Tirumurai’, particularly the ‘Tevaram and Tiruvacakam’, constitute the Dravida Veda. For the Tamil Vaisnavas the ‘Nalayirativyappapantam’ is the Dravida Veda.

A number of canonical works regulate the day-to-day life of the Hindus and their factions. These are called dharmasstra, grhyasutras and so on. Religious canons, called agamas, deal with the nature of god, the origin of the universe, the cosmic installation, rules for making images of gods and goddesses. The laksanas (characteristic features) rules and regulations of Pujas (daily sacrifices) and utsavas (periodical celebration of festivals) and so on.

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The Saivas and their factions have their own agamas. The Saiva agamas are totally twenty eight, e.g. Kamika, Karana. The Vaisnava agamas are brought under two broad heads. They are Vaikhanasa and Pancaratra, the latter consisting of 108 samhitas. The glories of the gods and goddesses are told in the puranas and other liturgical works. The purana began in Sanskritic tradition. They are denominated by a major god such as Siva, Visnu, Brahma and Devi. The Saiva-puranas (tamasa-guna) are Siva, Matsya, Kurma, Linga, skanda and Agni. The Vaisnava-puranas are Visnu, Bhagavata, Naradiya, Garuda, Padma and Varaha. The Brahma-puranas are Brahma, Brahmanda, Markandeya, Bhavisya and Vamana. The Puranas deal with the following five subjects (Pancalaksana).

1. Creation of the universe (Brahmanda)
2. Its destruction (Samhara) and recreation (srsti)
3. The genealogy of gods (devas) and patriarchs (prajapatis)
4. The reigns of manus, forming periods called manvantaras.
5. History of Solar (sun) and Lunar (chandra) races (kulas)

The puranas at large talk of the heroic deeds of the gods at times deal with temples and image making. They recount the several names namaveli such as sahasranama and astottaram of the gods and goddesses. The Devimahatmyam and Devibhagavatam (5th c.A.D.) deals with the Devi, following the sanskritic puranas and Itihasas, regional works in the vernaculars came out. eg. Kamparamayanam, Kanthapuram and so on. The Cilapatikaram deals with the glories of Devi and Krishna. Some regional myths are
told in the works such as 'Periyapuranam' and 'Tiruvilaiyatpuranam' (12 c.A.D.) Glories of the gods such as skanda and Visnu (Ragu) were told in Kalidasa's 'Kumarasambava' and 'Raguvamsa',

Tamil Cankam works such as ‘Tirumurukarruppatai’ and ‘Paripatal’ deal with Murukan. Thus Hinduism became popular with its two great wing i.e. Saivism and Vaisnavism which possesses all the unique features of a great religion.

**Saivism: Its Different Sects**

The origin of Saivism is in Indian prehistory. Tangible evidences of the phallic cult have been reported from the Indus valley, dated in 2500 BC, by Sir John Marshall, one among the pioneers of Indian archaeology.

The Indus seals have given evidences of *Pasupati*, the Lord of Creatures. Siva is introduced in the *Rig Veda as Rudra*, the weeping one. The cult of Siva acquires a definitive shape in the Mahabharata and Ramayana. It is in the Mahabharata that the Sivasahasranama (1000 appellations) of Siva appear. Through the ages in history, Saivism was the dominant sect all over the country and majority of the temples are dedicated to Siva-Linga. Majority of the Pallavas and early Pandyas were Saivas.

The imperial Colas were ardent followers of Saivism and did very much for the growth of their own religion. Out of the 329
temples built by them 266 are for Siva. In most cases, the Saiva kings tolerated Vaisnavism and donated for their sustenance.

The Tanjore inscriptions of the reign of Rajaraja furnished full view of the state of Saivism at the time. Rajendra I provided a large quantity of grain as acaryabhoga to Udaiyar Sarva Sivapandita who was performing the worship in the Tanjore temple and his pupils with their pupils, whether they lived in the Aryadesa, Madyadesa or Gaudadesa. Saivism was marked contrast with the Advaitism of Sankara, Smarta Hinduism as it may be called and embraced a whole gamut of sectional groups ranging from the comparatively mild Sivayogins to the extremely fanatical and repulsive groups like the Pasupathas, the Kalamukhas and the Kapalikas. Siva Yogin as his name implies, spent his life meditating upon Siva and seeking release from the hands of mundane life by such meditation at the approach of death, he is said to bath his body in ashes, utter certain Saiva mantras and worship the Linga on his chest. Many are the inscriptions recording endowments for Sivayogins being fed in temples and mathas.

The popularity of Saivism increased with the advent of the Nayanmars. They composed tens of thousands of hymns, extolling the praise of Siva. Nampi Antar Nampi codified these literary works under the *Pannirutirumurai* series. They are the following:

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93 Sita Narasimha, *Saivism under the Imperial Colas*, Delhi, 2006, p.30.
94 *A.R.E.*, 467 of 1908.
<table>
<thead>
<tr>
<th>Tirumurai No.</th>
<th>Author</th>
<th>Name of the work</th>
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<tbody>
<tr>
<td>1-3</td>
<td>Nanacampantar</td>
<td>Tevaram</td>
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<td>4-6</td>
<td>Navukkaracar</td>
<td>Tevaram</td>
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<tr>
<td>7</td>
<td>Cuntrar</td>
<td>Tevaram</td>
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<td>8</td>
<td>Manikkavacakar</td>
<td>Tiruvacakam and Tirukovaiyar</td>
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<td>9</td>
<td>Gandaraditya cola</td>
<td>Tiruvicaippa 1</td>
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<td></td>
<td>Venattatikal</td>
<td>ibid.</td>
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<td>Punturitti Nampi</td>
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<td></td>
<td>Purutottama Nampi</td>
<td>ibid.</td>
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<td>Centanar</td>
<td>ibid. 3</td>
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<td>Ponvantattantati</td>
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<td>Mummanikkovai</td>
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Nakkirar Kayilaipati Kalattipati-antati ;
Inkomalai-elupatu
Valanculi-mummanikkovai ; Elukkurirukkai
Peruntempavani ; Kopappiracatam ; Kar
Ettu
Porritturukkalivenpa ; Tirumurukarruppattai
Kannappadevar-Tirumantram;
Muttanayanar
Tiruvirattaimanimalalai

Civaperuman- Paranar Civaperuman-Tiruvantati
Ilamperuman-atikal Civaperuman-mummanikkovai
Atiravatikal Muttapillaiyar-mummanikkovai
Pattinattar Koyil-nanmanimalai
Tirukkalumala-mummanikkovai
Tiruvekampamutaiyar-tiruvantati
Tiruvorriyur-orupa-orupattu

Nampi Antar Tirunariyur-vinayaka-Irattaimanimalalai
Koyiltiruppaniayar-viruttam;
Tiruttontar-Tiruvantati;
Alutaiyapillaiyar-Tiruvantati
Alutaiyapillaiyar-Tiruccampaiviruttam
Alutaiyapillaiyar-Tirumummanikkovai
All these works are exclusively in praise of Siva that served to spread the gospels of Saivism. By the way, they also deal with bhakti and the philosophy of Saivism, particularly Saiva Siddhanta. Few samples may be given here under to pinpoint the eloquence of the Tevaram-trio who extolled the glories of Siva. Cuntarar says,

\begin{quote}
Ponnar meniyane pulittolai yaraikkacaittu ;
Minnar cencataimel milirkonrai yanittavane;
Manne mamaniye malapatiyin manikkame ;
\textbf{Anne yunnaiyalla iniyarai ninaikkene} \quad (Tevaram 7.24.1)
\end{quote}

“Your mien is golden; you have stripped the tiger of its skin
You have the shining konrai flowers on your glittering tiara
Thou King, the Gem You are the emerald of Malapati.  
My Lord, I shall not think of any other God, accepting you”.

Nanacampantar’s eloquence pours as follows:

\begin{quote}
Katalakkik kacintu kannirmalki ;
\textbf{Otuvartamaai nannerik kuyppatu}
\textbf{Vetanankinu meypporulavatu}
\textbf{Natanama namaccivayame} \quad (Tevaram 3.307.1)
\end{quote}

\footnote{Tevaram: 7.24.1.}
“I have fallen in love with you, my eyes are pouring tears. He shows the right way to those who sing his glory. He is the true meaning of the Four Vedas. The Lord’s name is Namaccivayam.”

The soul stirring hymns of the Nayanmar are in tens of thousands. These were regularly recited in the temples and messages of Siva and his adherents spread. By the lapse of time, the Nayanmar themselves were deified and became demigods.

With progress of time, several factions arose within Saivism. These could not be called schism as it happened in case of Christianity and Islam. Needs of ritual observation differentiated them. Jan Gonda notes the following factions:

- Kapalika(ism)           Saiva Siddhanta
- Kalamukha(ism)          Sivadvaita and
- Pasupata(ism)           Vira Saivism & Kasmir Saivism

**Kapalika(ism)**

Kapalikaism takes its root from kapala or kapala “skull” those members of the order hold in a hand to beg and eat food. Siva himself holds a kapala in a hand as a mendicant, called Bhiksatana. Siva chopped off one the heads of Brahma that stuck to his hand due to *brahmahatti*. The *kapala* is the insignia of members of the order and one misses it is considered to be a heretic. A *kapalika* is the hero

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96 Tevaram: 3.307.1.
of Mattavilasaprahasana. He misses his kapala and recovers it after much adventure. Due to their gruesome practices, they were not respected. They were addicted to the *Pancamakaras* (five *mas*) such as *mamsa* (meat eating), *matsya* (fish eating), *madhu* (drinking wine), *mudra* (dancing) and *maithuna* (sexual intercourse). In view of this, they belonged to the kaulamarga or vamacara (left hand). Each kapala had a girl-mate. They were known as Mahavratins.

According to R.G. Bhandarkar and David N. Lorenzen The kapalikas and kalamukhas: Two Lost Saivite Sects, (Delhi 1991) Adi Sankara (early 9th century AD) notes them in his Brahmastrabhasya as Mahesvaras. Earlier Mahendravaranman (early 7th century AD) has given a detailed account of their practices in the Mattavilasaprahasana. Ramanujacarya (11th century AD) notes the Saiva, Kalamukha and Pasupata.

Ramanujacarya avers that the *Kapalika* is one “Who knows the essence of the six insignia (*mudrika-satka*), who is proficient in the highest *mudra*, and who meditates on the Self as seated in the vulva (bhagasanastha) attains niravana… the six insignia being *kanthika* “necklace”, *rucaka* “a neck ornament”, *sikhamani* “crest jewel”, *bhasma* “holy ash” and *yajnopavita* “sacred thread”.98

The Mattavilasaprahasana adds the kapala. They always carried wine in a cow pan. The Mattavilasaprahasana is a farce and tells the story of a kapalika. He is called satyasoma and his wench Devasoma.

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He is always in a drunken state and often rejuvenates himself by in-taking more of wine. In such a condition, he misses the kapala. He finds a Buddhist friar, Nagasena, crawling with something hidden in his surplice. Satyasoma suspects it to be his bowl and quarrels with him. A pasupata joins the fray and tries to mediate. At last, the kapala was recovered from a madman who had snatched it from a dog. The madman and dog are treated the equals of a kapalika.

**Kalamukha**

*Kala* means “black” and *mukha* “face”. This may be due to the fact that members of the order had their faces hued black. Their characteristic practices were:

1. Eating food in a kapala.
2. Besmearing the body with ashes of burnt corpses,
3. Eating ashes,
4. Holding a club (the Sikhs hold a knife),
5. Keeping a pot of wine,
6. The worshipped God is seated in a prescribed order.

D.N. Lorenzen refers to two groups of members of the order, called *Sakti-Parisad and Simha-Parisad*, parishad meaning group or assembly, the former attached to Devi and the latter to Siva as Pasupati or Lakulisa.\(^99\)

The **Kalamukhas** are believed to have originally hailed from Sriparvata (Srisailam) in Andhradesa. They are widely present in the

Malnad (hill country) in Karnataka around Shimoga. They had monastic establishments, *mathas*, and dedicated themselves to the pursuit of Vedas and other *sastras*. They rendered social service by taking care of the poor, the helpless, the lame, the deaf and the sick. They became powerful during the 8th to 9th centuries, they built temples, monastic colleges, hospitals for the benefit of the local people.

The *Kalamukhas* were widespread in the northern districts of Tamilnadu, Chennai, Cenkalpattu and Tirucirappalli. Muvarkoyil of the Kotmapallur chiefs were under the *Kalamukha*’s control. The following activities are on record:

1) Kalamukhas Dasapurivan, proficient in the *Apastambasutra*, was stationed at Vedal in North Arcot.

2) There was a *matha* at Melpati in North Arcot which was headed by Lakulisvara- Pandita that proves their Karnataka lineage.

3) A matha at Tiruvorriyur in Chennai was under Caturanana – pandita.

4) A temple at Jambai in North Arcot was under Mahavratin Lakulisvara-pandita.

5) A temple at Koyiltevarayanpettai, near Tancavur, was under Kalamukha Gomatattu Arulala – pandita.\(^{100}\)

The Kalamukhas were widespread in Tamilagam in the 9th to 11th centuries. They did not lack support from the princess and the people. The Kodumbalur chieftain Vikramakesari the contemporary

\(^{100}\) K.A.Nilakanta Sastri, *op.cit.*, pp.648-649.
of Parantaka II constructed the three temples known as Muvarkoil and then he presented a big *matha* to the glorious Mallikarjuna of the Aitreeeya gotra, versed in Veda and the *sisya* of Vidyarasi and Taporasi. To that chief acetify of the Kalamukhadana, his guru, the Yadava also gave eleven *gramas* attached to the *matha* for the regular feeding of fifty Asita Vakra ascetics. Earlier than the date of this record from Pudukkottai is one from Vedal which mentions the Kalamukha Dasapuriyan of the Harita gotra and the Apastamba Sutra. Other kalamukhas of the same spiritual lineage, bearing the names Sairasasi and Janarasasi are mentioned as endowing lamps in the temple of Tiruvanaikoyil (Chingleput) in the year 1127 to 1205. All these instances point to the extent and continuity of the influence of the Kalamukhas in Tamilagam Saivism under the Colas.  

**Pasupata or Lingayats (Anglicised form of Lingavant)**

The Pasupatas were dedicated to the worship of Pasupati, the Lord of Creatures. The founder of the cult was Lakulisa, supposed to be the 23rd incarnation of Siva. He belonged to Gujarat and founded a religious order in Ujjain, Lakulisa is very popular in the iconography of Gujarat, Maharashtra and Karnataka. The images of Lakulisa are nude with an erect phallus, urdhavaretas.

According to Kaundinya, an authority of Pasupata doctrine, the essentials of the school are five, pancartha, viz., *karya* “effect”,

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101 Ibid., p.48.
102 M.C.Choubey, *Lakulisa in Indian Art and Culture*, Delhi, 1997,p.76.
karana “cause”, yoga “union”, “observance” and duhkhanta “end of sorrow”. The popularity of Pasupataism is notified in the Mattavilasa – prahasana. They were the first to consider lord Siva as the supreme deity before all other gods. In the 6th year of Rajaraja II the authorities of the temple of Pasupatisvara in Pandanallur (Tanjore District) the officiating priests called here Patipada mula pattudaiya pancacaryas, the devakanmis, Maheswaras and Srikananam Seyer were authorised by a separate royal order to punish thieving Sivabrahmanas defaulting tenants and others.103

Kasmir Saivism

R. Sathyanathaier in his History of India calls the Himalayas the Abode of Siva. The hill country, Kashmir, is the venue of a school of Saivism that came to be called Kashmir Saivism. R.G. Bhandarkar divides the school into two, called Spandasasatra, a dvaita school, and pratyaabhijisstrra, a kaulamarga, a tantric school.104 Others find five schools. The third is Krama, which is also tactic. The fourth is the Kashmir School, rooted in the agamas while the Pasupata is rooted in Veda. It is also called trika as it believes in Pati, Pasu and Pasa.

Adherents of the school believe in samskaras from garbhadana to vivaha (from birth to marriage). These have their roots in the Vedas and are elaborated in the grhyasutras, dharmanasstras and smrits (e.g. Manu). Pati is Paramesvara. Pasu is the individual soul. Pasa is bandha “bondage”. When pasa is eradicated, the pasu reaches

104 K.A.Nilakanta Sastri, op.cit., p.647.
pati. This is the basic philosophy of Saiva Siddhanta. Some scholars advocate that the Kasmir School had its impact on Tamil Saiva Siddhanta.

**Sivadvaita**

Known as Saiva – visistadvaita, it is the counter part of Vaisnava visistadvaita. It was propounded by Srikantha. Ramanujacarya was the founder of visistadvaita “qualified monism”. According to this school God and the individual soul are two different entities. If the soul could not exist without God, then God also could not exist without the soul. Srikantha elaborated this idea in his Brahmmamimamsabhasya, commenting on the Brahmasutra. For Ramanuja the Brahman “the Absolute” was Visnu while for Srikantha the Absolute was Siva.

**Virasaivism**

Its founder was Basava in the Bijapur district in Karnataka. It was both a religion and social reform movement. Basava advocated the following: 1. A casteless society, 2. Equality of women, and 3. Dignity of labour.

Basava was a minister under Bijjala Kalacuri (12th c.A.D.) who over took the Calukyas of Kalyani. He followed “qualified monism”. He opposed image worship. Members of the order wear a Jangama Linga on their neck. For the virasaiva the Linga is Brahman. Linga is derived from li “to dissolve” and gams.

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“to got forth”. The sivanubharasutra defines the Linga as “that in which the mobile and immobile universe merges and from which the universe issues forth”. The Linga is Brahman: Lingam Brahma 
\textit{sasvatam} At present the sect is popular in Karnataka a part of Andra desa and among the Badagas in the Nilgiris.\textsuperscript{106}

\textbf{Vaisnavism and its Different Sects}

Jan Gonda calls it Visnuism. The God of this religion is Visnu, the absolute for the Vaisnavas. Fr. Heras traces its origin in the Indus culture and finds the word, Mal that denotes Visnu in Tamil tradition. Visnu appears in the Vedas as the striding Lord, Trivikrama, and became very popular through the Mahabharata and Ramayana that popularized the \textit{avatara} concept. Adherents of the faith are called Vainavavati in the \textit{Manimekalai} (supra, Introduction). The cult became very popular under the Guptas as Bhagavatas who popularized the cult of Vasudeva – krisna.\textsuperscript{107} The Harivamsa or Narayaniya section of the Mahabharata, the \textit{Visnu Purana} (5\textsuperscript{th} century AD) and the \textit{Bhagavata} Purana (10\textsuperscript{th} century AD) popularized the cult.

Beginning with the Vedas, several hundreds of literary works such as the \textit{Bhagavat Gita} and \textit{Gitagovinda} by Jayadeva (12\textsuperscript{th} century)

\textsuperscript{106} G.V.Tagare, \textit{Saivism}, Delhi, 1979, p.123.
century) popularize the cult of Visnu. The *Paripatal* (4th century AD) and the *Nalayiram* are the sacred texts in Tamil. Later day Acaryas, beginning with Ramanuja wrote a number of texts in Sanskrit. Next to Saivism, Vaisnavism is the most popular religion in India. Visnu has a thousand names that first appear in the Mahabharata.

Narayana took birth as progeny of Dharma in quadruple form as Nara, Narayana, Hari and Krsna. The forms of Visnu fall under various categories. According to Vyuha, he has four emanations called *Samkarsa, Vasudeva, Pradhyumna and Aniruddha*. His *avataras* or *vibhava* are ten. They are Matsya (fish), Kurma (Tortoise), Varaha (Boar), Nrsimha (Man – Lion), Vamana – Trivikrama, Sri Rama, Parasurama, Balarama, Krsna and Kalki. The amsavatara (partial incarnations) are 16 that include Sanaka, Sananda, Sanatana, Sanatkumara, Narada, Nara – Narayana, Kapila, Dattattareya, Yajna, Rsabha, Prthu, Mohini, Garuda, Dhanvantari and Vyasa. He has 12 forms, called Dvadasa’s, that are Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama, Vamana, Sridhara, Hrsikess, Padmanabha and Damodhara. He has 24 forms, called caturvimsati, that include the dvadasas and the following: Samkarsana, Vasudeva, Pradyumna, Aniruddha, Purusottama, Adhoksaja, Nrsimbha, Acyuta, Janardana, Upendra, Hari and Krsna. Besides, several more iconographical forms of Visnu are in picture; e.g. Sesasayi (the reclining Lord), Adimurti (seated Visnu), Surya – Narayana (brings into his old Surya), Garuda – Narayana (who rescued the elephant) and so on. The events of the
Ramayana and Mahabharata came to be illustrated in plastic arts since the Badami – Calukya, Rastrakuta and Hoysala down to Vijayanagara – Nayaka period. Like Suyambulinga, Suyam Viyakta-Visnu has in India. Among it two in Tamilnadu i.e. Srirangam and Srimusnam.¹⁰⁸

There is no major schism in Vaisnavism. On ritual grounds, two groups are demarcated. They are Vaikhanasa and Pancaratra, the latter consisting of 108 samhitas. The difference aries only in case of ritual that take place in nityapuja (daily offerings) and utsava (festivals). Sri Ramanuja in the 11th century AD popularized the Srivaisnava faction that laid its emphasis of SriDevi. An adherent is expected to lay his requests of sri first who commends it to Visnu for approval. Therefore, visiting the shrine for sri is necessary, lest once supplications will not be considered. The Srivaisnavas on ideological broke it two factions. They are Vatakali led by the Vedanta Desika(northern order) and Tenkalai led by Manavala Mahamui, a disciple of Sri Saila. (southern order).

The vatakali is very orthodox and laid its stress on the Sanskritic Vedas. The Tenkalai is humanistic and laid its stress on theTamil Dravida Vedas, i.e. the Nalayiram. The vatakalis held that the holy astaksara (T. etteluttu Om Na Mo Na Ra Ya Na Ya) could be uttered only by the twice – born dvijas or practically the brahmanas.

The tenkalais said it could be uttered by any devotee of the Lord even if he be a candala. Ramanuja supported the tenkalai and mounted the vimana of the Tirukkostiyur temple and uttered aloud the astaksara so that all devotees of the Lord could hear it and utter the same. The headquarters of the vatakalai is Kanci and tenkalai Srirangam.109

The Ahobilan, the Barakala, Srirangam Andavanmutts, Vanamamalai mutt, alvar Tirunagari, Udayavarkoil mutt, Sriperumputur Tirukoyilur Emperuman mutt, Tiruppati and Tirumalirunjolai mutts are some of the important mutts of Srivaisnavas. We have clear references that the custodian of Hindu dharma institutions (mutts) are engaged in the holy task of the protection and propagation of the religion of the land.

Apart from the popularity of Buddhism and Jainism minor cults like Naga worship, animals worship also flourished. Out of fear or veneration animals like cow, bull, snake etc. birds like eagle (karuda) parrot etc. trees like al, arasu, vembu, etc., and forces of nature like rivers, mountains, fire, water and the celestial bodies became objects of worship. Image worship developed along with the cultivation of the art of Iconography. Sri Vigraha became equal to God. It came to be known as pratyaksha devata and was principal object of worship, worship of gramadevata, Nagara devata,

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Kulladevata also flourished. The Hindu pantheon itself began to multiply with addition of new gods and goddesses. Modern Hinduism in its various aspects beginning from the nature and image worship in civilized quarters to the midnight orgies of the tantric sects were taking their shape in the period under study.