Chapter - III

Religious Harmony
CHAPTER III

RELIGIOUS HARMONY

The basic message of all religions of the world is to live at peace. An individual lives and let others to live peacefully. “Love thy neighbour as thy self” is the basic message that each religion teaches. The Vedas says “Let noble thoughts come to us from every side”. The God that the Vedas speak is Brahman “the Absolute” who has no attributes, as a Siva or Vishnu. Religious harmony is a product of the rulers of the land and the people. This chapter examines the role of rulers and the participation of people is arriving at religious harmony.

The Role of Rulers

Each ruler does belong to a particular religion but tolerates others by way of benefactions and visits to temples of all religious lineages. This ethos is the general tendency of the rulers of the land. It is in marked contrast with the experience in the West. When the Henry VIII Tudor (A.D. 1509-47) converted himself from Catholism to Protestantism, he did not persecute the Catholics. As a Catholic, he was a Defender of the Faith and as a protestant he did not relinquish his religious policy. His successor, Edward VI (A.D.1547-53), had to face the rebellion of Catholics and persecuted them. His successor, Mary (A.D.1553-58), persecuted the Protestants to such an intolerable extent that she earned the detestable title Bloody. No Hindu king or queen is credited with such an ignoble title in view of the benevolence that they followed in the matter of religious.
The Vaigai bed inscription of Maravarman Sundara Pandya I talks of religious amity in an eloquent verse as follows;

\[
\begin{align*}
Muvakait Tamil muraimaiyin vilanka \\
Nalvakai vetamum navinrutan valara \\
Aivakai velviyun ceyvinai yiyarra \\
Aruvakaic camayamum alakutan tikala \\
Eluvakaip patalu yiyalutan parava…
\end{align*}
\]

“Let the three Tamils properly survive, let the four Vedas nurture well, let the Five sacrifices be performed perpetually, let the six religions prosper beautifully, let the seven types of musics be rhythmically propagated”. The same idea is repeated in the Kutumiyanmalai inscription with the prefix, ‘Orukutai nilalil irunilankulira’ “let the two worlds (mundane and celestial) are frigid under an umbrella (of the Pandya)” and the suffix ‘Enticaiyalavun Cankaran Cella’ “Let Sankara (Siva), our Lord, march in the eight directions”.\(^{164}\) Aruvakaiccamayam is the six major sects of Hinduism such as saivism, Vaisnavism, Saktam. Ganapatyam, Kaumaram and Sauram (Supra Chap. I for details). Sundara Pandya was a devoted Saiva but his religious Catholicism is clear when the aspires for the progress of all the six sects. At the same time, the Pandya ardently hope that the path of Sankara Siva shall march in the eight directions.

Tolerance of other sects is possible only when there is the realization that the basic truth is one. Generally the rulers followed different faiths with the same dynasty. Yet they ruled with tolerance towards religions and sects other than their own and they often patronised all persuasions with equal measures.

The poems of the Sangam age doubtlessly imply that costly Vedic rituals were more common in that age. More emphasis seems to be laid in this period on dona/gift in preference to yaga, sacrifices. Occasions for such gifts are multiplied not only by the elaborates organisation of temples and worship in them, and the studied effort the group all social amenities round the temple as a nucleus, but by the never means of obtaining religious merit enjoined on the rich in general and on royalty in particular such as the tulabara, the hiranyagarba and so forth. It is one of the most remarkable achievements of medieval Hinduism to have harnessed the religious emotions of man in the effective service of society. The temple and the matha flourishing on dana together with the agrahara. The Jain pallis and the Buddha viharas also benefited from this general movement.

Hiuen Tsang a Chinese traveler, who came to Tamilnadu in the 7\textsuperscript{th} century A.D during the reign of Narasimhavarma Pallava I [A.D 630-668] spoke of the great concentration of the Jainas in the Madurai country. The rout of Jainism in the country had wiped away by Tirunanacampantar was clearly recorded in \textit{Periyapuranam}. But the
fact is the vestige of Jainism still alive in and around the place. A squatting Jaina figure of *vatteluttu* characters of about 8th century A.D was discovered in Ervadi, Tinneveli district. Another inscription of the same period at the same place records a grant of land to a Jaina temple.\(^{166}\)

Two inscriptions of Maranjadaiyan, from the Ramnad district\(^{167}\) mentions Tirukkattanpalli Jaina temple at Kurandai, and a Jaina centre in venbunadu.\(^{168}\) In the 6th century AD Simmavarma III (AD 580-586) has granted a village called Ammanarpakkam in Chengalpet district, as *pallicchandam* to the temple of TiruparuttiKunram.\(^{169}\) Parameswaravarman II(AD 729-731) constructed the Chandraprabha temple in Cinnakanci in dedication to the 8th *Tirthankara*. Cinnavai queen of Pallava dynasty has granted Pallicchandam to Kundavai Jeenalayam, at Tirumalai North Arcot district\(^{170}\) The Aivarmalai records (870.AD) the renewal of the images of Parsuva batarar and the Yakshis at Tiruvayirai by the Santivirakuravar, the pupil of Gunavir Kuravadigal, Rajasimha II (A.D. 790-800) endowed to many Jaina temples.\(^{171}\)

A number of inscriptions in *vatteluttu* and figures in high and low relief has been discovered in and around Madurai region. Eg.
Anaimalai, Samanarmalai, Kongarpuliyangulam, Muthupatti, Petciparai, Cettiputavu etc. the inscriptions mention the names of Jaina teachers the pupils as well as their shrines.\textsuperscript{172} Tiruvadigai S.Arcot district, temple inscriptions mentions Narppettenayir Perumpalli which was a great Jains school.\textsuperscript{173}

The cave temples of Mahendravarma I (A.D. 610-630) are authenticated by his own inscriptions. After his conversion to Saivism by Navukkaracar\textsuperscript{174} he constructed many temples for all the sects. Eg. the temples for the lord Siva at Vallam, Talavanur, Ciyamangalam, Pallavaram, Tirukkalukkundram, Trichy, Tiruvadigai and Tirumeyyam; Vishnu temples at Mahendravadi, Mamandur, Singavaram and Nammakkal; Mummoorthy temple at Mandagappattu and a Jain temple at Cittannvasal. The capital city of Kanci is said to be the seat for all religion “Buddhar koil theru was the old name of \textit{Kamatchi Amman} Sannithi Theru. It was attested by the statement of Sri Bala Krishna Mudaliyar of the same street. And also two Buddha statues were taken from the garden of the street. They assumed that there may be a temple for Buddha. Next to the Amman Street one Buddha statue of 5 1/2 feet was taken from the garden belongs to Sri Subburaya Mudaliyar.\textsuperscript{175}

\textsuperscript{172} \textit{M.A.R.}, 66-74 of 1905; 54 of 1910.
\textsuperscript{175} M.Rajamanickampillai, \textit{Pallava Varalaru} (Tamil), Tinneveli, 1964, p.335.
Vestige of Jainism during the Pallavaperiod

One Jain sculpture in the second *pragara* of Kanci Kamatchi koil, one Nirvana sculpture at Kanci Perumal koil, Two Jain sculptures at Periyakanci were discovered. The inscriptions of Narasimhavarma I (630-668.AD) mention the name of Jaina ladies as Tiruparutti Kurattigal. Jains monk/kuravarkal made the Pallava king to construct two cave temple for Varthanamar and Chandraprabar. Pallankoil copper plates records that Simhavishnu and Narasimhavarma (6th C.A.D) granted Pallichandam to the above said cave temples. Kopperunsingan in his third regnal year granted a village as pallic–chandam to a Jain temple at Tirakkol, North Arcot district. And the same ruler, granted land (in 1243 AD) for a Jain temple at Karantai, North Arcot district. The fifteenth regnal year of Nandivarma II (A.D.731-796) an inscription mention the names of five Jain sculptures including Naganandi, Ponniyanki. But there is no reference in the Pallava inscriptions about the Pallic-Chandam to Buddhists.\(^{176}\)

During the reign of Cendan (A.D. 645-670) he constructed a cave temple at Malayadikuruchi. After the conversion of Kun Pandyan to Saivism (A.D.620-645) by Nanacampantar, most of them followed his path yet few vestige are stand for non-hindu sects. One

---

Jain temple at Odalapadi North Arcot district called as *Aniyatha Alagiyar, she* who is beautiful without Adornment.\(^{177}\)

In 1271 AD Kulasekara Pandyan got a tax free / *Iraiylil* land for this temple from Odalam Cholamoorthy Alvar. Sornapuram or Ponnur, North Arcot district, have one Jain Temple called as ‘Adinathar Koil’.\(^{178}\)

During the reign of Maravarman II (A.D.900-927), Chakramallur Tirukkeswarar temple inscription register a name as ‘Jeenatharaiyan’ Cinnamanur copper plates talks about many *pallicchandam*\(^{179}\) as follows :

> “Meenavarkon Raja simhan…
> Enniranta Pallic-Candamum,
> Etticaiyum Iniyyarti”,

**Vestige of Jainism under the cholas**

By the side of saivism and vaishnavism and the other forms taken by Hinduism to which attention has been drawn, Jainism had a fair following and enjoyed the patronage of the royal and the common, though not to the same extent as the orthodox creeds. The *pallicchandam*, the land of the *Palli* (Jaina temple) was recognised category tax free land known to the revenue accounts of the time. Tamil literature was greatly enriched by the writings of Jain authors,

\(^{177}\) *M.E.R.* 1939 Part II, Para 53, p. 95.

\(^{178}\) *A.R.E.*, 417 of 1928 and 29.

Sivakacintamani a secular kavya in Tamil by a Jain author Thiruttakkatevar. Vestiges of Jainism have been discovered in the Travancore country which though undated, may with some confidence be assigned to the period extending from the tenth to thirteenth centuries.\textsuperscript{180} And the Chola inscriptions contain noteworthy references to Jain centres in the Tamil countries.

The Udayendiram plates of Hastimalla records that the Digambara Jain had an ancient pallicchandam comprising two pallis of land which were specially excluded from the gift of the village of Kadaikkottur made in the reign of Parantaka I (A.D.906-952).

At Siramur in south Arcot an inscription of the seventeenth regnal year of a Rajakesari records the provision of two lamps in the mandapa of the temple of Parsvanatha in which the scripture was expounded.\textsuperscript{181} At Tirunarunkonde in South Arcot an inscription of the seventh regnal year of a Rajaraja I (A.D.985-1014) records the provision of two lamps of the Jainpalli.\textsuperscript{182} Periyapalli. A certain Gangasurapperumpalli of Rajendrapuram finds mention in a record from Tirakkol in North Arcot,\textsuperscript{183} and a Kanakasenabhatra who had the palli is found at Sendalai, Tanjore district in the twelfth year of a Parakesari.\textsuperscript{184}

\textsuperscript{180} T.A.S., 11, p.125; K.A.Nilakanta Sastri, \textit{op.cit.}, p.655.
\textsuperscript{181} \textit{A.R.E.}, 201 of 1902.
\textsuperscript{182} \textit{A.R.E.}, No. 430 of 1922.
\textsuperscript{183} \textit{A.R.E.}, 277 of 1916.
\textsuperscript{184} \textit{A.R.E.}, 7 of 1899.
At Anandamangalam, Chingleput district on a boulder which bears in a line the sculptures of three groups of Jaina figures, is found engraved a record which provides for the daily feeding of one \textit{adigal} in the Jinagirippalli.\footnote{A.R.E., 430 of 1922.} This record is dated AD 945 in the reign of Parantaka I. In the same year a pupil of Aristanemibhatara, of the big Jain settlement of Tiruppanmalai Pattini-kuratti-Adigal by name, coursing a well to be dug at Vilappakkam, and the well and a house were constituted into a nunnery under the supervisions of the 24 of the place.\footnote{A.R.E., No. 534 of 1908; 53 of 1900.}

Records of gifts for the purposes of renovations or construction of Jaina temples also existed. One Mahadevi wife of Kadakadiyaraiyar renovated the \textit{palli} and constructed the temple of Iyakkishatari and gifted one big bell to the \textit{palli}.\footnote{A.R.E., 221 of 1968-69.} A member of Alunganathar of Kavadippakkam in Puduvurkottam provided eleven \textit{kalanjus} of gold for supplying water to the temple of Tiruppondevi Perumanadigal at Rajamma Chaturvedimangalam.\footnote{M.E.R., 227 of 1915.} A devotee granted rice to feed 100 persons on Tiruvadirai festival in the temple of Kunrandar. As a supreme power of the state the king had all the privileges and powers to interfere in any affairs within his state. The involvement of village administrative bodies in the temple affairs was mostly supervisory in character.
The major expenditure items of the temple included those incurred on sacred offerings, celebration of various festivals, maintaining lamps, purchase of clothes, ornaments, flowers, perfumes, etc, feeding the Brahmans, devotees and others maintaining the temple employees and other expenses like repairs and renovation of the temples were shared by the subjects voluntarily and happily. Different section of people of the locality to serve and participate in various capacities involving religious functions.

At Tiruparuttikunram a suburb of Kancipuram, there is a celebrated Jain shrine to this day. This place is often called Jinakanci, and its Rsisamudaya, congregation of monks, is said to have purchased some land about A.D.1116. An undated inscription of the reign of Kulottunga I (A.D.1070-1120)records a gift of land to a perumpalli called after the kings name, at Kuhur in the Tanjore district.\textsuperscript{189} Two other pallis are mentioned in an inscription of A.D. 1194 from Maruttuvakkudi, in Tanjore district.\textsuperscript{190} The settlement at Jinakanci is once more mentioned in an inscription of A.D.1199, When kurukkal Chandrakritti and some others were said to have exerted themselves to secure the grant of pallicchandam for this important shrine.\textsuperscript{191}

A rare (10\textsuperscript{th} century A.D) Jain Tirtankara sculpture, which throws more light on the Pandya kingdom’s glorious past in the trade

\textsuperscript{189} \textit{A.R.E.}, 288 of 1917.  
\textsuperscript{190} \textit{A.R.E.}, 43 of 1890.  
\textsuperscript{191} Idem.
sector and prevalence of religious harmony between Saivism and Jainism during that period has been founded near Kamuthi. It revealed that Jainism had flourished upto 10th century A.D, even after the revivalist movements by saiva saints were launched during 7th century A.D. The present find strengthens this view as well as the prevalence of religious harmony despite the raging rivalry between saivism and Jainism then.\textsuperscript{192} Grants of gold, grains were measured as thus follows:

\textbf{Table 5}  
\textit{Measurement of Gold, Grains}

\begin{tabular}{|l|l|}
\hline
\textbf{Weighing Gold} & \\
\hline
4 Nelledai & = 1 Kunrimani \\
2 Kunrimani & = 1 Manjadi \\
2 Manjadi & = 1 Panavedai \\
5 Panavedai & = 1 Kalanju \\
8 Panavedai & = 1 Varahanedai \\
4 Kalanju & = 1 Kaxsu \\
4 Kaxsu & = 1 Palam \\
\hline
\end{tabular}

\begin{tabular}{|l|l|}
\hline
\textbf{Grain Measures} & \\
\hline
360 Nel (paddy) & = 1 Cevidu \\
2 Cevidu & = 1 Pidi \\
5 Cevidu & = 1 Alakku \\
2 Alakku & = 1 Ulakku \\
2 Ulakku & = 1 Uri \\
2 Uri & = 1 Padi \\
8 Padi & = 1 Kuruni \\
2 Kuruni & = 1 Padakku \\
96 Padi & = 1 Kalam \\
120 Padi & = 1 Podi \textsuperscript{193} \\
\hline
\end{tabular}

\textsuperscript{192} The \textit{Hindu}, 19.05.03, p. 3.  
\textsuperscript{193} Hand Book, II World Tamil Conference, Madras, 1968, p. 278-279.
Simhavishnu (AD 555-590) was the son of simhavarma (A.D. 550-560) one of whose copper plate grants dated in the 6th year of his reign has turned, recently, records a grant to a Jaina institution. A contemporary Ganga copper plate records another gift to the Jainas made by Simhavishnu’s Mother.\textsuperscript{194}

Cheraman Perumal, (end of the 8th century A.D.) whose history is much overlaid by a legend we may doubt the authenticity of the story of his conversion to Islam and his pilgrimage to Mecca. He must have been a devoutly religious man as a Jains, Christian and saivities besides Muslim claim him as one of their fold.

Kundavai Natciyar, sister of Rajaraja I was a proverbial for broad minded, charity who erected a Jaina temple at Tirumalai, in north Arcot district, Which is called Kundavai Jeenalayam. Another Jain temple at Tirumalapadi in Tiruchinopoli district. These two were other great Jain centres of that time.\textsuperscript{195} The Cholas were for religious catholicity. They were a patron par excellence of the temple culture. Especially Rajaraja I has done a wonderful work at Tanjore Peruvudayar. He organised the festival of \textit{Sadayavizha} a meeting place for all. Another famous festival called \textit{Saptastana Vizha}, in Tamil \textit{Elurvalam} Tiruvaiyaru, Tiruppalanam, Tiruchotruturai, Tiruvedikudi, Tirukandiyur, Tiruponturutti, and Tillaistanam are the seven Siva temple which is celebrated the \textit{Cittirai saptastana vizha} in

\textsuperscript{194} K.A.Nilakanta Sastri, \textit{History of South India}, New Delhi, 1975, p.135.  
a grand manner. held in the Tamil month of Cittirai (May) at Tiruvaiyaru. Even today this festival is a congregation and conglomeration of thousands of people from near by villages, meeting at Tiruvaiyaru. It is a good example of religious harmony functioning effectively without disruption in these days of religious terrorism. In the medieval times, the temple as a religious institution, was a house of one or more of Hindus gods of diverse denominations and the concerned devotees worship there services and festivals were instituted in them for the propitiation of the deity consecrated in the temples and provision was made for their continued performance by grants of lands, animals, money, utensils ornaments etc. Though worship is individual and congregational in a Hindu temple, since it is a public institution, the entire public is collectively and severally interested in its proper functioning. The grants made by the Kings, chieftains, royal ladies, rich and poor individuals and corporate bodies such as the Sabha, Ur, Nagaram etc.\textsuperscript{196}

The manner in which the burden of maintaining the services in temple and the cost of feeding temple Brahmins regularly were shared by all the groups residing at Talaicccangadu is typical of their readiness to recognize a public interest and co-operate in its pursuit. The occasions for making grants by the royal ladies, chiefs, officials and other individuals mainly depended upon their mood and time, caste and group life formed no hindrance to social co-operation for common ends.

\textsuperscript{196} K.A.Nilakanta Sastri, \textit{op.cit.}, p.654.
The arts like music dance and dramatics served another best suited made of worship to the people right from the day of the initiation of religion or cult. Apart from the routine educational facilities, the public had access to the music in the temple, the dance and drama performed by the devadasis and the dramatic troupes. From the Chola period onward memories inscriptions speak about the recitation of Tiruppadigam, Tirumurai, Tiruppavai and other sacred hymns in the temples. The practice of reciting hymns in temples had come long before the time of Rajaraja. At Lalkudi and Allur in the Trichinopoly district are found inscriptions of the reign of Parantaka I, providing for Brahmans singing the Jiruppadiyam during the daily service in the temples.\textsuperscript{197} Earlier than in the reign of the Pallavas, Vijaya Nandi Vikramavarma, reciters of the Tiruppadiyam are enumerated in a list of persons employed in the service of a temple at Tiruvallam.\textsuperscript{198} Three villages gave as devadana to the same temple. Two thousand kadi nel (paddy), twenty kalanju of gold has given to the temple servants including reciters of Tiruppadiyam.\textsuperscript{199} Rajaraja I who was a great organizer of the practices and celebrations in the south Indian temples, for reciting the Tiruppadigam in the Rajarajeswara temple he appointed 50 persons.\textsuperscript{200} The Chola inscriptions also states that the king attended the recital of agamarga by a certain dancers at Tiruvorriyur, Chinglepet district.\textsuperscript{201}

\textsuperscript{197} \textit{A.R.E.}, 373 of 1903.
\textsuperscript{199} \textit{Idem.}
\textsuperscript{200} \textit{S.I.I.}, vol. 11, No. 65.
\textsuperscript{201} \textit{S.I.T.I.}, No. 520.
Rajarajeswaram temple had about 67 musicians and 400 dancers who were transferred from various temples including Vishnu temples of Tamilnadu. Some of the temples had separate Natakasalai within their premises. The dramas were mostly enacted in the Tanjore temple on the occasion of an annual festival in the month of vaikasi. Some other inscriptions refer to enacting drama in the precincts of the temples at Tiruvaduturai, Tanjore, Attur, Tiruchinopoly and other places. Apart from the royal palace, the temple was the only public place. Where the public had free and easy access to the more sophisticated amenities of life. A damaged record in the fortieth regnal year of the Chola king Parantaka I (A.D. 907-955) found on the south wall of the central shrine in the ruined Vishnu temple at Tirumalapuram, records the gift of land made for lamp. An inscription refers to a gift of sixteen kalanju of gold by Vishnu taliyal of Parantaka I.

There is a reference from the records at Tenkasi states that in the seventeenth year of Rajaraja I, a certain Jananatha Pallavaraiyan made a grant of land to the vaishnava temple called Naduvil–Srikoyil Vira-kerala-vinnagar at Perudenur in Paganur kurrum.

---

205 A.R.E. 152 of 1925.
206 A.R.E., 444 of 1929 and 1930.
207 A.R.E., 132 of 1925.
Another record of the Chola king Rajendra I is found on the north wall of the mandapa in the Perumal temple, Cikkal issued in his sixth year of his reign mentions the grant of land to the temple by the assembly at the request of the manager Chakrapani Nambi. A record of the thirty ninth year of Kulotunga I comes from the Siva temple at Ten-Tirupperai, in Tirunelveli district, refers to an order of Udayar Rajamahendradeva to the mahasabha of Tailakulakala regarding a grant of land to the Vishnu temple of Virirundaruling Alwar at Ten Tirupperai.

In the 48th year of the reign of Chola king kulottunga, I an inscription found on the west wall of the mandapa in the Rajagopala Perumal temple at Manimangalam mentioned a private person having purchased 1050 kuli of land from several persons near the village and granted them to the temple, with the condition that it might be used for defraying the cost of processions on new moon day.209

A reference from the inscription found on the wall of mandapa at the base of Tirumalai rock and the village at Tiruvaigavur in North Arcot, dated in the 14th year of the Chola king Parakesari varman, registers a gift of gold made for feeding one devotee (adigal) daily in the palli on the Tirumalai.

An inscription found on the south wall of the Nanmadiya Perumal temple Talaicchangadu in Tanjore district, registers an

endowment made for a perpetual lamp in the temple of Sri Madurai Adivaraha by Ayyan Kesavan, a merchant of Kollam in Malainadu.\textsuperscript{210}

An inscription found on the top of the Tirumalai rock at Tirumalai (N.Arcot) dated in the 12\textsuperscript{th} year of the Rajendra I register a gift of money made for lamp and offering to a Jain temple on the hill by the wife of a merchant of Malliyur. The Jain temple was the \textit{pallicchandam} of Vaigavur. Another reference found on a buried rock between the \textit{gopura} and the painted cave of the same temple, dated 12\textsuperscript{th} year of Rajendra I refers to a gift of money made for 2 lamps by Cinnavai, a Pallava queen.

Civakan the hero of \textit{Civakacintamani}, made an image of Arugan with gold and held a festival and also gave away wealth liberally alms to the poor. He did this as an act of expiation for his sinful deed of Killing many of the kings who attacked him.\textsuperscript{211}

Cintamani written during the rise of the Vijayalaya line of colas, perhaps in the 9\textsuperscript{th} century A.D. It is claimed that the author was a cola prince, before his conversion to Jainism. Though he was Jain, the uniqueness of this great poet is his humanism. His understanding of this worldly life seems to be different from that of other saints of the same faith. The Jains were known for them opposition to worldly pleasures. They always condemn sexuous life and there by women


\textsuperscript{211} \textit{Civakacintamani}, S. 820.
also. But he has a broader out look. In his opinion one can pave the way for higher attainments whilst enjoying the pleasures of life and that they need not be discarded altogether.

Buddhism did not start as a new and independent religion. It was an offshoot of the more ancient faith of the Hindus perhaps a schism or a heresy. The Buddha’s main object was to bring about a reformation in religious practices and a return to the basic principles.

Buddha here to the essential frame work of the Hindu religion and attempt to bring it into conformity with the voice of awakened conscience are treated as avatars. The Buddha was accepted as an avatara, who reclaimed Hindu from sanguinary rites and erroneous practices and purified their religion of numerous abuses which had crept into it. Our puranas describe the Buddha as the ninth avatara of Vishnu.

In Janadeva’s Astapadi (of the Gitagovinda) he refers to the different avatars and mentions the Buddha as an avatara of Vishnu, and give the following account. “Kesava-dhṛta Buddha sarīra Jayajagadisa hare” O Kesava, you in the form of the Buddha victory to you, Hari, the Lord of the world. Buddhism entered into and become an integral part of our culture.

The Brahmanas and the Sramanas were treated alike the Buddha and the two traditions gradually blended. In a sense the
Buddha is a maker of modern Hinduism.\textsuperscript{212} Buddhism does not seem to figure as much as in the epigraphy of the period as Jainism. Layden grant indeed records the gift of a whole village to the \textit{Buddha vihara} of \textit{Cudamani – Varmadeva} in Negapatam, Tanjore district, and this grant was supplemented by a fresh gift in the reign of Kulottunga I, on a representation made by the king of Kadaram Srivijayatungavarma through his ambassadors and the vaisnava legends have preserved a story of Tirumangai Alvar having despoiled the Buddha \textit{vihara} of Nagapatam, of a solid golden image of Buddha in order to meet funds required for building the great Ranganatha temple at Srirangam.\textsuperscript{213} Nagapatam now is called Nagapattinam was still a strong culture centre of Buddhism which attracted popular attention by its health and influence some relics of Buddhism have been traced in Kancipuram and it is quite possible that Kancipuram which was one of the greatest centres of Hinduism Buddhism and Jainism. Jainist also accommodated in a Buddhist colony in these days.

A more systematic search for Buddhist antiquities in southern India, has yet been undertaken may reveal other centres of that religion. As a result of this risk, reveals of the fact Kudantai (Tanjore district) inscription, Buddha statues were found nearly sixty places in Cola mandalam, Ayyampettai , Ariyalur, Ajiraveli , Ajilur, Alanquidippatti, Idumbavanam Rajarajesuram, Ilaiyur,Okulur, Karur

\textsuperscript{212} K.M. Munshi, \textit{op.cit}, pp. 361-362.
\textsuperscript{213} Rajamanickam Pillai, M., \textit{op.cit.}, p.277.
(near ponpatri) Kaverippattinam, Killiyur, Kilakkuruchi, Kudavasal, Kulumani, Kudantai, Kurumpur, Kuttalam, Kottappadi, Tarasuram, Tirunagesuram, Paravai, Palayarai Pattesuram, Colanmaligai, Tируvalanjuli, Gopinatha Perumal Koil, Mulaiyur, Putpavanam, Puttamangalam, Pudur, Perandakkottai, Periya Tirukkonam Perunceri, Pettaivaitalai, Manganallur, Mangalam, Matasurim, Manalmelgudi, Mannargudi, Manambadi, Musiri, Muthucervaimadam Valangaiman, , Puttur, Vigraman, Vellanur, (Tiruchi) Vellanur (Pudukkottai) Jeyamkondam, Cholapuram, etc, are the sixty places founded the Buddha stone statue.\textsuperscript{214} shows their religious temperament and harmony of that time.

The early kings in the Pallava period called themselves Dharmamaharajathirajas, in token of their active promotion of Vedic dharma as against Buddhism and Jainism which had made much headway in the country in the earlier period.

There were Jaina monarchs also ruled the lands. The kings specially favoured the particular religious creed they professed but never sought to impose it on all their subjects, rather they patronized as a matter of policy all the other creeds.

An inscription in the temple of Tirumalai dated in the year 881 A.D, records a gift to the temple. And the endowments were secured

\textsuperscript{214} Kalladan, (Ed.), \textit{Varalatru Cudarkal}, (Tamil), Pandicherry, 2003, pp.63-64.
by the monk and agreed to administered the endowment regularly in the Tirumalai Temple.\textsuperscript{215}

An endowment has given to Vedur Arugan Temple, near Dindivanam.\textsuperscript{216} An inscriptive information states that the Pallava rulers made an endowment for the constructions and also made an arrangement to burn a perpetual lamp before the images of Yaksan, Yakshi images.\textsuperscript{217}

An inscription of Abarajitha pallava (A.D.885-903) dated in the 8\textsuperscript{th} regnal year, records a gift of 10 \textit{kadalnju} of gold, by Paitanki kandan of Kattur in the Vadakarai of Cholanadu.

An inscription of Nandhivarma II (A.D.731-796) dated in the 50\textsuperscript{th} regnal year records that he made an idol of Iyakkiyar for the worship of Naganandhi Kuravar.

Another inscription of Nandivarma III registers a land gift to the temple of Tirunageswaram, Tanjore district under a new name Kumara Marthandapuram.

During the reign of Nandivarma III (AD 846-869) his inscription records a land gift to Brahmins. He ordered a village Tirukarkudi, near Tiruchinopoly, with its lands were endowed to the

\textsuperscript{216} Idem.
\textsuperscript{217} A.R.E., 65 of 1907.
Brahmins. He gave Tirukkattupalli village as *devadana* to the Siva temple in the same place.\(^\text{218}\)

A record issued in the twenty second year of Nirupadungavarma (AD.859-899) registers a grant of *Iranyakarpa* and *Tulabara*, made by Veeramahadevi wife of Nirupatungavarma, to the temple of Tirukkodikka, Kumbakonam Taluk. She also made a gift of fifty *kalanju* of gold ie, is equal to her weight to the temple of Tirukkodikka, Kumbakonam Taluk.

Another inscription of Nandivarman III records a gift of rice, by Valuvuran a chieftain of him, to feed hundred devotees on the occasion of Tiruvadirai festival conducted in the Kundrandavar temple at Pudukkottai.\(^\text{219}\)

There is a reference from the inscription of Tiruchotruthurai, Tanjore district, one Pallava queen named Tirupuvanana Madevi, made a gift of twenty *kalanju* of gold for burning a lamp in the temple of Tiruppalanam, Tanjore district.

Another inscription dated in the eleventh regnal year of Nirupatungavarma registers a gift of eleven *kalanju* of gold for feeding (Tiruamudhu) made by Nandi Niraimathy, one of a chieftain, to the temple of Kailasanathar at Kooram. Pallava Queen Cinnavai made an endowment for perpetual lamp in the temple of Tirumalai.


\(^{219}\) *A.R.E.*, 347 of 1914.
From the inscripational records one lady Ilayamanimangai, dated in the 1024 A.D, records a gift of 10 *kasus* to burn a perpetual lamp in Tirumalai temple.\textsuperscript{220} Adiyaman Vidukatalakiya perumal, a chieftain, dated in the year (A.D.1198-1223) repaired the images of Yaksan and Yakshi which was constructed by Elini. He also made an arrangement for *Mangala oli*, which was produced during the time of worships.

The Vaigai bed inscription of Nirupatungavarma mentions a gift of *Iranyakarpa* and *Tulabara* and thus by he earned name and fame. An inscription of Pandyankadunkon (AD. 575-600) records a gift of *bramadeya*. He gave a village Tirumangalam of Asinadu, to twelve brahmans as a *bramadeya*.\textsuperscript{221}

Maravarma Arikesari (AD. 650-700) a Pandya king, constructed one Vishnu temple in the Siva temple of Perur near the river Noiyalaru, Kanci.\textsuperscript{222} This was well attested in the verses of *Periyalvar Tirumoli*.\textsuperscript{223}

The archaeological evidences testify that Kanyakumari district had been a religious nerve centre of Jainism and vestages of the Jain architecture can be found to this day. The epigraphy confirmation shows the Jainism flourished with royal patronage and that Jain settlements were found at Kurandi, Chithral and Tirunandikkarai.

\textsuperscript{220} *A.R.E.*, 81 of 1887.  
\textsuperscript{221} Pandiya Ten Copper Plates, p. 38.  
\textsuperscript{222} Pandiya Ten Copper Plates, p. 43  
\textsuperscript{223} Perialvar Tirumoli, 2:6:2.
A Jain shrine had once existed within the Nagaraja temple, which lent its name to the district head quarter Nagercoil. Even to this day the temple contains image of the Jain Tirtankaras. Mahavir and Parsvanathar on one of the pillars. The image in standing posture found under the hood of a serpent is Parsvanathar and the image of Mahavir is found seated under an umbrella. The women under the head of a serpent is the image of Padmavathy.\textsuperscript{224}

The Tirucharanathumalai is a hill situated in Citharal of Kulithurai. It is a predominant Jain centre of Yore. The hill served as a sacred place for all devout Jains and thousands made a pilgrimage. The inscriptions at this place testify that the hill was inhabited by Jains in the 9th c.A.D. The cave temple is divided into three chambers with the presiding deity Mahavira in Padmasana posture under a triple umbrella, Parsavnath is depicted standing under a hooded serpent. To the left of Mahavira is Parsvanath and on this right is Padmavathy. A number of Jain Tirthankaras and Yakshi Padmavathy are carved on the rock north of the cave temple. The inscription at the base of the image reads 'Sri Tirucharanathu Pattini bhadarar Sattan Vargunan Ceivitha Srimeni’ Varguna, the Ay king of the ninth century A.D., was a pious Jain and was said to have patronised the sect.\textsuperscript{225}

Tiruchniopoly inscription of Varaguna Pandya I (AD. 768-815) dated in the eleventh regnal year, registers a gift. He destroyed the

\textsuperscript{224} The Hindu, dated: 01.03.2002, p.3.
\textsuperscript{225} The Hindu, dated: 21.03.2002.
fort of Vembil and stayed at Niyamam near Trichinopoly. He made a gift of hundred and twenty-five *kalanju* of gold to the temple of Tiruchinopoly for burning a perpetual lamp.

Another inscription of Varagunapandya states that during his sixteenth regnal year he made two hundred and ninety *kasus* of gold to the temple of Ambasamudram, Tirunelveli district. He captured kongunadu and constructed one big Vishnu temple there. 226 Sivaramangalam copper plates of Varagunapandya states that though he was a vaishnavite, he worshiped Brahma, Siva and Vishnu, shows his temperament of religious tolerant. 227

Marankari of Kalakkudi minister of Varagunapandya, constructed one Vishnu temple named Narasingaperumal koil at Anaimalai near Madurai. He also made *Agrahara* for Brahmins near the Narasinga Perumal temple. 228

The inscription at the rock cut cave temple at Tirunandikkarai also mentions the name of the Ay king Varaguna (A.D. 862-880) and his contribution. The temple consists of a *varandah* with supporting pillars, a small chambers containing an image of the Lingam. There is another Siva temple on the southern side of the hill at a lower level built in typical Kerala style. Archaeological department has officially recorded eleven inscriptions at this place. The earliest of the records

226 *Sivaramangalam Copper Plates*, S.34-36.
227 *Idem*.
228 *S.I.I*, Vol XIV, No. 3.
is an inscription belonging to the ninth century A.D. which notes that the land assigned to the temple was donated by a *bhadarar* (Jain monk) and the land where the temple of Siva stands was obtained from the Jain monk.

The inscription of the eastern wall of the temple belong to the period of the Chola king Rajaraja I (A.D.985-1014) recording the grants to the temple.\(^{229}\)

Another record is dated in the seventh year of Nirupatunga an inscription found on the top hill rock-cut cave temple’s north wall of the front *mandapa* of Northamalai, Pudukottai district registers information about the establishment of a rock cut cave temple called Paliyileccuram, by Sattan Paliyili, second son of Videlvidugu Muthraiyer Kuvavan Sattan. Inscription of Nandivarma III states that one lady Poodi Arinthigai, daughter of Sattan Poodi Mudraiyyar made a gift of gold to the temple of Virataneswarar, Tirukoilur, South Arcot.\(^{230}\)

Sattankali, sister of Sattan Poodi made a gift of ten *kalanju* of gold to the temple of Ayirattalai Niyamam at Tirukkattuppalli.

Tiruchendur Rock inscription, dated in the thirteenth year of Varagunapandya II (AD. 862-885) register a gift of thousand and four hundred *kasus* for daily worship to the temple of Lord Muruga at

\(^{229}\) *The Hindu*, dated: 01.03.2002.

\(^{230}\) *S.I.I* Vol. XII, No. 259.
Tiruchendur. It shared with twelve villages near by the temple has given two thousand and ninety *kalam* paddy per year to the same temple.\textsuperscript{231} Sattan Ganapati one chieftain of Kalakkudi established one Siva temple at Tirupparankunram.\textsuperscript{232}

A rare 10th century Jain Tirtankara sculpture, seated in Artha Pariyanka Asana which throws more light on the Pandya kingdom's glorious past in the trade sector and prevalence of religious harmony between Saivism and Jainism during that period. It has been found near Kamuthi in Ramnad district. The exploration of the Jain sculpture, which had been made in the proximity of the Siva shrine created in the name of King Arikesari Pandya (A.D.640-680). It leads us to the surmise that Jainism had flourished upto the 10th century A.D., even after the revivalist movements by Saiva Vainava saints were launched during 7th century A.D. one more inscription datable to 10th c.A.D. spoke of the activities of traders from the Karnataka region then. Most of these traders were jainists during the early Pandya period. By reliable evidence, it is believed that there was an ancient trade route upto Rameswaram connecting Srilanka and inner heart lands of the Pandyas country through Kamutti and Aruppukkottai. It is proved that despite of the raging rivalry between Saivism and Jainism, there prevailed religious harmony then.\textsuperscript{233}

\textsuperscript{231} Raman. K.V. *Pandya Varalaru*, (Tamil), Madras, 1977, pp. 79-81.
\textsuperscript{232} *E.I.* Vol. XXXIV, No. 15.
\textsuperscript{233} *The Hindu*, dated: 19.05.2002.
An inscription dated in the nineteenth regnal year of Parntaka I, registers a gift of a perpetual lamp burn before the images of Yakshan Yakshi in the temple of Tirumalai, made by Petral Nangai a servant of Kangammadevi, wife of a chieftain, Pritivi kankaraiyan.234

Kundavai Nateciar wife of Vallavaraiyar Vantia Devar and sister of Rajaraja I was a great patron of all religion. She built a Siva temple at Tatapuram or Rajarajapuram, near Dindivanam.235 A Vishnu temple called Kundavai Vinnagar and a Jain temple called Kundavai Jeenalayam.236 She constructed a temple for Neminathar at Tirumalai.237 The Chola rulers made many endowments for this temple. There was a thambu or well near by the temple pond.

Kundavai a generous contributor to the temples On one occasion she presented gold weighing nearly 10,000 kalanjus of gold and utensils valued at 18,000 kasus to the Tanjore temple.

Daily worship and periodical festivals in the temples were richly endowed by all types of people.

Another inscription belonged to the Chola ruler Aditya I (AD 871-907) found on the west wall of the central shrine of Vaithyanatha temple, Tirumalavadi, Tiruchinopoly district, records an endowment of three and half ma land made by Nakkan Singam, the headman of

---

234 A.R.E No. 66 of 1907.
235 A.R.E 17 of 1919.
236 A.R.E, 80 of 1887
Purisai in Parivandatturai, eastern division of Arkattu-kurram, for burning a perpetual lamp in the temple of Malapadi-Mahadeva.\textsuperscript{238}

The 'Vatteluthu inscriptions of 9th and 10th century A.D. records that in the name of Mililaikootram (Pudukkotai district), Parur Velancatayam; his wife Vembanattu nalkoor, (Aruppukottai Taluk), made an Image for 8 Tirthankaras at Petchipallam. It proves that the Jainists were dwelt in these places were testified by the Nalur Kalugumalai inscriptions.\textsuperscript{239} The worship of Iyakkiyar in Samanamalai also proved by the inscriptions of the 9th century A.D. Kattampalli near Madurai, one adigal named Aristanemi made an image of Periya Persuvanathar. One Jaina lady sage or Kuratti called Amitteenamaraigal Kanakanti made the stone sculpture in the name of Vembunattu Kurandi Padamulattar.\textsuperscript{240} Another person called Araiyanakaviti, made an image of Mukkudainathar in the memory of Thankanambi.\textsuperscript{241} These are all proves that the prevalent of Jainism in Madurai and around places during the reign of early Pandyas. A daughter of Rajendra I, Arunmoli Nangaiyar made a present of a costly umbrella of pearls to the temple at Tirumalavadi early in the reign of her brother Rajadhiraja.\textsuperscript{242}

In the twentieth regnal year of the Chola king Parantaka I, there is a reference from the inscription found on the west and south

\textsuperscript{239} \textit{A.R.E.}, 67 of 1910.
\textsuperscript{240} \textit{A.R.E.}, 68 of 1910.
\textsuperscript{241} \textit{A.R.E.}, 69 of 1190.
\textsuperscript{242} \textit{A.R.E.}, 71 of 1920.
walls of the central shrine in the Pushpavanesvara temple in Tirupundurutti, Tanjore district, registers a gift of land made by queen Kokkilanadigal, to maintain a perpetual lamp before and to provide for offerings to the image Triloka Sundara.\textsuperscript{243}

There is a reference from the inscription dated in the 32\textsuperscript{nd} year of the reign of Kulottunga chola deva, (AD. 1070-1122) registering the grant of three and half veli and half kani of land in Virasattakkudiyur made as \textit{devadanam Tirunamattukkani} to the temple of Tiruppalanam-Udaya Nayanar (Abatsahayeswarar) a subdivision of vadakarai Rajaraja valanadu.

An inscription found on a stone setup in the temple at Vayalur, Trichinopoly district, states that in the 13\textsuperscript{th} regnal year of the Chola king Rajaraja I registers the grant of certain levy on the agricultural land of the village, both wet and dry made to meet the expenses of the worship, offerings, and special festivals to the god.\textsuperscript{244}

A record issued in the eighth year of the reign of the Chola king Parantaka I (AD. 907-55) registers the grant of thirteen veli of land made to meet the expenses of worship of the Lord Tillaivananathar of Tirukkarugavur in Tanjore district.\textsuperscript{245}

Another record dated in the thirteenth year of the reign of Parantaka I registers the grant of land two ma kani made for the

\textsuperscript{243} \textit{S.I.I.}, No. 1063, p. 992.
\textsuperscript{244} \textit{SITI}, NO 764, P, 711
\textsuperscript{245} \textit{SITI} No. 647. p. 623.
supply of ghee to maintain two perpetual lamps in front of the Lord Tillaivananathar. In the seventeenth year of the reign of the same ruler a record registers a grant of two and half *veli* dry land for the expenses of sacred bath (*abiseha*) to the god and goddess of Karugavur. Another record dated in the 20th regnal year of the Parantaka I registers the gift of 13 *veli* of land, by Tiruchitrambalaudayar for offering and worship of the god.\(^\text{246}\)

An inscription of Rajaraja I (AD 985-1014) found on the north wall of the centre shrine of Vatamulesvara temple, kilapalur Tiruchinopoly district records an endowment of land made for providing for rice offering during the three services rendered daily in the temple.

A record dated in the thirtieth year of Rajaraja I registers the gift as *devadana* Tirunamattukkani of three *veli* of land in Viramangudi made by Malavaraya Peruman to meet the expenses of offerings and repairs to the temple at Tiruppalam.\(^\text{247}\)

An inscription issued in the sixth year of Rajendra Chola I (AD. 1012-1044) registers the grant of the village of Palaiyanur to the Siva temple at Tiruvalangadu.\(^\text{248}\)

An inscription of Rajendra I dated in AD 1024 registers a gift of twenty *kasus* of gold to burn a perpetual lamp in the kundavai

\(^{247}\) *SITI*, No. 1050, p. 982.
Jeenalayam, made by Samundapai wife of Nannappaiyan of Mallur. He also gave 10 *kasus* for *Tiruamudhu* in the same temple.

The grant of Anaimangalam to the Buddha shrine in the Cudama-nivarma vihara was ordered by the king Rajaraja I on the 92\textsuperscript{nd} day of the twenty first year of his reign, recorded on the 96th day of the year.

There is a reference from the inscription found on the south wall of the *mandapa* in front of the central shrine in the Vasisthesvara Temple, Tittai, Tanjore district, dated in the twenty first year of Kulottunga chola III, a royal order issued to the Tanattar making a gift of five *veli* of land at Kandiyur, to conduct the *Uttirattathi* festival in the month of *Ani*.\footnote{SITI, No. 589, p. 579.}

Another inscription found on the west wall of the Dhakshina Kailasa shrine in the Panchanadesvara Temple at Tiruvaiyaru dated in the eighth year of the Kulottunga chola, registers a gift of 20 *kasus* for a lamp made by Ammangai Nachchiyar.\footnote{SITI, No. 608, p. 591.}

A record dated in the thirty second year of the Kulottunga Chola registers the grant of two *veli* of dry land made to meet the expenses of *Vrishabha vahana* festival of the god Tiruvedikudi – mahadeva.\footnote{SITI, No. 607 p. 590.} A reference from the record dated in the twenty second year of Rajaraja III register a gift of thirteen *veli* land made on the
auspicious occasion of ardhodaya to the temple to meet the expenses of worship and taking the images of the deity in procession.  

An inscription found at the southern entrance into the central shrine of the right side, Chandramoullisvara temple, Tiruvakkarai, Viluppuram Taluk, registers a gift of 100 *kalam* of paddy made by a lady named Pugalttunai Adigal mother of one Vilupparaiyar Ayyakutti Adigal.  

There is a reference from the inscription found on the south wall of the central shrine, Ghritastanesvara Temple, Tillaistanam Tanjore district registers in the reign of the Aditya I Chola ruler, a gift of thirty *kalanju* of gold made for burning a perpetual lamp in the temple by Nangai sattanperumanar, the mistress of the king.  

An inscription found in the south wall of the temple, Tillaisthanam, dated in the 32 regnal year of Paranthaka I registers the gift of gold made for a perpetual lamp by Kokkan Nangalai of Tillaisthanam.  

An inscription found on the north wall of Vaidyanatha temple, Tirumalabadi Tiruchinopoly district, registers a gift of 10 *kalanju* of  

---

252 *SITI* No. 569, p. 562.  
255 *SITI*, Vol. 1072, p.1000
gold made for burning a perpetual lamp in the temple by Ilango Pichi, daughter of Vallavaraiyar.\(^\text{256}\)

There is a reference from the Tiruppalanam record that belongs to Rajakesari states that the Queen Tennavan Mahadevi, gifted gold to the temple to burn a perpetual lamp.\(^\text{257}\)

An inscription found on the south wall of the central shrine in the temple at Tiruchotutturai, Tanjore district, registers the gift of thirty *kalanju* of gold made for a lamp by Mullur Nagaiyur the mother of Chola queen Cholamadeviyar.\(^\text{258}\)

Another inscription found on the south wall of the Agastesvara Temple Melappaluvur, Tiruchinopoly district registers a gift of twelve *kalanju* of gold made for burning a perpetual lamp in the shrine of Mahadeva on the northern gate, by Nakkan Akkara Nangaiyur wife of Seramanar.\(^\text{259}\) An inscription found on the south wall of the central shrine Apatsahayesvara Temple, Tiruppalanam, Tanjore district registers an endowment of twenty five *kalanju* of gold made by Baradvajan Singan Srikantan of the village for the perpetual lamp in the temple.\(^\text{260}\)


\(^{257}\) *S.I.I*, Vo. V, No. 684.

\(^{258}\) *SITI*, No. 1069, p. 997.


\(^{260}\) *S.I.I* vol. XII No. 153, p. 81 ; *A.R.E* No. 364 of 1924

An inscription of Vallam issued by Mahendra I states that Sundasenan son of Vasanta Priyarajan of Chengalpet, established one Siva temple at Vallam. He was a contemporary of Mahendravarma I.\textsuperscript{262}

Narasinga Munayaraiyar, a ruler of Tirumunaipadi of Nadunadu, South Arcot adopted Sundarar as his son.\textsuperscript{263} He was a strong saivite. He made a gift of hundred \textit{kasus} of gold per head to feed the devotee of saivas on the occasion of \textit{Tiruvadirai Vizha}.

Udayendra copper plates of Udayachandran a ruler of north Arcot, and a contemporary of Nandivarma II records an information about a village near the river Palar, was given to hundred and eight Brahmins as a \textit{brahmadeya} in the name of Udayachandra Mangalam.\textsuperscript{264}

A Pullur copper plate, Porur taluk, of Nandivarma II, dated in the thirty third regnal year, records that Avanicha Ilavarasan son of Udayachandra. North Arcot gave four villages called Nelli, Pullur, Takkar and Kudiyur in the name of Nayadeeramangalam to hundred and eight Brahmin families as a \textit{brahmadeya}.

Another inscription of Nandivarma II, dated in the sixth regnal year, record a gift of sixteen \textit{kalanju} of gold to the Pidari temple at

\textsuperscript{263} \textit{Periyapuram}, V.1106.
\textsuperscript{264} \textit{Thirty Copper Plates of Pallavas}, p. 108.
Etrukkundrandar, South Arcot, made by Dondur Vinnakovaraiyar, on behalf of his relations welfare.

An inscription of Nandivarma III, dated in the eleventh regnal year, records a gift of gold *kasu* to burn a perpetual lamp in the temple of Tirukkovalur, made by a daughter of Videlvidugu and a wife of Sattan maravan of Keemur, South Arcot District.

An inscription in Saileeswaram temple at Paramesuramangalam, Madurantagam Taluk, belongs to Nirupatungavarman (A.D.859-899) dated in the sixteenth regnal year record a gift of eleven *kalanju* of gold to the lord of Parameswara mangalam, made by Nandi Niraimathy daughter of Maramatakki Vilupper Araiyar of Mannaikudi.

Another inscription of Nirupatungavarman dated in the sixteenth regnal year, record a gift of gold made by Munaiyarkon Ilavarajayan a son of Munaiya Peraraiyan a head person of Perungulattur, to the temple of Siva in Tiniveerattanam, in Tiruvadigai.

An inscription dated in the fourth regnal year of Abarajithan, records a gift of gold to the temple of Pallikkoil at Satyavedu, Ponneri Taluk, Chengalpet district, made by Kaduvetti Perraiyan Paiyur Ilankottattu Tirumadankan. His wife Potri Nangai donated hundred sheep to the same temple.
Periyapuranam of Sekkilar states that kocchenkatchola established the Siva temple at Tiruvanaikkaval, in Trichinopoly. He made many endowments in the Citambaram temple and he got the immortal place. He constructed seventy temples for the Lord Siva and it is attested by the Periya Tirumozhi of Tirumangai Alvar. The original is given below.

“Irukkilangu Tirumolivai Edoveesarkku Elilmadam Elupa thu ceitulaganda Tirukkulattu valaccholan.”

Kotchegachola was a contemporary of Simhavishnu (A.D. 555-590) the Pallava ruler. He also constructed Vishnu temple at Tiruvakkarai temple.

One person belongs to Madurai, was learnt Vedas from vidya Rasi, established three temples in the remembrance of his two wife’s. He also established one madha for mallikarjuna who belongs to kalamuga saivite a sub-sect of saiva. He gave eleven villages as Devadana, to maintained the matha.

Numerous inscriptions appear on the walls and other places. They exceed over with a variety of information about the benefactions made by the ruling class. Eg. During the reign of Parantaka I (A.D.907-955) was an ardent devotee of the Lord Siva

---

265 Periyapuranam-Kotchedgatcholapuram, V. 1-17.
266 Rajamanickam, M., op.cit., p.306.
267 T.V. Mahalingam, op.cit., p.158.
received many gifts. A hundred *kalanju* of gold was given to perform the *Tirumanjanam* of the Lord with a Sahasradhara gold plate (1000) for cake offerings to the lord on the Ehadesi day.

Rajaraja I, being a saivite and benevolent ruler he gave 100 cows to the Srirangam temple for daily supply of four *nali* of milk to the *pujas*. All creeds received equal favour at his hands.

One person gave fifteen and half *kalanju* of gold to the temple of Tiruthavathurai at Lalgudi for *Chitirai Vizha*.

An inscription of the Chola ruler Rajaraja dated on A.D. 1004, record a gift of sixteen *kalanju* of gold by a merchant of Malainadu to the temple of Tiruvidantai, near Mahabalipuram. It was arranged to feed the Brahmins for thirty days ie in the Tamil month of *Masi*.

An inscription of Mahendraveera Rajendra dated in A.D. 961, registers a gift of ninety sheep to burn a perpetual lamp in the temple, by a person belongs to Siruthavur village.

An inscription of Rajaraja I dated in the seventeenth regnal year, record a festival of *Sadaya vizha* which is celebrating in every year regularly.269

An inscription of RajathiRaja dated in A.D. 1008-1063; record an endowment of *devadana* of a village called Tiruvidantai to the Perumal Temple Varaha moorthy of Tiruvidantai. He ordered it from

the palace of Gangaikondacholapuram at the time of his bathing. It shows the religious generosity of the rulers.

The ruler of the land to tolerate religions and sects other than their own; and they often patronised all persuasions in equal manner. A progressive king like Rajaraja I, his general attitude to religion by including in the decoration of the Great Siva Temple of Tanjore themes from Vaisnavism and even Buddhism. There were several temples which contained shrines both for Siva and Vishnu side by side the most conspicuous instance being that of Citambaram. The position of the icons of Nataraja and Govindaraja in this temple is brought out with great precision in the verse in the Tirukkovaiyar which depicts Vishnu as lying in front of Nataraja, absorbed in the contemplation of the foot lifted in his dance and supplicating him for a view of the other foot as well.

In the precincts of the temple of Candramaulisvara at Tiruvakkarai, which was rebuilt by Sembiyan Mahadevi, was a shrine of Varadharaja Perumal.

Saivism in Manimekalai has revealed as thus:

The people of Puhar worshipped in many temples, among it they gave first and foremost importance to the worship of the Lord Siva.

---

270 A.R.E., No. 258 of 1910.  
272 A.R.E., No.205 of 1904.
“Nuthalvili Nattattu Iraiyanmudalap patival satukkattu Deivam eraha, veru, veru cirappin veruveru seivinai. Yatri marabinarintor seiyumin”.273

In the temples also icons of different faiths like Siva, Vishnu, Sakthi, Brahma etc, were enshrined in the same campus. The hymnologist made a brilliant contribution for literature and philosophy.

Some of these hymns produce a good case of religious amity. Few hymns are examined to see the kind of religious harmony during this time.

Among the Alvars the early trios were Poykai, Bhutam and Pey, all names added with the suffix Alvar. Each has 100 hymns to his credit, all called Tiruvantati, (I, II, and III respectively). Peyalvar’s Tiruvantati III in verse 62 unites Vishnu with Siva. The original is as follows:

\[
\text{Talcataiyum nilmutiyum onmaluvum cakkaramum}
\]
\[
\text{Cularavum pon nanum tonrumal culum}
\]
\[
\text{Tirantu aruvipayum Tirumalaimel entaikku}
\]
\[
\text{Irantu uruvum onray icaintu}.274
\]

273 Manimekalai, Vizhavarai Kadai, op.cit., 54, 57.
274 Matisenivasan, Nalayira Divya Prapandam, Varaki Printers, Madras, 2000, P-90.
This Hymn unites Vishnu with Siva. It says the headgear of Vishnu flowing down on the one side and is tall on the other side. He holds a *malu* (battleaxe) in one hand and a *cakkaram* (disc) in the other hand. The chest on one side consists of the snake and on the other side a golden thread. He is the Lord Mal-Vishnu who is a resident of Tirumalai where the waterfalls pour heavily. He is the Lord of the place. Two (Vishnu and Siva) have willingly united in one. There is a reference about the unites of Hari-Hara-in Titriya Aranyam. It says that siva is seated in the mid heart of Vishnu.\(^{275}\)

In iconographical studies, a form that unities Vishnu and Siva is called Harihara, Hari-Vishnu and Hara –Siva. Normally in sculptural illustrations, usually Siva appears on the right side and Vishnu on the left side. The emblems typical of Vishnu (e.g. tall crown, *cakkaram* and golden thread) and Siva (e.g. falling locks of hair, battleaxe and snake) appear on the left and right sides respectively. Iconographical texts, called *silpasashtras*, usually bring Harihara under Siva and not Vishnu; e.g. Kasyapasilpasashtra, Agastyasakaladhikara, Mayamata and so on.

This is to prove that Harihara is basically Siva. He has willingly offered a part of his bodily frame to Vishnu to accord him an equal status.\(^{276}\) Similarly, he also gave half of his body to Devi and this form is known as Ardhanarisvara.

---

\(^{275}\) *Dinamalar*, Anmeka Malar, dated: 06.01.2007.

The Saiva corpus of literature under the *Tevaram* has innumerable reference to Harihara. Most of these hymns have been examined in a recent study.\(^\text{277}\) Siva is called Malorupakattan(4.87.7),\(^\text{278}\) one who possess Vishnu in his half. In another beautiful reference Siva is said to possess Mal in his half at one time and at another time possess the maid (i.e. Uma) in his half, Matorupal Malorupal (1.97.2).\(^\text{279}\) Normally the Nayanmars and Alvars have a tendency to exalt the personality of Siva or Vishnu. The Nayanmars are lenient and do not denigrate Vishnu but treat him with dignity. Some of the epithets of Vishnu that they deploy show this towards religious harmony. Note for example the following:

\[
\text{Netumal (2.152.9), } (4.84.7), \text{ “Tall Vishnu”- denotes Trivikrama, the Tall One. In this case the Saivas accept that Vishnu is the Tall}\(^\text{282}\) while they themselves denigrate Vishnu in another form called Lingodbhavamurti where Siva is the inaccessibly tall one.}
\]

\[
\text{Matavan (6.287.7)}\(^\text{283}\) \text{ means a great recluse – In Saivism Siva is the great among recluses as he is called Yogisvara.}
\]


\(^{278}\) *Tevaram*; e.g. *Tirumurai* 4, *Patikam* 87, Verse 7, Appar *Tevaram* - 4.87.7

\(^{279}\) *Tevaram* – 1.97.2.

\(^{280}\) Campantar, *Tevaram*: 2.152.9.

\(^{281}\) Appar, *Tevaram* 4.84.7.

\(^{282}\) *Tevaram* 2.195.9.

\(^{283}\) *Tevaram*, 6.287.7.
Nalattainukarntavan – one who gulped all the good in the world. It denotes the Visvarupa form of Vishnu who at the time of final deluge digests all the worlds, Plants, the animal kingdom, including Siva and Brahma. At the time of recreation, all are emitted from his belly. As he opens the mouth, all come out in a new Yuga. In Saivite lore, it is Siva who does this work.\textsuperscript{284} \textit{Ariyum Sivanum Onnu Ariyatavan Vayila Mannu}. The acceptance of Vishnu’s cosmic form by the Siva’s is definitely a hint at religious harmony.

All these data point out that the Saivas and Vaishnavas had mutual respect for each other. Mostly there prevailed religious harmony though they had occasions to quarrel. However, their common enemies were the Buddhists and Jains against whom they carried out a tirade in order to outwit their popularity in the age of bhakti. From the above account it is clear that the rulers of the land since time immemorial were interested in promoting religious harmony. Even though certain heretical acts of religious intolerance were attributed to kunpandya said to have staked to death thousands of Jains, no inscriptive evidence regarding these acts of bigotry have been reported. Kunpandya to begin with was a Jain, later to saivism at the instance of Nanacampantar and would not have harmed his erstwhile mentors, the Jains. Even though the later periods of colas and Pandyas were ardent saivities, they did not do any harm to the vaishnavas and others. They offered lands to both temples of Siva

\textsuperscript{284} Navukkaracar, \textit{Tevaram}: 4.71.2.
and Vishnu in an equal zeal and other temples of Buddhists and Jains in a fair manner.

It is a fact that very few of the Siva temple have also a Visnu temple in the same complex eg. Govindaraja temple in the Citambaram Nataraja temple; Nilattunda Perumal in the Kanci Ehambaresvarar temple. Nellai Govindar in the form of Anjalibanda to offer his respect to Nellaiappar; Govindaraja Perumal in the Tiruvannamalai temple, Pavalakkanivai Perumal in Tiruparankundram etc has showed their religious generosity. Among 108 Divyadesa (Vaishnava temple) nearly 64 devyadesa swably spread in Choladesa; Two in Nadu Nadu and 22 in Tondainadu. It has also proved their religious generosity of the rulers of the land. The Saiva forms predominate in the Chola period generally, Vaishnava Icons will not be treated separately but as far as possible in their chronological order together with Saiva forms. A symbol of Trident (Trisulam) is common to Siva, Buddha, and Camanas.

The unique position of Kancipuram is very instructive in regard to the mutual relations of the rival religious systems which were competing for royal patronage and popular favour. This city is seen to have comprised three principal sections, each consecrated to a particular faith and the institutions ministering to it. The biggest of them all is devoted to Siva. Little Kancipuram sacred to Visnu in the

286 Kothandaraman, Tiruvidantaitala Varalaru (Tamil), Madras, 2005, p.2.
form of Arulala Perumal and Jina-kanci popularly known as Tiruparuttikkunru, undoubtedly large and more prosperous place. A considerable Buddhist colony have been found at Kancipuram. We can see in the plan of the different parts of this great city and their mutual relations much that is suggestive of the history of religious beliefs and practices at their best in Tamilnadu.

The impression of the tolerance and eclecticism that generally characterised the religious outlook of the time is strengthened by a study of the pantheon which included an assortment of all conceivable deities to whom worship was offered throughout the country.  

Besides images of Siva in his various aspects like Kiratarjuniya, Bhiksatana, Kalyanasundara Pancadeha, Lingapurana, Vasanatha, Nataraja, Daksinamurti, Srikanda and so on, the icons presented to the great temples of Tanjore by its royal patrons included images of Ganapati, Subramanya, Mahavisnu and Surya. There were also images of Saiva saints receiving regular worship among them like Candeswara, the three authors of the Devaram, Sirutondar, Siralar and others. Among the goddesses are mentioned Kalapidari, Durga-Parameswari, Omkarasundari.

---

290 *A.R.E.*, 56 & 57 of 1913.
worshipped regularly.\textsuperscript{291} The Tanjore inscriptions mention incidentally other minor deities worshipped in several outlying villages. These village deities comprised many forms of Pidari and others. The worship of seven mothers\textsuperscript{292} in Sanskrit Saptamathars are mentioned in other inscriptions and Krsna, Rama, Sita, Lakshmana\textsuperscript{293} and Hanuman are also worshipped by the Vaishnavites.\textsuperscript{294} Tiruvorriyur offered worship to all the 63 Nayanmar,\textsuperscript{295} Ennayiram, a strong centre of Vaisnava allotted shares from the lands of the village to the shrines of Sri Mulasthanam-Udaiyar, Sarasvati Sribhataraki, Mahasasta and so on. The regular sacrifice of a goat on every Tuesday to Mundesvari by the Kurava woman of the \textit{nadu} is recorded\textsuperscript{296} in a Mysore inscription of the time of Rajendra I.\textsuperscript{297}

\textbf{The Role of the People}

In arriving at religious harmony, the people played a vital role. Religions are believed to protect the welfare of the people and the society. Religious leaders and rulers of the land by immortal tradition were for the well being of the mass and took an active part in \textit{pujas} and \textit{utsavas}. Therefore, the participation of people in religious harmony is important. Without the common man or woman, no

\textsuperscript{291} \textit{A.R.E.}, 207 of 1919.  
\textsuperscript{292} \textit{A.R.E.}, 708 of 1909  
\textsuperscript{293} \textit{A.R.E.}, 93 of 1925.  
\textsuperscript{294} \textit{A.R.E.}, 244 of 1910.  
\textsuperscript{295} \textit{A.R.E.}, 335 of 1906.  
\textsuperscript{296} \textit{A.R.E.}, 187 of 1912.  
\textsuperscript{297} \textit{A.R.E.}, 484 of 1911.
service in any temple could take place and no festival could take place. The participation of the mass in such public undertaking is the determining factor in religious harmony.

The Intiravilavureuttakatai298 deals with the participation of the people in the festival of Indra. On a full moon day in April women offered cakes, rice, flowers and incense to the guardian deities of the city. This was followed by frenzied group dances such as tunankai and kuravai. They solicited the benevolence of God toward off hunger, disease and enmity. Ilanko, author of the epic Cilappatikaram says,

\[ \text{Paciyum piniyum pakaiyum Nikki vaciyum valanum curakka enananku eluntu ati…….} \]

“Let hunger, disease and enmity disappear, let rains pour and prosperity prevail everywhere, (So saying) the God-possessed danced”.

This was followed by the sacrifice of the warriors. They marched to the altar of sacrifice. They marched in two groups, carrying lances and wearing the military medals. Clapping on our another’s shoulder, they raised a loud praise in honor of their glorious and victorious king. They started propitiating the God of War by cutting their own heads to the tune of the martial drums that played loudly.

298 Cilappatikaram: 1.5.
Then the epic talks of a sacred pond in the Kaviri delta where the blind, the deaf, the maimed and the diseased took bath and were cured of their ailments. A powerful deity resided in a shining pillar (*kantu*). He had the power to ward off snake poison and remove the black magic cast on a devotee. Then come the deity on the square, Catukkaputam, whose duty was to frighten false ascetics, immoral women, disloyal courtiers, and bigamists those who utter false witness and scandalmongers.

An idol of a Goddess stood on a high platform. It would shed tears and utter no words when misrule prevails. People offered sacrifices to this Goddess and other deities in the city of Kavirippumpattinam or Pukar. The festival of Indra began with sounding of the holy drum in the Vaccirakkottam “Temple of vajra (thunderbolt, the miscible of Indra)”.

The flag of Indra was mounted on an elephant and taken in procession. The idol of Indra was placed in a golden palanquin, studded with precious stones. The procession took place in the main streets of Pukar. All the way, lay impressive arches, hung with pearls. People gathered on the way to welcome the idol of the God.

The king’s officers (*aimperunkulu*), eight kinds of lesser officers (*enperayam*), scions of the royal family, merchants, cavalry, elephantry, charioteers, infantry and the mass were gathered on the

---

way. All jubilancy shouted, “May our king wield his scepter nobly”. This is a good example of the participation of people from the king on the top to the folk at the grass root level.

The idol of Indra was taken to the sea where Kaviri finds its confluence and bathed in the oceanic water. The city was the abode of temples for Siva, Murukan, Baladeva and Tirumal (Vishnu). All these temples were decorated with strings of pearls. Bramanas did perform Vedic rites to propitiate the gods. Worship was offered to the heavily spirits, the eighteen kinds of aerial spirits and the numerous indigenous gods.

Learned scholars on spiritual and ethical matters, delivered religious discourses. Prisoners were released on the eve of the festival. All through the night, the festival went on. Folk players danced and enthused the people. There were other entertainers such as bards, minstrels, fiddlers, flutists, vocalists, vina players and so on. They entertained the mass all the night. Later came the inaction of dances, dramas and today playing the TV of recorded dance is quite common.

Young men and women took an active participation in the festival. They were acquainted with each other and some of them got married. This is to point out that the festival was an arena for matrimonial alliances.
The *Manimekalai* in its first canto presents another version of the Festival of Indra. Pukar is a primal city, celebrated since time immemorial. According to the commands of the great sage, Agastya, a Cola king, called Totitotchempiyan, established the festival of Indra. It was celebrated for twenty-eight days (*nalelnal* 4X7=28 days).\(^{300}\) There was a committee for conducting the festival that consisted of expert in philosophy, experts in religious system, expert in calculating time, the heads of merchants, the group of five (*aimperunkulu*) and the group of eight (*enperayam*).

All were assembled in the common place, *urampalam*, to discuss the modus operandi of the festival. The festival was imminent because if it fails the *Putam* (Bhuta, it had a red –hued mouth and its voice was thundering) in the *Nalankadi* (Daytime Shopping complex) would kill the people with its *pasa* “noose” in the hand. The arrival of the festival was undertaken with a view to avoid all enmity (*pakai*), hunger (*pacî*) and pestilence (*pini*) on earth. The people were asked to decorate the streets with arches, establish *purnakumbhas*, institute lamps and pave the streets with fresh sand. Other details of the festival are not given. The works demanded of the festival would establish the fact that without the active participation of the mass, the job would have been difficult to perform.

\(^{300}\) *Manimekalai* 1.1-10.
Each householder laid out some food rice mixed with flesh, everyday before his meal, for crows to feed on.\textsuperscript{301} A bath in the sea at Kanyakumari was held to absolve a woman from the sin of incest was accepted as an act of penance for those who had incurred the Sin.\textsuperscript{302}

From the above account, it is clear that festivals served the needs of all sections of the society and made happy everyone, including the prisoners. People were gay and happy, getting the unacquainted friendly, leading to matrimony. Gods were believed to punish the wicked, protect the welfare of the righteous and assure good government on part of the ruler of the king, lest the patron Goddess of the city went on weeping. The festivals involved the participation of the ruler and ruled, officers and servants, rich and poor, the educated and the uneducated, including dramatists, dancers and instrument players.

The \textit{vettuvavari} \textsuperscript{303} gives an account of the propitiation offered to Korravai in which the hunters offer their oblations to the Goddess. On their way to Maturai, the hero of the epic (Kovalan), the heroine (Kannaki) and a female Jain (kavunti) take shelter in a Korravai temple amidst the thick forest.

\textsuperscript{301} \textit{Porunararruppadai}, II, Verses 182-184.
\textsuperscript{302} \textit{Manimekalai}, Verse 37.
\textsuperscript{303} \textit{Cilappatikaram} 2.12.
The priestess of the temple was a maid called *calini*. She was possessed by Korravai who uttered the oracle,

\begin{quote}
*Kalen perurk kananirai cirantana*  
*Valvil eyinar manrupal pattana*  
*Marakkuti tayattu valivalan curavattu*  
*Arakkut I polavin tatankinar eyinarum*  
*Kalaiyamarcelvi katanunin*
\end{quote}

“Our enemies are jubilant that their cattle multiply;  
This hall decays, our earnings dwindle,  
And like cowards we eke out a living;  
We fail in our dues to Korravai  
Who won’t bless our enterprise without due sacrifices”\(^{304}\)

Korravai, otherwise called kalaiyamarcelvi “Devi seated on the gazelle”, was the kuladevata of the martical community, called Maravar. The Maravar preferred to cut their heads as a sacrifice to the Goddess and did not like dying and the corpse burnt. The temple of Korravai was given a priestess. The custom of selecting the priestess is narrated. The Maravar chose a virgin of their community and tied her curly hair with a gold string. It was fitted with the horn of a boar that resembled a crescent. She was decked with a necklace of the teeth of a mature tiger. She was wrapped with the skin of a leopard. She was made to sit on the back of a gazelle. Votive offerings were

\(^{304}\) *Cilappatikaram*: 2.17; R.S.Pillai: trans. p.47.
made that consisted of dolls, parrots, wild cocks, peacocks and cats. Thus the Goddess was adored.

Women carried coloured paste, lime powder, cool sandal, boiled beans, and gingili cake, meat cooked with rice, flowers and incense as offering to the Goddess. At the altar drums, bugles, horns, pipes and trumpets were sounded. They played music.

This part of the epic presents an account of the folkway of worship that involved the presence of an oracle maker. Offering to the Goddess included several folk items, including rice cooked with meat.

In another section of the epic, called Kuravaikkuttu, the cowherds in the outskirts of Maturai arrange for a group dance called kuravai, in honour of Krishna in order to propitiate him and avoid certain calamities.

The head of the cowherd, Skt. Gopi T. ayar, was a maid called Matari. The unusual happenings in the houses of the cowherds was that the milk did not curdle, the bulls were filled with tears in eyes, butter did not melt to make ghee, the frisking lambs lay unmoving, the four-nipple cows trembled and the bells fell from necks. These were supposed to be the impending forecasting of a forthcoming catastrophe. Therefore, Matari arranged for a kuravai dance in honour of Krishna, which the Lord performed in times yore with his lover pinnai. She selected seven maidens to perform the dance. They were

---

305 *Cilappatikaram*: 2.17.
asked to dance several types of dance called *kural, ili, tuttam, taran, kaikkilai and vilari*. These were performed to please the gods so that all pestilence in the village is averted. This is another good example of the folk in a settlement joining to celebrate a mini-festival. It is established beyond doubt that music and dance constituted an important part for inducement of religious harmony.

The inscription of the days of the imperial colas bears testimony to a custom. There were water huts (*Thannirpandal*) on the road side for the use of the passers by, erected during the hot season of the year. The cola inscription mention dated 29th regnal year of Rajaraja I (AD 1014) speaks of the *Thannirpandal* erected by Kannanaruran on the road side of the village of *Chaturvetimangalam*. 306 *Periyapurana* also mention the *thannirpandal* erected by Apputi Adigal a very great fan of Navukkaracar at Tiruppalanam, Tanjore district. Till the day it is existed apart from the caste creed and religion.

The practice of reciting hymns in temples had came in the reign of Pallava Vijayanandivarman, reciters of the *Tiruppadiyam* are enumerated in a list of persons employed in service of the temple at Tiruvallam. 307 During the reign of Parantaka I providing for Brahmins singing the *Tiruppadiyam* during the daily service in the temple. 308 There is a regular series of endowments 309 recorded in

---

308 *A.R.E.*, 373 of 1903.
epigraphs of the Chola and Tondainadu for the recitation of these hymns in temple with musical instruments. In the reign of Rajendra I Devaranayagam, name of the superintendent of Devaram implies that a regular state department controlling this work. During the reign of Kulottunga III, a provision was made for singing of Tiruccolat for Sakkaikuttu on special occasions in the temple of Nalla Nayanan of Nallur, South Arcot. Ulaganathar of Ullaganallur, South Arcot, the assignment of dance and song on separate days of the festivals is recorded in an inscription.\textsuperscript{310}

Special contributions were levied for particular purposes by local authorities. An inscription at Erode of the year 922 A.D., records that the people of a whole nadu undertook to pay some new cesses for providing for the worship of Krishna in a Vishnu temple at Erode. These new cesses were half panam on each household (Kudi/Thalakkattuvarti) an eighth of a panan each from either party to a marriage; and one manjadi and one Kunri of gold as due (Pattam) from each crematorium, indeed a strange assortment.\textsuperscript{311} In the 22nd year of Kannaradeva (c 962) the manradis (shepherds) of Bahunadu undertook to give one sheep to the Perumal (Vishnu) of Sri Mulattanam of Bahur whenever any one among them consummated a marriage. This rule applied also to those who came and settled in Bahur from outside. If any one failed to give the sheep,

\textsuperscript{309} \textit{A.R.E.}, 129 of 1914.

\textsuperscript{310} \textit{A.R.E.}, 176 of 1940.

\textsuperscript{311} \textit{A.R.E.}, 167 of 1910.
the gana *perumakkal* and the *devaradiyar* were authorised to take two sheeps by force.\textsuperscript{312}

At Talaiccangadu in Tanjore district, a sum of 100 *kasus* was raised from the professional and religious group of the locality for making certain necessary endowments in the local temple in the reign of Rajaraja I.\textsuperscript{313} In 1096 the people of Kamarasavalli (Trichinopoly district) provided for a festival and for certain offerings in the temple by requiring the following collections to be made and remitted to the temple; ie one *Kuruni* of paddy per ma of all the fields growing paddy. *Varagu* or gingelly; one nut from each areca tree and one ulakku of oil from the house of every cultivator (*vellan*).\textsuperscript{314} At Kamarasavalli, a body called the seven hundred and fifty took in charge of the endowment which involved the periodical collection of specified contributions and the maintenance with the proceeds of the worship and specified festivals in the temple.

In the 43\textsuperscript{nd} year of Kulottunga I (A.D. 1113) the shepherds of Tiruvayppadinadu undertook to present each a sheep to a Vishnu temple, Jalasayanam in Karur, on the occasions of nuptials (*kattil erudal*) of their sons, of their daughters setting up separate families and talaimani of their children.\textsuperscript{315}

\textsuperscript{312} *A.R.E.*, 177 of 1902.
\textsuperscript{313} *A.R.E.*, 198 of 1925.
\textsuperscript{314} *A.R.E.*, 73 of 1914.
\textsuperscript{315} *A.R.E.*, 165 of 1936-1937.
At Tittagudi (South Arcot) an image of Bhumidevi was set up about 1170 A.D. and the joined assembly of the Cittirameli Periyanadu resolved to levy the following contributions for the requirements of services and offerings to the new deity; one padakku of paddy per annum on each plough (or), one kuruni on each labourer, five kasus to be paid by each florist, two kasus by each of the servants employed under the bodies assessing the levy, four (ulakku) measures ghee from each family of cowherds in the village.\textsuperscript{316} Gustax quoted the Zen Buddhist notion of moon of truth. One and the same moon is reflected in all waters. All moons in the water are one in the one and only moon.\textsuperscript{317} Unity in variety is the plan of the universe. If it be true that God is the centre of all religions and that each one is moving towards him along one of these radii then it is certain that all must reach that centre where all our differences will cease. Thus it was proved to be a wonderful social harmony based, not on equality of classes or individuals, but on a readiness to give and take, a mutual goodwill that had its roots deep down at the foundations of communal life.

The picture of religious life in the Tamil country is thus a complex one where there was a perpetual stirring and mixing together of various creeds each influencing the others and being influenced in turn. As a result of this long process of assimilation, the Buddhist

\textsuperscript{316} \textit{A.R.E.}, 113 of 1927.

vihara, the Jainpalli, and the Hindu temple presented many similarities in their worship organization and festivities in the midst of equally striking differences, and the ideals of asceticism and renunciation made a common appeal to all these religions alike. On the whole a general attitude of mutual tolerance seems to have been well sustained.\textsuperscript{318}

\textsuperscript{318} K.A.Nilakanta Sastri, \textit{The colas}, Madras, 1984, pp. 655-657.