**Mirror of Tamil and Sanskrit**

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Contents

1. Prehistoric Tamilakam
2. Tamil Literary Tradition
3. Brahminical studies in Sangam times
4. Origin of Brahmi script
5. Brahmins and Brahmi under Asoka
6. Tamil and Sanskrit relationship
7. Kollippurai Coin
8. On dating Tamil literature
9. Epitome of Silambu
10. Bharata’s Natya Sastra and Yamaka
11. Yamaka
12. Yamaka in Tolkappiyam
13. Yamaka in Sangam literature
14. Yamaka in Silappadikaram
15. Yamaka in Tevaram
16. Worship of Indra in Ancient Tamil nadu
17. Agamas on Memorial stones
18. Thirukkoyilur Pattu
19. Study of Sangam poems under the Cholas
20. Vangaladesa and the Ganga country
21. Nataraja and Vedic studies
22. Nandikesvara in Art and Thought and literature
23. Upamanyu Bhakta Vilasa
24. Uttara merur Inscrpition
25. Judges Tenure
26. Village Courts
27. Civil Justice under the Pandyas
28. Legal rights of Women
29. On Arresting women
30. Anuradhapura seal
31. Alangudi record
32. Migration of folk
33. New light on Trade with Mediterranian
34. Tyagaraja’s ancestry
35. Arya dance or Chakkai kuttu
36. Brahmavalli

**Author’s preface**

Citing extensively from Ancient Sangam Tamil works and also the Ancient Tamil Grammar, this book establishes for the first time that Tamil attained Classical status by adopting Vedic and Sanskrit traditions, especially with the help of Brāhmins in the formative stages. This work clearly demonstrates that Tamil rapidly progressed as a result of borrowing from Sanskrit and shows from the very beginning of its known history, the gods worshipped by the ancient Tamils were Siva, Vishnu as Krishna, Balarāma, Kumāra (Muruga), Indra, Durgā, Kāli and others who were clearly the Vedic gods. The society was divided into Brāhmanas, Kshatriyas, Vaisyas, Sūdras and mixed castes. Most of the Tamils believed in the efficacy of Vedic religion in every field of Tamil life. They were guided by customs and manners prescribed in Vedic lore and performed Vedic yajñas in the domestic life. They were followers of systems introduced by Vedic Brāhmanas. All the kings like Cheras, Cholas, Pāndyas, Velir chieftains, and most of common people including a section Vellālās who were called the upper castes *(Mer kudi)*, studied Vedas and performed worship as prescribed. The fourfold division of the Tamil life of *Kurunji, Mullai, Marudam and Neidal* are mentioned in Bharata’s Nātya sāstra as *kakhshyas* division. The judicial administration was based on the principles of *Dharma sastras* compiled by the Vedic rishis like, Yājnyavalkya, Vasishta, Nārada, Manu, Bhrahaspati, Parāsara and others. The civil administration was organized as mentioned in Vedic *sabhās* – village assemblies of elected representatives. The Tamil poetics as prescribed in *Tolkāppiyam* was adopted from Sanskrit sources as for example Tamil phonetics, *Alankāras* like *Upamā* etc. Further the earliest readable script - Brāhmi, was invented by Brahmins and hence called after them as Brāhmi in the time of Asoka, in the Saraswati Valley. The Tamils followed the eight kinds of marriages and the system of registration, specifically formulated by the Brāhmanas. Eightfold marriage system of the Sanskrit tradition is referred to by Tolkāppiyam, in the *karpiyal* chapter on chastity. Disposal of the dead, funerary ritual, planting memorial stones etc are as stipulated in Sanskrit sutras and Agamic literature. The temple worship in ancient Tamilnad followed the agamic ritual treatises. The aesthetics of music, dance and literature are based on Bharata’s Nātya sāstras and so was realization of *rasas*. The Tolkāppiyam grammar is rooted in the Vedic and Bharata’s Nātya tradition. The division of poetry as *Aham* and *Puram* are essentially based on dance tradition, as sringāram *(Aham)* and external exploits (*Puram*) and were meant for the two types of dances as *Aha-kuttu* and *Pura kūttu*. It seems that like all other parts of India, where each region had its own dialect Tamil also had its own dialect, but with this difference that Tamil had an advanced dialect of its own which could assimilate incoming ideas quickly and flower into a beautiful classical language. There are irrefutable evidences to show that in the science of cosmology Tamils adopted Vedic tradition. All the names of the Tamil months were named after names of Stars in the vedas like Chittirai, Vaikasi, Adi (AAshada), Proshtapada (Purattasi), Asvayuj (aippasi), Kriitika, (Karttikai), Mriagasira (Marazi), Tishya (Thai), Magha (makham), Palguni(Panguni). These names of the stars are found in the Veda and when each star is conjunction with the full moon in the on the is named after tha Astronomical phenomenon, Chiitirai star in connection with fullmoon that month is called Chittirai month. So are all the other months. Thus in the field of Language, Grammar, Poetics, Literature, art, Music, Dance, Architecture, Royal Administration, Judicial administration, and Social functions, Asytronomy and religion, the Ancient Tamils followed the Vedic Tradition and was greatly influenced by the Northern system. It is possible to reject this theory if one could throw out Tolkappiyam and the entire Sangam literature. At no point of time in Tamil history there was any attempt to suppress the study of Tamil. The book is truly a path breaking exposition that places Tamil and Sanskrit interaction in proper historical and chronological perspective.

In this sense it challenges many unfounded pedestrian speculators’ assertions of Tamil culture not based on any academic discipline but subjective and self-seeking writings. The book calls for a deeper study of Tamil literature following multi-dimensional academic discipline and scientific approach. The book appears as a publication of the Tamil Arts Academy that has established a reputation for authenticity and hopes this will stimulate further in depth studies in all aspects of Tamil culture. The author will be very happy if any of the point raised is proved wrong, based on factual material and will stand corrected. I am thankful to Ravi of Jai Ganesh Offset printer, who has taken great pains to see this book through the press. Lastly there is one request to the reader not to start with an emotional approach but to look with the rationalistic, and critical mind and I am sure you will be rewarded.

26-Jan-2012 R. Nagaswamy