







## THOUGHTS TO BE TREASURED

ஒன்று பத்தடி ஆனது சாக்கியம்,  
நூற்றாண்டு ஜயங்கித்த கண்டம் களைஞ்பர்.  
புராய்வக்கண்ட மூவர் புருடன் அழுகையில்  
மெய்க்கண் உண்டாந்தி மேவல் இருவர்.

In the walking state there function 35 tatwas, (the wise) speak of the dreaming state in the neck with the handy 25, in sleep are the unceasing three (including) Purushan, while two function in the navel of the embodied (soul).



## Hindu Organ

Friday, 9th June, 1978.

## Texts for Teaching Religion

The Minister of Education appears to be determined to give Religion its real place in the Curriculum of studies of school-going children and to be equally anxious to concede priority of merit to text books written or edited by revered, religious scholars.

However, we are of the opinion that these sentiments stated as they have been in the course of the Minister's participation in public functions should be co-ordinated and issued as an official ministerial statement so that the Authorities in the Department of Education could formulate the necessary syllabus and connected instructions.

Speaking specifically for those of the Saiva Faith we unhesitatingly suggest that the writings of the great Navalar and Saiva Periyar Shivapadasundarampillai - readers and other books - should be adopted and re-introduced for immediate use in schools. The publications of recognized and incorporated societies such as the Saiva Paripalana Sabha have, in their own right, to be re-approved.

Two conditions must be satisfied for the teaching of religion. The instructor must be a scholar deeply read in the Shastras of his Faith and should be practising his religion. The other requirement is equally important. The text books and the supplementary readers should all be authorized publications. By this we mean the authenticity of the subject matter. In other words the author must be one thoroughly competent and capable to write on religion.

The Great Navalar as author, commentator, editor and publisher was the accredited authority on religious books.

His books served a dual purpose, the study of Tamil and the understanding of Saivism. The Navalar publications and those of Saiva Periyar Shivapadasundarampillai have by common consent of scholars acquired the standard value that is required of text books.

Another factor to be reckoned with is the competence of the publishers of religious books. Books as a general rule must be without any error of fact or figures. The Great Navalar excelled in the publishing of books. They were all excellently edited without a single error. After the Great Navalar the Saiva Paripalana Sabha founded as it was by his devoted disciples took upon itself the great responsibility of continuing his noble work. It has successfully maintained the Navalar Tradition. All the Sabha publications have the imprint of competence. These publications, therefore, have all the requirements that should satisfy the proper teaching of religion.

Thus it has become necessary for leading religious organizations to acquaint the Minister of Education with these requirements that go to determine the acceptance of text books for the teaching of Saiva Religion.

## Saiva Periyar Centenary Reproduction

## GLORIES OF SHAIVAISM

By S. Shivapadasundaram B.A.

The next teaching of our philosophy is regarding the Ultimate cause of the inanimate Universe. There was a time when atoms were regarded as the ultimate cause of the physical Universe. But Sddhiar says that atoms cannot be the ultimate cause because they are themselves composed of other things. The Ultimate cause must be a non-composite thing, which our philosophy calls Maya.

The soul gains full knowledge by the gradual lifting of the anavie veil. This it can do only by experience. When a soul finds itself in a situation which is altogether new, it is unable to adjust itself correctly and does wrong. It suffers in consequence and discovers some mistake in the adjustment. The next time it finds itself in a similar situation, it corrects the mistake and makes a better adjustment. But even this adjustment may not be quite correct and it suffers in consequence. It thus discovers some other mistake. This discovery of mistakes is a permanent addition to the knowledge of the soul. To put this in philosophic language, we perform acts which are called Karma, and experience the fruits of the Karma which gives us additional knowledge. The attainment of such knowledge means slightly lifting of the anavie veil. It must be remembered that only acts which have a moral bearing are called Karma in our philosophy. Acts like solving mathematical problems and spinning cotton thread are not Karma in the philosophic sense and are referred to in this book as actions. Secondly, the knowledge obtained by experiencing the fruits of Karma is absolute knowledge unlike knowledge obtained through the intellect, such as scientific knowledge. A man may be an ocean of scientific knowledge and yet be inferior in spiritual knowledge to an illiterate jungle-dweller.

Our experiences are the result of three factors. One of these is our past karma called prarabda. The second is that portion of the Karma of the present birth called drishta agamya, the third is our exertion or toil. The effects of these cannot cancel one another but may counter-act one another. For example, suppose, as a result of prarabda, my house is burning and as a result of a good drishta Karma, a large number of people may just then appear on the scene, say, in a wedding procession and put out the fire immediately. In this case the drishta Karma, counteracts prarabda. On the other hand, if the house is reduced to ashes, I can rebuild it with the money that I earned by hard labour. In symbolic language, if our experience is denoted by y our drishta Agamya by x, our toil by z and prarabda by c, we find that  $y = x + z + c$ . This shows that the more drishta agamya we perform, the more we labour hard, the more pleasant will be our experience in this world. Our philosophy thus gives a strong stimulus to hard work.

Whereas, pain is the consequence of wrong Karma, pleasure is the consequence of right Karma. This is the Law of Karma. While pain gives right understanding, pleasure confirms it. These consequences of Karma do not all reach the soul immediately after it is performed. The law is administered by God, and the pain or pleasure corresponding to a Karma is given to the soul at a time when its experience will give it the maximum benefit. If it reaches the soul in the birth in which it is committed it is called dhrishtam, if in some subsequent birth, it is called adhrishtam, and if partly in some other birth and partly in some other birth, it is called dhrishta-dhrishtam. Everything that we get, whether wealth or poverty, loss or gain, health or disease, is the fruit either of our action or our Karma. We cannot get anything except as the fruit of some action or Karma. People pray to God for certain things. If they ever get them, it is according to the law of Karma, avaijanamayam for labour but not in consequence of their prayer. No one gets anything from God, for mere begging.

One of the greatest glories of Shaivism is that it offers godliness to each and every soul without exception. Godliness cannot be attained in a single birth. We do not know the soul though we are ourselves souls; and we know next to nothing of God. Our spiritual knowledge is thus very poor. We also know that our spiritual progress in this birth is almost negligible. It thus follows that we must take several births before we can become godly.

To summarise Shaiva philosophy:- There is one God. There are many souls. Their ability to know is hindered by Anava. This hindrance is gradually removed by their performing of Karma and experiencing its fruits. The law of Karma is "pain is the consequence of wrong doing, and pleasure is the consequence of right doing". Every soul without exception will ultimately attain divine bliss. This requires several births. The doctrine of rebirth is one of the characteristics of Shaiva philosophy. The anavie veil varies in hardness from soul to soul, which explains, not only inequality in the present situations of soul but also in the time taken by them to attain divinity. Millions of souls have already attained it and millions are left who will attain it in future.

The evolution of the soul takes place in the mere presence of God. This consists of five elements. One of these is the soul taking a body so that it may perform Karma and get rid of the anavie barrier. This element is called creation (உருப்பு). The body that the soul takes is such as will be fit to experience that portion of its past Karma called prarabda. The body will be maintained till the whole prarabda is exhausted. This element is called maintenance (உடைப்பு). When prarabda is exhausted the body is destroyed. This is called dissolution (அழித்தல்). This weakening of the anavie grip that took place during that life is called suppression (ஊழுதல்). The granting of divine bliss on the total removal of the Anavie barrier is called liberation (உடைஷல்). God's presence in the virtue of which the soul undergoes evolution is called His Shakti. That which performs the first four acts is called the Adishakti (அதிஶக்தி) or Tirodhana (திரோதா) Shakti, and that which performs the fifth act is called Arul Shakti.

(To be continued)