





THOUGHTS TO BE TREASURED

எவ்வெவர் தம்மையேனும் யாவரே எனினும் போற்றின் அவ்வவரீடும்மாக்கொண்டே அவர்க்கு அருள் தருவாய்...

(Kandapuranam)

Whomsoever one may worship, in such guise doest Thou (appear and) bestow grace on the worshipper...



சுவாமிநாதர்

மகாசிவாயவே ஞானமும் ஶிவமும் மகாசிவாயவே நானநி விச்சையுமும் மகாசிவாயவே நானநி நேத்துமே மகாசிவாயவே நானநி காட்டுமே

Hindu Organ

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SENSING THE SITUATION

The spate of violent activities and the systematic tendencies of revolt, now seen in this country clearly suggest that the problem which is facing the Government and the people is national and not communal.

However much certain vested interests may frantically fan the flames of communal distrust, the sensible section of the people well understand the cause for the outbreak of violence.

The Tamil United Front has reiterated in reassuring words that the cause of the Tamil people is such that no method other than non-violence can be the guiding principle. The Premier and her colleagues will do well to remember that the Tamil people have a just and reasonable cause to launch a campaign of protest against the New Constitution. Promises and pacifying statements of Ministers and other Members of the Government Parliamentary Group cannot have any force or fruitfulness unless definite steps are taken by the Government to meet the demands of the Tamil People.

To be or not to be in the National Assembly is not the question for the Tamil people; the real question for them is to be or not to be legitimate partners in the shaping of the destiny of their country. The question must

A Day with St. Yoga.....

(From page 5)

knows? We do not know". Manicavasagar too raised this question!—"Who doth know Thee?"

"Illness, sorrows and pangs are all shadows of the mind when it sees the dual world. They are the harbingers of a divided mind, distracted by subject-object relationship, and of a soul that is a stranger to Peace-Santam-Upasantam. Behold the universe as reflecting His Immanence.

"The one great, big, grand Pendulum swings and all the little bells attached to it keep chiming to the rhythm and swinging to its lively measure. What a wonderful experience! Why dissect it further, when all that need be done is to sit in stillness and hear the chime vibrating within your heart.

"Once this is experienced, "One is and is not". Chellappar, though called a madman and an eccentric man lived a normal life, not uttering any prophesoy, nor working any miracles, and yet he was a realised Seer.

"முழுதுமுண்மை என்று முன்னுள் மோனகுரு சொன்னாரடி."

--Natchintanai. 241.

He was like a lotus, untouched by the dirt or coolness of the water around; He did not assume the shape and the colour of the environment; He was unaffected by pain or joy and was not out to reform or serve or be served

"He saw all as non-dual only, and his mind was always tuned to Be Still. We have to find the source of Calmness, the anchor on which our anma shall rest in serene unison with the Supreme Effulgence of Siva. His all-embracing Grace is the axis of the Luminous Eye. அருள் நிலை காட்டிக்காட்டி காட்டி அந்தமாதியில்லரச்சொருபுழை காட்டிச் சமயா விருக்கும் குட்சத்தின் மட்டி விட்டான்.

"Chellappar never admonished anyone to do

be examined at a lofty level of statesmanship and should not be so lightly treated as to reduce the Tamil cause to appear as a petty quarrel in the playground of politics.

Conferences have still a use and value notwithstanding the fact that the framers of the New Constitution had signally failed to discuss the matter earlier at a representative committee.

this and not to do that, or "sell all thou hast and follow me." There is no question and answer, no "Have this" and "have not that".

"Play your game, your swadharma, honestly and sincerely and follow the dictates of your inner self, purified in the flame of Sive-Dharma daily. Question the minute articulations that arise within you and at each step, inquire intelligently — what is it? Where does it lead? What are its effects on your whole self? Then the next step will be made clearer unto you. That is the time and place for the teacher to take your hand and lead you on. Allow yourself to be led; Let go the rope. Why fear?"

The Moudaka Upanishad was read at the sunset hour. The camphor was burning and the coconut oil lamp was lighted. At the end of the reading, Swami spoke of the Oneness of Life. "There is not two but One. Can you see the Unity? Look at this camphor flame. It is one but it lights up my bed, this chembu, the lota and that. The same light falls on each object and assumes differentiation by the objective vision, but it is the One light. "It shines — They shine". "Everything shines only after that shining light. His shining illumines all this world."

Mundaka Upanishad 2. 2. 1 'Sivosarvam'-Sivosarvam/ 'Santam, Upasantam, Sarvam Brahmanamayam'

He repeated this refrain many times; and he sang songs from Tayumanavar and Tirumantram on the focus of serene calmness in the depth charge of our hearts. It was the determining centre and the axis of his Upadesh.

Mounam is not mere silence. It is active awareness.

That which is within is the ripple of the tide surging in the heart of Eternity in its outer spheres. They all have the same origin. Swami sings:

ஒரு சொல்லால் உள்ள தூய்மை யாச்சே - சிவ சிவ ஒன்றிரண் டென்றிடும் பேதமும் போச்சே இந் வினை வென்பதும் பேச்சே என்னை அறிந்தேன் இடமற்றும் போச்சே. Natchintanai 18.

"The macrocosm is found in the microcosm within me, and I pay my obeisance — Siva, Siva, Siva, Siva, Siva, Siva, Siva, Siva."

"Chellappar never distinguished between great

and poor people. All were equal in his sight. The scavenger and the noble men were alike. They were only different in the work they did. Essentially, in essence, in reality they belonged to the One unchanging nondual Truth, None can describe this great Self

"Did you note the way this truth was expressed in the Munduka Upanishad you read of two birds sitting on the same tree, and eventually one was absorbed in the other. The Para Vidya and the Apara Vidya are two facets of "Knowing"

"Inquire and understand Truth in its totality. Give up objective experience.

Be in close touch with Reality.

It will speak from within.

You be still Be a witness"

Then Swami sang "உண்மை முழுதுமன்ற கண்ணைத் திறந்துவிடு — தங்கமே காட்சியை விடு குட்சியைத் தொடு சாட்சியை அடு மாட்சி மைப்படு"

--Natchintanai- 269.

Chellappar never spoke in the third person. He spoke always to himself and in the present. He never did or said anything to benefit or reform others. Everyone who was present before him learnt to take in whatever suited him. It was only after many days that the truth would become apparent. There was no third person or second person that he saw in his life, for him to speak a third party or to address another. He dwelt in himself and spoke to Himself and that Self was the Universal Self. He never played any drama, or enacted miracles.

"He was floating in this lighted world of Oneness - Sivosarvam - and everyone called him mad. He had no followers and kept no account of his activities - no money, no possessions, no conventional behaviour. He was a spark of divine radiance. He lived and moved as an ordinary bumble man with eyes, ears, hands and legs like any other passerby, and thus did he pass away into Supreme Silence.

"தன்மை முன்னிலை படர்க்கை அற்றவன் தன்னை உணர்ந்தவன் சற்றொரு வாடும்."

--Natchintanai, 227.

"No harm shall ever come to him who treads the path of holiness and purity. We generate both good and evil forces, as we are subject to the play of this dual existence, where we see distinction, separation and misery, if someone harms us from

outside, the origin can be traced to some cause within us.

"To him who believes in this axiom or truth, no harm can ever befall him. He does not generate any force of harmfulness and hence is shielded from evil. Love all in order to realise Love. Do good in order to attain goodness. 'Oru PollappumtilaiThamby' and Swami continued his reminiscence;

"Chellappar and I were walking one day as we were wont to do. He was dark skinned, thin, with a frisky beard, and always his look was upwards. He never looked down while walking; he never looked in front of him, but always with chin raised, he gazed afar, and beyond. I took care to keep pace with him, but always watching my steps carefully and looking down, now and then.

We came across an ant hill and he went forward first, not looking down or seeing what lay before him; and yet he managed to take a stride that averted his stumbling over that ant heap. And here I was following him, and consciously seeing the ant heap I avoided it, So for him, his own Dharma was his protection. Verily He was the Sun of Truth: "தன்னைத் தன்னு லறிந்த விண்ணில் விளங்கும் வெய்ய வன் போகுவார்."

--Natchintanai, 261.

One does not need any external protection. The knowledge of the self leads a seer to be luminous like the sun in a clear heaven. Chellappar was fearless, because he was established in the knowledge of Oneness with Sivam, and hence there was no need for him to be stung by those red ants!"

Swami sings: "செவன் சிவனென்று தேறித் தெளிந்தார்க்கு அபாய மில்லையென்று நினைப்பற அன்பே சிவமென்று நினைப்பற."

--Natchintanai, 46.

"All the men came from the same womb, the essence of Essence, and yet one turns out to be a criminal, another a robber, or a drunkard and another a saint. He has to go through each step, in order to reach the next step, and from there to the next and so on till he reaches the goal. Perhaps it will take longer for some than for others; the tamasic lag behind, the rajasic perform and revolve round their desires, and the sattvic are those who are free; even when they work, they feel the experience of not working, and when they do no work, they seem as if they are working.

Nothing gained, nothing lost'. We all trace our way back to our genesis from where we came; and



**Saiva - Siddhanta**

( From page 5 )

that the body, the five senses, the life - breadth (பிரணவாயு), the mind and the inner organs (அந்தக்கரணங்கள்) are the soul. Others have held that the world and the soul are the only existents and not God. Saiva Siddhanta stresses the reality of the existence of all the three Padarthas - God, souls, and the world and all else that bind the souls. This is known as the Tri-Padārtha Nibhaya (திரிபதார்த்தநிச்சயம்). It may be noted that the term Pasa is sometimes used to denote only Anava - Mala - the primary principle of darkness which binds the soul and sometimes to denote also Karma-Mala (the law of cause and effect) and Maya Mala which is the primordial substance out of which the material bodies evolve.

The arguments for the existence of God are as follows: -

The seen world which is perceived as he, she and it is subject to the three-fold changes of appearance in form, sustenance, and disappearance. It must therefore, have a Maker or Producer of these changes. He is God. At the back of this argument lies a postulate - the doctrine of Satkariya Vad (சற்கரியவாதம்). It means that only from an existing cause - remote or otherwise, can an effect come into existence. It means also that nothing that exists can ever be destroyed and that out of nothing can come, but only nothing. These are the refutations of Buddha and Jaina views on the matter. Another important point to note in the argument is the principle that whatever thing has avayavas (அவயவங்கள்) (component parts) is subject to change and can be cognised as an object and that the entity which does not have avayavas cannot undergo change.

( To be continued )

here realise the blissful experience of perfect tranquillity. My friends, hear and digest.

Swami sings;  
 'அயலறியாத ஆனந்தம்  
 பெற்றேன்  
 மயலறியாத மெளனத்தில்  
 உருவம்  
 செமலறியாத சிவத்தினைச்  
 சந்தேன்  
 இமம் நியமாதி யறவையு  
 மந்தேன்.'  
 'Ineffable bliss was mine.  
 Immaculate serenity was mine.  
 Tranquil Siva's experience was mine.  
 And the norms of good  
 and had glided past me.'  
 -Natchintanal, 196.

**THOUGHT GEMS OF  
 Kalayogi Ananda Coomaraswamy**

By

V. MUTTUCUMARASWAMY, B. A.

( Continued from last issue )

**SOME SELECTIONS FROM HIS WRITINGS AND  
 SPEECHES ) - SELECTED AND ARRANGED**

Now it is a common saying in England that "you cannot change human nature." It is so trite that it is true: but although you cannot change it you can shed its outer trappings and prejudices vis-a-vis another country, if it has the will and energy to do so: since it is an equally obvious platitude that human nature is the same in every country of the world. Only it is so overlaid with local habits and customs that it cannot shed them quickly enough "to understand the other fellow". If it were ever absolute truth that we could not change i. e. develop human nature, then the sooner we all cut our throats the better, since religion would have no sense behind it.

Ananda Coomaraswamy's lost word on Indian culture is summed up in the following: "When I survey the life of India during the 3,000 years and bear in mind her literature, traditions and ideals, the teachings of her philosophy, and the work of her artists, the music of her sons and daughters, and the nobility of the religion they have evolved, and when from these elements I form a picture of an ideal earthly life I confess that it is difficult for me to imagine a more powerful source of inspiration, a deeper well of truth to draw upon"

1. DR. S RADHAKRISHNAN to Mr. Raja Singam: "Among those who are responsible, not only for the Indian Renaissance but for a new Renaissance in the world, Dr. Coomaraswamy holds a pre-eminent position. It is my hope students who are now led away by the passing fashions of our age will turn to his writings for a proper orientation." To them I say "Amen," and I salute with reverence the passing away of an idealist and a true scholar

**THE WRITINGS OF**

**DR. ANANDA K COOMARASWAMY**

( Dr. Richard Ettinghausen, Washington )

2. There are few scholars anywhere in the world whose publications cover a wider range than those of Dr. Ananda K. Coomaraswamy, since many years a Fellow for Research in Indian, Persian, and Mohammadan Art in the Boston Museum of Fine Arts. His researches embrace philosophy, metaphysics, religion iconography, Indian Literature and Arts, Islamic Art, Mediaeval Art, Music, Geology, and especially, the place of art in society. His publications comprise many voluminous books and a very large range of pamphlets, articles, and critical reviews published not only in India, Ceylon, England and the United States, but also in France, Germany, Finland, Sweden, Portugal and Rumania. More astounding than the sheer quantity of his publications are their extraordinary profundity and originality throughout his career, and their deep influence on the spirituality awakened, scholars and laymen alike all over the world. There are, indeed few scholars who like him, are able to go straight to original sources and at the same time have the ability and courage to hand on a clear cut, uncompromising message of what they have seen, heard, and learned. Never has he had time for, or interest in presenting partial ideas or novel theories, so constantly and tirelessly has he devoted his energies to the rediscovery of the truth and the restating of the principles by which cultures rise and fall.
3. WILLIAM YORK TINDALL in "The Asian Legacy and American Life" ( p, 187 ) says that that D H Lawrence's "devotion to Shiva may have been increased by Coomaraswamy's 'Dance of Siva' which he read and liked." On page 175 of "D. H. Lawrence Reminiscences and Correspondence" by Earl and Archer Brewster ( Martin Secker ) Brewster states: "Lawrence returned my copy of Coomaraswamy's *The Dance of Shiva*, saying

**ORDER NISI**

In the District Court of Jaffna

Testamentary Jurisdiction No. 2806

In the matter of the intestate estate of the late Kandiah Nagalingam of Alaveddi North

Deceased Kandiah Nadarajah of Alaveddi North

Vs. Petitioner Minor 1 Thilagawathy daughter of Nagalingam

Minor 2 Nagalingam Kasivisuvaathan

,, 3 Nagalingam Sandrasegaram

,, 4 Nagalingam Visuvalingam

,, 5 Nagalingam Sivalingam

The 1st to 5th respondents are minors by their proposed Guardian-ad-Litem

6 Santbiravar Sitham parapillai all of Alaveddi North

Respondents This matter coming on for disposal before A. Vaithilingam Esquire,

District Judge, Jaffna on the 1st day of March, 1972, in the presence of Mr. R. N. Sivappiragasam Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the 6th respondent be and he is hereby appointed Guardian-ad-Litem over the minors the 1st to 5th respondents minors and that the petitioner be and he is hereby declared entitled to have Letters of Administration of the estate of the said deceased and that Letters of Administration be issued to him accordingly unless the respondents or any other person or persons interested shall on or before the 29th day of June 1972, appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary. The 1st day of March 1972 ( sgd. A. Vythilingam District Judge, Jaffna

Deawn by R. N. Sivappiragasam Proctor for Petitioner 31 16 & 23

I enjoyed all the quotations from ancient scriptures. They always seem true to me" It is just possible that Lawrence refers elsewhere to Coomaswamy - possibly in one of the pieces in "Phoenix", a posthumous collection of miscellaneous writings - but if so the references are only brief. There is definitely no extended comment I am indebted to Mr. Richard Aldington for this information - Author

4. At a time when most Indians abroad sacrificed their culture at the altar of the modern West, Coomaraswamy almost alone, was able to maintain the prestige of Indian culture as the source of all culture." -Alain Danieolu in "Visvabharati" Quarterly 'Nov. 48-Jan. 49 p. 226.

5. Sir Aurobindo Ghose, a great modern Indian spiritualist and philosopher, held Ananda Coomaraswamy in the highest respect. When Mr. William Archer wrote a book attacking Indian civilisation, culture and art. Aurobindo was moved with indignation and wrote a series of essays contributed to a journal to expose the maliciousness and racial arrogance - so did Sir John Woodroffe in his 'Is India Civilized?' At the outset Sri Aurobindo mentioned that Dr. Coomaraswamy's writings were a complete refutation of what Mr. Archer and people of his type, unfortunately too numerous, write to vilify India and the Indians, but that he had undertaken to write as he was expected as a spiritualist to defend Indian culture. As Aurobindo himself never had time or occasion to study Indian art, his rejoinder is obviously based on the writings of Coomaraswamy whose works he seems to have studied. The rejoinder was most effective and this was possible only because Aurobindo had the material from Coomaraswamy. Had it not been so, Aurobindo would not have been able to say all that he has said. That a great philosopher should be so dependent on another shows how great the other must have been. This is a great tribute to the genius of Coomaraswamy which defended Indian civilisation on the occasion and had been defending it all his life against the rancorous attacks of some Westerners.

(The author is indebted to Mr. S. Durai Raja Singam of Malaysia for sending him his selections from Guru Dev Ananda Coomaraswamy's writings and speeches and also appreciations.)



