CONCLUSION

Hitherto we have read the philosophic thoughts as revealed in Sangam literature. Kalittokai, paripaatel and murukaaRRuppatai contribute much more materials to the philosophic thoughts than other texts of the Sangam literature. Though they have been pos1-dated by some of the Tamil scholars, the ideas prevalent in them are of ancient tradition. Like the flow of the river, ideas are transmitted traditionally without any break. Literature as well as the culture of a particular race or humanity as a whole developed through a continuous process like that of the evolution of living beings. It is not of a sudden growth. In other words its nature is not of a watertight compartment. Though Kalittokai, Paripaatel and murukaaRRuppatai came into existence in the concluding phase of the Sangam period, the ideas mentioned in them are nothing but the outcome of the thoughts found in the earlier stratum of Sangam literature.

Love and war are the two main themes of Sangam literature. The Sangam poets have restricted themselves to these themes. This is one of the reasons for the rarity of the availability of the philosophic thoughts in Sangam literature. But murukaaRRuppatai and paripaatel are composed with the purpose of propagating the
ideas of the worship of God. Therefore they give more materials to the study of philosophic thought. Religious thoughts implied by Tamil-Brahmi inscriptions is to be noted here. They are inscribed with the purpose of informing the religious grants and missionary zeal. So, they produce more materials.

The idea on the worship of God is not of a later date. Among Karupporul the prime place is given to God. The marriage functions, performance on yaal and war began with the worship of God. Tolkaappiyar names vannakam and orupooku, the two varieties of ottaalicakkai metre, to sing in praise of God represented in the image (Tol.Ceyyul.133 - 134). Therefore the poems on Gods ust have been prevalent in Sangam period. The poems of muruaRRuppatai and paripaatal are of such kind.

Another reason for the rare material is the shortness of Sangam poetries. The poems of the Sangam poets are short and sweet. The short poems are compiled under the caption of ai'kuRuuRuuRu and kuntokai while the poems somewhat lengthy are compiled under the caption of netuntokai (i.e. a'aaanuuRu). Lengthy poems like pauppaattu, paripaatal and kattokai are exceptional cases. Being very short, most of the poems of Sangam literatures were not able to comprise any more materials on other subjects, other than love and war, like
Therefore it is a tedious task to undertake a study like this. As far as we know, this is the first study in the form of a doctoral thesis to survey the philosophic thoughts in Sangam literature. Outward mention of philosophic thoughts are so rare that we have to rely upon the inferences and implications to cull out the materials and conclusions.

It is to be noted that neither the Tamils of the Sangam period lived in isolation nor their land is isolated from the rest of the world. They had cultural links with the Aryans and the Greeks by the land and the sea respectively. Their link with Aryans are of both lingual and religious. The following phrases of the Sangam poets show their familiarity with the Sanskrit language

karuvotu peyariya kaanpin nallil
naavalotu peyariya polampunai avirilai
vayakkuRu mantilam vatamolippeya~ peRRa mukattavan

Their rites in worship (puRam 147, aM: 259), marriage (akam 86, Tolkaappiyar's restrictions to the use of Sanskrit words in 136) and the mode of penance performed in the widowhood (puRam 246) Tamil is well known (Tol.ecca.5). The performance of Yaaga sacrifices is a further proof of the Vedic influences. Anti-Vedic thoughts like caarvaaka, Jainism and Buddhism and pro-Vedic thoughts like Samkhya, yoga and Purva Mimamsa are familiar to the Tamils of the Sangam era. Words of Dravidian origin are found in Sangam literature (puRam 56, kali 133: 1-14, mala1.112, even in the Rg Veda itself.² The influence of Veda (puRam 2:18, patinap 160-171). The beginning of the religious dischkeny is Ramayana (puRam 378, akam 70) and Mahabharata(akam 59, kali.52) can
be clearly seen in Sangam literature. The incidents in the
two epics are used as similes in the day to day life of the
Tamilians. Ganga, Yamuna and Himalayas are known to them
(ṇaR.369, akam 59). The patrons of the Tamil land are blessed
to live long like Himalayas (puRam.2, 166). Tamil kings
conquered the Himalayan territory (puram 39, akam 396).
Accompanied by Chandragupta (C.325 - C. 301 B.C.) and Jain
monks Bhadrabahu came to South India and settled down at Sravana
Belgola to propagate Jainism. The invasion of South India
by the Mauryas (akam 281) of the north took place in the reign
of Bindusara (C 301 - C 273 B.C.) Asoka (273 - 232 B.C.)
sent emissaries to the Tamil kingdoms of Ceera, Coola and
Paanitiyas. The above mentioned instances in the Tamil land
of Sangam period show the Vedic, Jain and Buddhist influences.

Apart from this, the indigenous cults like
veRiyaatal and natukal worship also prevailed in Sangam period.
Their rites in worship (puram 143, aiñ.259), marriage (akam 86,
136) and the mode of penance performed in the widowhood (puRam.246)
are noteworthy. The chapter on 'Two traditions' tries to
separate the indigenous thoughts from those of alien. Sangam
Tamils believed in God, soul, rebirth, heaven and hell. There
are references to the ethical advices and philosophic debates
in Sangam literature (puRam 50, kali 133: 1-14, malai.112,
pattinap 169-171). The beginning of the religious disharmony is
also found in Sangam literature (pari.5:76, puRam.166:5).

The philosophy of instability with the purpose of inducing
to enjoy the worldly life is their own contribution. Likewise
the belief in the God and heaven never forbade them from
enjoying the worldly life.

Early Tamil thought supports renunciation only
after marriage (puRam.251, 252; cf. tol.kaRpu.51). In the
course of time renunciation before marriage came into practice
by the influence of Jainism and Buddhism. According to them
salvation can be attained only by renunciation.

Saivism and Vaishnavaism are in the ascendant
in Sangam period. The traces of their development can be
clearly seen. 5 As it is now, some held Siva as the Presiding
Deity among the pantheon of Gods (maturaik 453 - 455; puRam.166.2,
56:1-10). To some Tirumaal is the Supreme God (pari.3:1-10;
4:66-70). To others Murukan is the Prime God (pari.8:1-11,
muruku.148-176).

The ethical idea of abstinence from killing the
living beings (pari.5:73, pattinap.194-199, pari.5:6) meat
eating (kali.131:31-34), taking alcoholic drinks (pari.6:48-49;
kali 99:1) and indulging in prostitution (puRam.73:11-14)
developed in the course of time.
The terms such as 'uyir', 'utampu' and 'katavul' are etymologically studied so as to bring out the hidden philosophic thoughts implied in them.

In addition to the above, the following are some of the salient findings of the study:

Their belief of seeing God with the naked eye is identified.

Apart from the Carvaka philosophy, the possibility of attributing the concept of subtle body (sukshma sarira) is traced out.

The terms CiRRuyir and peeruyir has been interpreted in the light of Jain philosophy.

The ground for celebrating the festival of Tirumal on Oonam day is clarified. A new interpretation of the word 'maal' is given on the basis of the blend of colours found in the body of Tirumal. The universal form mentioned in the passage of paripaatal is corroborated by the description in the Bhagavadgita. The reason behind Tirumakal's desire for the chests of the ruling kings is discussed.

The semantic change of the term Veelan in denoting the cult priest at the beginning and Murukan at a later stage
is stated. The inter-relation between the mention of peacock and the centil rock by Paranar is brought out.

It is found that no mention is made to the wife of Intiran in Sangam literature.

The reason for worshipping Varuna in the upper jaw-bone of the swordfish is found out.

Apart from the Cārvāka philosophy, the possibility of ascribing the disbelief in rebirth to christian philosophy is also pointed out.

A detailed study of Ulooccanaar as a Jain monk is given with sufficient evidences. For the first time an enquiry into the inclusion of the sword in Vatakkituttal is made. Interpretations about the 22nd poem of naRRiñai as denoting the Jain monks is proved to be wrong.

Tamil scholars so far believed Kaniyan puūkunRanaar as a Jain. Contrary to this popular belief, it is found with clinching evidence that he must be a Buddhist. The reflection of Buddhist philosophic thoughts in the poems of akanaanuuRu (370, 141) and kalittokai (144, 131) are also elucidated for the first time.

The pacification of wild animals at the time of taking firewood to yaaka is ascribed to yogic power of the sages.
Aalamar celvan is proved beyond doubt as Dakshinamurthy. As far as the Gudimalam Siva linga of Sangam period is concerned literary evidences are compared with those of sculptural details and found correct.

Annamalainagar, 1972, p.106.

Paripaatal is dated between 100 B.C. and A.D. 200.


The above-mentioned article confirms the conclusion that both the works are by one and the same author.

tontu, the oldest word for the number nine, occurs in paripaatal (Pari.3:79, malai 21, tol.ceyyul.97). This may be taken to indicate the antiquity of Paripaatal.


paraivaran eNNin gallani vaasar
kulavi yitatte tuRantaar
piraviyaal varuvana keetuLE astalaaR periya inpaT
tuRavivaark kallatu tunpe niinkaatenat tuuAkinaaye
maRavaliR iMaarkkamee maaNinaay thirrtaaniR malkuR
ahavanaarur tojuthyYalaee mallyal mAndalal peIce
"naaNaCaMaar"
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4. naraivarum enRenni nallaRi vaalar
kulavi yiṭatte tuRāntaar naalatiyaar
piRaviyaal varuvana keetula aatalaaR periya inpat
tuRaviyaark kallatu tunpa niİkaatenat tuuňkinaayee
maRavalnii maarkkamee nanninaay tiİrtti'nīr malkucenni
aRavanaaruur toluţuyyalaa maiyal ko.ntańcal neńceee
- īnaanacampańtār
5. "From the beginning, the cult of Vaisnavism had for its chief rival Saivism, which is even today a very popular creed in South India. While it prevailed in South India even before the Christian era, it received a great access of strength from its opposition to Buddhism and Jainism, which it, along with Vaisnavism, overcame about the fifth or the sixth century after Christ." p. 722, Indian Philosophy, Vol. II S. Radhakrishnan, George Allen & Unwin Ltd., London, 1958.

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