CHAPTER V

POLITICAL IDEAS

The period of St. Ramalingar, which ranged from 1823 to 1874, was one of political as well as constitutional significance in the history of this vast Indian subcontinent which was under the alien rule. In the midway of the life of St. Ramalingar alias Vallalar the great outbreak of 1857 took place. But it had no echo in the southern part of the peninsular India. In 1858, the powers were transferred from the hands of the East India Company to the British Crown. That too did not cause any impact because in the Madras Presidency, with Chennai as its capital, had already established its grip in Madras from the dawn of the 19th century itself. Anyhow, the transfer of power too widened the Presidency to an unshakable ground of the British rule. Though Vallalar was in no way affected by such political occurrences, in the light of the above political situations, it is a must to know about his political philosophy. Being a spiritualist, social reformer, journalist, editor, commentator and administrator of institutions such as Dharmasalai, Sanmarga Satya Sangam etc. one has to dwell on his political Philosophy.
Further his **Manumurai Kanda Vasagam** centers on the Chola rule and his interpretation of **Tondamandalam**, which coincides with the prominent Pallava rule warrant an analysis on that line.

As he was an eminent **Siddha**, being associated with many surprising qualities one is expected to know his political philosophy. For instance, at Vadalur when Vallalar sat and meditated in open space, the members of the **Dharmasalai** had witnessed the availability of a pillar of light between Vallalar and the sun\(^1\). Such miracles compel one to note his reactions to the alien rule for estimating his political viewpoints or philosophy. As the other religionists such as the Christians were supporting Arumuga Navalar, he too started criticizing Vallalar’s **Thiruvarutpa** as **Marutpa**\(^2\). This was mainly due to the political condition and the encouragement given to the spread of Christianity. Under such a condition Vallalar’s objective was to place others at the highest pedestal. It was his duty to serve others\(^3\) and to preach that one should avoid discussions or disputations of any nature\(^4\).

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4. ibid., p. 15.
Being the author of the work *Jivakarunya Olukkan*, “a treatise on the philosophical, religious and ethical aspects of Jivakarunyam”\(^5\) it is apt to have his political philosophy. Further as *Thiruvarutpa* is considered as the only work which endeavours to protect the entire society, its lenience towards the contemporary politics should be analysed\(^6\). Saints and sages never fell victims to any political diplomacies. They kept away from it. Vallalar was not an exemption. But for the sake of the merits and welfare of the people he too had pointed out the essential qualities of a state in an indirect way in his works\(^7\). “The poet (Vallalar) was struck with wonder and remorse at the suffering of humanity, divided into compartments of caste and colour and the scant courtesy shown by man to man. He is pervaded and permeated by the feelings of oneness at the sight of a suffering crop, the suppliant and distressed beggar and the man with incurable tantalizing diseases, wandering in the street supplicating succors”\(^8\).

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As a social scientist, who had visualized the contemporary society, the political ideas implied in *Thiruvvalutpa* should be analysed. “His born intuition enriched his knowledge and genius far beyond the keen of study and scholarship”\(^9\). Vallalar with a prophetic Vision had most enthusiastically heralded democratic socialism\(^{10}\) and had sung that

**Orutharum, thalntarum, Uyarntharum, evarum**

**Orumayular agi ulagiyal nadatha vendum**

“These who are similar or identical either low or high with harmony should conduct the business of the world: was his political philosophy\(^{11}\). Further as Gandhiji advocated partyless democracy, Vallalar also had never talked about any political party but encouraged the representative form of Government in his own way\(^{12}\).
St. Ramalingar was a supporter of theocratic state as well as the rule of divine right. Being a follower of the foot steps of Navukkarasar he had hailed the superior virtues of the rule of God which cooled everybody. He had reiterated the facts of Aludai Nambi i.e., Sundarar. While referring to Manickavasagar he associated Siva’s Sixty-four sportive acts with the Pandya ruler. Such facts are worth to notice the divine rule acknowledged by Vallalar. His calling of Nataraja as a Ruler who wields his individual sceptre too reveals his faith towards the rule of God as well as Divine right theory of kingship. Since the saint was the follower of Appar, Sundarar, Gnanasambandar, Manickavasagar, Thirumular and Thayumanavar he should have been influenced by them in their devotion to the divine rule. Most of the spiritual and philosophic ideas of the Saiva Nayanmars have guided Ramalingar to form various opinions about so many things including politics.

15. ibid., 151.
16. Aludaiyainambi Arulmalai, 6 and 7.
17. Arulvilakkamalai, 6.
God himself offered the scepter to Vallalar to rule the world with the grace of God who was the dancer. In many places in Thiruvarutpa he had treated God himself as the Ruler who guided him at various levels\textsuperscript{20}. In this regard he was of the opinion that Vedas and Agamas would never utter truth and this was also taught to him by God\textsuperscript{21}. He felt that the king should rule the country by the support of the grace of God without giving any room for any disease and should possess all wealth\textsuperscript{22}. Such facts enable one to have an estimate of the political philosophies as depicted in his work.

Vallalar was not a mere spiritualist and a religionist. He had an eye on politics. Being a believer in the divine right theory of kingship he himself was crowned as a ruler by God for executing the five fold activities. Though he was low and mean God had crowned him as the ruler\textsuperscript{23}. For making him a king God offered him all the qualities and finesse and then only crowned him as a ruler\textsuperscript{24}.

\textsuperscript{20} Arulvilakkamalai, 1-100
\textsuperscript{23} Ibid., 63, 64.
\textsuperscript{24} Ibid., 67
For executing the rightful things and for relieving the hunger of all people without attaching any significance to non-vegetarianism he was offered all the honours, a palace and a world to rule and finally he was crowned\(^{25}\). By encouraging him for achieving everything in this birth he was offered the crown with the blessings of God\(^{26}\). By eliminating all his fears and offering the strength to rule entrusted him with the crown\(^{27}\).

Despite his flaws and mistakes he was crowned by Suddha Sivamayajothi\(^{28}\).

By educating him with an eternal study. He (God) crowned him and placed him at the throne along with the offering of kingship\(^{29}\). Though he was roaming like a dog, he was crowned\(^{30}\).

\[\text{\textit{25. ibid.}, 72, 73 and 77.}}\]
\[\text{\textit{26. ibid.}, 91.}}\]
\[\text{\textit{27. ibid.}, 96.}}\]
\[\text{\textit{28. ibid.}, 99.}}\]
\[\text{\textit{29. ibid.}, 98.}}\]
\[\text{\textit{30. Thani Tiru Alangal}, 125.}}\]
Though other devotees accused God, the latter by considering Vallalar as a recognized one crowned him appropriately\(^{31}\).

Kingship was the approved form of government by Vallalar, At the same time he suggested that the rulers should be divine in character and should possess noble qualities. He believed God would offer a remarkable position to those who were crowned by the grace of God. As though kingship was gradually disappearing due to the western system of government of the aliens who had no faith over monarchial form of government. He stood in favour of monarchy. So it could not be denied that his political philosophy centred on monarchy which was expected to be an enlightened or benevolent one. Every act of the crown, according to him was due to the grace and will of God. Under such circumstances it was apt to notice the exalted position offered to king on par with God. Valluvar in his Tirukkural\(^{32}\), has mentioned that the ruler who executed his duties in a just manner could be the God to his subject.

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31. *ibid.*, 152.

32. *Tirukkural*,

“*Murai Seidu Kapparrum Mannavan Makkatku*

*Irai enru Vaikkappaduam*” (The ruler who protects his people by his just rule will be placed as the God of people).
St. Ramalingar had mentioned that he possessed the sculpture granted to him. After having estimated the just scepter he attached importance to the upright scepter offered by God. The just scepter offered to him was one of Samarasa Satya Sanmarga of justice\textsuperscript{33}. Being a devotee friend and servant, God saved him from death and assigned him the duty to rule by an upright scepter, to execute the five fold duties and to remove the miseries\textsuperscript{34}.

Owing to parental affinity he was chosen for the position of a king with a sceptre\textsuperscript{35}. From his treatments of crown and scepter one could infer that Vallalar found no difference between God and king, who were generally known as Iraivan in Tamil even from the day of Sangam age. As monarchy was the general order throughout the ages Vallalar did not deviate from that traditional approach. His political philosophy emerged on account of the contemporary politics of his age. It was a period in which the alien British East India Company already established its way firmly in the Madras Presidency as well as in India. The natives like Veera Pandiya Kattabomman, the Polygar of Panchalam Kurichi had shown his resentments against the British\textsuperscript{36}.

\textsuperscript{33} Jothiyul Jothi.4
\textsuperscript{34} Ponvadivapperu, 11
\textsuperscript{35} Thanittiru Alangal, 104.
\textsuperscript{36} Rajayyan, K. South Indian Rebellion, Madurai 1982.s
The Vellore Mutiny (1806) was also an outcome of the aversion and hatred of the natives against foreign rule. The British with iron hands, quelled all the revolts. Politically the Tamil society was meeting with a transformation and while monarchy was removed and with the introduction of the western system of administration there were fear and tension in the minds of the Tamils. Even St. Ramalingar revealed his emotional reactions. He states, ‘Merciless rule should be minimized and should disappear. Only the gracious people of righteous path should rule. The good should receive what all they expected. All should live with unity by getting all’\(^\text{37}\).

\textbf{Karunai illa atchi Kadugi oliga}

\textbf{Arul nayantha Nanmargar Alga-Terul nayantha}

\textbf{Nallor Ninaitha nalam peruga, Nanru Ninaithu}

\textbf{Ellorum valga, esainthu}\(^\text{38}\).

He was well aware of the fact that the group which was not neutral could not be generous. As bureaucrats due to their fascination towards power would always think about creating problems.

\begin{itemize}
  \item \textsuperscript{37} Thiyagarajan, J. \textit{Tamilaga Varalaru}. Pavai Pathippagam, Madurai, 2004, p.47.
  \item \textsuperscript{38} \textit{Sanmarga Ulagin Orumai Nilai}, 5
\end{itemize}
So he was afraid to see such people. The non-availability of **Suddha Sanmarga** also trembled him\(^{39}\). As there was no justice and honest rule, Vallalar had formed his own political philosophy based on pure righteous path, which was called **Sanmarga Neri**. He demanded the existence of an acceptable government, which should be gracious. Those who made people suffer should disappear and that should be replaced by the people of justice.

**Achchamtavirte atchi celuthuhinra**

**Vichchai arase Vilangiduga . . . . .** \(^{40}\)

According to him only people who have faith and confidence over **Sanmarga** should rule for the sake of maintaining compassion and just rule. His political philosophy was a practical one and he, due to his intolerable nature, had condemned the newly emerged foreign and fresh political trend caused by foreigners which was totally against the will of the people. Such a political condition was contrary to the way of life of the Tamils. The technical weapons of war, change of political policies, abnormal growth and development were felt as causes for destruction. Through **Arutpa** the political ideas were harmoniously blended with his religious as well as spiritual ideas\(^{41}\).

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40. Sanmarga ulagin Orumai nilai, 4.
He stood for the uplift of the entire humanity towards perfect way of living without disparities of dogmatic rituals, pertaining to any religion, philosophy, caste, colour, creed, clan, sex or nationality. As he had received the complicity with grace light, he had the deep insight and intention to make everyone feel happy in the rule of gracious light. Like his other ideas and principles, his political concepts too had their own individualism. He stood for unity, integration and solidarity in the society and they, in turn, exhibited his mundane viewpoints even in politics. It was mainly because of the then existed abominable downtrodden situations.

As the British rulers engaged themselves in constant wars for the sake of achieving expansion and consolidation of their territories, Vallalar had treated them as murderers because they killed each other with the use of sword. Such a sorrowful state of affairs infused an antagonism in his mind to the British. He attributed such things mainly to the disappearance of monarchy. His attachment to monarchy could be attested even by calling Murugan as king or Mannan.

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42. Dhayanithi, Vallalar Embodiment of Grace Light, Manimegalai Prasuram, Chennai, 2004, p.3
43. ibid., p 90
44. Pillaipperu Vinnappam, 20.
45. Kandar saranappatthu, 9, Vettkai Vinnappam, 1, Adiyar pani arula vendel, 1.
He had even hailed Murugan of Tiruttani as ‘Ko’ (King)\textsuperscript{46}. In his 
**Peruvinnappam** also he had treated God as king. Thus he found no disparity 
between king and God. It also indicated that he was a spiritualist having 
venerated the religious approach in politics. Invading the territories of others 
was not new to the monarchs or rulers and it was a common practice even 
during his period\textsuperscript{47}. Unhesitatingly he had hailed the God of Tiruvorriyur as 
the one who ruled all the people\textsuperscript{48}. having the quality of kingship\textsuperscript{49}.

At times he had pinpointed that the God of Tiruvorriyur offered his 
grace to the ruler\textsuperscript{50}. This underscores the fact that the ruler should have been 
a devotionalist, dedicated to Thiyagaraja of that place. It was believed that all 
the valourous efforts were the outcome of the grace of God\textsuperscript{51}. In the state 
where the just king ruled there would be no opportunity for the roaming of any 
animal\textsuperscript{52}. Hence the king, according to Vallalar, was expected to be sincere, 
earnest in all his duties.

\textsuperscript{46} Jivasatchi Malai, 8, Maran Malai Vinnappam, 5, Tirusadana Deiva Thiram, 10.
\textsuperscript{47} Thiruvarul Valakka Vilakkam, 8.
\textsuperscript{48} Siva Perumiya Therram, 9.
\textsuperscript{49} Katchi Arputtam, 6.
\textsuperscript{50} Ingita Malai, 6.
\textsuperscript{51} Veeraraghavar Porri Panchangam, 3.
\textsuperscript{52} Nenjarivuruthal, 286.
Even God was treated as a ruler who was supposed to rule the earth and God was expected to execute his rule everywhere without any interruption. God was treated as a great ruler who possessed a huge wealth. He had also suggested that God would relieve all the distresses met by those who ruled the country. God was hailed as more venerable. Further, the kings are considered by Vallalar as people who would never have any downward position.

Vallalar too had referred to Rama as the ruler and devotee of Siva and he by his music showered his grace on him. Hence God was hailed as Arul Arasu or gracious ruler. Being a pacifist and vegetarian he was deadly against wars and attacks among groups for achieving power. The activities of the members of Vettuvakkudi or the family of hunters and Marvarkudi, who were known for their war like qualities affected him much.

53. Mahadeva Malai, 32, 76.
54. Thiruvarun Muraiyidu, 12
55. Ibid., 120
56. Ibid., 178.
57. Ibid., 217
58. Kunjithappatha Padigam, 4
He even, by treating God a as ruler, demanded for his grace. Under the existing political and social conditions there prevailed no justice or Dharma and there was no grace and its consequences. He requested God, the immanent power to save him, who was nothing but a black stone. He was much worried about the non-availability of a protective force. He even repented that he was ignorant of the orders and commands of the Korravan who was nothing but God. As he was captivated at the age of nine into the world of spiritualism he appreciated God as the king who guided and offered him the real life. As a ruler it was the primary duty of God to protect all by alleviating the downtroddeness. The ruler should redress the grievances of God. The king who was equated to God was requested to remove all his difficulties, because protection was considered as the primary duty of a ruler.

59. Porri Tirupadigam, 1.
60. Ammai Tirupadigam, 7.
61. Abaratha Vinnappam, 11.
62. Adimai padigam, 2.
63. Kali Vinnappam, 1.
64. Adimaipadigam, 3.
65. ibid., 5.
66. Saranapadigam, 7.
68. Thani Tiru Viriddham, 28.
The King was hailed as a prime among all\textsuperscript{69}. If king forgot his duties and deviated from his subjects their position would be precarious\textsuperscript{70}. The king had all rights in this world\textsuperscript{71}. He felt that the king should rule and reign\textsuperscript{72}. The kings were known for their knowledge of Tamil\textsuperscript{73}. He condemned the period as an age having dunmarga in which people were engaged in unlawful activities\textsuperscript{74}. As he could not bear with the contemporary politics he stood for absolute monarchy, which had an appreciation by all\textsuperscript{75}.

Owing to political turmoil and confusion created by the British East India company he felt his ignorance to know his ruler\textsuperscript{76}. Though the British had brought many native rulers under their control they were in a dilemma to adopt a specific rule.

\begin{itemize}
\item \textsuperscript{69} Talaimahalin munna mudipu, 3
\item \textsuperscript{70} Aranilai Vilakkam, 9
\item \textsuperscript{71} Arutpirakasa Malai, 17.
\item \textsuperscript{72} Abaratha Mannippumalai, 2
\item \textsuperscript{73} Aludaya Pillayar Arulmalai, 9
\item \textsuperscript{74} Pirappavam Poradu pedural, 3
\item \textsuperscript{75} ibid., 7
\item \textsuperscript{76} Muraiyidu, 5
\end{itemize}
So there prevailed an unwanted and confusing political situation which was not acceptable to him. He was unable to have an idea about the rules and regulations which were prevalent at that time\textsuperscript{77}.

Vallalar did not have any faith in worldly pleasures and was interested only in witnessing the rule of God\textsuperscript{78}. Further he himself had cited the reason for his attachment towards the rule of God or kingdom of God. As the people were fighting with the sword he was much afraid to see such sights in the alien rule\textsuperscript{79}. He even condemned the alien rule as the one, which was not at all neutral. He also repented that people had no liberty in the rule\textsuperscript{80}. Under such difficult situations he stressed on the basis of said rules and principles\textsuperscript{81}.

He had an unshakable faith over God who was in the textbf{Ponnambalam} (golden textbf{Manram}) i.e., Nataraja of Chidambaram\textsuperscript{82}. As the unjust rules caused him a lot of problems, he was desirous of getting rid of such worldly miseries by God, the gracious Ruler.

\begin{itemize}
\item \textsuperscript{77}\textit{Adiyar Peru}, 7.
\item \textsuperscript{78}\textit{PillaiCiru Vinnappam}, 13.
\item \textsuperscript{79}\textit{Pillai Peru Vinnappam}. 20
\item \textsuperscript{80}\textit{ibid.}, p. 74,
\item \textsuperscript{81}\textit{ibid.}, 81-84..
\item \textsuperscript{82}\textit{Abaya Tiran}, 2.
\end{itemize}
All people would be recovered from all their chaotic acts by the will of God\textsuperscript{83}. He was disinterested in leading a faulty life like the ordinary human beings. So he demanded God, the Ruler to offer all the things required by him\textsuperscript{84}, because it was the primary duty of the ruler to satisfy all the needs and requirements of the people. The king was expected to live in the heart of everybody, wielding his scepter in this world of joy to achieve all prosperities\textsuperscript{85}. It was the duty of the ruler to protect all with his gracious sceptre\textsuperscript{86}. He had to provided a constended life for all\textsuperscript{87}.

In the same way in his \textit{Tarpotha Ilappu}, a portion included in the sixth \textit{Tirumurai} he had portrayed the ruler to relieve his distresses caused by the unlawful life and unspeakable works of the people of vain nature. He did not want to be disturbed by the worldly way of life. His king was expected to be above all desires and should dedicate himself for the sake of others at all times\textsuperscript{88}. He must satisfy all the refugees and he should offer all, which were required by them\textsuperscript{89}.

\begin{itemize}
\item \textsuperscript{83} Arrmattamai, 1-10.
\item \textsuperscript{84} Pirivaramai, 3.
\item \textsuperscript{85} Natarajapathi Malai 17.
\item \textsuperscript{86} ibid., 23.
\item \textsuperscript{87} Sargurumaniamalai, 18.
\item \textsuperscript{88} Tiruvadippuhalchchi, 4.
\item \textsuperscript{89} Cirsabai Vilakkam, 2,3,4-10.
\end{itemize}
He should always be beneficial to all time\textsuperscript{90}. He even hailed God and king to assist the world to move on the great path of \textbf{Suddha Sanmarga}\textsuperscript{91}. The righteous path the followed enabled him to keep himself away from the corrupted society, and was perturbed due to various things such as economic inequalities, political exploitations and religious disturbances. He felt that a king should forgive all the flaws of others as God\textsuperscript{92}. He was aware of the fact that God had bestowed on him all the graces and crowned him mainly due to his understanding the realities of God, the worldly life and the aim and purpose of life in this earth\textsuperscript{93}.

The importance assigned to Jothi, the light, enabled him to treat that as his ruler\textsuperscript{94}. According to him that Jothi was the ruler of the rulers\textsuperscript{95}. The light was also overwhelmingly praised as the one, which ruled from the outer space\textsuperscript{96}.

\textsuperscript{90} Piriyen enral, 1.  
\textsuperscript{91} Perrul Vaimayai Vyattal, 10.  
\textsuperscript{92} Podunadam Purintra Porul, 15.  
\textsuperscript{93} Ananda Anubavam, 3  
\textsuperscript{94} Parasiva Nilai, 1, Arulvilakkamalai, 10, 11  
\textsuperscript{95} ibid., 8  
\textsuperscript{96} Peranantha perunilai, 3, 5, 6 and 7
It was the beginning and the end and it was the omnipresent power\textsuperscript{97}. People in general showed their implicit obedience and reverence to the ruler\textsuperscript{98}. While treating God as Guru and Ruler\textsuperscript{99}. Vallalar had revealed that as a Ruler God had offered him all the things\textsuperscript{100}. God was treated as a common leader to all the communities and he would execute his duties independently to all\textsuperscript{101}. God was the authority of the state of eternal bliss while king was the authority to reign the world\textsuperscript{102}. King was treated as the one who knew everything about his subjects as God\textsuperscript{103}.

The king should never be hindered by anybody as God was free to do all the things independently\textsuperscript{104}. In his \textit{Arulvilakkamalai}, he had described God on par with the earthly ruler. From that it was obvious that Vallalar had faith and belief in the king who was nothing but the incarnation of God.

\textsuperscript{97} Ibid., 5
\textsuperscript{98} Ulam puhunta Tiram Vyattal 2
\textsuperscript{99} ibid., 6
\textsuperscript{100} ibid., 7-10
\textsuperscript{101} Varabil Vyappu, 1.
\textsuperscript{102} Kanden Kaninthen, Kalenden enel, 3
\textsuperscript{103} Anna Dharisanam, 2 and 5
\textsuperscript{104} Arulvilakkamalai, 16
So hesitatingly he called God as the ruler who is superior and suzerain in nature. Further, he had imposed all the qualities of God, and offered him an exalted position and placed him at the highest pedestal. So as rightly called by Tiruvalluvar, Vallalar too accepted the fact that

**Murai Seidu Kakkum Mannavan Makkatkkku**

**Irai Enru Vaikkappadum**

Such a treatment also enables one to approve the wide horizon of knowledge of Vallalar in various aspects. Every ruler had his own individuality and he had a wide knowledge of the philosophies of politics and was so keen on subduing the other rulers. To achieve all such things God crowned and ordained him to execute his duties like a ruler of the earth. He had attested the fact that the Jothi itself offered him the scepter of Samarasam, Satya Sanmarga after informing him about the measurements and it was also attested by him in

**Arutperum Jothi Ahaval as**

**en manp padiyinil vritte**

**Arasu errenum Arutperum Jothi**

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105. *Tirukkural*

106. Ibid., 67

107. *Jothiyul Jothi*, 4

108. *Arutperum Jothi Ahaval*, 278-39s
The Arutperumjothi was responsible for creating apt governments in all places\textsuperscript{109}. He had even pointed out that a black screen on this earth would hide the rule of the earth as 	extit{maya} or illusion\textsuperscript{110}. By such facts Vallalar had endeavoured to point out the hurdles or impediments for the just rule on this earth. All the activities of the rule of God were placed under his control\textsuperscript{111}. He was the only individual who had crossed all the obstructions of worldly life and was creating transitions in the society. He treated Arutperumjothi as his ruler\textsuperscript{112}. This great Jothi would execute its rule in all the places as a great yogi\textsuperscript{113}. The siddhis had not only removed all the defects in him and crowned Vallalar to become one with him\textsuperscript{114}. It was evident that his political philosophy was one, which centred on the devotional acts of God himself. This was attested by the following lines.

\begin{quote}
“Sonner mudi onrenadu mudiyil taritta Jothiye

Ekakkarappor Peedathemai erru jothiye

Elan vall a Siddhi atchi yinda Jothiye”\textsuperscript{115}.
\end{quote}

\textsuperscript{109} ibid., 603-604

\textsuperscript{110} ibid., 813-814

\textsuperscript{111} ibid., 11333 -1336

\textsuperscript{112} Arutperum Jothi Attagam, 1-8

\textsuperscript{113} Meyyarul Vyappu, 49

\textsuperscript{114} ibid., 94.

\textsuperscript{115} ibid., 98
Thus, his political philosophy was nothing but an integrated and combined one with his spiritual attitude and behaviour. So that he had uttered that all the words mentioned by him were the words of Nayagan i.e., God and people should believe it\textsuperscript{116}. He stood for the acts of justice and all should think of the good of all and that could be achieved by an integrated life\textsuperscript{117}.

Being an historian he had pointed out the hereditary rule of the Cholas\textsuperscript{118}. The people were happy to have a just ruler of noble qualities\textsuperscript{119}. Manunidi Chola, was known for his charitable acts and he was a successful ruler because he accepted the pieces advice given by his ministers. The references about Mandaligar, Patta Vardhanar, Maluda Vardhanar and Amaicher\textsuperscript{120} attested that he was able to have a critical analysis of the administration of the Chola rule. He had also exposed a political custom of the procession of the ruler accompanied by Vediyar, (Physician), mimaimsagar (Pandit), tarkkigar, (logicians) Vaiyakanar (officials) Sodhidar (astrologer) Ayul Vediyar, (physician), Vedantyar (religious guru), Puranigar (discourser) and others\textsuperscript{121}.

\textsuperscript{116} Maranamillapperu Valvu, 19,20,26.  
\textsuperscript{117} Sanmarga Ulagin Orumainilai, 45.  
\textsuperscript{118} Manumuraikanda Vasagam, (Vide: Vallalar Urainadai Nul), op.cit., p.80.  
\textsuperscript{119} ibid., 82.  
\textsuperscript{120} ibid., p88.  
\textsuperscript{121} ibid., 92.
This too testifies his sound knowledge of the political history of the Cholas of the ancient period. It was customary for the king to be in the court while there were important state affairs. The kings were advised to maintain equality among all irrespective of any disparities. By telling that Manunidi Chola killed even his only son just to maintain justice for the sake of a calf, Vallalar tried to inculcate the concept of justice in the minds of the politicians of the age. In addition to that he was able to bring out the political history of a much earlier period. In the same way while talking about Jievakarunyam, or compassion he had made it a cult and had directed that the hungry should be fed at all levels. So he had indirectly hinted that kings should be aware of the removal of hunger. Here too he had adhered the verse of Tirukkural, which states that

*Oru pasiyum Ovappiniyum ceru pagayum*

*Cera tiyalvadu nadu*

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122. Ibid., p.120

123. Tirukkural.
The state should be free from hunger, disease and opponents or enemies. Such concepts were ascribed to Vallalar and he had imprinted such things as his political philosophy in many places of his works. Thus he was not a politician, who obtained political concepts from God, the supreme and suzerain power.