

Social Conditions under rulers

① Sub Code
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The society divided into four divisions Brahmins, Kshatriyas, vaishyas and Sudras. The attitude to the Principles of varnashrama dharma. The Kuru phase since that mahabharata - 2 explains the regulations of varnashrama dharma. Kshatriya; phase of construction explains its significance. Upanishad Kshatriya Copper plates states that the Brahmins migrated from Andhra to railroads in large numbers during the reign of Pallavas and performed pujas and. Continued Yajna. They were honoured by donating lands of granadaya and allowed to settle on the houses. After giving the pallava rule Brahmins were divided into Sha and vaishnava Brahmins. Rulers liberally donated lands, condemned and Brahmadya land and Brahmins were supported so as to enable to serve the temples. Brahmins mastered vedas and performed other duties as well. Some of the Brahmins were ministers, accountants.

Position of women

women were highly respected though monogamy was widely prevalent, certain kings married two wives. Any evidence of Sati ^{not} being practiced women indulged in spinning wool, selling to milk and milk products besides sewing was their chief enjoyer. Special privileges and gifts to temples. The kings entered into matrimonial alliances with Pashura Kudas, Kedaras and Ganges to gain political advantages.

(2)

Food Descriptions speak of Sennal, white Paddy and rice husked ten times. Appam, Pongal made up of Sugar and milk, Dhall Kurter, Ghee rice were consumed both house and temples.

Ornaments we can understand the significance attached to ornaments by ladies from various Sculptures found in Kanchi and Mahabalipuram. The ear-rings found in the Sculptures at Vellam is so big that it touches and near. Anklets, rings Pedagan, Kintamani and Pedakattan were some of the costly ornaments.

Costumes The dresses of the warrior class was different from the common people, Jains wore Thuvaidha. Adai, Thuvaredai, Pettu were the costumes of the Arjuna-Siddhais.

Life of the people was interwoven with religion and temples. Epics like Mahabharatham and Ramayanam were read in temples. Religion constituted the theme of the dances. Temples had cows reared by shepherds known as, who gave milk, ghee and curd needed for the temple. These were ^{live in} ~~lived~~ were busy with trade. ^{live in} ~~lived~~ were busy with trade. These were ^{live in} ~~lived~~ were busy with trade. ^{live in} ~~lived~~ were busy with trade. ^{live in} ~~lived~~ were busy with trade.

System of marriage marriage was celebrated with the accompaniment of instrumental music and in the presence of friends and relatives and Consort of Pipers. Homam was performed and the holy thread was tied with Brahmin ladies and welcomed by the all communities. Great significance was attached to Thiruppavai nonbu [fasting]. During this period of women will not indulge in evil deeds.

Education 3
Literary Development During Pallavas

Sanskrit works

Mahendravarman - Pallava-I is one of a Sanskrit play. This drama is incisive but polite, ⁱⁿ understandable and informative. Ulagapatrajjayan is also written by Mahendravarman. Bharavi the well known poet, adorned the court of a Pallava king Sinhavishnu. He wrote Kirtanarajin. Another Great poet Dandin flourished in the reign of Varaha Chola.

Tamil works

- Muthalloyizen deal with the three great works.
- Sulamani composed by Tolandi Devan.
- Pannikadhai composed by Changa king Aranga Velur.
- Bharatavense written by Pannikadhai patronized by Nandivarman - III.
- Nandikalambavem deals about the history and achievements of Nandivarman - III.
- Mummanikkovai It has 30 verses describing three places.

Kanchi the capital of Pallavas to be a great centre. Sanskrit knowledge Varaha, was a great center of Kanchi. The University of Kanchi appears to have played an important role in the process of Sanskritisation of Southern India. Dharmapala, a great professor of Nelanda University belonged to this city.

Chhatika is an establishment consisting a group of holy and learned Brahmanas. The strength of scholars varied time to time. Kailasathar temple at Kanchi was a Centre of Chhatika.

Buddhist Centres of Learning

Kanchi Puram, Nagapattinam, Sri Parvatham were some of the centres of Buddhist learning. Hidden Treasures account about Kanchi is very informative. Several Subjects were taught in the School of Philosophy at Kanchi had some 100 Sangharanyas and 10,000 priests they were belonging to the great vehicle of Mahayana.

Jain teaching

Jains Kanchi or Thirupavuthikundere, was the main Jain teaching centre. Vajranandi a Jain scholar received a gift of village Apper or Thiruvukaraser earlier as mentioned in Jain literature and obtained the title Dharma Sena. Panch-Pondra malai, Thirupavankundram, Anai malai Alager malai, Thidimayan were the centres of Jain teaching.

Agraharas

The Brahmadaya villages and Agraharas undertook the teaching of people. The Pattattal mangala. Agrahara created by Nandi Varma was great one. Kailasaswatha temple at Kanchi was a store house of Public documents. Facilities were provided to reside the monks in the temple. A Sanskrit College at Batur have Curricula including Rig, Yajur, Sama, Atharvavedas, the six Vedangas, the Puranas, Naya System and Dharma Sashtra.

Religion under Pallavas and Cherkthi movement

The Southern Saivites converted their worship into a devotional form of experience during the sixth to eighth century is called the period of Cherkthi movement. In which Alvars and Nayanmars composed a number of poems to propagate the Hinduism.

Nayanmars followers of Lord Siva.

- Said to be 63 in number lives mainly in the Pallava period. They belonged to all castes. Kannappa was a hunter, Mayponal Nayanar was a King, Chendrasekar was a Brahmin. Thirumalakar was a Potter, Karattal, Annaiyer was a weaver. Nandanar was a ^{down} drafter. Apper was vellala, Sembandar was Brahmin. Apper and Sembandar were the contemporaries of Mahendravarma - I. Nayanmars who attained the lotus feet of Siva by their sincere devotion.

Alvars

followers of Lord Vishnu. There are 12 Alvars. Thirumangai Alvar was a Kallar, Thiruppanalvar was untouchable - Nammalvar by vellala. Thirumalisci Alvar - brought by hunter. Periyalvar, Andal, were Brahmines. The Alvars urged that there was one God.

Fold of Sects of Saivaism.

- a) Craneapatyan - the worshippers of Craneapatni
- b) Kannmaran - the worshippers of Lord Murugan
- c) Sannmaran - the worshippers of Lord Sun of God.
- d) Saktam - worshippers of Goddess Parvathi

sects of Jainism

Saivite sects may be brought under two divisions - Rudra School.
Saunye School.

Rudra School

Pashupathan, Krapalivan,
Kelanugen, Sakthan, and Bhaidaven

Saunye School other wise Suddha Saiva

has eight divisions. Aikya vada,
Pashanavada, Bhedavada, Sanevada,
Sankasantivada, kavada, Perinara, Siddharta vada,

The four forms of Saivaism

1. Suddha Saivism
2. Asuddha Saivism
3. merge Saivism
4. Kadun Suddha Saivism

Persecutions of Jains and Buddhists

- o Sambandar encounter with the Buddhist at Bodhimangai and Jains at madurai;
- o At the instigation of Sambandar. Nintarasir Nedunresan. impales all the Jains in madurai
- o Kondaradi podiyer Alvar Condemns and considers it his duty to chop off the heads of the Jains and Buddhists
- o Thirumangai Alvar plundered the Buddha Vihara at Nagapattinam, and melt the Golden Idol of Buddha and completes the work of fourth Prabhara of Srijangam temple
- o Vanchi varman - He also impales large no. of Jains
- o The religious persecution of the Jains is also confirmed by a Copper plate inside the Veerabhadra temple at Tenent

(7) Fine Arts Under Pallavas

Rock cut caves of Mahendra Varma-I

Architecture

- 1. mandesapattu, 2. Pallavaram, 3. Vallam
- 4. Mamandur 5. Mahendravadi, 6. Trichy
- 7. Salavanur 8. Sivanangal, 9. Kuranganil muttam

Rock cut Cave Temples of Narasimha Varma-I
All at Mahabalipuram.

- 1. Konesimandapam.
- 2. Varaha mandapam.
- 3. Ramanuja mandapam.
- 4. Adi varaher mandapam.
- 5. Mahisasura marchini mandapam.
- 6. Mummurthi mandapam.
- 7. Puliputur mandapam.

Mondolithic Rathas (or) Pancha Pandava Rathas

- 1. Draupathi 2. Arjuna 3. Bhima
- 4. Dhanaraja 5. Sahadeva 6. Piteeri
- 7. Ganesa 8. Valayankutai

Structural temples

built by Raja Simha.

- a) See shoe temple
 - b) Mukunda Nayanar
 - c) Siva temple
- } all at Mahabalipuram

- d) Kailasaswathi temple
 - e) Vaikunda Permal temple
 - f) Talakiriswara Temple at Panaimalai
- } at Kanchi

built by Nandi Varman.

- a) Mukteshwara temple
 - b) Matankeswara temple
 - c) Thirupurenthakeswara temple
- } All at Kanchi

- d) Vadamalishwara Temple at Oragadam.
- e) Veerabhaneshwara Temple at Thiruteni
- f) Parameshwara temple at Andimellam
- h) Perumal temple at Kurnam

Sculpture (8)

Beautiful sculptures are found in monolithic
monolithic animals like Bull, Lion,
Elephant monkey are all of monolithic.
The Image of mahisasura-mardhini and
Ananda Sayana of mahavishnu and
Arjuna's penance are remarkable. Lord
Krishna lifting up mount Govardhana in
order to protect his friends like milkmaid,
Cocherds and their families and cattle
from the wrath of Indra who is sending
down storm and deluge, A cow is nursing
her calf while she is being ~~fed~~ milked.
A Chopi is carrying milk pots and fodder -
Two Nages are joyfully playing in the
middle of the stream, A Brahmana goes
back home with a large pot of water
on his shoulder, number of ascetics
are performing their penances - Kailasanatha
temple has number of postures of waterfalls.

Painting

manandevanthe palace taste for the
Painting is depicted through his title.
Chitrakavaca Puli was the author of a
treatise on painting, is also praised by
Dakshin Chitra, a geographer found at
manandur. Treasures of paintings on the door of
Kudimiyamalai on the walls of
Kancu Kailasanatha temple, Azhavarthe
Cave and manandur cave etc are
found.