

Peer Reviewed Journal

ISSN 2319-8648

Impact Factor (SJIF)

Impact Factor - 7.139

Current Global Reviewer

**International Peer Reviewed Refereed Research Journal Registered & Recognized
Higher Education For All Subjects & All Languages**

Changing Religious Movements in Pre-Medieval Indian History

17-18 January 2020


Special Issue - 101 Vol. I

**Chief Editor
Mr. Arun B. Godam**

**Guest Editors
Dr. B. G. Gaikwad
Principal
Shivaji College, Hingoli (MS)**

**Co-Editor
Dr. Balasaheb Shankarrao Kshirsagar
Head, Department of History
Shivaji College, Hingoli (MS)**

**Co-Editor
Dr. Sandeep G. Londhe
Department of History
Shivaji College, Hingoli (MS)**

	CURRENT GLOBAL REVIEWER International Multidisciplinary Research Journal	ISSN- 2319-8648
	Impact Factor - (SJIF) – 7.139 Special Issue -101 , Vol. I	Jan. 2020 Peer Reviewed

CURRENT GLOBAL REVIEWER

Impact Factor – 7.139

ISSN – 2319-86948

Multidisciplinary International Research Journal

PEER REFREED & INDEXED JOURNAL

Changing Religious Movements in Pre-Medieval Indian History

17-18 January 2020

Special Issue – 101 Vol. I

Chief Editor

Mr. Arun B. Godam

Guest Editors

Guide

Dr. B. G. Gaikwad

Principal

Shivaji College, Hingoli (MS)

Co-Editor

Dr. Balasaheb Shankarrao Kshirsagar

Head, Department of History


Shivaji College, Hingoli (MS)

Co-Editor

Dr. Sandeep G. Londhe

Department of History

Shivaji College, Hingoli (MS)

	CURRENT GLOBAL REVIEWER International Multidisciplinary Research Journal	ISSN- 2319-8648
	Impact Factor - (SJIF) – 7. 139 Special Issue -101 , Vol. I	Jan. 2020 Peer Reviewerd

CURRENT GLOBAL REVIEWER
Multidisciplinary International Research Journal
PEER REFREED & INDEXED JOURNAL

SPECIAL ISSUE – 101 Vol. I

Title of the issue :

**Changing Religious Movements in
Pre-Medieval Indian History**

SHAURYA PUBLICATION

© All rights reserved with the authors & publisher Price : Rs. 300/-

PRINTED BY

Shaurya Offset
Old MIDC , kalamb Road, Latur

EDITION :

17-18 Jan. 2020

PRICE : 300 /-

या अंकाचे सर्व अधिकार प्रकाशकांनी स्वतःकडे राखून ठेवलेले आहेत. लेखांचे प्रकाशन व पुनप्रकाशनाचे अधिकार प्रकाशक आणि संबंधित लेखकाधीन समान असून शोध निबंधातील मते ही संबंधित लेखाच्या लेखकांची वैयक्तिक मते आहेत त्या मताशी संपादक व प्रकाशक सहमत असतीलच असे नाही.

Religious Revival in South India

Dr. Benjalwar S.G.

Head, Department of History , Maharashtra College, Nilanga

During the history of pre-medieval India, many political transformations took place, as well as in the social religious sphere. Politically there was instability in the middle ages relations had no central power in India. Therefore, there was a continuous struggle to take the central place in the provincial rule. During this political conflict, there was a lot of upheaval in the religious field. Buddhism and Jainism spread widely in India during the Harshvardhan period. Jainism had made an impact, especially in South India. The influence of Vedic religion and its creed and sect had disappeared. In this situation, the challenge of survival of the Shaiva and of the Vaisnava sects and the resistance of the Jains and Buddhists came to the fore. That led to major religious upheavals in the middle Ages. This is known as the Revivalist Movement or the Revival Movement.

During the early Middle Ages the Chinese traveler Hu. N. Stang came to India. 'In South India it was The Hindu revivalist movement was gaining ground when it came in the 5th. His eyes on this movement have written about the region of Maharashtra, he has discussed the worship of Shiva deity (Shiva). At the same time, he describes the decline of Buddhism and the increasing influence of Jainism. It was the upliftment of Jainism in southern India, but it was conquered by the revivalist movement in the next two centuries. Apart from Vaishnava, the role of the Shaiva followers was important. 'Shaiva followers started this movement to stop the growing influence of Buddhism and Jainism. There were two features of this religious restoration movement. One is the infinite devotional devotion to Shiva, and the other is that in the clearest terms of Buddhism and Jainism, the characteristics of 'Shiva' can be influenced by Jainism. Shaivites were defeated by the thought of intense brotherly devotion to the atheism of Buddhism and Jainism. In it, he directly attacked Buddhists and Jains. This led to a great religious conflict in the middle Ages. It was during this religious struggle that the Buddhist and Jain ideology swept aside and Saiva and to some extent Vaishnavas made their resurrection.

The role of alwar and nayanar was crucial in the religious restoration movement. The followers of Vaishnava sect were called Alwar and Shiv Matananuya was called Nainar. Number of ninaras was told in many story chapters. He was a prominent leader in this religious revival movement. There were some individuals in this 'ninar' and some in the group. The person included a woman from Karaikal, a lower caste man from Adnur, and commander of the Pallava army, etc." This suggests that the newcomers tried to accommodate everyone socially. And this may have been the reason for their diffusion of ideas.

Under the leadership of the saints who became some talented saints among the nayanars, devotees were indulging in devotion and traveling to different parts of the country. The purpose behind this was to spread as much of the Shaiva sect as possible through our patriotism. 'Nainar saints used to participate in debates, influence their folklore through the doctrine of divine tests and miracles. The efforts of these saints created an atmosphere of religious zeal in South India. Among the nine saints of the nayanar, there were three major saints - the saint upper, the nunsabandar, and the beautiful idol. Shiva's devotion to the saints was emotional '. This sentiment benefited the religious atmosphere of South India.

The first of the three saints among the nayanars is Saint Apar. Saint Apar's original name was Tirunabukkarashu. He was a contemporary of Pallava king Mahendravarman. He later became known as Dharmasena and later Sant Apar. Appara was born into an aristocratic Shaiva family. But he was attracted to Jainism in his early days. So he joined a Jain monastery. Jains had an influence in the society at that time, and the king was also a Jain voter. This conversion of Apar brought spiritual pain to his older sister. She asked Shiva for help. It is said that according to a legend.

Accordingly Appar became the victim of a debilitating illness. So he came to his sister for help and was healed by Shiva's grace. According to this legend, the uprising of Apar changed and Shaiva became a dissident, leaving the upper Jain notion.


As Appar left the Jain monastery, Jain united with Sanya and went to the king against him. Pallava went to King Mahendravarman and accused him of leaving the Jain vote on Apar. He was tortured in various ways in the Rajdarbar, but in the favor of Lord Shiva he was victorious. In the end, King Mahendravarman himself agreed to the superiority of Shaiva religion and accepted Shaiva religion. This incident was one of the most important events between the Nayanar and the Shaiva movement. Therefore, Apar was identified as a saint in this movement. It was through this incident that the development of Shiva began to take place in the Pallava kingdoms with the coming down of Jainism. A verse in the inscription of King Mahendravarman gives evidence in this regard that the king had actually adopted Shaiva religion rather than one religion. This event was a very important event in the religious revival of South India. Saint Appar spent the propagation and pilgrimage of the Shaiva religion during his 81-year long life, so the place of the Appar is considered important among the heroes of the Shaiva movement.

Appar used to meet many contemporary ninaras during his pilgrimage. Nansabandar was the great saint who met there. He later became known as Sabander. Sabandar was born in a Kadinya tribe of Brahmins to a place called Shiali in Tanjavar district. Some legends about Sabindra's divine qualities are well known. According to the legend, 'When Sabandar was a three-year-old boy, he received the milk of Divine wisdom from Goddess Parvati. Due to this incident, his father made a pilgrimage on his shoulders knowing his divine qualities.' Sabonder's Shaiva was a great place among the saints. His fame was also a scandal. Pandya Rani was the princess of the Chola dynasty and was a Shaiva matriarch. Therefore, 'Pandya Rani sent an urgent invitation to Sabandar that Sabandar should come to the Pandya court and rid him of the influence of Jains. By this invitation, Sabander went to Madura. He dismisses all the conspiracies against him. Jain Muni defeated in dispute Therefore, the King and the people of the state adopted Jainism and converted to Shaivism'. This event is also known as one of the most important events in religious revival in South India.

The statue is known as the third most important saint in the chain of nayanars. The beautiful idol was born in a poor Brahmin family. As a child, he was adopted by an army chief with the consent of his parents, as he was very beautiful. Later, he was going to marry a girl from the caste of the army. He was not married due to Shiva's mysterious intervention. Later, he fell in love with two beautiful women who had one dancer and the other an auspicious daughter. Miraculous events like other nines also tell of beautiful idols. It is because of this incident that beautiful idol has been identified as God-friend. After the beautiful idol, Manik-Vashgar became a heroine saint. These chains continued. There have been nine newcomers to this series. But many of the treasures of religious experiences are received in the devotional songs of the upper, sabander and sundar. In which the depiction of rapture and rapture occurs.

Shaivas were re-established in South India through the movement of the Nayanars. The Saints propagated widespread propaganda of Shiva votes, leaving behind the prevailing Jains and Buddhists. It is against this background that the personality of Adi Shankaracharya emerged. And they led the reorganization movement to Yashoshihara. However, the primary nature of their success is seen in the leadership of the nayanar. This idea was transmitted to the Shankaracharya by his ego Brahmas only at Patha, which was created by Narayani.

In summary: Nayanar was a very important contribution to the restoration of South India. Since this reorganization is influenced by the increasing influence of Buddhism and Jainism, the struggle between one ideology over another is a constant one. A similar conflict may have occurred in the Chola Empire and in Shaiv-Vaishnavite, the conflict broke out in pre-alcoholic times. As is the case with Agadis, another feature of the revival of the Shiv Matayyas, which may have been intense attacks on Buddhists and Jains during the rehabilitation of the southern part of the period.

	CURRENT GLOBAL REVIEWER International Multidisciplinary Research Journal		ISSN- 2319-8648
	Impact Factor - (SJIF) – 7. 139	Special Issue -101, Vol. I	Jan. 2020
			Peer Reviewerd

was supported by the dynasty like Pallava Pandya. After abandoning the previous Jain votes and accepting the Raja of the Shaiva votes, the king accepted the Shaiva thought / religion because of the acceptance of the Shaiva ideas. On the strength of this state, Shaiv Nainar Santani deluded and propagated it widely in South India. This led to a religious reunion in South India. It was through this reincarnation that the importance of Shiva became religious in South India.

Works Cited

- Nilakantha, Shastri K. A. *History of South India*. Patna: Bihar Hindi Granth Academy, 2006.
Basham, A. L. *Wonder That Was India*. Agra: Shivr Lal Agrawal and Company, 1983.
Jha and Shrimali. *History of Ancient India*. Delhi: Directorate of Implementation of Hindi Media, University of Delhi, 2013.