

# கடவுள் Kaṭavu!

கடவுள் எங்கே இருக்கிறார் [Kadavul ...

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கடவுள் எங்கே இருக்கிறார் [Kadavul Enge Irukirar] (Tamil ebook). தெய்வீகத்தை உணர்வது எப்படி? ஆசையும் ...

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# Kadavul

From Wikipedia, the free encyclopedia

**Kadavul** (English: God) is a 1997 Tamil anti-theist film directed by Velu Prabhakaran. The film features Velu Prabhakaran, Manivannan, Arun Pandiyan, Mansoor Ali Khan and Roja in lead roles. The film, produced by H. Anraaj, had musical score by Ilaiyaraaja and was released on 5 December 1997. Despite having controversial themes, the film was well received.<sup>[1][2][3][4]</sup>

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## Plot

Parvathi (Roja), a young woman, is a goddess believer while her father (V. Gopalakrishnan) is the priest of a temple. After a quarrel between two castes during a Hindu festival, the temple was closed off. Five years later, the temple reopens.

Muthu (Rahul) and Thenmozhi (Nandhini) are in love but they are not from the same caste. Velusamy (Karikalan), Thenmozhi's uncle, finds out their love and forces her to marry him.

K. Shanmugam (Mansoor Ali Khan), a corrupt MLA, kills a girl and blames Thamizharasan (Arun Pandian). Thamizharasan fights against injustice and is a revolutionary. Angry, Thamizharasan tries to kill him but fails and eventually steals his money. In the process, Thamizharasan is injured and the prostitute Shenbagam (Rupasri) takes care of him.

Rajapandi (Velu Prabhakaran), an atheist, propagates the non-existence of God. One day, he saves Parvathi from her uncle K. Shanmugam and gets married with her accidentally. Soon, Rajapandi gets beaten by the devotees. In angry, Rajapandi challenges God to become a human and understand the humans, and God (Manivannan) appears as a human.

## Cast

	<i><b>Kadavul</b></i>
<b>Directed by</b>	Velu Prabhakaran
<b>Produced by</b>	H. Anraaj
<b>Written by</b>	Velu Prabhakaran
<b>Starring</b>	Velu Prabhakaran
	Manivannan
	Arun Pandian
	Mansoor Ali Khan
	Roja
	Rahul
	Nandhini
	V. Gopalakrishnan
	Karikalan
	Naga Kannan
	Roopa Sri
<b>Music by</b>	Ilaiyaraaja
<b>Cinematography</b>	Velu Prabhakaran
<b>Edited by</b>	Nandamuri Haribabu
<b>Production company</b>	Deccan Pictures PVT. LTD.
<b>Release dates</b>	5 December 1997
<b>Running time</b>	130 minutes
<b>Country</b>	India
<b>Language</b>	Tamil

- Velu Prabhakaran as Rajapandi
- Manivannan as God
- Arun Pandian as Thamizharasan
- Mansoor Ali Khan as K. Shanmugam
- Roja as Parvathi
- Rahul as Muthu
- Nandhini as Thenmozhi
- V. Gopalakrishnan as Parvathi's father
- Karikalan as Velusamy
- Naga Kannan
- Roopa Sri as Shenbagam
- J. Lalitha as Thenmozhi's mother
- Shakeela
- Vincent Roy
- Suryakanth
- Meesai Murugesan as Naidu

## Soundtrack

The film score and the soundtrack were composed by film composer Ilaiyaraaja. The soundtrack, released in 1997, features 6 tracks with lyrics written by Vaali, Pulamaipithan and Ponnadiyan.<sup>[5][6][7]</sup>

Track	Song	Singer(s)	Duration
1	'Aadi Sivan Tholil Irukkum'	Bhavatharini	5:40
2	'Ariviruntha Konjam'	Malaysia Vasudevan	4:51
3	'Enakku Oru Raasa'	Amudha	5:08
4	'Kaathalai'	P. Unni Krishnan, Sujatha Mohan	5:07
5	'Kovilukku Irukkum'	K. S. Chithra	4:52
6	'Poovarasan Poove'	Arunmozhi, Sujatha Mohan	5:20

<i><b>Kadavul</b></i>	
<b>Soundtrack album by Ilaiyaraaja</b>	
<b>Released</b>	1997
<b>Recorded</b>	1997
<b>Genre</b>	Feature film soundtrack
<b>Length</b>	30:58
<b>Producer</b>	Ilaiyaraaja

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## External links

- Kadavul* (<http://www.imdb.com/title/tt0317792/>) at the Internet Movie Database

Retrieved from "<http://en.wikipedia.org/w/index.php?title=Kadavul&oldid=657009671>"

Categories: 1997 films | Tamil-language films | Indian films | Film scores by Ilaiyaraaja | 1990s Tamil-language films

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# Religion in ancient Tamil country

From Wikipedia, the free encyclopedia

The Sangam period of Tamizhagam (c. 200 BCE to 200 CE) was characterized by the co-existence of many religions: Brahminism, Buddhism and Jainism alongside native Dravidian worship. The monarchs of the time practiced religious tolerance and openly encouraged religious discussions and invited teachers of every sect to the public halls to preach their doctrines.<sup>[1]</sup>



Ayyanar(Dharma Shastha) on elephant

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## Tamil Religion

The term Tamil religions denotes the religious traditions and practices of Tamil-speaking people. Most Tamils originated and continue to live in India's southernmost area, now known as the state of Tamil Nadu; however,

millions of Tamils have migrated to other parts of India, especially to its large cities, as well as abroad, particularly to Malaysia, Singapore, Sri Lanka, Madagascar, Australia, Great Britain and, more recently, to the United States and Canada. Many emigrant Tamils retain elements of a cultural, linguistic, and religious tradition that predates the Christian era and has experienced a complex interaction of influences from kumari kandan civilization and Indus Valley Civilization <sup>[2]</sup> sources. At its apex between the eighth and fifteenth centuries, the Tamil region was the major center of Hindu civilization and, indeed, one of the major centers of civilization in the world. Today, while most Tamils remain essentially religion in pre Hindu (Tamil Religion), Hindu, some Tamils have embraced elements of Islam, Christianity and other religion.

## Early Tamil Religion

A Neolithic cattle-herding culture existed in South India several millennia prior to the Christian era. By the first century, a relatively well-developed civilization had emerged, still largely pre-Hindu and only marginally sanskritized. It is described in some detail in Tamil texts such as the Tolkappiyam (a grammar written around the start before the Christian era) and by the "Cankam" poets—an "academy" of poets who wrote in the first two centuries ce. This culture was essentially Tamil civilization in nature.

The origins of the Dravidians are still a matter of dispute, but the South Indian culture the religious life of the Tamil civilization of Cankam times gave evidence of no significant mythological or philosophical speculation nor of any sense of transcendence in a bifurcated universe. Rather, it was oriented by a fundamental veneration of land and a sense of the celebration of individual life. Colorful flora and fauna were extolled and ascribed a symbolic significance that bordered on the sacred; for example, peacocks, elephants, and the blossoms of various trees were used as images for the basic realities of individual and cosmos. Earth's color and fertility were affirmed. Indigenous deities were venerated in field and hill, reflecting the attributes of the people in that zone and presiding over functions typical to their respective areas; thus, the Tamil god Murugan presided over hill and hunt and battled the malevolent forces of the hills, while Vēntaṅṅ oversaw the pastoral region and afforded it rain.

The early character of Tamil religion, in sum, was celebrative and relatively "democratic." It embodied an aura of sacral immanence, sensing the sacred in the vegetation, fertility, and color of the land. The summum bonum of the religious experience was expressed in terms of possession by the god, or ecstasy. Into this milieu there immigrated a sobering influence—a growing number of Jain and Buddhist communities and an increasing influx of brahmans and other northerners.

The Hinduization of Tamil Country Beginning in the third century ce, migrating brahmans and other persons influenced by Vedic and epic traditions were also becoming a part of the Tamil landscape. In the early cities, chieftains who sought to enhance their status employed brahman priests to perform Vedic rituals as had been the case in the north during the epic period. It was in the seventh century, however, that Hindu Sanskritic culture and religion merged with the indigenous Tamil society, leading to a pervasive hinduization of Tamil country and the emergence of a new and creative Hindu civilization.

The first significant feature of the "Hindu age" in Tamil India was the rise of devotional poetry "bhakti" in the vernacular language during the seventh, eighth, and ninth centuries. ...

## Prehistory

During the megalithic period of about 1000 BCE – 400 BCE, people of South India including Tamilagam, shared many beliefs and practices of the native Dravidian religion with the megalithic builders elsewhere in the Indian subcontinent and beyond.<sup>[2]</sup> The famous 3.5 metre-high granite figure excavated at Mottur, in

present-day Vellore district, is considered the oldest known anthropomorphic representation of God in stone in the Tamil country.<sup>[3]</sup> Some form of Mother Goddess worship was prevalent in the megalithic period, as suggested by the discovery of a copper image of a Goddess in the urn-burials of Adichanallur and other excavations in Tamil Nadu that have yielded headstones, shaped like the seated Mother.<sup>[4]</sup> Megalithic culture attached great importance to the cult of the dead and ancestors. Certain gods in the Hindu pantheon, such as Cheyon (Murugan/ Karthikeya), Maayon (Thirumal / Vishnu), Korrvai (Durga) and Naga, Aiyandar (or Sastha), deities were originally tribal gods of this period.<sup>[2]</sup>

## Divinity of Kings

### Pre-Sangam and Sangam age

In many parts of Nilagiri mountain ranges people tribal community people Todas, Kotas and Badagas had slightly different set of religious practices and beliefs . Their religion centres on the buffalo; consequently, rituals are performed for all dairy activities as well as for the ordination of dairymen-priests. The religious and funerary rites provide the social context in which complex poetic songs about the cult of the buffalo are composed and chanted. In general throughout Tamil Nadu like the rest of the regions in India, a king is considered to be divine by nature and possess religious significance.<sup>[5]</sup> The king is 'the representative of God on earth' and lives in a palace called ' Koyil', which means the residence of God. The ritual worship of God was also given to the king.<sup>[6][7]</sup>

Modern words for god like *ko* (Tamil:கோ), *irai* (Tamil:இறை), *āṇḍavar* (Tamil:ஆண்டவன்) originally meant King, Emperor, and Conqueror respectively before being used to refer to God. The Modern Tamil word for temple, *koyil* (Tamil:கோயில்), literally means *king's house*, or *palace*. Mōcikīraṇār in the Purananuru says:

“ Not rice, not water,  
only the King is the life-breath ”  
of a kingdom.

The Kingdom suffered by famine or disorder when the King erred.<sup>[8]</sup> These elements were incorporated later into Hinduism like the legendary marriage of Shiva to Queen Mīnāṭchi who ruled Madurai or Wanji-ko, an Old Tamil God who later merged into Indra.<sup>[9]</sup> Tolkappiyar refers to the Three Crowned Kings as the "Three Glorified by Heaven", (Tamil: வாண்புகழ் மூவர், *Vāṇpukal Mūvar* ?).<sup>[10]</sup> In the Dravidian-speaking South, the concept of divine kingship led to the assumption of major roles by state and temple.<sup>[11]</sup>

### Middle ages

At the birth of Rajaraja Chola I, the Thiruvallangadu inscription states:

"Having noticed by the marks (on his body) that Arulmozhi was the very Vishnu, the protector of the three worlds."



kottravai(Durga).

During the Bhakti movement poets often compared Gods to Kings.<sup>[12]</sup>

## Native Dravidian religion

Dravidian religion was actively separate during the Sangam period. It was only after the 5th century that the indigenous Dravidian religion completely fused with Vedic religion.<sup>[13]</sup> Remnants of the practice still continue in rural areas. The cult of the mother goddess is treated as an indication of a society which venerated femininity. This mother goddess was conceived as a virgin, one who has given birth to all and one.<sup>[14]</sup> The temples of the Sangam days, mainly of Madurai, seem to have had priestesses to the deity, which also appear predominantly a goddess.<sup>[15]</sup> In the Sangam literature, there is an elaborate description of the rites performed by the Kurava priestess in the shrine Palamutircholai.<sup>[16]</sup>

## Veriyattam

This refers to possession of women. They took part in priestly functions. Under the influence of the god, they sang and danced, but also read the dim past, predicted the future, diagnosed diseases.<sup>[17]</sup> Twenty two poets of the Sangam age in as many as 40 poems portray Veriyatal. Velan is a ãreporter and prophetí endowed with supernatural powers. Veriyatal had been performed by men as well as women.<sup>[18]</sup>

## Nadukkal

Among the early Tamils the practice of erecting memorial stones (Nadukal) had appeared, and it continued for quite a long time after the Sangam age, down to about 11th century.<sup>[19]</sup> It was customary for people who sought victory in war to worship the hero-stones to bless them with victory.<sup>[20]</sup>

## Hinduism

During the Sangam age, Hinduism, including Vedic Brahminism, was a popular religion among the people. Siva, Murugan, Krishna, Balarama and Kali were some of the popular deities among the Hindus. The division of the Sangam landscape into five regions, is also apparent in religion – with each region having had its own patron deity.<sup>[21]</sup> The people of the Kurinji or the mountainous regions worshipped Muruga, the god of war. He was portrayed as having six faces and twelve arms. His shrines were usually on the peaks of high hills or in the midst of dense forests. He carried a lance as his weapon and hence was called *Velan* or lancer. Animal sacrifices were carried out under sheds that were put up for the purpose, with flags hoisted over them that bore the emblem of Muruga, the rooster. Ancient mythology has it that Muruga was the commander-in-chief of the celestial army when it fought the Asuras or the demons. According to the tradition of the *Kuravas*, the hill people, Muruga married a maiden of their tribe.

The people of the pastoral lands or the Mullai regions worshipped Krishna and his brother Balarama. The shepherd races of these regions amused themselves by enacting plays that portrayed the main events of Krishna's mythical life, such as his childhood pranks, his victory against the evil Kamsa, his embassy to Duryodhana and other episodes involving him in the Mahabaratha. Krishna was also popularly known as *Mayavan* or *Mayon*, the deceiver. Balarama his elder brother was believed to have extraordinary physical strength. The Marutham people(*Mallar/pallar*) worshipped Indra or *Ventan*, while the Neithal people considered Varunan or *Katalon* to be their patron deity and the Palai people worshipped Korravai or Kali. Among the higher classes of the Tamil society, the favorite deity was Siva. He was portrayed as a man of fair complexion with tangled locks of red hair and three eyes, the third one situated in the middle of his forehead. He wore





The Murugan temple at Salavanakuppam near Mahabalipuram. The brick temple excavated in 2005 dates to the Sangam period and is believed to be the oldest Hindu temple to be found in Tamil Nadu. The temple faces north, unlike most Hindu temples which face either east or west and is believed to have been constructed even before *shilpa shastras* were written

tiger's skin and rode a bullock, armed with a battle-axe and the trishul. The temples of Siva were considered the most stately and august of the public edifices.<sup>[22]</sup> Other popular deities of this age were Kama the god of love, Surya the sun, Chandra the moon and Yama the god of death. The Brahmins of the Tamil country attached great importance to the performance of Yagas or Vedic sacrifices. Priests, learned in the Vedic rites, performed these sacrifices usually under the patronage of the kings.<sup>[23]</sup>

The temples of the Sangam age were built out of perishable materials such as plaster, timber and brick, which is why little trace of them is found today.<sup>[24]</sup> The only public

structures of any historical importance belonging to this age that have survived to this day are the rock-beds hewn out of natural rock formation, that were made for the ascetics. The Cilapatikaram and the Sangam poems such as Kaliththokai, Mullaippattu and Purananuru mention several kinds of temples such as the *Purani-laikkottam* or the temple at the outskirts of a city, the *Netunilaikkottam* or the tall temple, the *Palkunrakkottam* the temple on top of a hill, the *Ilavantikaippalli* or the temple with a garden and bathing ghat, the *Elunilaimatam* or a seven storeyed temple, the *Katavutkatinakar* or the temple city.<sup>[25]</sup>

Some of the popular festivals of this age were Karthigaideepam, Tiruvonam, Kaman vizha and Indira vizha. Karthigaideepam was otherwise known as Peruvizha and was celebrated in the Tamil month of Karthigai every year. Tiruvonam was celebrated in the month of Avani to denote the birth of *Mayon*. The Kaaman vizha was held in the spring and during this festival, men and women dressed up well and participated in dancing. Indravizha included the performance of Vedic sacrifices, prayers to various gods, musical recitals and dancing.<sup>[26]</sup>

## Jainism

The exact origins of Jainism in Tamil Nadu is unclear. However, Jains flourished in Tamil Nadu at least as early as the Sangam period. Tamil Jain tradition places their origins are much earlier. The Ramayana mentions that Rama paid homage to Jaina monks living in South India on his way to Sri Lanka.<sup>[27]</sup> Some scholars believe that the author of the oldest extant work of literature in Tamil (3rd century BCE), Tolkāppiyam, was a Jain.<sup>[28]</sup>



Sculpture of the god Murugan(Skanda)



Maal(Vishnu)

A number of Tamil-Brahmi inscriptions have been found in Tamil Nadu that date from the 2nd century BCE. They are regarded to be associated with Jain monks and lay devotees.<sup>[29][30]</sup>

Tirukkural by Valluvar is considered to be the work by a Jain by scholars like V. Kalyanasundarnar, Vaiyapuri Pillai,<sup>[31]</sup> Swaminatha Iyer,<sup>[32]</sup> P.S. Sundaram.<sup>[33]</sup> It emphatically supports vegetarianism (Chapter 26) and states that giving up animal sacrifice is worth more than thousand offerings in fire( verse (259).

Silappatikaram, first epic in Tamil literature, was written by a *Camana*, Ilango Adigal. This epic is a major work in Tamil literature, describing the historical events of its time and also of then-prevailing religions, Jainism, Buddhism and Shaivism. The main characters of this work, Kannagi and Kovalan, who have a divine status among Tamils, were Jains.

According to George L. Hart, who holds the endowed Chair in Tamil Studies by University of California, Berkeley, has written that the legend of the Tamil Sangams or "literary assemblies: was based on the Jain *sangham* at Madurai:

There was a permanent Jaina assembly called a Sangha established about 604 AD in Maturai. It seems likely that this assembly was the model upon which tradition fabricated the cangkam legend."<sup>[34]</sup>

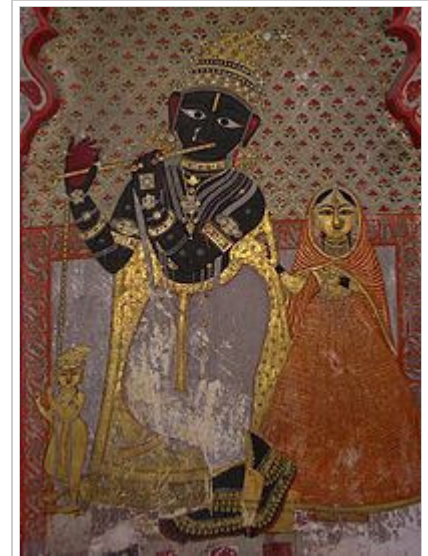
Jainism began to decline around the 8th century, with many Tamil kings embracing Hindu religions, especially Shaivism. Still, the Chalukya, Pallava and Pandya dynasties embraced Jainism.

## Buddhism

The Buddhists worshiped the impressions of Buddha's feet engraved on stone and platforms made of stone that represented his seat. The pious Buddhist walked round them, with his right side towards them and bowed his head as a token of reverence.<sup>[35]</sup> The Cilapatikaram mentions that the monks worshipped Buddha by praising him as the wise, holy and virtuous teacher who adhered to his vows strictly, as the one who subdued anger and all evil passions and as the refuge of all mankind. In the Buddhist Viharas or monasteries, learned monks preached their sermons, seated in a place which was entirely concealed from the view of the audience. The Buddhists did not observe the distinctions of caste and invited all ranks to assemble on a footing of equality. Self-control, wisdom and charity were among the virtues preached and practiced by the monks, who were numerous in the ancient Tamil country.<sup>[1]</sup>

## Christianity

Christianity was introduced in India by St. Thomas the Apostle who landed at Muziris on Malabar Coast in the year 52 AD. These ancient Christians are today known as Saint Thomas Christians or Syrian Christians or Nasrani.<sup>[36][37][38]</sup> They are now divided into different denominations namely, Syro-Malabar Catholic, Syro-Malankara Catholic, Malankara Orthodox, Jacobite and Malankara Marthoma. Syrian Christians followed



Mayavan(Krishna)



Footprint of Buddha engraved on stone, c. 1st century CE

the same rules of caste and population as that of Hindus and sometimes they were even considered as population neutralizers.<sup>[39][40]</sup> They tend to be endogamous, and tend not to intermarry even with other Christian groupings. Saint Thomas Christians derive status within the caste system from the tradition that they were elites, who were evangelized by St. Thomas.<sup>[41][41][42][43]</sup> Also, internal mobility is allowed among these Saint Thomas Christian sects and the caste status is kept even if the sect allegiance is switched (for example, from Syrian Orthodox to Syro-Malabar Catholic).<sup>[44]</sup> Despite the sectarian differences, Syrian Christians share a common social status within the Caste system of Kerala and is considered as Forward Caste.<sup>[43]</sup>

## Judaism

The traditional account is that traders from Judea arrived in the city of Cochin, Kerala (then Chera Nadu), in 562 BC, and that more Jews came as exiles from Israel in the year 70 CE after the destruction of the Second Temple.<sup>[45]</sup> The distinct Jewish community was called Anjuvannam. The still-functioning synagogue in Mattancherry belongs to the Paradesi Jews, the descendants of Sephardim that were expelled from Spain in 1492.<sup>[45]</sup>

## Philosophies of religion

### Secularism

The secular identity<sup>[46]</sup> of the Cankam literature is often celebrated to represent the tolerance among Tamil people. Es Vaiyāpurip Pillai, concludes in his *History of Tamil language and literature: beginning to 1000 A. D.*:<sup>[47]</sup>

“ Thus the Tamil land became a fertile nursery and the several religions... throve in friendly rivalry. ”

—Es Vaiyāpurip Pillai, *History of Tamil language and literature: beginning to 1000 A. D.*

Most scholars agree that the lack of 'god' should not be inferred to be atheistic. The Tamil books of Law, particularly the Tirukkural, is considered as the Perennial philosophy of Tamil culture because of its universalisability.

### Ūzh and Vinai

Ūzh meaning 'fate' or 'destiny' and vinai meaning 'works' concerns the ancient Tamil belief of differentiating what man can do and what is destined.<sup>[48]</sup>

### Kaṭavuḷ and Iyavuḷ

Sangam Tamil people understood two distinct characteristics of Godhood. God who is beyond all (Tamil: கடவுள், *Kaṭavuḷ* <sup>?</sup>) and the God who sets things in motion (Tamil: இயவுள், *Iyavuḷ* <sup>?</sup>).<sup>[49]</sup>



Thiruvithamcode Arappally believed to be built by Thomas the Apostle and was patronised by the Chera king, Udayancheral.

## See also

- Sangam period
- Sangam landscape

## Notes

1. Kanakasabhai. p. 233. Missing or empty |title= (help)
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