

THOUGHTS TO BE TREASURED

அன்டம் முதலாய் அவனி பரியந்தம் கண்டது ஒன்றில்லை கனக்குழம் யல்லது, கண்டதும் கண்டியும் ஆகிய காரணம் குண்டிக்க கோளிக்க கண்டதனுலே.

Nothing material whether small as an atom or large like the huge earth can exist without the Mother's Grace. We see diversities of male and female in the world as a result of differences in the manifestation of the blue-throated Lord and His Spouse.



Hindu Organ

Friday, 11th November, 1977.

WHAT IS WRONG AND WHY?

Tamilakam is a term that denotes the areas where Tamil-speaking people live as Tamils and covers many countries in Asia. However, when particular reference is made the term applies to South India and Eelam.

What is happening in Tamilakam? That is what every one wonders at present. The surprise is greater when one knows that tranquility of thought, enlightenment of expression and decorum of deeds have been the criterion of culture in Tamilakam during the glorious past — the era of the elite — the Saiva Saints and the Sangam age.

In Eelam, the Naivalar period has special mention. Unfortunately the present generation has become prematurely political in every sphere of life thus leading to the formation of parties that soon develop dislike for one another and hold their tongues at one another's throat.

In Tamil Nadu — Bharatha Thesam — with the disappearance of Mahatma Gandhi from this world, the moral might of political thought has steeply deteriorated. And today it has become aggressive, agonizing and certainly annoying. The result is pandemonium. Currents, cross-currents and under-currents continue to make the sea of life whirling throwing the people into a whirlpool of worries.

Ideals have been ignored, nay disowned; vituperative abuse is the idiom of public speaking. Those who disagree with others do so in the atom-bomb style — the violent method. Political leaders are unable to realize that they are relegating the people to the under-world. Cannot some patriotic social workers of the Gandhian persuasion intervene and enable the declaration of a truce so that the damage could be halted and reason recovered?

Yes, some thing is wrong. Why, of course the people know; religious practice has been superseded by irreligious exercise.

We have often learnt from history how ancient nations had declined and fallen. The benefit of the knowledge of the happenings of the past and their causes must certainly stand us in good stead at this present precarious moment when every effort has to be made to rescue ourselves from ruin.

The Puranas indicate to us how the emperors of mighty nations who enjoyed undisputed sovereign power had ultimately fallen from grace by reaction of egoism. Tamilakam that takes just pride in the Puranas should, particularly on the occasion of Deepavali, pause to relearn the lesson.

Saiva Jnana Darshanam

Sutram 4

Relating to Karma and the Divine Powers of Concealment and Dispensation

Unity in diversity is the plan of this universe. We human beings ourselves are infinite in number. We are all distinct from one another. Our bodies are different. Our physical abilities are different. Our mental attitudes are different. Our intellectual attainments are different. Our intelligence quotients are different. Our cumulative records running to pages and pages are different. Our past impressions, memories and Karmas are different, indeed we live in a world of bewildering variety. Yet the spirit in us is not satisfied with this realism — this phenomenal world of variety and diversity. We seek for unity. We yearn for a vision of unity. It is again one in a million of us who attain or who actualise that state of vision which our ancients called சாக்ஷித்வம். They called this state of the vision of unity — this affirmation of one and the many as சௌகாட்சி, உபநிடத்காட்சி etc. Consciously or unconsciously all of us are pilgrims trekking our way towards this goal — this goal of சாக்ஷித்வம்.

What are we? We are beings. We are individual souls. We have individual karana sariras or spiritual bodies with different powers of conation, cognition and affection (ஏற்று, இசை, செலு). We are not prepared to lose our identity and existence. Why and how it is so, we hope to explain in another Sutram. It is true that the twinkling of intelligence (ஏற்றுப்பு) we are said to possess, is itself burrowed from the universal intelligence. It is again true that our ability to cognize; feel and experience depends entirely on these spiritual bodies. Yet it has been the nature of all beings from the lowest worm to the highest man to fight against what is called truth. Truth (whether it be the supreme concept of Dharma, or the supreme concept of God-head, or universal intelligence) is something that annihilates and consumes us and erases us off from existence. We do not want that. We want to exist and experience prakrti and its products in all their aspects and in all their forms. Therefore we to preserve and strengthen our beingness and pride of existence, we begin to own and possess

RAMANATHAN DAY

Recorded Tribute

Ramanathan is by far the most spiritually illuminating teacher, I have ever known.

— Myron Phelps.

RAMANATHAN ON REFORMS

"How is a nation to be lifted out of error, reformed and advanced into plains of higher knowledge except by its own language. Language is the vehicle of thought. It is permissible to collect good thoughts from any nation, but if the nation to which you belong is to prosper by the thoughts you have culled your communication of these thoughts must be in your own language"

— Speech delivered on September 3, 1904.

said before that it is not in our nature to accept our dependence on anything. True to our nature, we do not want to accept our dependence on the other, although the other is within us and guiding us. The higher principle is not concerned about our attitude towards it. It is the universal principle of compassion that has limited itself to live and move with us, to evolve with us — all these act to lift us out of moha and bondage. Lying as it were, in concealment beneath us, this desirably, this higher principle keeps on activating us day in and day out, of course giving us a free hand to our egoistic impulses and vanities of life. This higher principle was correctly designated by the seers and the saints of the Saiva Siddhanta School as ஸ்ரீநாந்தசக்தி. Saint Manickavasagar calls it ஸ்ரீமத் புதும் திரித செல்வம். Tossed hither and thither by the waves of the big ocean of bondage, — it, that bounteous universal compassion — descends to the lowest level of the individual soul to live in inseparable union with it to guide it as activator, controller and dispenser. Just think of that Appar Swamigal in one of his highest spiritual moods, captivated by that all consuming visions claims: " இத்தனையும் எம்பரமோ, ஜூ ஜூமோ! எம்பெருமான் திருக்கலைகளை இருந்தவரமே."

வாழ்வுக்கிட முரு பெய்வ மதிவார்த்தங்களைச் சொல்லுவதற்கு செய்வ முறையிலே தமிழ்த் தாழ்வு தாழ்வுக்காரர் மற்று சொல்ல தற்காலிகமாக்குவதை முன் முன்வருவதை வெற்றி விடுவது முன்வருவதை

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