

① Aryanisation

Aryans reached India from central Asia with their cattle and goods. Since then, the Aryanisation process also started. They were physically attractive hence considered the Dravidians not their equals. Before the arrival of Aryans the Dravidians were settled and highly developed civilization of their own. Due to a series of foreign invasions from the days of Alexander, the Buddhist activities of Asoka, severe famines and over population might have induced the Aryan people migrate from north India. Settled permanently and they introduced Caste System and maintain their superiority of race and religion. Varna system and Vedic sacrifices of the Aryans were strange to the Dravidians. These cultural elements of Aryans slowly penetrated into the society of Dravidians. This cultural assimilation and integration was known as Aryanisation. Such Aryanisation started around 1000 B.C.

Impact of Aryanisation

Importance was given to sacrifices - north Indian Gods introduced in Tamilnadu - introducing Vignana system of rituals and worship - the simple form of traditional worship came to an end - introduction of Caste System - Kings (or) rulers donated Brahmadana and Devadana lands to the Brahmins - Tamil language lost its importance - As a part of Sanskritisation they introduced Sanskrit names to places and persons - As a result Sanskrit dominated in religion language and society - Hence Aryanisation was otherwise called as Sanskritisation - Aryans respected and provided with the high posts in Administration - The rulers of the South respected Aryans - Accommodating like Agresthas and Sathurvedi mangala, were provided - The division of society based on Casteism led the outbreak of unrest among the people

(2) Buddhism and Jainism

The Jains and Buddhism had entered the Tamil country before 2nd Century B.C. The Brahmi inscription of the South indicates the Jains and Buddhism have reached Tamilagam in the 3rd Century B.C. - Inscriptions of Ashoka indicate the extreme South of India was not neglected their influence. Some parts of Sangam Age are Jain or Buddhist - for instance Ulochchanay whose poems appear in Purananuru, Ananuru, natrinai and Kuruntogai was apparently a Jain - It is believed that the contribution of Tamil literature was more substantial than that of the Buddhists. Buddhism had spread various parts of Tamilnadu to a small extent than Jainism. In Pattinapalai and Perumpalattupadi have reference to Buddhism. Azhappalli which is generally associated with Buddha monastery. The Archaeological excavation at Kaveripoompattinam reveals Buddhism was prevalent there in the Chalukya period. Tamil Sangam was founded at Madurai in 476 A.D by Vajranandi to spread Jainism and to promote Tamil language.

During Chalukya Rule

They adopted Anti Brahminical attitude - Encouraging Jainism and Buddhism. Kanchipuram flourished as a Buddhist Centre - Jainism was encouraged in Madurai - Jain Pallies and Buddhist monasteries were constructed in almost all ⁱⁿ Pattanam Centres. - Cave temples increase - New cave temples at Añaimalai, Thirupattinam, Samanaralai and Sittavayal - Prakrit language introduced - Buddhist educational institutions were called Chhatikas. Scholars like Buddhadeva, Buddhaghosha and Bodhidharma lived during this period. The Jain Palli at Thirupattinam remained an important educational Centre. Sarvanandi and Vajra Nandi were the two great ^{Jain} scholars who lived in this period.

③ Nayanmars were followers of Lord Siva. There were sixty three Nayanmars - Four were prominent APPAR, Sundarar, Sambandar and manikavayager - visited Siva temples and preached the principles to common people - they believed that Love is their hymns were collectively called ^{Sivam} Thirumurai. They rendered meritorious services for the development of Saivism in Tamilnadu - APPAR or Thirunavakkarasar was responsible for the conversion of mahendravarma Pallava from Jainism to Saivism. Sambandar converted moreverman Arikesari King of the first Pandian Empire to Saivism - He was responsible for the disappearance of Jainism from the Pandian Kingdom. Sundara nandhi Nayanar was also a Siva Saint - A great Saiva Saint manikavayager served as minister under varaguna Pandia-I - His famous work Thiruvayagam and Thiruvittambalagovai were his contribution to Hindu religion - Karaital Ammaiger was a only female Nayanmar.

④ Always means one immersed in God - There are twelve Alvars - Poykai Alvar, Bhudathvar, Peychalvar, Thirumaliscialvar, Nammalvar, madurakavialvar, kulasekara Alvar, Periyalvar, Andal, Tondaradipodi Alvar, Thirumangei Alvar and Thiruppanchalvar. Nalayira - Divya Prabandam is a collection of 4000 Hymns of the Alvars. Andal was the only female Alvar. They visited all Vishnu temples. Thirumaliscialvar was a Sudra by birth - Nammalvar was one of the greatest of God-intoxicated men, his Thiruvaymoli is supreme meditation was a disciple of Nammalvar. Thirumangei Alvar was a Kallar by birth - Thiruppanchalvar was a Perchemma by birth. Periyalvar the foster father of Sri Andal. He converted Srinaraya Srivallabha to Vaishnavism - Andal or Crothai was the female Alvar composed Thirupavai and Nachiyer Thirumoli - Kulasekara Alvar was chief of Uruvel - composed Periya Thirumoli and mukundamala, in Sanskrit Thondaradipodi Alvar, was redeemed from the bonds of a devadasi by ^{Lord} Ranganatha of Srirangam. The Hymns of the Alvars and Nayanmars are among India's greatest contribution to the world literature. By A.L. Bhargava.