

தெய்வத்தின் குரல்

The Call of the Divine
Deivathin Kural (The Voice Divine)

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Written in Tamil by

Shri Ra Ganapati September 1, 1935---February 20, 2012
(aged 76)

http://en.wikipedia.org/wiki/Shri_Ra_Ganapati

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The Mahaswami's words of distilled wisdom, as compiled by his ardent devotee Sri Ra. Ganapati run into six volumes covering more than 6,500 pages. Sri Ra. Ganapati and Sri A. Tirunavukkarasu of Vanadi Padippakam, the publisher, deserve our eternal gratitude for their invaluable efforts to preserve for posterity the Sage of Kanchi's words of wisdom.

Advaita based on Deivaththin Kural by Periava. A book report
Sri Chandrasekharendra Saraswati Swamv

சந்திரசேகரேந்திர சரஸ்வதி சுவாமிகள் (May 20, 1894 – January 8, 1994)

installed as the 68th head of the Kanchi Kamakoti Peetam on **February 13, 1907**,
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On **May 9, 1907** his "Pattabishekam" as the 68th Peetathipathi of Kanchi Kamakoti
Peetam

was performed at the Kumbakonam Math.

Translation from Tamil and presentation by Veeraswamy Krishnaraj

The translation tries to stay true to words in the original text.

Biography

http://en.wikipedia.org/wiki/Chandrashekarendra_Saraswati

<http://www.bhagavadgitausa.com/DeivaththinKural.htm>

தெய்வத்தின் குரல்

The Voice of God (The Call of the Divine)

File for web publishing

Dharma is a word that occurs in this treatise very often, carrying contextual meanings. It is a Sanskrit word.

தருமம் tarumam , *n.* < *dharma*. 1. Virtuous deed; நற்செயல். (பிங்.) 2. Statute, ordinance, law, sacred law; விதி. (உரி. நி.) 3. See தருமநூல். (உரி. நி.) 4. Usage, practice, customary observance or prescribed conduct; ஒழுக்கம். (உரி. நி.) 5. Duty; கடமை. *Colloq.* 6. Justice, righteousness; நீதி. பொருது மென்கை தருமமோ (பாரத. சூதுபோர். 186). 7. Charity, benevolence; தானமுதலிய அறம். தருமமுந் தக்காரக்கே செய்யா (நாலடி, 250). 8. Nature; inherent qualities; characteristics; instinct; இயற்கை. (உரி. நி.) தரும மிஃதெனப் ன்னா மரபெனின் (ஞானா. 11, 23). <http://dsalsrv02.uchicago.edu>

धर्म ≡ [*dhár-ma*] *m.* established order, usage, institution, custom, prescription; rule; duty; virtue, moral merit, good works; right; *jus tice*; law (concerning, *g.* or --°ree.); often personified, esp. as Yama, judge of the dead, and as a Pragâpati; nature, character, essential quality, characteristic attribute, property: in. **dhármena**, in accordance with law, custom, or duty, as is or was right; --°ree.; after the manner of, in accordance with; **dharme sthita**, observing the law, true to one's duty.
<http://dsalsrv02.uchicago.edu>

Invocation of Vinayakar

Pillaiyar (பிள்ளையார் = Ganesa) Temples are ubiquitous all over Tamil Nadu. There are Pillaiyar temples with walls, roofs, and domes (Turrets). There are Pillaiyar idols even at the feet of trees, open to the sky and the elements.

Pillaiyar is found on street after street, by the rivers... All over Tamil Nadu, our ubiquitous Pillaiyar confers his blessings to us all. Only in Tamil Nadu, he has the distinction to be addressed Pillaiyar (honorific way of addressing a son) in a loving manner. He is the first son of Siva and Parvati, the Father and Mother of the universe.

Kumaran (குமரன்) is son (பிள்ளை). All over India, Kumaran refers only to the second son of the divine couple Siva and Parvati. He is Kumara-k-Kadavul (குமரக்கடவுள்). We do not address him Kumaranar (குமரனார்), an honorific title. We gave the honorific title only to the elder son of Siva and Parvati. Pillaiyar is of the form of AUM, from which the universe and beings take origin. His elephantine face and the trunk resemble Pranava (பிரணவம்), OM.

Though he has the appearance of a child, he is in the forefront in making us raise our hands high in adoration of him. Avvaiyar (ஔவையார்) is the great worshiper of Ganapati. She meditated on Vinayaka in Bhru-Madya (புருவமத்தியம்) and composed Vinayagar Akaval (விநாயகர் அகவல்), Avvaiyar's all-embracing Yoga Sastra. If you were to commit it to memory, you will obtain supreme spiritual knowledge (paramajñāna = பரமஞானம்).

There is a story about Avvaiyar. Sundaramurthy Swamy and Seraman Perumal Nayanar left for Kailasam. They wanted to take Avvaiyar along with them. At that moment, she was worshipping Viksesuvarar (விக்சேசுவரர்) and the duo, pressing her to join them, asked her to finish the worship expeditiously.

Avvaiyar: You go the way you chose to go. For your sake, I will not hasten the worship. Vinayaka worship is my Kailasam.

The duo left for Kailasam. Avvaiyar completed the worship observing all the details. At the end, Pillaiyar made his gracious presence visible (பிரசன்னம்) to Avvaiyar, picked her up by the trunk and in one sweep took her to Kailas. Swamy Vignesvar shows that kind of favor to his devotees.

What is the reason for breaking a coconut before Vinayaka Murthi? Vignesvarar asked his father to sacrifice his head to him. Love of Ganesa comes to the forefront, only when a devotee sacrifices what he regards above all else as precious. Siva created a hard-shelled three-eyed coconut seed in the form of his head, so the devotee can sacrifice it to Ganesa; such a sacrifice is pure Thyakam (giving).

Tamil Nadu is the only place where the coconut is broken this way. The broken coconut is an entitlement for the children. This truth, I learnt from a child. In 1941, I was in Nagapattinam, observing a vow. In the temple, it was customary to break coconuts by hundreds. The children milled around the coconut breaking area and left no space for breaking the coconuts. The elders admonished the children to stay away from the place, so they could break the coconuts. One child came forward and said, "You break the coconuts for Pillaiyar. What right you have to tell us not to come to where you break the coconuts.

The broken coconut reminds us of the presence of Amirta Rasa (Ambrosial essence) of coconut water, only when the egocentric skull of the head represented by the coconut is broken.

There is no deity more corpulent than Pillaiyar; the head is that of an elephant; the stomach is humongous; the body is huge; he is known as Sthūla Kāyār (ஸ்தூல காயர் = Gross body is huge); he is like a mountain. He is a little child; at this stage, he has to eat a lot relative to his age and size, so he can grow. The body of a child should not waste. A sannyasi should not have a big body; there is no beauty and grace, if a Sannyasi were to eat a lot, and look big. As a person becomes older and aged, he or she fasts in the night. A child does not do it. The beauty in a child is to be corpulent (chubby) with a paunch. This child-deity shows that a child should be a "butterball."

Pillaiyar holds a rice ball in his hand. He looks like an elephant. His mount is a small mouse. Other deities have a bull, a horse, a bird...as the mounts. Though Pillaiyar's size is inversely proportional to the size of his mount, the greatness and honor of a deity do not proceed from the size of the mount. Because of the greatness of the deity, there is greatness to the mount. Pillaiyar, though huge, remains light in the hearts of his devotees.

Every living thing has a great honor in one of its own organs. Kavari-māṅṅ (கவரிமாண் = Bos grunniens) has its honor in its tail, the peacock in its long, erectile, greenish, iridescent tail. The peacock grooms and protects its tail. The organ of honor for Pillaiyar is his tusk. He sacrificed it in the name of writing Mahabharata with it as a writing instrument for the sake of justice, Dharma, learning... Swamy does not need any instrument as a special need. He can use anything as an instrument, at the command of his thought. His tusk was the weapon, when he killed an Asura; the same tusk served as a pen for writing Mahabharata.

The objects, which never stops fascinating us, are the moon, the ocean, the elephant... We never get a feeling of surfeit looking at them and enjoy their presence. As we look at his elephantine form, we are immersed in joy; that is bliss; that is Bliss Principle (ஆனந்த தத்துவம்); it is the principle of Insatiable Delight. He was born in bliss.

Pantāsuran was a demon. Parvati attempted to destroy him. Pantasuran deployed obstructive forces, so Parvati could not approach him. At that time, Siva looked at Parvati with ecstatic amorousness. Parvati instantly gave birth to the joyful child, Pillaiyar, who smashed all the obstructive weapons and

helped her in destroying the demon. He is the son of Parvati and Paramesvara. He manifested (ஆவிர்ப்பவித்தல்) himself from the original source (மூலம்); that is why we call him Pillaiyar.

When you worship any deity, you have to obtain favor from Vinayaka, so that the endeavor would not face any obstruction or impediment. Ganapathiyam is the sect that regards Ganesa as the primary god of worship. Mahavishnu was the teacher, advising us to do the tōppi-k-karaṇam (தோப்பிக்கரணம் = Punishment or exercise requiring a person to take hold of his ears with his hands and sit and stand alternately). There is a story behind this.

Pillaiyar, the son-in-law of Vishnu, in an act of play, took away the discus of Vishnu and put it in his mouth. It is impossible to wrest anything from his hands. His strength is immense. Threat of punishment does not work with him. Vishnu thought he could get it back, if it fell from his mouth. Vishnu devised a stratagem. He held his ears with his four hands and danced. Vinayaka rolled over the floor laughing. The discus fell, and Vishnu took possession of it.

Any endeavor would come to a fruitful conclusion, only when Vignesvara manifests a favorable disposition. Let us worship him, offer Puja and live happily without any impediments.

தெய்வத்தின் குரல். முதல் பாகம். Divine voice (The call of the Divine).

Chapter 1

Advaitam = Monism.

Are we the Swamy? If not...?

Adhi Sankara says, "Jiva and Brahman are one. We are that Swamy. "

Jiva = individual embodied soul. Brahman = God.

When Hiranyakasipu asserted, 'I am God,' he said it in a dismissive egocentric vein that there is no God other than him.

When Jiva eradicates the ego completely, the devotee dissolves in Brahman and becomes Brahman. We are like the power held by a spoonful of water (உத்தரணி ஜலம்). Swamy holds an immense power like the wide ocean. From that ocean only, this water in the spoon came. That water in the spoon should dissolve its individual ego as a separate entity, merge with the ocean and become itself the ocean.

If we were not Swamy, we should be something other than Swamy. If that paradigm holds well, it means there are entities other than Swamy. God becomes one among many objects. It means that the objects came into existence without any connection to Swamy. If it were so, being Swamy and Paramatma (Supreme Soul) is not applicable to him.

He is all and the whole Sakti and thus Swamy. If that is so, how could we be separate from him? The Advaitins do not diminish his greatness, when they declare, 'Swamy, we are.' The contrarian's declaration of intrinsic difference between men, 'Jiva is not Swamy; he is mean; he is a great man; he is different; the other is different.' diminishes Swamy's greatness and unknowingly makes Swamy one among the many objects. That he is all (சகலம்) must make us, him.

The ocean, that he is, is also the water in the river, lake, well, a big vessel, a small vessel... He became the water in the spoon, and his Sakti assumed many life forms like Jivas and Jivajantus. When (soul) a life form becomes man, he made it possible for him to experience the fruits of his merits and demerits, and on equable resolution of and going beyond merit and sin, he has laid the path to emancipation. He gives the mind to the man to experience the fruits of sin and merit.

When the mind is in turmoil, we cannot instantly attain the state of purity devoid of sin and merit and feel I am He. Though he is us, that feeling for realization in our experience demands worship for his grace. In the beginning, we exercise devotion with the thought, he is a great Swamy, we are trivial Jivas, he is a great ocean, and we are water in a small spoon. The mind that he gave us, makes us separate and different from him. That mind would not leave us in an instant. In this state with the same mind, we should cling on to him. He made the mind a monkey, which holds the body obstinately. He made this body doomed for destruction.

The mind-monkey should give up the decomposed fruit. If the monkey comes across a wholesome fruit, it will give up the spoiled fruit. That nourishing sweet fruit is Paramatma. We should practice giving up the body-consciousness (சரீரப் பிரக்ஞை), and hold on to Paramatma. Bhakti, Puja, and Sheththiratanam (பக்தி, பூஜை, சேத்திராடனம் = devotion, worship, visiting sacred places and dipping in holy waters) are put in place for our benefit. On attaining maturity, and abolishing body consciousness and ego, we would lose the sense of difference between Jivatma and Paramatma. Him becoming we, we would become Advaitam.

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Advaitam:

The servitors at the feet of Adhi Sankara established the Sidhantam, Advaitam, which means non-existence of two entities or monism. Swamy exists; we (Jivas) exist: This is the usual thinking. There are no two existences. There is nothing outside of Brahman or Swamy. There is no second substance. That One (unmani), on account of Maya Sakti, appear as Sakalam or many. All this is appearance or disguise. An actor comes in many disguises, but inside them, there is only one person. Though there are many life forms, the indwelling entity is one Swamy. Though the divisions into Jivatma and

Paramatma are spoken of, in reality, there is only Soul. Once we obtain this kind of wisdom by experience, we would not be Jivas with many faults. Advaita Tattva says we will become Truth in full measure, according to the teaching of the Acharyas.

When we attain this experience, we will never have difficulties, fear, lust, hatred... (கஷ்டம், பயம், காமம், துவேஷம்...) controlling us. When you consider that something exists outside of us, that said entity and its derivatives such as difficulty, fear, lust, anger etc. bind us: That is Samsara Bandam. If no entity other than us exists, what will bind us? Where is the bond? Extrication from bond is Mukti or Moksa. We do not have to go the Vaikuntam or Kailasm to enjoy this state of liberation; we can experience it now and here. In truth, we do not attain this Moksa as some new acquisition. Brahman, the unlimited Satyam remains forever an unbound Moksa. In this world, Ether exists as an unbound entity. That Ether exist in the pot and outside the pots. We may distinguish the Ether in the pots from that outside the pots; in fact they are one. When the pots breaks the forms, the Ether in two forms appears as one to our eyes. We appear as separate pots in Brahman by the power of Maya. Yet we are all Brahman. Because of the bondage of Maya, we do not appreciate the nature of Brahman. Once broken, we will gain the experience that we are pervasive Brahman.

Acharyas have devised some means to attain this oneness: Karmam, worship... When you observe these means, we gain the realization that all that we see are one.

Adhi Sankara servitors at his feet (பகவத்பாதர்) said we should see oneness in all. How could we see all the disparate animals as one? That is a confusion.

There are three Avasthas or states: Jagrat, Svapna, and Susupti (Wakefulness, dream sleep and deep sleep). In all these states, there is only one entity. Likewise, there is only one entity in many animals with different qualities. He is us.

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One moment we are peaceful; at another moment we are angry; in these two states remain only one person. Time morphs the body from infancy to old age; yet there in only one person. There is one person subject to many moods. We do contrary things when the mood and the mind change.

This world is a dream. In dream sleep, the mind creates many persons. Likewise, we realize that the thoughts of the Biggest Mind of all created this many life forms. There is one indwelling entity in all these life forms. If someone hits you, it is wrong to think that someone else beat you; the truth is you beat yourself.

If it is declared that it is not Satyam then there must be some entity outside Brahman. If so, where did it come from? Who is responsible for the act?

There are two entities: one with intelligence and sentience; the second with inertness (ஐடம்). We did not create the inert entity and vice versa. How could the non-intelligent perform any action spontaneously? How could a non-intelligent inert substance create the intelligent Jiva? If the inert substance existed for a long time and plodding along, a Great Intelligence must have created and activated it.

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That Great Intellect appears as inert substance. Did the Jivas come into being on their own initiative? The life forms belonging to one genus have one set of qualities, one kind of body... Having said that, that particular life form would not have come into being separately and individually on its own volition. Thus, all living forms were created by the Great Intellect. Jiva's intellect and mind did not originate from somewhere, but are the work of the Great Intellect.

The Jivas obtain sustenance, food, clothing from the inert world, which has smell, taste, heat, cold... experienced by the organs in the Jiva. Thus Jadaprapanjam (inert kingdom) and Jivaprapanjam (life forms) have close connection, which was established by the Great Intellect (PeraRivu = பேரறிவு).

Jadam (Inert substance) and Caitanyam (Intelligence) proceed from the causal Agent, the Great Intellect, which appears as many.

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This facility of the Great Intellect is Mayai (மாயை). One Brahman appears as many by the power of his maya (மாயா). That is Advaitam (Oneness or Monism).

We should have the mental makeup to view the whole world as one. If all are one, you and that (he, she, it) could not be different. The hand, the body, the leg...appear to belong to you. Likewise you must make the world as you. With that knowledge, even a Chandala is a Pandit.

A carpenter designed and built a wooden elephant. Another carpenter examined the elephant. He took his child with him. As the carpenter approached the wooden elephant, the child shouted at the father saying,

"Father, do not go near the elephant. It will knock you down."

Father: "This is only a wooden elephant. It will not knock me."

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So saying, the father took the child near the elephant.

For the child, the wooden structure looked like real elephant and the knowledge that it is all wood did not occur to the child. Though the wooden structure looked like a real elephant, the carpenter was not afraid of it. The reason why the carpenter did not fear the real-looking wooden elephant, is receding of the nature of an elephant in his mind and intellectual cognition of the fact it was wood.

மரத்தை மறைத்தது மாமத யானை

மரத்தின் மறைந்தது மாமத யானை

Wood, the great rogue elephant hid. (The form of an elephant hid the wood.)

In the wood, the rogue elephant was hiding.

Yogisvarar explained these two states. These two great Tattvas, he tells with utmost ease. It is in Tirumantiram, these two Tattvas are mentioned. Why did Tirumular narrate this story? If you look over the next two lines of his poetry, you will find out.

பரத்தை மறைத்தது பார்முதல் பூதம்

பரத்தின் மறைந்தது பார்முதல் பூதமே -Tirumantiram 2290

The Divine, the five elements hid.

In the Divine, the five elements hid.

The elephant is different; the wood is different: It is not so. Likewise, the Supreme Soul and the world are not different. This illustration explains that the SuperSoul and the world are one. The wood of a SuperSoul makes the wooden doll. As the child does not comprehend the wood in the doll, we do not perceive the wood of a world. From our sight, the world of five elements hides the SuperSoul. For the Jñānis (the learned), all appear as Brahmamayam (fullness or pervasion of the Divine); the five elements of the world hide in the wood.

You may say: what is the relevance to this story? What we need in the world is comfortable living: for that, we need money.

We may ask what worry we have with regards to the world and the SuperSoul.

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Let us assume, all become very rich. Would it guarantee tranquility, peace, and security without fear? Look at the countries with rich citizens. There are so many disputes and so much lack of tranquility. It is the nature of man to compete to become richer than the rest. The competitor wants to be the first to own something (new). In this mutt, everybody knows, I leave the stage only after I give the sacred water (தீர்த்தம்) to the last person. Knowing it, do people line up in the queue in peace and quiet, to take their turn? For them, It is not enough to get it. But to get it first, the people jostle each other, fall one over the other, hit the floor and pick up fights. As long as this kind of competition exists, there is no mental peace. This competition will not diminish, though there is enough and more to go around. To remove competition, wisdom, that there is no another object to compete for, should come. Where is the need for wisdom? What is needed as a constant practice is to inquire into the self. If you were not to buy the troubles of the world, you should realize, this world is not what we think of it; this world is Sivamayam (சிவமயம் = pervasion of and by Siva); This and that are non-different; wood is elephant; there should be a constant thinking that the Supreme Soul is the group of five elements. If that perceptive wisdom does not exist, its purport is the world will be enveloped in darkness in spite of advances in material prosperity. If we were to attempt to acquire the light of wisdom (ஞானப்பிரகாசம்) that dispels darkness, we should not retreat in languor. There is no harm, if the sun disappears. We should not let go of the light of wisdom (ஞான ஒளி) from us.

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The Theists are of the belief that there must be a God who created and runs this world of elements in an orderly manner. An action begets a result. The theists tell that God as the Ruler is the dispenser of fruits of our actions. We may say, "Let it be. why should we entertain any devotion towards him? Did he create us seeking our permission? Why should we extend devotion to him, when his creation of us causes all these troubles?" That is one objection.

The theists tell, "He can remove our difficulties; therefore, extend your devotion to him." Others may counter that argument. Their stand is, "If he were to remove the difficulties only on supplication to him, it means your Swamy (God) is not an ocean of mercy as you claim." You say, 'He dispenses fruits according to the nature of the act. If he dispenses punishment for our sin, must we supplicate to him to change the outcome?' Mahan Nilakanta Dhikshathar gives the answer in his *Ananda Sagara Stava*.

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He replies, 'Mother Meenakshi, don't tell us anything. You are omniscient. If I were not to tell you my difficulties, my mind sustains a wound. Since I mouth these difficulties to you, I get a temporary relief, consolation and strength. Though you know all my difficulties, I still mention to you my problems.'

No one can forego telling his problems.

If revealed to others, that itself begets mental peace. Without telling them to all and sundry, you may narrate your difficulties to God. It brings tranquility to supplicate to him, whether he removes our difficulties on his own accord as the ocean of mercy; whether he dispenses punishment for the sins of ours; or whether he gives us strength to bear the travails.

Isvara Bakthi, in truth, is not supplication of God for relief of our difficulties. I am not saying that we should extend our gratitude to him for giving us a happy life. If I were to tell such things, someone can contradict me by saying, 'The planter of the seedling should water the plant. It is his duty. Where is the need for gratitude?'

I am not talking about Bakthi. There are, as said by me, unhappiness and happiness. These two perturb the mind. True happiness is having an unafflicted or unperturbed mind. Happiness is not permanent. When we sleep in an inert state, there is no unhappiness or happiness. During that period, we do not know whether we have Anandam or Santam (joy and tranquility).

There should not be any waves in the mind. During that moment, we should have the perfect knowledge that we are tranquil. When that state is attained, we have no problems. Because thoughts bubble up in the mind, we believe that Jivatma is different from Paramatma. If the mind is ablated, Bheda-Buddhi (the intellect that creates differences) will dissipate. We will be staunch in our stand that non-difference in Paramatman is Advaitam. In that state, we remain without perturbation. Tranquility and peace, we seek from ablation of mind. Its fruit is Advaitam of indivisible form of the omniscient Absolute or Reality (பரம்பொருள்). If we were to meditate on a thought or object in our mind, that we become. The exemplary ideal is Swami, in terms of science behind the tranquility and bliss.

Swamy, so involved in the conduct of the affairs of the world, safeguarding, and dispensing fruits, remains unperturbed and tranquil, though carrying those responsibilities. Isvara is called Stanu, the one in fixed position. Its meaning is tree, wood and the like. The tree is living, but it appears inert (without feeling). Ambal is the vine that entwines around the tree. That vine is Aparna by another name, meaning the tree without leaves. The vine of a Sakti (= பராசக்தி = Parasakti) with life, not bubbling with feeling, entwines around the living Absolute, who is apparently without feelings. When we think of Swamy, an innate disposition (bhāva) of wisdom and tranquility arise in our mind. If we were to continue our concentration on Swamy, the tranquility and peace become siddhi or perfect attainment. Constant remembrance of him in devotion is essential.

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Our mind will release itself from such thoughts as personal difficulty or wellness, if we get stronger and persistent in the habitual thought of God, whom we may approach for relief from difficulties or to show our gratitude for our wellness. We will develop a mental disposition of rest and relaxation (விச்சிராந்தி = viśrānti = viccirānti) to transfer all our burdens on God and let him puppeteer us the way he wants. Joy and serenity (ஆனந்தம், சாந்தம்) will pervade our mind. This will take us to a spiritual state. This lays the path for a changeless fullness of spirit in us, subject to many faults.

That Self-enquiry (Atma Vicharam = ஆத்ம விசாரம் = Self-enquiry), Dhyanam (meditation), and Yogam help us become dead wood and remain in a state of fullness and perfection, is the Truth. You may say why I recommend Bhakti ahead of Sadhana (means). Sankaracharya's servitors at his feet (பகவத்பாதாள் = Bakavatpāthāl) say Moksa is absence of doer-ship, ablation of thoughts and even absence of Bhakti. It may dawn on you that I mention Bhakti. Acharya stresses Bhakti as the leader in the path to Moksa. In the next line, to appraise whether Bhakti is practicable, he gives a new definition to Bhakti. To inquire, know and immerse in the true state of the Self is Bhakti. His definition of Bhakti is Atma Vicharam, Dhyanam and Yogam. The supposition, that Swamy is outside of us and that the love we show for him is Bhakti, is false; that is not true Bhakti.

Though Acharya's Bhakti is defined as such, he in his mutt, performs Chandramaulisvara Puja in an expansive and elaborate manner (விஸிதாரம் = vistāra = vittāram = வித்தாரம்).

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Though he talks about formlessness of Atma Tattva as the final goal, he himself regularized and established the worship of deities with form, thus earning the accolade as the Shanmatha Sthāpakar (= ஷண்மத ஸ்தாபகர் = founder of six religions or philosophies). He went from Ksetra to Ksetra (temple, field, place) and sang the glory of the deities. When we elucidate these things, it appears that Bhakti in the worldly sense finds resonance with what the Acharyas expounded and recommended.

Jñāna is the highest; Atma vicharam, Dhyanam and Yoga are higher; Bhakti Puja, Ksetra are lower than that; apart from bhakti, many kinds of Asram, Anushtanam, Vaidika Karmas are superstition; matters regarding Bhakti are sentimental; Dhyanam (meditation), Yogam, and Atma Vicharam (Self-enquiry) are the spiritual pursuits--these opinions prevail now to a great extent.

Acharya established Advaitam dissolving in Atma Svarupam (ஆத்ம ஸ்வரூபம்) with ablation of mind and thought and abolition of actions. Though he taught Jnana Marga (ஞான மார்க்கம் = the path of wisdom = Intellectual path to spiritual realization), he gives credence to Bhakti based on thought and Vaidika observances in the form of deeds. Why did he do what apparently looks like a shift between advocacy and practice? We are caught in this world of happenings. The mind does not stop for a moment. Though you resolve to abolish thoughts and actions, the mind runs amok in all directions. Our bonds, hatred, sorrow, fear, and happiness crash on the shores of our mind. On account of this ceaseless assault of thoughts, we keep designing plans to do this or that. That one should ablate the thoughts, and dissolve in Atma is easier said than practiced.

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What is the reason for our inability to stop the mind? It is our past-life Karma. We have committed many kinds of wrongs, sins... birth after birth. Until those sins are resolved equably, we will not have the experience of the soul as the Bliss of soul (peranatham).

Only after the omnipotent Isvara finished dispensing the punishment for all the sins, we will obtain the eternal Bliss (Perinpam). We can extirpate sin by doing meritorious acts. Isvara in his great compassion gives us another birth, so we could extirpate the sins. But, what do we do? We do not engage in doing new meritorious acts to counterbalance the past-birth sins, but commit more and more sins and increase the size of the bag of sin. To dissolve these sins, Acharyas appended meritorious deeds and Bhakti to the Spiritual-intellectual path (Jnana Yoga).

Sins are twofold: One done with body; another done with the mind. To drive away Papa Karma, one should should do Punya Karma. To remove sinful thoughts, one should engage in and augment meritorious thoughts.

What is Punya Karma?

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Everyone follows the script written in the Vedas. The worldly life should be above reproach. Intellectual activities, governmental activities, mercantile activities, and activities of physical laborers happening in coordination for the welfare of the society are the ideal according to Vedadharmam. This ideal is the basis for the separation of the labor into four kinds. Each division has its order and recommended observances. If members of each division do their deeds without even a little bit of negligence, they become the meritorious acts. How does a deed become a sin? We become reckless and commit mistakes (self-aggrandizement) at all costs to realize a goal outside of the asrama (established order). We harbor hate, unhappiness, fear and such impurities in our minds. If we do not aspire for an artificial goal and do deeds according to the dictates of Vedas, we are faultless. There is no competition. There are no consequential enmity, sorrow... Besides that, Vedas have made these fourfold divisions for the optimal functioning of the world. Understanding this, not considering one's own gain as irreconcilable, thinking of the common weal and doing the deeds accordingly, amount to meritorious deeds and do good to our inner self. They do good to the community and the world and also wash off the sins. We remain dedicated in actions done without envy and deceit. Since Cittam (சித்தம் = mind or will) is dedicated to the actions, there is no place or less chance for it to contemplate sinful deeds. Punya Karmas (meritorious deeds) step by step help in purifying the Cittam.

Actions and thoughts are interrelated. If you were to remain without any action, evil thoughts will arise. The Cittam without work is devil's anvil, according to an English proverb. If Advaita Jñānam were to be accomplished, the Cittam should be pure. Acharya established Veda Karmas to accomplish Citta-Suddhi (Purification of the mind).

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Paropakaram, Seva, positive mental attitude, and Tyagam generally known as love are the Punniya Cintanai driving away Papa Cintanai. Bhakti is redirecting these auspicious qualities to Paramatma, the hypostasis of all the sentient and insentient entities of the world.

Paropakaram = பரோபகாரம் = Philanthropy

Seva = சேவை = service

Tyagam = தியாகம் = giving

Punniya Cittanai = புண்ணிய சிந்தனை = benevolent thought

Papa Cintanai = பாபசிந்தனை = sinful thought.

Thoughts clinging fast on Bhagavan dissolve the sins and Vasanas (past-life impressions). The mind, going in millions of paths (directions), ultimately clings on to Bhagavan, dissolves in him, and attains eternal bliss (பேரின்பம்), which alone stands. The servitors established Karma, Bhakti...Yogas as the pathways and ascending steps to the world of Dhyana, wherein the mind stands steady. Recitation, Puja, and pilgrimage, the basis for Bhakti, bring the mind to oneness with Bhagavan, and we begin to experience his true form, which is Supreme tranquility. Overcoming sleepiness (darkness), confusion and perplexity, we will harbor thoughts of the divine and entertain Bhakti to Bhagavan with a steady mind, joyous bliss, and proximity to Bhagavan. Empty words on Advaitam serve no purpose.

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Isvara, full of greatness and tranquility, is the ideal and exemplary goal; thoughts of him will take us to that state at least for a moment.

Instead of talking about Advaita state, difficult to understand and adopt with willingness, perception of Nirguna Isvara (unqualified Brahman) in Saguna state (qualified Brahman) will help us take hold of it and make us lofty. He is essential to us, just to make us lofty. Bhakti to him is essential to us. We need Isvara Bhakti not only because we need relief from the daily problems of worldly life but also because we need to know ourselves and remain fulfilled in Atma Sarira (ஆத்ம சரீரம் = Embodied soul).

தெய்வத்தின் குரல் (முதல் பாகம்)

அத்வைதம்

அத்வைதமும் அணு விஞ்ஞானமும்

Advaita (Non-dualism)

Advaita and the Atom.

Desire, misery and fear endure as long as humanity. Freedom from these is Moksa or liberation. Living and experiencing Advaitam will help us live and enjoy liberation by obtaining release from bondage of

the soul, subordination, unhappiness, fear and hatred. What is external to us is the cause of unhappiness, desire, fear or hatred. There is nothing other than Paramatma. All that are seen are Paramatma: If you were to experience that oneness, there is no cause to suffer the maladies as said above. Scorpion and snake are the bane of humanity. If we were the scorpion and the snake, there is no unhappiness. If we were to realize that all are us, our nature will be one of happiness. That is the state of liberation. The notion that we will go to a house of liberation after the death of the body is not valid. If

Advaita Jnana of all in one is realized, we will be in Moksa here and now.

How could, all are one, be practicable (or logical)? It may appear to us that all these disparate multiplicity of objects impacting our senses and sight cannot embrace the premise that all are one. The first premise is what we see before us must be the Truth. Or what Vedanta says and Jnanis' experience of Advaita must be the Truth.

Truth must confer constancy of tranquility, happiness and perfection. In the phenomenal life, there is no such thing. Only in the Advaita of Vedanta, such fulfillment is seen. Jnanis experience contentment, happiness, tranquility and fulfillment sans unhappiness and agitation afflicting other people. This paradigm points to Advaita as the Truth. We see and experience so many events in dream sleep.

When we wake up, What happened to the objects and events in the dream? Only the dreamer stands as the remainder of the dream sleep. Likewise, the phenomenal world is a dream. As MAya dissipates and we awaken, we can experience that One Paramatma alone is the only Remainder.

Though the world has many appearances, only One became all these. The modern science attests to and establishes this fact. In the old world there were only 72 identified elements, according to science.

They held the old view that elements were different from one another. It has been established now that all these diverse elements are not different from each other but one Sakthi became all these many different elements. Modern science tells that matter and energy are not different. That is Advaita as demonstrated by the modern science. Einstein and Sir James Jones have come close to the view of the Upanishads and the siddhanta taught by Sankaracharya.

The world as Mayai as said by Advaita is that the -phenomenal world is not the be-all-end-all Final Truth. It is a phenomenal truth. Its existence is dependent on Brahman. This is what the scientists say. Brahman is para- mārthica Satyam (Supreme Truth). That the world is a phenomenal truth, as depicted by Advaita is rephrased by scientists, "The world's motion is relative and not an absolute Truth.

It is a sad note that the atomic scientists, having discovered the great truth that Sakthi and matter are one, went ahead and used that knowledge to fabricate the atom bomb. The establishment by science as to the unitary nature of elements in line with Advaita stopped short at the level of intellectual pursuit to cause evil (in producing the atomic bomb). Science's Advaita should not stop with intellectual pursuits and study of the external (phenomenal) world but should immerse itself in the study of the truth of the Inner World as the cause of the outer world, go beyond the intellectual pursuits and become part of the solution in solving the afflictions of man. If the science helps establish the knowledge that all mankind is one, the new science that invented the atom bomb can transform Atma HANI to Atma Kshemam (Soul's harm to soul's welfare). --

The Call of the Divine. Part One

Advaitam.

Advaitam and the Atom.

Desire is part and parcel of human existence. Difficulties abound. Fear exists. Obtaining liberation from these sentiments is Moksa. Obtaining relief from bondage, humiliation, difficulties, fear and hatred by Advaita experience, we can experience Bliss of Moksa here and now. When a foreign entity exists inside of us, it creates difficulty such as hatred towards it. If you were to develop and experience Advaita wisdom that all manifestations are from One Paramatma, where is the possibility of having desire, fear, anger, unhappiness...?

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Scorpion and snake now cause us trouble. If we were the scorpion and snake ourselves, these problems will not exist. Is it not so? If we were to develop the attitude of "All are us" we will have the natural state of Bliss, which is the state of Moksa. There is no such thing that we have to go to some place, after our body is destroyed and dead. Upon acquisition of Advaita Jnana that 'All are One', we are in Moksa now and here.

How could one and many be equal? Many disparate objects we see before our eyes are obvious.

Firstly, all that we see before our eyes must meet the criterion of Truth. Or Vedanta's sayings and Jnani's experiential Advaitam must be Truth.

Truth (Satyam) should give immutable tranquility, Bliss and fulfillment. There is no tranquility and joy in our phenomenal life. It is present in Advaitam, mentioned in Vedanta. The experiencing Jñānīs, devoid of the difficulties and vacillations, remain always tranquil, joyous and contented. From this alone, does it not infer that Advaitam, 'All are One', is Truth? We see many objects in dream sleep. What happened to them on awakening? What remains standing is the person who was dreaming. Likewise, the whole world is one big dream. With the disappearance of Māyā, and awakening in the state of Jñāna, we can experience that Paramatma alone remains standing.

Phenomenal world may appear as many; the modern science accepts unconditionally the oneness of all.

Monday, June 02, 2013

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Fifty years ago (1927), science said, the worldly objects subside in seventy-two elements. The past concept was these elements (மூலப்பொருள் = *original substance*) were disparate. Now with the advances in knowledge of the atom, it is established by the scientists that these elements are not disparate but that one sakti became many. Matter and Energy are not different, so says the modern science. Advaitam is the Truth, according to science. Einstein, Sir James Jones...and other scientists have come close to Upanishads and Advaita Siddhanta taught by Bhagavad servitors (பகவத் பாதாள் = *devotees serving at the feet of God*). The reason, that the world is **māyā (மாயை)** according to Advaitam, is this world is not the Ultimate Truth. It is a phenomenal truth. Its existence is dependent on Brahman. The scientists have advanced the same opinion. Brahman is the Supreme Truth or Ultimate Reality (பரமார்த்திக சத்தியம்). World is a phenomenal truth, so say Advaitam and the scientists, who add that the worldly movement (or happenings) is relative and not absolute.

That Sakti and matter are one is the greatest truth; with that great knowledge, what they discovered, the production of the Atom Bomb, is the sad fact. Advaitam, established by science for the matter, faced arrested development because of the intellectual effeteness resulting in the development of the bomb. Science's Advaitam should not stop with Faustian knowledge of the external world, but should explore the internal world, the causal agent of the external world and not stopping at intellectual pursuit, proceed with people's condition and needs. If the awakening knowledge that family of man is one arises through science, new science of making the Atomic bomb, instead of creating Atma Hāni (Killer of soul), could have established Atma Kshemam (Wellbeing of the soul, Rescue of the soul or Soul savior).

māyā (மாயை) definition.

மாயை = Māyā = false appearance, illusion

மாயாலட்சணம் māyā-laṅṅam = attributes of Māyā

, n. < id. +. (Advaita.) Properties of Māyā, numbering five, viz., acattu, caṭam, anittam, tukkam, kaṇṭam;

மாயையின் கூறாகிய அசத்து சடம் அறித்தம் துக்கம் கண்டம் என்னும் மாயையின் ஐவகை இயல் புகள். (W.)

acattu = Illusion as opposed to Reality or Sat.

caṭam = Inanimate

anittam = a-nitya. That which is transient or unstable.

tukkam = duḥkha. Sorrow, distress, affliction.

kaṇṭam = part (not whole).

Monday, June 03, 2013

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If we were to observe all with Jñāna, we would look at them with joy. Joy knows no end. All is joy. Joy knows no boundary. There is no place devoid of joy. There cannot be two entities pervading completely in one space. Therefore, Bliss and Jñāna are one. We see with our eyes the Jīva with Jñāna and Bliss (ஞானம்-ஆனந்தம்). We call one, Rose flower. Another one, we call Datura blossom. If we were to look at it from the perspective of Jñāna it is not Rose flower. It appears as joy. Datura blossom appears likewise, Since we do not have Jñāna, we call one Rose and the other Datura (Thorn-apple). In fact, all are joy. The reason why we do not apprehend the Truth is because we have impurities in our mind and thoughts (சித்த அழுக்கு), and we lack a sense of unity (ஒருமைப்பாடு). If the looking glass is shaking, the reflection is not Truth (யதார்த்தம்) but a distorted form (விருபம்). If the mirror is dirty, the reflection has no trace of Yathārtha Bhāvam (யதார்த்த பாவம் = Truth in its natural state). Because our mind-mirror (Mana-k-kannādi = மனக்கண்ணாடி) is shaking and laden with dirt, it does not reflect objects such as joy-substance (ānantha Vastu = ஆனந்த வஸ்து) as they are.

A person with mental handicap (movement disorder) cannot hold a staff for fifteen minutes. We can hold it for fifteen minutes. But we cannot hold a thought in our mind for 15 minutes. Mind, in the next instance, runs wild with thoughts.

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Therefore, the Mahans (great men) consider us afflicted with mental handicap. Until we bring the mind under control, we have a variety of mental handicaps. Analogous to the shaky mirror, we remain handicapped with Citta Dosham, Ajakrathai (சித்த தோஷம் – அஜாக்ரதை = faulty mind and inattention) and lack of oneness of thought. How do we remove the mental handicap? When the fault leaves, attention takes its place. Attention begets understanding of Truth.

How do we remove the Dhosham (= deficit, defect, fault, handicap)? For us, the dirt comes in the form of a body. What is the cause of the body? Sin is the origin of the body. What implement did we use to incur sin? We used organs like hands, feet, and mind to incur sin. When we have to untie the knot in a rope, we have to reverse the movements that made the knot. We have to use Sat-kāryam (= good deeds) to remove Asat-kāryam (= bad deeds), and meritorious deeds to remove deeds of sin. The sins committed by the said organs should be removed by the same organs. Satkāryas are charity, duty,

Karma Anushtānam, Isvara namoccharanam and Ālaya Dharisanam. These are the means for eradication of sin. By getting rid of sin, and then taking the Jnana margam, we must become one with limitless wisdom and bliss.

Karma Anushtānam = கர்ம அனுஷ்டானம் = performance of religious austerities and duties.

Isvara namocchāraṇam = ஈசுவர நாமோச்சாரணம் = Recitation of holy names of God.

Ālaya Dharisanam = ஆலய தரிசனம் = offering homage to God in the temple.

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தெய்வத்தின் குரல் (முதல் பாகம்) = The call of the Divine.

அத்வைதம்

கண்டமும் அகண்டமும் = The Divisible and the Indivisible.

Only one sun exists. Every droplet reflects the sun. Though the reflections are many, there is only one sun. There is one sun and many reflections. Likewise, in all living things, there are many shining Lights of Wisdom (arivoḷi = அறிவொளி), which are all one Brahman's reflections. Sri Adhi Sankaracharya has explained in Brahma Sūtra Bhāṣya.

The hypostasis of all, the Indivisible One, the Supreme Intellect, and the Sakti beyond the beyond appear in us as the limited and the divided. It is TAT (THAT) as mentioned in Vedas. The meaning of THAT (Tat) is THAT which is beyond the beyond. Though it appears far away, it is far and yet near to us. TAT is you, so says the Veda.

It appears, we understood all this in the blink of an eye. If we were to remain (enlightened) thus forever as of this moment, we will never have any sorrow. But, in the next moment, we lose sight of the Truth. Many lies throw us in a pile of difficulties. The joys that the lies offer us, become lies very soon. To be truly joyous is to hold fast the one who is truly blessed. The truly Joyous and Blessed is Swamy (God). We the people should hold him fast. They, which existed as many divided ones, at the end become one with the Indivisible, and themselves literally becoming the Indivisible and the eternal Bliss (nirandara anantham = நிரந்தர ஆனந்தம்).

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The Akandam (the Indivisible) exists (forever). To remain Kandam (the divisible) is merely a thought. It is dream sleep, not having eternal truth.

There will be no war or dispute, if we were to begin to meditate on Saguna Brahman with form and attributes and later on Niguna Brahman. There will not be unhappiness and fear. There will be supreme peace. That is the fruit picked, and given to us by Sankaracharya from the tree of Upanishad.

Before we attain this ripe and perfected state, we should ripen from sprig, bud, tender and unripe fruit.

We should be patient until we attain ripeness. As we remain the unripe fruit and show impatience to become the fruit in a hurry, falling prematurely from shriveling is of no use. Ramalinga Swamigal says, "Would it wither, shrivel and fall prematurely?"

We should have that kind of worry. Until the stage of the ripest fruit, we should perform Pujai, Japam and Tapam. Our endeavor would come to fruition, and would not fall off as a shriveled unripe fruit (Vempi vizuthal), if we attain the Tattva of Truth as depicted in Vedanta. Where is that Tattva, the causal foundation? It is within us. Whichever intellect explores that Tattva, within that exploring intellect remains that Tattva; we can perceive this in our experience.

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Deivaththin kural

Advaitam

nhiRainhtha aanantham நிறைந்த ஆனந்தம்

In Krutha Yuga, Bhrgu Muni went to his father Varuna and asked, how he could comprehend whatever was the most blissful pervasive entity (Brahman). A pervasive substance at all times should remain all-pervasive and omnipresent (omniscient and omnipotent). It should not have any defect or deficiency. Varuna said to Bhrgu to go and do Tapas. As he did Tapas, he discovered sequentially the cause of joy as first the body which is perishable, the breath, the mind, and the intellect which leave, and the experience of Bliss. These five gave him each a little joy. All these joys accumulated and he realized, the greatest joy comes from the basis of all: the Soul or the Supreme Bliss. That is the story from Upanishad.

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We get to experience a drop (thivalai = திவலை) from the Ocean of Bliss. There is sunless shade under a tree, dense with branches and leaves. When the wind blows and the branches and leaves move, the sun's rays fall under the tree piercing through the shifting gaps. When the wind subsides, the gaps disappear and there is no light. Bliss is an unconditional entity with fullness and perfection, (not subject to limitation). Because of our bad Karma, mind and Buddhi, the Bliss does not fall on us and remains in hiding. As the crown canopy of bad karma shifts its position due to the wind of good Karma, the all-pervasive Oceanic Bliss of sunlight falls on us as a drop. If the drops abound, it becomes Bliss

(Perānantham = பேரானந்தம்). If a small particle (லவலேசம் lava-lēcam = small particle) from the Ocean of Bliss reaches us, we say we enjoy bliss. If we were to do Tapas continually with enquiry, we could merge into the Ocean of Bliss and become it.

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We get to experience a drop (திவலை = thivalai) from the Ocean of Bliss. There is sunless shade under a tree, dense with branches and leaves. When the wind blows and the branches and leaves move, the sun's rays fall under the tree piercing through the shifting gaps. When the wind subsides, the gaps disappear and there is no light. Bliss is an unconditional entity with fullness and perfection, not subject to limitation. Because of our bad Karma, mind and Buddhi, the Bliss does not fall on us and remains in hiding. As the crown canopy of bad karma shifts its position due to the wind of good Karma, the all-pervasive Oceanic Bliss of sunlight falls on us as a drop. If the drops abound, it becomes Supreme Bliss. If a small particle (லவலேசம் lava-lēcam = small particle) from the Ocean of Bliss reaches us, we say we enjoy Bliss. If we were to do Tapas continually with enquiry, we could merge into the Ocean of Bliss and become it.

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The Call of the Divine. (Part One)

Advaitam

Kannan said, Kamban said.

Atma is the hypostasis of all that exists. That it goes beyond that which exists, is a position causing me confusion. Sri Krishna Paramatma causes this kind of confusion and then explicates them all clearly.

Krishna: I am in matter (all objects). Matter is in Me.

If all matter exists in Him, then it implies that matter is the support for Him. There is confusion as to what is correct.

Swamy of Atma is the support of all--the correct premise. Krishna explains this as follows.

The indwelling Isvara activizes all from inside: all life forms are his puppets. (Bhagavadgita verse 18.61)

Krishna, causing such confusion and rectifying it later, causes confusion again.

Krishna: I am in all things. All things are in Me. Bhagavadgita verse 6:30 below.

Now He says, "I have no objects: I am in no objects."

Here Tattva speaks, "Atma is beyond the beyond."

Upon being told that he is causing confusion, Krishna says, "I am not understandable to all. That is My Yogamāyā. " (BG7.25)

What kind of doctrinal instruction this is? Does it all appear as incomprehensible?

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥६- ३०॥
yo mā paśyati sarvatra sarvaṁ ca mayi paśyati tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati 6.30
yaḥ ¹ mā ² paśyati ³ sarvatra ⁴ sarvaṁ ⁵ ca ⁶ mayi ⁷ paśyati ⁸ tasya ⁹ aham ¹⁰ na ¹¹ praṇaśyāmi ¹² saḥ ¹³ ca ¹⁴ me ¹⁵ na ¹⁶ praṇaśyati ¹⁷ 6.30

yaḥ¹ = He who; paśyati³ = sees; mām² = Me [the Self of all beings]; sarvatra⁴ = in all things ; ca⁶ = and [who] paśyati⁸ = sees; sarvam⁵ = all things [sara-asaram = mobiles and immobles]; mayi⁷ = in Me; aham¹⁰ = I; na¹¹ & praṇaśyāmi¹² = am not lost; tasya⁹ = from his [vision]. ca¹⁴ saḥ¹³ = And he; na¹⁶ praṇaśyati¹⁷ = is not lost; me¹⁵ = to Me. 6.30
6.30: He who sees Me in all things and who sees all things in Me, I am not lost from his [vision] and he is not lost to Me.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥१८- ६१॥

īśvaraḥ sarvabhūtānāṃ hṛddeśerjuna tiṣṭhati
bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā 18.61
īśvaraḥ¹ sarva-bhūtānām² hṛt-deśe³ arjuna⁴ tiṣṭhati⁵
bhrāmayan⁶ sarva-bhūtāni⁷ yantra⁸ ārūḍhāni⁹ māyayā¹⁰ 18.61

īśvaraḥ¹ = The Supreme Lord; tiṣṭhati⁵ = abides; hṛt-deśe³ = in the place of the heart; sarva-bhūtānām² = of all beings. arjuna⁴ = O Arjuna; [Isvara] bhrāmayan⁶ = spins; sarva-bhūtāni⁷ = all beings; [as if] ārūḍhāni⁹ = mounted on; yantra⁸ = a machine; māyayā¹⁰ = through Maya. 18.61

18.61: The Supreme Lord resides within the hearts of all living beings, O Arjuna. By Hismāyā power, Isvara causes all beings to spin as if they are mounted on a machine (carousel or upright wheel).

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥७- २५॥

nāhaṃ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ
mūḍhoyaṃ nābhijānāti loko mām ajam avyayam 7.25
na¹ aham² prakāśaḥ³ sarvasya⁴ yoga-māyā⁵ samāvṛtaḥ⁶
mūḍhaḥ⁷ ayam⁸ na⁹ abhijānāti¹⁰ lokaḥ¹¹ mām¹² ajam¹³ avyayam¹⁴ 7.25

aham² = I; samāvṛtaḥ⁶ = covered by; yoga-māyā⁵ = creative power; na¹ = do not; prakāśaḥ³ = manifest; sarvasya⁴ = to all. ayam⁸ = This; mūḍhaḥ⁷ = deluded and foolish; lokaḥ¹¹ = world; na⁹ = does not; abhijānāti¹⁰ = know; mām¹² = Me; [as]ajam¹³ = unborn; [and] avyayam¹⁴ = imperishable. 7.25

7.25: I do not manifest to everyone, veiled by My Yoga-māyā. The foolish do not understand me as unborn and unchanging.

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If you analyze his statement, you will find clarity. If Bhagavan were to tell that if there were one thousand persons, He will not explain it to all 1000 persons.

That he cannot explain this to one thousand persons, means it will not be comprehensible to all one thousand listeners. If he were to say, I will not explain to all, it means that 999 may not understand him but one may do so. Bhagavan said he would not be understood by all but did not say that he was not understood, not even by one. That means he is understood by some.

Who are that few? They are the Jñānī's not afflicted by yoga māyā. Bhagavan's apparently contradictory statement, "I am in everything and nothing is in me," is explained by Jñānīs.

There is a garland on the street. In the dusk, someone steps on it and in fear, yells, "snake, snake." Being garland and being snake are one. He discovers it is garland. He understands it is not a snake. The basis for the snake was the garland. The oneness of garland is like the oneness of Brahman.

Ajñānīs are deluded into thinking of the multiplicity of Brahman. The hypostasis for the Prapancham or world is Brahman.

(In a different perspective, the rope-snake theory is advanced. Rope is Real; the perception of a snake in the rope is unreal and a superimposition. Thus, Brahman is superimposed by many unrels. The phenomenal world in its multiplicity is superimposed on Brahman. Krishnaraj)

Krishna Bhagavan says, "In this world, I am present. The world is in me." What is the meaning? The snake is in the garland. Non-existence is the presence of garland in the snake and vice versa. (In this world, I am present. = I am all-pervasive.)

For the panicked, the garland disappears into the non-existent snake. In his sight, the real is the snake. The person, freed of Ajñānam, realizes it is a garland, into which the (non-existent) snake disappears. The Real is Garland. Though the afflicted, suffering from Māyai, sees the phenomenal world as real; in truth Isvara is the hypostasis of the world.

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For the one who explains the phenomenal world by means of Jnanam, Isvara appears as all and Himself. In Jnani's Nirvikalpa samadhi, the phenomenal world as mere appearance, other than Isvara, will not project. When the phenomenal world does not exist, its existence in Isvara or Isvara's existence in it is false. In the state of Ajnanam, body, breath, mind and intellect are all appearances. On the arrival of Jnana, and perception of Atmanandam, that state arrives going past all others. Sri Krishna Bhagavan, standing in the perfect state of Jnana, declares He has no matter or objects. Just because an Ajnani thought (mistook) the garland as a snake, we cannot declare that in truth, the snake existed in the garland or vice versa.

Kambar says this in Sundara Kandam.

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What makes the appearance in the garland is the false snake. Likewise, the five elements joined together and deludes us as solidity of the phenomenal world. Ramachandra murthy as the Paramatma is that garland devoid of any falsity.

Advaitam

Where is Bliss?

We entertain innumerable desires. It is a certainty that the desired objects leave us, or we leave the said objects. If we were to separate from our desires even before our death, we can be blissful to that extent. We bind ourselves with as many roots in unhappiness as there are desires. As we reduce the number of desires, the state of unhappiness will proportionately diminish. Before the present birth comes to an end, if we were to give up desires, we do not have to take rebirth again and suffer. We could merge with Paramatma and become a mass of Bliss.

We pride ourselves that we have special Jnanam more than what animals have.

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How is man different from animals? Dogs, wolves, and insects eat, give birth, and die. It does not appear that man does anything more than this. In that case, what is there in his special Jnanam to be proud of? The biggest and the most perfect Jnanam of all Jnanams is to find a path to eternal bliss. Upon reflection, this Jnanam is the supreme object. When we realize who we are in truth, that is bliss with fullness of Jnanam.

Bliss does not come from external objects. Bliss originates from inside us. We hide our true form of bliss with the shroud of Ajnanam. Even in that state, an intense sense of possession and connection help us obtain bliss. If that connection leaves, bliss also leaves. Let me give you an analogy. Let us assume that a person has a small piece of land. His mind exults, when he knows he owns the land, and every time, there is an increase in farm output. Later, the farm output goes down. He sells the land to someone else. Next year, there is a greater farm output. His mind is unhappy.

He thinks, "Oh my, Last year the land in my possession was a barren land (தரிசு). Now, someone hit jackpot in farm production." Won't he have a heartburn? As long as he had the connection to the land, he was happy with his farm output. Later in the same output (with a new owner), his exuberant feeling went vapid.

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Let me give you another example. parents bring to me many children saying that are possessed with citta-p-piramai (சித்தப்பிரமை = mental stupor or insanity), wanting a cure. One parent presented himself in a contrary manner. He married a second wife, who did not get along with the son of the first wife. The family broke up after fights and feuds. The husband favored the younger wife and gave up on the child from the first wife. The father came to me saying that his dejected son inflicted sorcery

(பில்லிகுனியம்) on his second wife, and it backfired on him. Fathers, by and large, are worried about Cittappiramai in their children; this father was exultant over it. Why is it so? The father lost his parental connection with his son and was happy about it. He had this sense of alienation with his son. He retained the sense of belonging to the second wife. That the sorcery did not cause any harm (hani = ஹனி) to his second wife made the husband happy.

If Mayai (மாயை) induced so much of happiness, consider the happiness of being a perfect Jnani, who has given up his connection to everything. We taste a small amount of sweetness of jaggery cooked with bitter gourd. As there is sweetness in association with a small amount of jaggery, there is no doubt about the sweetness of jaggery by itself. When the sense of I, Me and Mine as Maya Kiranam (மாய கிரணம் = delusive rays) gives sweet happiness in this bitter unhappy world, consider the sweetness and bliss derived at being the perfect and pure (ஸ்வச்சம்) "I" standing alone. If the lamp were to be covered by a pot with many holes, slender rays of light emerge. Atma Deepam (ஆத்ம தீபம் = Soul

Light) covered by Mayai, rays of light in the form of joy emerge through the portals of organs (Indriya dvaras = eyes, ears, nose, mouth, genitals, anus). If the Maya Pot were to break, we can become the Bliss Supreme in its fullness (Ananda mayam = ஆனந்த மயம்). The amount of light emitted by the pot depends upon the size and number of holes, considering the fact that the source of light is a Unique or incomparable effulgence (ஏகஜோதி = EkaJyothi = God) . If we break the Maya pot, all the differences in this world disappear and all appear as Bliss Form (Ananda rupam = ஆனந்தரூபம்).

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How do we break Mayai? The path is to restrain desires. Mind is the fountainhead of desires; desires last as long as the mind lasts. We should not think that ablation of mind is death or inertness. On the contrary, this state is the basis for all Saktis. Ordinarily, a person deficient in one body part will have a compensatory increase in acuteness (Thikshanyam = தீக்ஷணயம்) of another organ. It is like blocking one channel and seeing an increased flow in another channel. Atma Sakti (ஆத்ம சக்தி = soul power) is dissipated in many ways through many organs, control of which helps all saktis stand united in one place with tranquility and bliss. We can do good to the world with much sakti.

Rishis with Atma Jnanam are the examples (திருஷ்டாந்தம் = eye-view = example). They had the unique ability to travel in time and learn many things. They gave us the Veda Mantras, the sounds unheard of by us and received by them from ether. It is sufficient for the seekers to follow the sayings in Vedas as to how to restrain desires, how to stand the mind still, and how to obtain eternal bliss. In the end, we can attain Supreme Bliss (பேரானந்தம்). May Paramesvaran do Anugraha (favor).

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Deivaththin Kural Part one தெய்வத்தின் குரல்

Advaitam.

Bhagavan will receive us ceremoniously.

When the wind hits the surface of the still ocean, the water appears as small elevations or bubbly waves. The next wind gust breaks them. Paramatma is like the still ocean. The wind of Māyā causes the Jivatmas to appear on the surface as bubbles, slight bumps or small waves. If we were to receive kaṭāṭcam (கடாக்ஷம் = side glance, grace), we merge with Paramatma as the bubble or bumps merge into the ocean.

The ocean waters remain undiminished. From the ocean, the water evaporates, becomes clouds, rain, river, streams, lakes, wells... The ocean does not go dry. The rivers and lakes may go dry. Or they may be flooded. In the height of summer, there is no water in the pipes. We say there is no water in "Red Hills Reservoir." Rainy season brings floods in Godavari. Kaveri River breaks the bunds and the banks. From the day of creation to this day, there is no loss of water even to a milliliter. There is no addition either. Some rich people sell their lands, bank the cash, buy shares... The total asset does not change. Their forms changed in so many ways. When all the assets are calculated, there is no gain or loss. Likewise, the water in the world exists either in the ocean, or in the clouds, rivers, lakes, ponds...

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Paramatma appears as many. He appears like the ocean, even, and neither larger nor smaller (in size). It appears to us that increase and decrease (in its size) happen. If you were to receive the Jnanam that what exists is One, there is no increase or decrease anywhere.

When we talk about the connection between Paramatma and Jivatma, we have to lay the stress on the nature of the river. The Water Cycle: Ocean water becomes the rain, the rain becomes the lake, the lake becomes pond, puddle, well... These entities do not merge into the ocean. But, all the rivers go in search of the ocean and merge into it. Son River being of red water runs in the red mud; Krishna River being of black water, runs in black mud. Ganga River of white water has its appropriate name because it courses through such regions. Red is Raja Guna; White is Sattva Guna and Black is Tama Guna. As the mind chooses to take and run in whatever path, that it is and the Jivatma's Subhava (Natural Disposition) pertains to it. Ultimately, the Jivatma must merge into the ocean of Paramatma. Jivatma = embodied soul = We the people.

Water finds its level. Rain falls on the mountain peak, the source of the river. That river falls down the mountain with great speed and sound. On the level ground, there is not much of a sound. At the end, when it merges into the ocean at its mouth or estuary, there is no sound. At that instance, the river has come to its natural level. That is, as it attains the level, it attains supreme tranquility. In all affairs, finding a level of Manobhava (மனோபாவம் = Mental disposition) leads to tranquility. All actions beyond the pale of normality (levelled Manobhava) might cause amazement in others. But, by that, our tranquility (suffers) comes to destruction. Raucous behavior (உருட்டல், புருட்டல், மிரட்டல், இரைச்சல்) should be abandoned. The ocean welcomes the tranquil river, backs up a little and receives it. That is why the river has the taste of saltwater a little distance from the mouth or estuary. If we do not transgress our "level," the ocean of a Paramatma welcomes us and takes us into his fold.

Raucous behavior: உருட்டல், புருட்டல், மிரட்டல், இரைச்சல் = uruttal, puruttal, mirattal, iraicchal = Roll something or someone; roll something like a carpet; threatening someone; make a lot of sound. These words rhyme nicely.

Deivaththin krual = தெய்வத்தின் குரல்

Advaitam = அத்வைதம்

Mayai = மாயை

உண்மை = unmai = Truth, existence, Reality, opposite of இண்மை- inmai = non-existence.

Buddhism: All are Mayai. There is nothing that is endowed with Truth or Reality.

This is not what Advaitam says. The phenomenal world is Mayai or illusory. Advaitam says that Brahman or the Supreme Truth or Reality is the hypostasis or the base of all these illusory things. How could you say that the world is Mayai or illusory? So many things happen that we bear witness to, by our eyes.

These people pose the question, thinking that Mayai means fundamentally non-existent substance. But, Mayai is not fundamentally non-existent substance. When someone talks about Rabbit's horn or the son of a barren woman, we dismiss them as Asat. Mayai is not such an entity. It appears existent to the extent it is thought of as existent. It is not like the rabbit's horn. It appears like the mirage. But there is no water in it. We cannot drink water from it and quench our thirst. Water from mirage does make an appearance. Likewise, even to the Jnanis knowing the world as Mayam, the world does make an appearance.

We think wrongly that a straw-rope (பழுதை) is a snake. That there is no snake in the straw-rope is the truth. Though it is so, as long as the snake was thought of, the truly absent snake creates all the fear and rashness in exit. Our reactions are true to our feelings. Though the world is not the eternal Satyam or Truth (Reality) and as long as we think of it as Truth, all these many acts come into play. As soon as the straw-rope is discovered as such, fear leaves us instantly. Likewise, this world is one appearance of Brahman. When you learn that the hypostatic Brahman is One Eternal Truth (Reality), all activities come to a standstill.

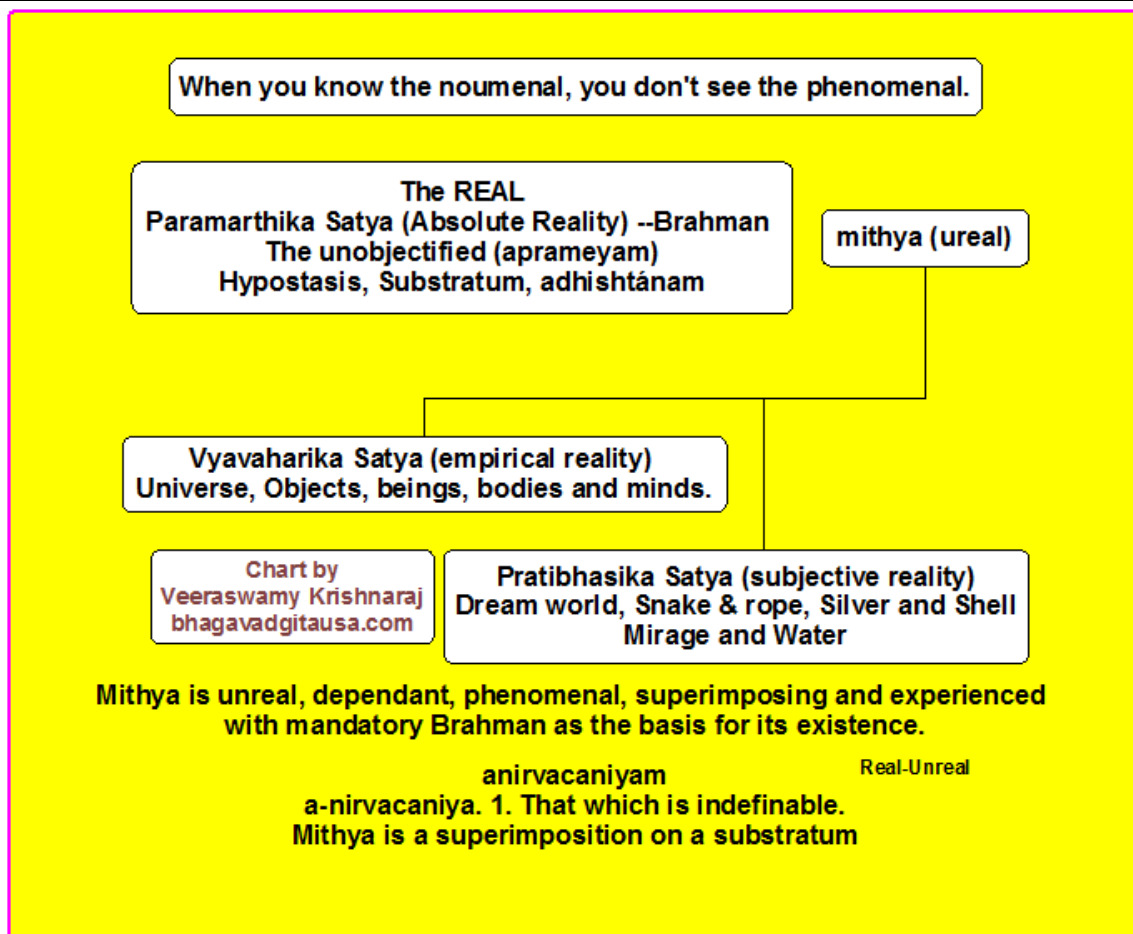
World is not a baseless entity. Appearance it is, until Jnana dawns on you. For the duration of dream sleep, it appears real; upon awakening, it dissipates and disappears. Likewise, the world, remaining true (as real), as long as we sleep in Ajnanam (ignorance), disappears as we awaken to **Jnana Nilai (ஞான நிலை)**. Thus, the world is not a brazen lie; it is a transitional and temporal truth, appearing and disappearing, does not deserve to be called **Atyanta Asat (அத்யந்த அஸத்)**, but meets the criterion for the term **Pirathi Pasika Satyam (பிராதி பாஸிக சத்தியம்)**. The shell in sunlight glitters like silver; likewise, the world glitters in the light of Brahman's Māyai.

சித்த நிலை = citta nilai = Mind State. சித்தம் = Determinative faculty. நிலை = State, Stability, Nature.

ஞானநிலை ñāṇa-nilai. = **ஞானமார்க்கம்** = Certitude in self-knowledge.

Atyanta Asat (அத்யந்த அஸத்) = Absolute Non-being or non-existence (eg. the son of a barren woman, rabbit's horn.)

Pirathi Pasika Satyam (பிராதி பாஸிக சத்தியம்) = Subjective Reality. Eg: Seeing water in mirage.



Mind State (Citta Nilai) does not go beyond the mind and body and is controlled by Māyā. Jnana Nilai or fāṇa-nilai is defined as lofty Cittam without ego that has gone beyond the confines of body, mind, and Māyā and merged with the Universal Consciousness. It is a state of purity, supreme knowledge, Realization and oneness with the Supreme.--Krishnaraj

Mayai is, to the Jnani, a Zero; Jivan without Jnanam thinks himself as a number and adds the zero to its side. The zero joining a number makes a ten, a twenty, a one hundred, a one thousand..; likewise, for these Ajnanis, Māyai multiplies as many and makes the world appear as Real Objects.

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Jnani sees Reality as it exists. As the sugar becomes so many dolls (think of chocolate bunnies), one Brahma becomes this many. A child looking at a sugar mold of a bitter gourd, will run away from it for fear it will taste bitter. The bitter-looking mold is, in reality, sweet sugar. A Jnani knows Blissful Brahman is one. What is bitter to us is sweetness to him; our black is white to him. What is a day is his night, so said Krishna Bhagavan. The Light of Brahman appears dark to us. The dark Mayai appears as light to us. How is it so? Mayai in its proximity with Brahman gets its reflected light. This dim light is what is reachable to us. This insignificant light of Mayai makes the worldly objects and happenings knowable. In Jnani's Atma Parakasam (the light of the soul), they disappear. This is what is meant that Jnani's day is a night for us.

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Deivththin kural Firest part = தெய்வத்தின் குரல்

Advaitam = அத்துவைதம்

Akamum Puramum = அகமும் புறமும்

Why is man incessantly running hither and thither? To fulfil his desires. He is desirous of external objects. To acquire them, he runs around. If one (gain) is obtained, it is not enough. Satisfaction, received from it, is transient. He desires for another one. He runs searching for it. He does not enjoy peace.

There is happiness only when an external object comes into his possession. If you were chasing bliss, where are peace and tranquility? External objects are not in our control or possession. It may come or go. It is an impossible proposition to obtain eternal bliss from external objects. It is an attempt to damage your tranquility.

Man is of the form of Bliss inside. Because of Mayai, he forgets the Bliss-Form inside him. He has thoughts of attaining the Bliss. Instead of knowing the existence of Bliss-Body inside him and enjoying the Internal Bliss, he is looking for Bliss outside of him. If a person performs Atma Vicharam (self-enquiry) and Dhyanam (contemplation, meditation) seeking Ambal's Grace, he will find out that he is himself the Bliss-Body, perfect, pure and complete. His nature of his Internal Bliss is like a great ocean; all the joy he gets from external objects is like a straw.

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Page 48. If one realizes it, he will not seek any joy outside of him. He will experience his own Bliss and become the ocean of Bliss.

The ocean does not move outside of its borders and yet the rivers fall into it. Likewise, in the blissful person, the desires come pouring in and disappear as in the case of ocean (wherein the rivers fall and disappear).

Acharya quotes the following verse from the Bhagavadgita (2:70).

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥२- ७०॥

āpūryamāṇam acalapratiṣṭhaṁ samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāmakāmī 2.70

āpūryamāṇam¹ acala-pratiṣṭham² samudram³ āpaḥ⁴ praviśanti⁵ yadvat⁶
tadvat⁷ kāmāḥ⁸ yaṁ⁹ praviśanti¹⁰ sarve¹¹ saḥ¹² śāntim¹³ āpnoti¹⁴ na¹⁵ kāmakāmī¹⁶

yadvat⁶ = as; āpaḥ⁴ = water; praviśanti⁵ = flowing into; samudram³ = the ocean; āpūryamāṇam¹ = brimming with water from all sides; acala-pratiṣṭham² = remains steady without change; tadvat⁷ = likewise; saḥ¹² = that man; yaṁ⁹ = into whom; sarve¹¹ = all; kāmāḥ⁸ = desires; praviśanti¹⁰ = flow into; āpnoti¹⁴ = attains; śāntim¹³ = peace; [it is] na¹⁵ + kāmakāmī¹⁶ = not so for the epicure (= kāma-kāmī, the person who seeks desires).-- 2.70

2.70: As the waters enter the ocean from all sides, it remains steady and unperturbed. So also, the desires enter a person of steadiness, tranquility, and peace (without causing any perturbation). It is not so in (an epicure) a person who seeks desires.

āpūryamāṇam acalapratiṣṭhaṁ samudram --so says Gita 2:70. The man of Bliss remains the ocean of Bliss with supreme tranquility. The servitors at the feet of Bhagavan say that Devendra's bliss is only a drop in this Atmananda (Soul-Bliss) ocean.

Position, money, womenfolk, honor, publicity... are thought of as the providers of Bliss. We work towards that goal incessantly. We, unknowing of being the Ocean of Bliss that we are, languish and thirst for one drop of water. The unobtained external objects, being that drop of water, give us the feeling of deficiency and sadness; that is a big mistake. We do not have any deficiency. The externally-derived joy is already within us. Let the external joys come pouring in. Let us contain all those joys as the ocean takes in the incoming rivers and stay calm. If there is no flow of external joy, there is no harm; there is no deficiency. The external joys are only a particle compared to the indwelling Bliss; let us try to be clear about it.

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Deivaththin Kural =

Advaitam =

The path to reduce the burden of sorrow.

We should attempt to receive the real Jnana about the Supreme God (பரம்பொருள்). What is meant by this jnana? What is meant is that there is nothing other than Paramporul. That one Entity appears as many. If your were to apply your mind to all these appearances, timorousness, attention to the high and the low (ஏற்றத்தாழ்வு) and consequent difficulties will haunt you. Turning your mind from all these appearances and beginning to know the Causal One, will harness your thoughts and make you

immune to tremulousness. Where is the place for tremulousness and disparity in social status and other parameters among people, when there is only one Spiritual Entity? In this state, we can obtain eternal happiness. This is what we call Jnanam.

In this worldly living, happiness (sukam = சுகம்) appears to come to us. However, it will not stay with us forever. How can we make the external happiness permanent? The external happiness is not amenable to right of possession (சுவாதீனம் = Svādhīnam) and so leaves us. One minute there is happiness; next minute, it is gone. It is like the sunlight peaking through a heavy canopy of leaves when the wind moves the leaves. In the next minute, the shade envelopes. Likewise, happiness rears its (beautiful) head and then disappears. Eternal Bliss is to know the One and the only Cause of this world.

There will be immeasurable difficulties in this worldly life for all persons. Others might think that the rich and the highly-placed live without any difficulties. Thinking likewise, people may strive hard to gain wealth and position. His difficulties become apparent, if you only probe him. If we fall off Tinnai (திண்ணை = platform about 3 feet high), you get scratches and sprains. The Rich and the powerful live on the higher floors; if he falls, the bones break.

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That fall is dangerous to life and limb. The rich and the powerful have some happiness and disproportionate amount of anxiety and worry about safeguarding their position. There is no one fully satisfied with his happiness. As a person tends to think high of himself in intelligence, honesty and beauty, the unhappy, likewise, is inclined to think he is the chosen for misery.

Tukkam (துக்கம் = sorrow) and birth are concomitant. We have sown seeds previously for these miseries. There is no escape from them.

There is a way to prevent Karma and enjoy tranquility, while one tolerates the karma-induced miseries. It is the Path of Jnana.

If you were to suffer delirium (சித்தப்பிரமை = CITTA-P-PIRAMAI) and become inert (ஜடம் = jatam), you will not perceive sorrow. In delirium, there is no permanent happiness. In sleep, there is no sorrow. In deep sleep, we have no awareness of happiness. Jnani is awake all the time and remains the eternally happy (சுகி = suki). Not that he does not have sufferings, but he does not have sorrow (கிலேசம் = kilesam). The sufferings caused by external entities, do not affect him.

The pail of water does not feel heavy, when it remains under water; once out of the water, it feels heavy. It is customary to move big logs of wood easily in floods and rivers. Likewise, we should float our miseries in the waters of Jnanam. There will always be cause for misery. But Jnana will make the misery lighter.

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Deivaththin Kural (Part one)

Yogi is one who is untouched by sorrow. Impurity of mind is the cause of sin and sorrow, removal of which makes the mind turn towards Paramatma. Good Conduct and discipline are necessary for removal of impurities. Before Atma (soul) separates from this body (viyōkam = வியோகம் = Separation = death), we should live and conduct ourselves by the tenets of religious studies and by practice, and remove all the impurities. If we pursue this path, in the end separation from the body (viyōkam) becomes Yoga of non-disjunction with Paramatma.

What are the signs of Yogi? The mind that merged with Paramatma, does not think of merging with anything else.

The mind comes to a standstill, which helps remove all the difficulties arising in the mind. What do we have to pursue to gain that status? We have to merge with what gave rise to mind. That mind will dissolve in IT. The mind will not run after objects. That is the state of liberation.

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What is the source of the river? It is the ocean. Water from the ocean evaporates, forming clouds; the latter becomes rain, falling away from its source and taking the form of a river. There is no place that the river did not flow. Thus flowing, cascading, rambling, rumbling and running, the river falls into its source, the ocean. Does the river now have its own form? Does it still run and rumble? There is nothing of that now.

Does the mind have a similar fate?

In a tranquil Yogic state, the Jnanis dissolve their minds in Paramatman without consciousness of external objects (External Consciousness). [That is absorption or lysis (Laya = लय) of the individual soul with the Universal Soul.] Though they may appear to us they are out of the Yogic state after Samadhi, it is an irrevocable union with the Universal Soul. Inside, the Jnanis continue to have that Yogic experience even after they exit Samadhi. Though he appears to us to have external consciousness (Veli-p-piraknjai = வெளிப்பிரக்ஞை), he does not have even the desire to stay in the Yogic state. If someone were to have thoughts of acquiring something, he is no more a Yogi.

We can identify the unique quality of a Yogi in another way. If his mind were to abide in Paramatma permanently, he must not suffer from any sorrow even a bit. If his Cittam (mind) is afflicted "a drop," it means that the so-called Yogi did not attain Paramatma.

Yogi will face many sorrows. That is they will appear as sorrows to the rest of the world. He will not feel the sorrow even to a minute extent. He would remain a dead wood of a person. No, dead wood may not be an appropriate euphemism. Dead wood is totally deprived of feelings. Yogi is chock-full of consciousness (of a different kind). He is in perpetual happiness or bliss (catānantam = சதாநந்தம்). Yogam is to remain in catānantam without a thought of "I want this, that..."

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A true Yogi is brimming with compassion. He has no anger or hatred towards anyone. He harbors a feeling of benignity and not an iota of harm to anyone. Though he is doing many good deeds in the eyes of others, he does not have the egoistic ownership of his deeds. Devoid of self-love, his actions are nothing other than those of compassion. Mahayogi Paramesvara conducts his Samhāra like this. It may have the appearance of cruelty (Kodumai). **Samhāra சம்ஹாரம்= periodic destruction of the universe at the end of a Kalpa.** The Lord does Samhara to give freedom from Karma Gathi (State of man bound by Karma) at least for some time to each one of the Jivas, however much sin they carry, and let them attain Laya (Lysis, merger, absorption) with him.

As the Lord gives us sleep, so that we get relief from the daily grind of happiness and sorrow, he gives respite from weariness (Cirama parikāram = சிரம பரிகாரம்) after the body falls (dies). We get up from sleep in the morning and plunge into the routine of doing good and bad deeds. Likewise, with the present body gone, and after Cirama Parikaram, we awaken in another body. This endless cycle of birth and death- punarapi jananam and punarapi maranam = புனரபி ஜன்னம்/புனரபி மரணம்- must stop. When the present body is gone, there must not be a birth in another body. We should ensure that. For that eventuality only, we have the utility of discipline, good conduct, supreme compassion, Tapas, Puja, Yanjam, and charity. We have to practice this from childhood, so millions upon millions of people rise up stepwise, so somewhere, someone will rise to become a perfect Yogi or Jnani. For a person of this nature to rise from among us is of help to humanity.

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Deivaththin Kural

Advaitam

Respite from Sorrow

When a person suffers from a disease, many give many causes. Ayurvedic Vaidyar attributes his sickness to the variations in pulse. Allopathic doctor gives a different reason. Psychiatrist may offer another diagnosis. Mantra Sastra expert attributes disease to divine cause. Jyothishar attributes the disease to planetary malalignments. Exponents of Dharma Sastras attribute it to Karma from previous life.

Apart from diseases, many causes are attributed for our happiness and sorrow. All these causes for one disease create confusion. Are the Planets the cause of sorrow? Should we do pacification of planets? Are the Village deities causing the disease? Should we do pacification ceremony for these deities? If the cause is karma, should we let the disease take its course? All appear to be true. That the cause is Karma is certain. Karma is the cause of many effects (fruits, products or afflictions). Rain is one entity. Its products or effects are many. The earth is soaking wet. Insects abound; frogs make the mating calls; some plants go green; some go rotten. All these are the external signs of one rain. The cause as identified by all these modalities is Karma, if we were to get a cure. In this life apart from diseases, there are many other problems, in connection with money, job, bodily strength, intellectual stamina...The cause for these entities is Karma, one Karma and many effects.

P55. According to science, if there is an effect, there must be a cause. In the whole world, there are cause, effect, action and counteraction or reaction according to physics. Bauda sastra explains this Truth. The inert earth comes from two sources. This applies to people also. All our actions have reactions. The cause for our today's happiness and sorrow are because of good and bad Karma from past life. It is said that good and bad fruits of karma of others come to us.

If the child were to suffer a disease, it is said it is the result of parental Papa-Punya Palan (பாப-புண்ணிய பலன் = the fruits of sin and merit of parents). The care of the sick child by the parents and the sufferings they go through are justice rendered to resolve their Karma. I see another truth. If bad things happen to us, we can say it is the enemy's Punniya palan-- the fruit of merit of the enemy.

The cause of all the world's happenings is one Parasakti. The happenings of the world are according to the Will of Isvara, who connects and brings many events together (in a person or a place). Nothing happens in this world without cause and effect. Sarvesvara connects all events and acts as a witness of what appears to us as disconnected events.

The first cause of happiness and sorrow of humanity is Karma. The instrumental cause (ThunaikkaraNam = துணைக்காரணம்) consists of: Kirakasaram (கிரகசாரம் or movements of the planets), offence to deities, ill health...

We can seek relief according to the recommendations of horoscopic, medical and ceremonial modalities. They will yield results when our karma is resolved. If we live with devotion according to whatever path God chooses for us, dedicate our life to Isvara, and exercise this kind of maturity, this is praise-worthy. That itself is a relief, true respite.

It is important not to accumulate any new Karma, leaving aside the Pūrva Karma (past-life Karma). Instead of looking for relief for the past-life karma, it is better or more important not to accumulate new Karma, and seek the help of Isvara now.

Isvara Dhyanam (ஈசுவர தியானம் = meditation on Isvara) is the True Remedy (பரிகாரம் = Parikāram) and the path not to sow the Seeds of Sorrow. If you get to the state of remedy for sorrow from Advaita Anubhava Siddhi (Perfection in Monistic experience), there is no cause for sorrow. In that Siddhi or perfected state, there is neither sorrow nor happiness. Reality exists there as self-effulgence.

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Deivaththin Kural

Advaitam

Dvaitam % Baudam = Advaitam

Brahmam is pūrṇam (பூர்ணம் = completeness, perfection); The world is pūrṇam. In the perfect Brahmam, the perfect world dawned. If one were to subtract the world as perfection from Brahmam the perfection, Brahmam will remain a perfection, so says a Upanishadic Mantra. Perfection or completeness means "All." How could two substances be perfect and complete? When you subtract completeness from Completeness, how could completeness will be the leftover?

What is the core (Tatpariyam = தாத்பரியம் pith of the matter) of this Mantra? This world is not something that separated from Brahmam. It is the Brahmam only that appeared as the world. Brahmam did not create the world from some extraneous matter. Brahmam did not transform into the world. Brahma appears like the world. There is nothing more or nothing less.

Page 57. In darkness, we think a garland a snake. Now the garland gives the appearance of a snake. Garland did not morph into a snake. If you were to apprehend the garland as garland, it is garland in perfection. In the perfection of garland, the perfection of the snake appears; likewise, in the perfection of Brahman, the world perfection appears. In one state, the garland is completeness; in another state, the snake is completeness. Kambar says that the world is like the Maya snake originating from the garland. If you were to remove the snake from the garland, it remains a complete and perfect garland. Upanishad says if you subtract perfection from perfection, what remains is perfection. Why did the garland look like a snake? Because of darkness. Brahmam appears as the world because of the darkness of Māyā (Māyai = மாயை). Māyā is that which is not. Non-existent Māyai projects existent (one and only) Brahmam into many worlds. You may ask whether a non-existent entity can do this. Let me explain it in terms of mathematics.

In terms of Brahmam, addition, subtraction and other parameters were discussed before. In this instance, addition does not increase the end-product. Subtraction does not cause any change in its perfection and completeness: that is its wonder. Now let me discuss the math.

Page 58. We divide a number with another number. When the divisor becomes smaller and smaller, the quotient becomes greater and greater. If you divide sixteen by sixteen, the quotient is 1. When the divisor is 8, the quotient is 2; four, 4; one, 16. If the divisor is zero, the quotient is the biggest infinite. If any dividend or numerator is divided by a divisor or denominator zero, the quotient is infinite. $1/0 = \text{Infinite}$; $2/0 = \text{Infinite}$; $3/0 = \text{Infinite}$. The same holds good, if you divide a Kodi (10 million) by zero. If you multiply the divisor by the quotient, the number will be the dividend. $8 \times 2 = 16$.

Infinite $\times 0 = 1$

Infinite $\times 0 = 2$

Infinite $\times 0 = 3$

Thus it goes on endless.

One Anantham (Infinity) multiplied by zero becomes 1, 2, 3, 10 million, 100 million...and infinite.

This infinity is Brahmam. The non-existent entity is the zero. What is not is zero. Māyai is that, which is not existent. The Infinite multiplied by zero shows up as many; likewise, Brahmam by virtue of Maya Sakti multiplies and shows up into infinite entities of this world. The dividend of the world can be assigned any number.

The Numerator (Dividend) will be the quotient, if the Denominator is Māyai or zero.

Infinite Brahman is the quotient. The world as the infinite denominator becomes infinite. There are many variety of creations. Our mind runs in many ways. There is no end for them. It is infinity. According to declaration in Upanishadic Mantras, Brahman is Pūrṇam (பூர்ணம் = complete and perfect) and immutable; the world is Pūrṇam, mutable and thus can be assumed as Anantham (அனந்தம் = infinity).

A mutable entity cannot be Truth (Satyam). Though we give value to 1, 2, 3, 10 million, 100 million...in reality is Asatyam (untruth); that is, it is zero. Any number multiplied with zero is zero. Though Anantham (Brahman) X Māyai (0) = 1,2,3, it is only out of politeness, in truth, Anantham multiplied by Māyai yields a resultant world, a Māyāmaya மாயாமய = illusory through and through) zero.

Brahman (that remains) as Infinity is the only Satyam or Reality, so says Advaitam. The world having the appearance of infinity is Satyam, according to Dvaitam. Baudham (Buddhism) says, Brahman and the world are non-different and thus, Sunyam, Puṅyam and Mayai (சூனியம், பூஜ்யம், மாயை = Sunya or Nilch, Puṅyam or Zero, Māyai or illusory). Advaitam says, Brahman is Satyam; Buddhism stops short by saying they are all Māyai; Dvaitam asserts that the world is Satyam.

Brahman X Mayai = Pirapanjam or the World, is the equation found above.
Advaitam X Baudham = Dvaitam. Or
Dvaitam % Baudham = Advaitam.

Deivaththin Kural = The Call of the Divine.
Advaitam
Acharyas' command.

We have come in the tradition of Sankaracharya, whose most important mandate was we should always perform Isvara Dhyanam, and we should make others do the same. What is Isvara Dhyanam for? Isvara has come in the form of you and I. That is for us to discover that our real form is He. If it is not realized, it is enough to meditate on Isvara with many auspicious qualities. Since He and we are one, He will confer His true form to us. When we and He merge as one, all attributes become attributeless (Nirguna). Isvara Dhyanam = meditation of Isvara or God.

We send children to school. We say the teacher is useless, if the children do not behave themselves. If you were to misbehave, it means, I, being your Guru is useless.

When the other assumes the responsibility for the good behavior of a person, the misbehavior of the latter will be the fault and failure of the preceptor. The demerits of the subjects go to the ruler. The faults of the wife go to or fall on the laps of the husband. That is the saying of the Nithi Sastra (= Sacred texts on justice, ethics and good conduct).

An ordinary Guru has a few pupils or Sisyas, whose sins go to the Guru. If the Guru is JagathGuru (world-Guru), think of the mother lode of sin accrued by him.

For the removal of sins, Bhagavad Dhyanam is the only one path. For that reason only, Bhagavadpathal (பகவத்பாதாள் = servitors of God, Sankara...) mandates the Jagathguru to inculcate the practice of Dhyanam in the people. If people do not do Dhyanam, he mandated that I should do more dhyanam on your behalf.

I am trying my best to perform that duty. On your behalf, I meditate. If more people were to meditate, my burden will be that much lighter.

Meditation helps bear the past-life karmic effects, cleanse the mind, and prevent you from doing new Karma. If you have the will, you will find time. If you were to curtail your time spent on unnecessary troubles and Newspaper deliberations or discussions, you will find time for Dhyanam that offers the best to you. Doing Dhyanam is life's first duty. One must do Dhyanam to an extent possible, whether he becomes prosperous, penurious, struggling, happy, healthy...

We must encourage our near and dear to do the same. We should not become angry with non-compliance. We must impress on them its value. Telling with love will melt any soul. I am carrying out the mandate I received from Bhagavadpathal by bringing this to your attention. That blessing of bringing this to your attention is my calling. You received the blessing of hearing their mandate from me. Your dutious observation is my gain. You now know the path of salvation. We gained mutual benefit.

Take this advice into your mind and enjoy the fruits well. When this life comes to an end, let us feel a sense of fulfillment in having lived well and obtaining its fruits. Now we go without fear to our destination, whence there is no return to earth. Let Paramesvara confer a favor to us all, so we, with assurance and satisfaction, seek that virtuous path.

We committed much sin by making bad choices. If we performed Isvara Dhyanam from childhood, we would have expunged quite a lot of sins in these wasted days. We would enjoy the fruits of our birth to the extent, we do the Isvara Dhyanam with surrender. We have done very little of Isvara Dhyanam, though we were engaged in so many other activities. If our activities, involved in wrangling and wastage, were spent in Isvara Dhyanam, the Karmic baggage would not have grown larger. Our time in this phenomenal world is limited, whoever we are (however powerful we are). This world has been a bin of dirty laundry. Let us make it a place, where we wash and clean up our grimy laundry. This world is a place of many conveniences: body, mind, sacred texts, sacred places, sacred water... We committed sin by speech, mind, hands and feet. We should dissolve or expunge our sins by word, mind, and organs. If we travel light without the Karmic baggage to the other world, we will fly like the whiff of cotton with joy. We will arrive at where we started from. Thereafter, we can be in eternal bliss. There is a saying in Kannada language that Acharyas make the sinners into Paramatman. Acharyas have devised and built steps even for a vile or evil soul (துராத்தமா = thurAtma) to say there is no other recourse but to ascend to the level of Paramatman. This starts in Karma, takes the Bhakti path and ends in Jnana.

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Deivaththin Kural (தெய்வத்தின் குரல்)

Religion (மதம்)

Dharma will save your head. (தர்மமே தலைக்காக்கும்)

As the impending sign of the New Year, Mother Nature from chose among the Flora the Royal children Neem and Peepal to shed the leaves.

It is an age-old tradition to conduct marriage of Neem and Peepal trees with the installation of idols of Vinayakar and Nagarajar at the base. These deciduous trees shed all the leaves by the end of winter. The deities at the base without the canopy of leaves shine in the radiant sun. They see the sky and enjoy the clement sunshine with spring in the air. Umbrella is necessary in the rain and scorching sun. In severe winter, the night sky without the sun is inclement. It is said that in the autumn, the chill will vanish with the nights of Siva (சுவராத்திரி).

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When the sun is warm and mild, we can spend our days and nights sitting under the sky. As if to impress us with that sentiment, Mother Nature makes the Neem and Peepal trees shed their leaves, so sun worship of Vignesvara and Nagaraja takes place in this seasonable weather. Nagarajar can be equated to Subramania Swamy. The Telugus say that Subramaniyar and Nagarajar are together known as Subarayadu. In Sashti, it is customary to perform Nagaraja Pujai, prevalent from antiquity (pirācīṇam = பிராசீனம்). What is Mother Nature's love for the Primordial couple's children, Pillaiyar and Kumaraswamy, is a sign of love towards all of us, the children of Parvati and Paramesvara.

It is love in full measure. When the sun becomes hotter as the spring dawns, Mother Nature shows tenderness (karicaṇam = கரிசனம் = affection, tenderness) by providing a green canopy of sprigs and leaves and sheltering the idols from the sun. Autumn leaves and sprigs are Mother Nature at work.

The World Order. It (Changing seasons) has been around unchanged for Yugas.

In this world, every entity is ordained to behave in a particular order (way). This order makes life on earth possible; otherwise, everything will be in chaos. Isvara has established an order, dharma... so that all living beings live well and in cooperation, according to the loving intent of the Lord. Isvara wants to protect his children from the sun and rain. When we need mild sun, he gives it and embraces (aravaṇai = அரவணை) us by showing love to us, directing Mother Nature and establishing an order and Dharma for the trees.

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Should we not have deserving personality to receive God's love? Yes, we do. The order, subjecting the trees and the Palmira leaves, applies to us too. Only when we observe the order and work for the welfare of the world, we can claim to receive love of Isvara. This order specially meant for humankind is called Dharma. Swamy amuses himself by giving him the brain and choice to transgress Dharma. Man having this brain wanders thinking of things that could offer wellness to him. In this endeavor, he transgresses the Dharma particularly meant for him. The only thing that offers happiness is Dharma.

Some force keeps directing all the people in the direction of Dharma. Because of this, in many parts of the world, man not only fulfills his worldly needs but also does some strange things. One holds on to

cross and reads the Bible. The next does Namas. The next smears ashes on his forehead. The next applies Namam on his forehead. Humanity, though ritual-related worldly gains are not obvious, follows these established practices. Why is it so?

For the worldly life, man accumulates wealth and property. He saved for the future. How long is the future? He finds out it is not in thousands of years. He sought and accumulated wealth for his progeny.

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When life of a human comes to an end, the question as to what happens to him came up. When the body leaves, Manushyam does not leave according to the Great Men (sages) of different countries. Money and property accumulated for the upkeep of the body, were of no use to the Manushya. The sages discovered the means to and nature of a good path or refuge after death. These sages in different countries discovered different paths. Cross, Namas, Vibhuti, Tirumani...came about in this manner.

Seeing and knowing the whole world is the property of Bhagavan, Dharma is to conduct oneself accordingly. Selfish actions take him to Adharma. Therefore, man should diminish his selfishness. All religions of the world sprang from and advocated the basic notion that the whole world belonged to Him. There is no religion that advocates to fulfill one's desires without restraint and accumulate property and wealth to one's liking. They discourage man to be egoistic and selfish. They attempt to reduce his ego, showing that man is nothing before the Mahasakti (Great Power) who created this universe. If man were to reach the Mahasakti, the creator himself will correct his course and help him follow the path of Dharma, meant for man. Many religions hold this kind of devotion in the forefront.

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It is difficult to stand fast to the notion that God is Reality, and we should have devotion to Him. People understand when devotion or Bhakti is presented and practiced as a ritual. Ritual ceremonies, Sandhyavandhanam, Prayer, Namas are such modalities of Bhakti. Religions teach man about his conduct within the context of Bhakti and Dharma. Be loving to everybody. Be charitable and giving. Be of service to fellow man (and animals). These are the sayings of religions. If he conducts his life in this manner, his soul will reach God after the death of his body. One religion says that soul is non-different from God. The next one advocates to render service to Him, receive His Grace and remain in Bliss. We do not have to fight and split our heads over the ultimate state of a being (after death). We reach God in one of many paths. Henceforth, there are no hardships, disappointments, failures... It is enough to know now of inalienable, inseparable, complete and eternal Bliss in life after death.

If God were to take us in his fold, we should perform dutiful service to the world and to God without selfishness. Those duties are the Dharma. Dharma is the witness before and after death. We should perform good deeds to obtain release or emancipation. This is more important than taking life insurance so the progeny gets death benefits. Dharma is permanent insurance for life after death. Dharma, as an after-life insurance, follows us after death and is a witness for fearsome after-life (if the person was acting against Dharma in his life on earth). When we are alive, the same Dharma gives us peace and wellbeing.

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We don't have to entertain any confusion about the type of Dharma we should follow. We have our roots in the traditional Dharma of our elders and ancestors. In their experience, they enjoyed daily welfare (bliss). In this generation, we engage in demonstrations (political or otherwise) with discontent without remiss; certainly, our ancestors lived in tranquility and repose (நிச்சிந்தை = niccintai). It is abundantly enough to pursue that Dharma. It is a bother, if we were to discover and do something new. We will have ceaseless doubts, whether it is good or bad. It is good to follow the traditional tried and true observances of our ancestors and tailor-made Dharma for each one of us.

All, born as Manushyas (people), do suffer problems and face danger. To realize that bitterness, we eat the first Neem flowers of the New Year. In the beginning of the year itself, we accept the bitterness. We savor the sugarcane at the end of the year. If you savor the sweet at the beginning itself, it will turn bitter at the end. Don't be hateful because of bitterness. We will invite bitterness as the medicine of Mother Nature or Dharmic injunction. Because of it, as time rolls by, we will develop that mindset that regards any experience as sweet.

The difficulties and the dangers faced by Sri Rama during his excommunication in the forest were great.

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As the mother sends midday meals to the school-going kid, Kaikeyi served Rama. What victual will stay unspoiled for 14 years of excommunication? Kaikeyi bundled up Dharma and gave it to Rama.

She sent Dharma as his help and said, "Raghava (Rama), safeguard Dharma with courage and discipline."

Dharma gave victory to Rama in the end. If you follow Dharmic path, even the animals would support you. If you fall into Adharma, even your sibling will turn against you. Such proof exists in Ramayana. The Vanaras (the monkey troops) supported Rama; Ravana was abandoned by his brother Vibhishana.

Dharma would save your head. Dharma is the reason the ten-headed Ravana fell and died, and Rama's head stood unbowed. Let everyone follow his Dharma with boldness and justice and obtain eternal wellness (bliss).

Deivaththin Kural (First part)

Religion

Sins and merits.

In this world, no one wants to be a sinner. But, we do more of sinful acts. We all like the fruits of meritorious acts; but, we do not do meritorious acts.

Deivaththin Kural

Religion

Sins and merits

In this world, no one wants to be a sinner. But, we do more of sinful acts. We all desire to receive fruits of meritorious deeds; but, we do not perform the necessary meritorious deeds.

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No one wants to do sinful acts.

Arjuna Addressed Krishna: What forcibly makes man to do sinful deeds?

Krishna: That is desire. We desire to obtain something. We in the process of getting the desire fulfilled, discard Dharma-Adharma.

When that desire is fulfilled, we do not feel satisfaction and fulfillment. Does the fire get extinguished, when you feed it with butter? The flame grows larger. Likewise, the fulfilled desire induces in the mind a greater desire.

Does that mean failure to realize desire is good? No, it is not so. If our desire is not fulfilled, we get angry. As the ball bounces off the wall, the unrealized desire bounces back as anger and pushes us into sinful acts. Next to desire, Krishna mentions anger as the product of desire.

The only path for not committing sinful acts is to destroy desire. We cannot remain without doing deeds. When the body remains without action, the mind is active with thoughts, which is the job of the mind. The deeds we perform with mind and body revolves around desire. We are pushed into sin more and more (by desire).

If we decide to remain without action, human nature prevents us.

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Thayumanar Swamigal says the ability to restraining the mind and remaining still in mind and body is difficult to put into practice. Though you restrain physical activity, the mind does not remain quiet. The mind is not only active but also instigates the body to act. Remaining still in mind and body = சும்மா இரு = summā iru. This is one of the most famous phrases in Tamil. It is not like saying, "Keep Quiet." It is keeping quiet in body, mind, soul...

We have no direct control over and stop desire and (desire-induced) activities. That being so, does this problem have any solution? There is a solution. We do not have to stop action completely. We should cease and desist from acting out our will, and do engage in acts that do not yield worldly gain (selfless acts). We should do acts of selfless service to the world at large and also what is meaningful and fruitful to one's own soul. As we develop and increase a liking for these kinds of actions as a matter of habit, desires dwindle away gradually. Demerits (Pāpam = பাপம்) diminish and merits (Puṇṇiyam = புண்ணியம்) increase. We should engage in good acts as a matter of habit. Acts minus desire is merit or Puṇṇiyam.

Doing deeds minus desire in a habitual manner amounts to merit.

We do Pāpam in four ways. By body, we do many bad acts. By mouth, we break our promise and utter falsehood; by mind, we entertain bad thoughts; by money, we do unmentionable sins.

In four ways, we committed sin; in the same four ways, we should habituate doing deeds of merit.

By body, we should render help to strangers and do philanthropy (parōpakāram); we should offer prayers to God, make circumambulation and thus earn merit.

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(By mouth,) chanting Bhagavan's names earns merit. We spend most of our time in making a living. You may say we do not have time (for spiritual activities and selfless service to mankind). You know that your time is not all spent on earning a living. Time is wasted in and on unnecessary talk, gossiping, derogatory remarks, fun and frolic, discussion of the news of the day in newspapers...That wasted time could have been spent on thinking, remembering and chanting the names of Bhagavan (பகவத்நாமஸ்மரணம் = BhagavadNāmaSmarāṇam). It is alright if you are unable to allocate time for chanting. As you commute to your workplace by bus or rail, you could chant soto voce Bhagavan's names. As you strive hard and run around making a living and earning money, not even one penny will accompany you in your afterlife journey. The only accepted currency in the other world is Bhagavad Nāma (பகவத்நாமம் = God's Name).

Mind is the sacred abode of Bhagavan. We turned it into a wastebasket or garbage dump.

We should cleanse the place, sit Bhagavan in the mind and become tranquil. We should do Dhyānam at least for five minutes. Barring everything, this matter is our first and foremost priority and 'the show must go on', even if the world is sinking. The reason is Bhagavan offers his helping hand, when the world is sinking.

With the money, you should accumulate Puṇṇiyam by doing Dharma in many ways on behalf of Bhagavan and for the benefit of poor people. Pāpam has two Saktis: It gets us involved in wrongful acts today and tomorrow, it makes us do the same. Sniffing snuff causes injury today, and tomorrow, it makes you use it again. This is habituation. We should let this Vāsana (tendency or predisposition) fade away, perform Puṇṇiyam and inculcate Puṇṇiya Vāsana (புண்ணிய வாசனைகள்). Vāsana from previous life pull us into sin many times. Don't have fear. Today's Jnanis and Bhaktas (ஞானிகள், பக்தர்கள் = Sages and saints, Devotees) were yesterday's sinners.

வாசனை = Vāsana. Fragrance, odor. = Predisposition in the present life due to the experiences of a former birth.

Fragrance, when applied to clothes, cling on it for some time and continue to exude the smell. Likewise, your present predisposition (fragrance) is the same as your tendencies in previous life. You carry the Vasanas from your previous life just like your clothes carry the fragrance from an earlier time.

If Isvara does not save the souls of the sinners, it does not bring any greatness, pride and prestige to Him. Because we are sinners, God earned the title, "Patitapāvanan" (பதிதபாவனன் = God, who removes transgressions, purifies the sins or purifies the souls). We gave that greatness and pride to God. பதிதன் = Patitan = an apostate, a heretic. பதிதம் = Patitam = a lapse. பாவனன் = pāvaṇaṇ = One who purifies.

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In Bhagavadgita verse 18.66, Bhagavan says the following.

You surrender to Me. I will release you from all of your sins.
Krishna Paramatma gave his words of encouragement.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥१८- ६६॥
sarvadharmān parityajya mām ekaṁ śaraṇam vraja aham tvā sarvapāpebhyo mokṣayisyāmi mā śucaḥ 18.66
sarva-dharmān ¹ parityajya ² mām ³ ekam ⁴ śaraṇam vraja ⁵ aham ⁶ tvām ⁷ sarva-pāpebhyah ⁸ mokṣayisyāmi ⁹ ma ¹⁰ śucaḥ ¹¹ 18.66

parityajya² = abandoning; sarva-dharmān¹ = all duties; śaraṇam vraja⁵ = take refuge; mām³ = in Me; ekam⁴ = only/alone . aham⁶ = I; mokṣayisyāmi⁹ = shall deliver; tvā⁷ = you; sarva-pāpēbhyaḥ⁸ = from all sins. ma¹⁰ = do not; śucaḥ¹¹ = worry.18.66

18.66: Abandoning all duties, surrender unto Me only. I shall deliver you from all sins. Do not lament.

Let us be brave. However many may be the spins, that many reverse spins are necessary to undo the previous knot. For us to expunge the sins, that many good deeds must be done. If we patiently set ourselves to do Dharma, Bhagavan would give his helping hand.

So many religions came into being to divert the mind, speech and body from satiation of senses. Every one of the great men dawned on the human race and gave a religion to redeem man from the sin committed for the satiation of senses. Enjoyment of the senses offers a temporary joy. Permanent joy (Bliss) is to merge with Paramatman. That the soul is released from Samsara and restored to Bhagavan is the aim of every religion.

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Deivaththin kural (Part One)

Religion

The utility of religion.

Religion is the instrument for Dharma-Artha-Kama-Moksa (அறம், பொருள், இன்பம், வீடு), commonly called Purushartham (புருஷார்த்தம் = Meaning of Man, Goal of Man).

Dharmam is Aram (அறம்) in Tamil. Arththam is PoruL (பொருள்). Kāmam is Inbam (இன்பம்). Moksa is Vīdu (வீடு). In the word Purushartham, there is an inside-word Arththam within it. Arththam follows Purusham. Purushartha (Meaning of man = Man [needing] wealth) is what Purusha thinks as essential. What does a man think of having? We are in a spiritually depleted state (Faustian needs). We are not spiritually mature. In that state, we aspire for wealth and objects, which therefore, acquired the term Arththam, next to Purusham. Economics is called Artha Sastram. Sankaracharyas asserts in Bhajagovindam that this Arththam is Anarththam (Wealth is meaningless).

Arththam = Meaning; wealth. These temporary and trivial pleasures of life, conferred by wealth and objects, rob us of eternal and fulfilling Moksa or liberation.

Man thinks of living a life full of joy and plenty. Happiness is of two kinds: A temporary one and another, the irreducible one. Kamam is one that gives a temporary joy; it is a common denominator for all worldly pleasures. Perinbam (பேரின்பம் = Great Joy = Eternal Bliss) stays put, never leaves once received and is Moksa or Vīdu (Liberation). Not knowing the greatness of Eternal Bliss, man seeks Ciṛṛinbam (சுற்றின்பம் = small pleasures or worldly pleasures).

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Vīdu (வீடு) in the fourth place is what we should think as the most essential. In everyday life, Inbam (இன்பம் = joy) is third in line. Joy rises when we eat sumptuous food. Becoming the High Court Judge is another joy. Joy is to receive accolades and a welcome address. Their pleasures are not permanent. These pleasures coming in small coins and earned by us is PoruL (பொருள் = wealth). This PoruL could be grains, money, home or workers for hire. Objects are instruments for pleasure. We expend this joy by experiencing it in quick time. Soon thereafter, we pine for more pleasures.

The joy, that does not cause one to think more and better are needed, is the eternal Bliss, Moksam. That is HOME (Vīdu). We ramble around town (looking for it, not finding it, wasting time and getting frustrated).

We roam and suffer. What we have to come to, is Our Own Home. There is a jailbird. He, upon leaving the jail, goes home. Vīdu means liberation or freedom. Now, we live in this corporeal body of a jail. We think we are the body. That is not right. This body is a jail. Our true Home is Moksa with Bliss. We should live in Our Own Real Home, away from the jail. Swamy has cast you in the Body-Jail as a punishment for your Papakarma (பாபகர்மம் = sinful deeds).

For Puṇṇiya Karma (புண்ணிய கர்மம் = meritorious deeds), he reduces the Sikshai k Kālam (சிகைக்காலம் = punishment time or jail time) and sends you out soon. We should not commit new Papam and increase our jail time. We should try to obtain freedom, go to our True Home and merge with Swamy. That Home is the limitless joy or Bliss. Eternal Bliss (= பேரின்பம் = pērinpam = Great Joy) is irreducible in terms of Time, Place and Matter.

Sunday, June 16, 2013 kata!

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In Purushartha, the first is Dharmam (தருமம் = Giving), which I will elaborate later. An act, done to cause goodness, is Dharmam. In Tamil ARam seya virumpu (அறம் செய விரும்பு = Be desirous of giving.) is the first advice. Though good deeds amount to Dharmam, in general Dharmam is a word applicable to giving (ஈகை = Ikai = giving, grant, gift). The beggars invoke the word Dharmam, when they say, "Give me Dharmam." We use the compound word Dhāna-Dharmam, meaning giving (without expectation of rewards). In Tamil, Dhāna Sāsanam (an Edict to give) is Ara-k-kattalai (= அறக்கட்டளை = A command to give). Dharmam is to give to others what belongs to us. How do we come into possession of objects that we are willing to give to others? The wealth and object come to us because we did good Karma in the previous life. The utility of Dharma is wealth (poru! = பொருள்) [The utility of wealth is Dharma.] Wealth is means to happiness. Likewise, to wealth, Dharma is the means. [The more you give, the more you get.] It is not just giving. Whatever kind of Dharma you do for the benefit of others, its fruit is wealth.

We should not expect or demand fruits, because we do Dharmam. If we dedicate ourselves to giving without expectation of fruits and let god give us what he wants, then all our impurities will leave us with the advent of Pērinpam (பேரின்பம் = Great Joy = Eternal Bliss). The wealth-generating Dharmam is the means to attaining Supreme Being (= Param poru! = பரம்பொருள்) of Vīdu. If we were to make **Nishkāma Dharma**, it becomes the means to Vīdu (= வீடு = heaven) and eternal Bliss. Doing Dharma begets wealth, with which we could do more Dharma. Now Adharma has come to be the means to do Dharma. Mundane pleasure (= சிற்றின்பம் = small pleasure) does not by itself attain perfection and completeness. It is not a means to future gain. The water poured on hot sands does evaporate quickly. Mundane pleasure, likewise, evaporates without any fruits, does not serve as means to any other goal and undergoes self-destruction.

Nishkāma Dharma = Giving or charity without expectation of rewards.)

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We are unable to give up the small pleasures. We should gradually give up on it by small measures at a time. Religion's purpose is to take us step by step from small pleasures to Great Pleasure (Eternal Bliss). The purpose of wealth is to do Aram or Dharma. Wealth should be made by fair means. By wealth, we can obtain small pleasures, which we should give up in order to get the Great Pleasure of Eternal Bliss in Heaven. Such is the purpose and teaching of religion.

Moksa is irrevocable liberation from bonds and attainment of Eternal Bliss. The purpose of Religion is to take us back to our Home of Eternal Bliss.

It is apparent that Manushyas (people) do not enjoy permanent and uninterrupted joy. Religion made an appearance on earth to take us to the House of Joy. Moksa is this Eternal Abode of Joy. We are in need Dharmic religious tenets, until we get permanent and true happiness from abrogation of sensual experiences, and a supportive community living in observation of these tenets. A religion with Moksa as its goal was obligated to establish and administer these tenets. The sages say that dharma means religion.

Maya Sakti imposed on Manushyas the thinking, we need wealth and small worldly pleasures (சிற்றின்பம் = Cīrripam). Arttam (அர்த்தம் = wealth) is what we think we need. Though, in truth, wealth and **Kāmam** (காமம்*) are not essential, our sages admitted these two features in Purushartha (Meaning of man, Goal of man) on account of deference to human nature. In the beginning, if we were to develop a sense of Dharma as the basis for all acts, then wealth and Kāmam without causing any damage to us, would come under the aegis of Dharma as the first in Purushartha, and the controlling and modulating influence (on wealth and Kāmam). As we consider wealth and Kāmam essential (for our well being), we should regard Dharma also is a vital need. Then, it (Dharma) will extract the poisonous fang of wealth and desire. As the end of an end, Dharma will take us to the essential destination that is Vīdu.

Kāmam (காமம்*) = Desire, happiness in love, sexual pleasure.

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Deivaththin Kural

Religion

Man and animal

Animals are described as Tiryac, meaning they grow horizontal or sideways. Man grows vertical and upright and thus should demonstrate a higher principle above that of an animal. This helps him enjoy many pleasures, not want to be like the animals. We suffer more unhappiness. Animals do not have this much desire, this much worry, this much loss of face... Most of all, they do not accumulate sin. We suffer sorrow by doing sins.

Looking at it in another way, it appears to us, God did not give us wellness, health and freedom that the animals enjoy.

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If someone assaults us, we do not have a built-in weapon as part of our body. God has given horns to the cows, with which it tries to gore us. He gave tiger its sharp nails. We don't have horns or nails. He has given a blanket to the sheep to ward off the winter chill. If the horse cannot charge, God has given it fast legs. We don't even have that.

But Swamy has given man Buddhi in plenty.

When man wants a blanket, he steals it from the animal. He makes a woolen coat. If he has to go fast, he rides a cart drawn by a horse. Though man has no intrinsic weapon, he has devised many lethal weapons to protect himself. By the strength of his Buddhi, he rules over the animals and the inanimate objects in the earth.

Animals live in a place, conducive to their well-being. Elephant cannot live in cold countries. But man lives under all climatic conditions. God let man make his own micro-environment and do his living.

Having these high faculties and Buddhi, yet he suffers. He feels sorrow. This birth is the cause of his sorrow. What should one do to stop a rebirth? What is the reason for this birth? We have done something wrong.

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Because of it, we are born in this body and receive whipping by divine injunction. When this body is gone, another body comes in its place and receives the remainder of the whipping. Desire-induced sin cause birth. If you do not perform any actions, there is no birth. Anger generates sin. Desire is the precursor to anger. First we should eliminate desire. If one develops attachment, deferring action is impossible. If you destroy attachment, you can abstain from making sin.

What is the cause of desire. If you think there is something besides you, you develop a desire for it (and acquire it).

In truth, Siva as peace is all. One bull seeing its reflection in the water and thinking there is another bull, it goes to charge (the non-existent bull). Man sees his reflection. He does not think there is another man. Likewise, all that we see are one. If you think there is a second one, you desire to acquire it. Desire leads to anger. Anger leads to sins. Sin is the cause of rebirth. If we were to gain the wisdom that all are one, we develop no desire, no anger, no sin, no action, no birth and no sorrow for lack of a second object.

How do we acquire this wisdom? Our birth-mother nurses us with her milk. Ambal gives our intellect the milk of wisdom. She is Wisdom Personified. By holding and surrendering to her lotus feet, and merging with her form, wisdom will dawn on us. Man then becomes divine.

First, man instead of being an animal, should be made human. Later we should take him higher to be divine. With this object, many religions came into being. Though there are many Siddhanta, Tattvas... with many differences among religions, we should not let man of today be a victim of desire and anger. All religions in one voice say, man should be made virtuous, infused with love, calmness, tranquility, selfless sacrifice...

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Deivaththin Kural

Religion

Common to all religions is Bhakti.

Traditional practices came into the fore to release man from anxiety and elevate him in spirit. Man has anxiety, not suffered by animals. Religious tenets say that if man tries, he can release himself from

anxiety and more so by acquiring wisdom, out of reach of animals. If man acquires refuge in the world-moving Sakti, man can find release from anxieties, according to the unified voice of all religions. Bhakti is common among Advaitam, Vishistadvaitam, Dvaitam, Saiva Siddhantam, Christianity, and Islam. Though Buddha did not teach Bhakti, Buddhists cannot dispense with and function without Bhakti. Buddhists deified Buddha and offered worship to many forms of Buddha.

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Recently, many Jnanis stressed on Atmavisāram (ஆத்மவிசாரம் = Self-enquiry). The followers of their Spiritual instruction or teaching of doctrine (upatēcam = உபதேசம்) worship the Great Men as deity. Bhakti is natural and inherent in a body (and soul).

According to Advaita, Bhakti is to appreciate and adopt the disposition of non-difference between Isvara and the people. Bhagavan is omnipotent and omniscient, and that we are **parvipotent and parviscient** Bhaktas of Bhagavan. How could we reconcile these two disparate parameters, when you advocate non-difference between Bhagavan and the people? If there are objects separate from Bhagavan, where did they come from? How could Bhagavan control and reign over objects if they took their origin elsewhere? If we think thus, one Paramatman by the name of Isvara is the ocean, the ponds which are the people, the puddle, the wells and last the water in a spoon. There may be highs and lows in Sakti. But, fundamentally all are one substance. And THAT we become. That is Advaita Mukti or monistic liberation.

parvipotent and parviscient = Opposite of Omnipotent and Omniscient.

It is just not enough to make intellectual pronouncements. It must be experiential Sakti. That is possible only with Isvara Kripa (சுஸ்வர கிருபை = Grace of God). We have to receive the grace and favor of Sakti that moves and rules over us so that our motion and energy come to a standstill, which is the Advaita experience, according to great men.

In the beginning stage, there is an appearance of difference between Bhagavan and Bhakta (devotee). We should develop the thinking that Paramataman which came as Isvara, came as Bhaktas too, who we are.

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That monistic view helps increase our devotion to Bhagavan. Is it not true that there is nothing more likeable and loveable than ourselves?

Isvara, who dispenses fruits for our deeds, grants Anugraha (அனுக்கிரகம் = grace) for us to get closer to him, when you exercise 'more and more of devotion.' He reveals to you who you are and what you are... We do not have to analyze him. He condescends due to our Bhakti and reveals his nature to us. bhaktyā¹ = Through devotion; mām² = to Me; abhijānāti³ = he knows; tattvataḥ⁸ = in truth; yāvān⁴ = what I am; ca⁶ = and; yaḥ⁵ = who; asmi⁷ = I am; --bhagavadgita18:55

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥१८- ५५॥

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā viśate tadanantaram 18.55

bhaktyā¹ mām² abhijānāti³ yāvān⁴ yaḥ⁵ ca⁶ asmi⁷ tattvataḥ⁸
tataḥ⁹ mām¹⁰ tattvataḥ¹¹ jñātvā¹² viśate¹³ tadanantaram¹⁴ 18.55

bhaktyā¹ = Through devotion; mām² = to Me; abhijānāti³ = he knows; tattvataḥ⁸ = in truth; yāvān⁴ = what I am; ca⁶ = and; yaḥ⁵ = who; asmi⁷ = I am; tataḥ⁹ = then; jñātvā¹² = knowing; mām¹⁰ = Me; tattvataḥ¹¹ = in truth; viśate¹³ = he enters; [into Me] tadanantaram¹⁴ = after that. 18.55

18.55: Through devotion to Me, he comes to know in Truth who I am, and what my nature is. Knowing Me thus in Truth, he enters into Me after that.

After thus knowing the endless auspicious qualities, the Bhaktas (devotees) enjoyed those qualities. Jñāni acquires the state of Nirguna Satya Bhagavad Anugraha (Attributeless-Realized-Divine-Bliss) and becomes non-different with it. For this, Saguna Upasanam (worshipping of images, idols...) is the beginning.

This Qualified Brahman worship (of idols) is the basis for the worship of Ishta Devata (Deity of your liking) in our religion.

Other religions (do not go beyond, and) stop only with the mention of God (without any elaboration of Parabrahman and Saqunabrahman and the difference between them). Sanathana Dharma (சனாதனதர்மம் caṇātaṇa-tarmam = Eternal order) as mentioned in Hinduism shows us that one God comes (presents himself) in many forms and names according to the mental makeup, (receptivity and proclivity), with which the devotee can get closer to God with love and worship. This is not a creation of imagination. The Unitary Paramatman (in his oneness) revealed himself in multifarious forms to many great men. Each one of them had an intimate relationship with his Ishta Devata by sight, conversation and worship. Likewise, for our benefit of Dharsan (seeing) of God in his or her many forms, they recommended tailor-made specific Mantras and procedures in the worship of individual Ishta Devata.

Whatever may be the kind of worship, Bhakti that is Bhavam (= பக்தி என்கிற பாவம் = Devotion that is a sentiment, a disposition, an emotion...) is common to all. Bhakti occupies the central place in polytheistic worship in our religion and other religions.

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Deivaththin Kural Part one

Religion

Chapter: The Unity (agreement) among Religions

All religions came into being for worship of God, and say there is one God. That indivisible God, whatever may be the modalities of religious observance, has to accept that worship. Therefore, no one has to convert from one's natal religion to another religion.

Koyil, Church, Masuthi, Viharam... may have buildings with different architectures. The idol, symbol or mode of worship may be different. Each one may have its own procedural elements of worship. But, Paramatman granting bliss did not change. Depending on tradition of a nation and people's mindset, many religions came into being. All these indicate one indivisible Supreme God is the subject of worship according to their mental makeup, so the worship paves the way for them to merge with God. Therefore, no one needs to convert from one to another. The converts do indeed belittle their natal religion but also their adopted religion and God Himself.

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A convert leaves his religion for the other because a deficiency appeared in his natal religion. Why do sages say that the convert belittles his natal religion? Let me explain it. Unknowing of the fact that an indivisible God is common to all religions, the convert diminishes God and changes from one to another. Thinking that God of natal religion is not worthy, the convert moves from one to another. Do the converts think of the New God embracing all humanity? No. If they think as said above, they need not convert. If these would-be converts were to remain in their natal (and native) religion and offer worship, the necessity for conversion arose from loss of faith that the New God would confer bliss to them. In other words, the converts diminished and showed the limitedness of both the new religion and the New God. Thinking that the new religion has lofty principles, the conversion process projects dishonor to the new religion and new god.

Hinduism is unique and does not make any reference to Moksa. Our religion does not seek conversion. Our ancestors realized that the many paths to attain Paramatman are the many religions. Every one, born in Hindu faith should be proud of this broad-mindedness. Hinduism says Vedas are one Truth, which the Jnanis depict by many names. Bhagavan in Gita says he will make a devotee's faith steady and grow his eagerness, and conduct him in that chosen path, whatever might be his form of deity and nature of worship.

Bhagavadgita 7:21. Whatsoever is the form of deity, a devotee desires to worship with faith, I make sure that his faith is steady (in that deity).

Hindus never descended to deeds such as proselytization, persecution, crusade, Jihad, wars, (forced) conversion under duress... Our long history (of tolerance) is a proof. This is a matter of consensus among researchers. In the Far East, there were Hindu kingdoms but no forced conversions. The historians bear witness to the fact that the foreigners took to heart our traditions and culture and adopted our religion. The tenets of our religion found their way into other nations in the course of commerce and not by the might of the sword.

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My personal opinion is that in misty past, there was only the Religion of Vedas all over the world. Though here and there, other religions took sprout, our religion remained with them in the form of ruins and relics. The contrarian researchers accept the fact that other nations took to civilization of Bharat with spontaneity and not because of force.

Conversion of a person to a new religion must have a ritual for induction. All proselytizing religions have a ritual akin to baptism. There is no proselytizing ritual in Hinduism, known for plethora of rituals. This is evidence that we are not prone to converting people to Hinduism.

When passengers disembark in the Railway Station, the Jatkavallas, Rikshavallas, the cabbies...swarm them. Whichever vehicle you board, you can reach your destination. I am not saying that these men should not compete for a fare. That is their living. That the various proselytizers of different religions compete to convert people with the promise to take them to God is a meaningless exercise.

A bridge, straddling across a river, has several bends. Each bend appears large to the person close by and the distant bends small. Likewise, to the other religionists, their religions appear big and so, they invite others to convert to their religions. All bends are equidistant. No one needs to leave his natal religion.

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Among religions, there are differences in tenets and observation of religious rites; there is nothing wrong with that. There is no need to make all religions alike. Unity of mind should be the common denominator of followers of all religions. Uniformity is not essential, but unity is a must.

Deivaththin Kural

Religion

The qualities and fitness of a religious instructor.

Tattva analysts (Philosophers and syllogists) and Realized Souls all over the world accept Advaitam as the Supreme Principle. They call me Advaita Mathaguru. You would expect me to say that the reason for the prevalence of followers of Advaita Sampradaya (Monistic tradition), is superiority of Siddhārtham (= சித்தார்த்தம் = மெய்யறிவு = Meiyarivu = knowledge of soul or soul realization). I am reflecting on it. Advaita Siddhāntam (Non-dual Doctrine): Is it followed by all people exclusively? People practice or follow many religions and many Siddhantams (= சித்தாந்தம் = cittāntam = Doctrine). People in a nation convert from one religion to the next. In the era of Buddha, many Vaidika Hindus converted to Buddhism. In later times, Hindus converted to Christianity and Islam. The Jains converted and earned the moniker Pushti Mārgi of Srivaishnavism.

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At the time of Ramanuja, many embraced Madhva Siddhanta. When Adhi Sankara lived, the A-vaidika religions such as Buddhism and Jainism suffered ruination (and then attrition). The practitioners of Karma Marga, a part of Vaidika System, came back to Advaita, the purer form of Vaidika system. Why do religions with banners, pomp and circumstance bite the dust? Do People study the principles of religions and their tenets before they convert to them? The learned do, by habit, weigh the worthiness of the tenets before they join them. Could we attribute the same diligence to a whole lot of general public? I would not hazard such an opinion.

If the general public were to convert to a new religion for its doctrines, the converts must know to narrate its principles upon challenge. They must be able to give reasons for the superiority of new religion over the erstwhile religion in their doctrines. In truth, the general public are not familiar with the subtleties to engage in a meaningful debate. The followers of Hindu religion themselves have no idea of the basic doctrines and tenets of their own religion.

My opinion is, therefore, religion does not prosper and grow on its Tattvas. For the general public, Tattvas are not of any concern. If a Mahan or Great man with virtuous gunas, habits, compassion and tranquility were to come, his very sight induces confidence and trust in the general public. The people put their trust in whatever Tattvas he may tell and consider them productive of common weal.

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Contrarily, however much are explained of a religion's tenets, doctrines (kOtpAdukaL) or supreme Tattvas and if the religious representative (the leader) were to give into egregious behavior, soon, that religion goes down the path of ruination. Why do people congregate to certain religions advocating opposing principles? I have no direct answer to that phenomenon. However, this is of a special interest. Why did some religions fade into oblivion, when once the same religion commanded a celebratory mood among people? There is a reason. The answer becomes obvious how they enamored and drew the people into their fold. If you know how a religion dies, it becomes clear how it lived and grew.

If you looked at a religion in its death spiral in any country, the cause of the demise came from the degenerate establishment and the egregious behavior of its leader (முக்கியஸ்தன் mukkiya-staṅ , mukh-yastha = Chief person, leading man).

The Buddha came. Listening to his history and looking at his gracious purer than milk appearance in his idols, a spontaneous rise in respect for him, happiness, compassion and tranquility in our mind take place.

People of that era must have felt the same. A humor-filled play **MaththavilAsa Pirahasanam** written by **Mahendra Pallavan** demonstrates the decline from decadent behavior in Buddha Viharas (= vi-hāra. Buddhist temple). In those days, Buddhism began its decline.

மகேந்திர பல்லவன் எழுதிய மத்தவிலாஸப் பிரஹஸனம் என்கிற ஹாஸ்ய நாடகம்

The religious leaders led the rise and fall of a religion.

After the Buddha, a Supreme Personification of Virtue in the name of Sankaracharya came and made congregants cluster around him.

Later, Ramanuja and Madhva shone brilliant in their personal conduct and attracted adoring people for their philosophies.

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Recently, Gandhi with calmness and selfless Thyagam came in the fore. Millions upon millions of people called and accepted his religion, Gandhium. If a doctrine has to obtain currency and reach the top, that Gandhium, even today, should be at the pinnacle. It is apparent to you, that it is a fact of life, it is not.

There is no question (about the undesirability of) about religions, who draw and convert people by force or money. By performing many social services, personal helps and instant initiation into their fold, the unsophisticated people necessarily fall for them. It is said that famine was the cause of spread of Christianity. It is a commonly held view that Islam spread against the wish of people under the duress of force. Tattvas had no part to play in the conversion process in these instances. Take a note of this. The proselytizers tried to convert the oppressed classes. They told the would-be proselytes about their low status within the Hindu caste hierarchy, their rise in status with conversion to Christianity, and free education and healthcare, all under the authority of government of that day. Some oppressed classes decided to tolerate the deplorable conditions of their natal religion, considered all the benefits reprehensible and did not buckle under the pressure of proselytization. Let us keep this virtuous conduct as the reason for resistance by the side for now. The appearance of great men in our religion periodically, encouraged people including the oppressed classes to stay resolute in their natal religion.

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We should not despise or hate the proselytizers. Is it not their trust in the (supposedly) Supreme Truth in their religion that prompted them to convert people by force, inducement or charm? Let us give credence to their supposedly good intentions to convert people with force and charm offensive as necessary (evils) for a greater good.

Barring the use of force or the power of money, all religions grew from the strength of the characters of Gurus, instructors, propagandists. It is not enough for the leader of a religion to give a pose of pristine outward appearance. There should be a plenitude of good behavior and austerity with absence of hatred. He should be brimming with quietude and compassion. These special qualities in a Guru eliminate the deficiencies and defects of the seekers.

To create such noble men is our priority for the thriving growth of our religion. There is no need for counter propaganda. We need leaders who live a life of religious virtue. Because of them (noble Virtuous Souls), ours is a living religion over millennia. It could live into the future by these (virtuous and godly men and women). If someone decides to convert by force, there is no sense in using counter force.

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If one uses millions upon millions of rupees building schools and hospitals as an inducement to convert people, we do not have that kind of resources to match his largess. If we were to assume we have that kind of resources, the contrived change is neither genuine nor sustainable. It is so because others with more brawn and wealth would destroy what we built and declare victory over us. Therefore, forgoing trust in the external power, we should put trust in Atma Sakti (the power of self) and elevate ourselves. Then, Hindu religion will thrive without the spurious benefit from propaganda, war, and fascination. Now, the learned in the foreign countries keep Advaitam in their focus and hold it in high regard, probably because of the greatness of its doctrines. They have conducted unbiased examination and research and come to embrace Advaita Vedanta, which just does not fit the uninformed public. A superior soul of a man is necessary to make them grasp Advaita Vedanta.

I give these religious instructions with the hope that a person of tranquility, compassion, wisdom, self-sacrifice... will make his appearance among us.

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Deivaththin Kural Part 1 The Call of the Divine

Vaidik Religion Religion based on Vedas

Religion without a name

Hindu (Religion) is a misnomer. Hindu means love. Hindu reviles (Thushiththal = தூஷித்தல் = revile, avoid) causing injury to others.

Hindu as a word is more nominal than actual (and an external appellation from foreigners). No sacred texts have a word, 'Hindu' in their contents.

The word Hindu is an appellation from foreigners. The foreigners came to our country Bharata (The Land of the Bharatas) by crossing the River Sindhu. Therefore, Sindhu became Hindu; the country became India; and the religion was called Hinduism.

பைராகி pairāki = bairāgī. Ascetic pilgrim from North India

Let me tell you how this could have happened with an analogy.

In North India, all Bairāgis (Ascetic pilgrims) when they go begging, receive alms. The Bairāgis complain about South Indians for being tight-fisted. They sing a song about the south.

illa pOpa GahE Telungi இல்லா போப கஹே தெலுங்கி.

The Telugus drive them out with an admonition, Po Po. (போ போ = leave, leave). But the Telugus do not really say Po Po but say VeLLu VeLLu (வெள்ளு, வெள்ளு). Po is a Tamil word. Then why do the Bhairāgis attribute Po Po to Telugus? When Northerners come down south, the Telugu country is the first in their itinerary. So these wandering mendicants called Tamil country also as Telugu country.

Tamil country Telugus call Tamil country Arava Nadu (அரவ நாடு = southern country). The southern part of Telugu country is called Arava Desam. Whatever below that, is also Arava Desam.

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On the same line of thinking, the foreigners, landing in Sindu country, called Bharata country, Hindu country.

So Hinduism is not the name from antiquity. It was not even a Vedic Religion. It is not even Sanathana Dharmam. If you look into authoritative sacred texts, there is no mention of a name for Hindu religion.

Reflecting on this, I felt a deficiency. Let it be so, for now.

One day, I was told Ramu was there to see me. Preoccupied by other thoughts, I asked which Ramu it was. 'What Ramu? How many Ramus are there?' so they said. Then I remembered, my town had four Ramus: Black Ramu, Red Ramu, Tall Ramu and Short Ramu. That was the reason, I asked which Ramu it was, recalling my thoughts from the past. There is no need for an adjective modifier, if there was only one Ramu in town.

I understood why our religion did not have a name. Only when you have many religions, there is a need for a name. If there is only one religion, where is the need for a name?

Except our religion, other religions were founded by and named after a Great personage. There was no religion with that name before him. Buddhism was founded by Buddha and so named after him.

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Jainism was founded by Mahavirar. Jesus Christ founded Christianity. There were no religions in their names before the Advent of the respective founders. Our religion was in existence before these religions came into being. Hinduism was prevalent all over the world. Because there were no other religions, there was no need to attribute a name for our religion. When this came to me (as an epiphany), the existing deficiency in me disappeared. Along with its disappearance, a sense of honor and pride filled me.

Ok, let us assume our religion is immemorial. The question of who the founder was, arises in our mind. Much research produced no results as to the founder of our religion. It was neither Vyasa of Brahma Sutra nor Krishna of Bhagavadgita. They made mention of preexisting Vedas. Could we call the Rishis,

who wrote the Mantras, as the founders? They deny any authorship of the Vedas. The Mantras named after the Rishis preceded the Rishis, who, according to their claim, did not compose the Mantras. The Rishis claim that they saw and received these Mantras from the sky or space, when they were in meditation. They were Mantra-Drstas (Mantra seers) and not Mantra-Kartas (Mantra composers).

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Space or the sky is the birth place (origin) of many sounds, from which Dristi (Seeing, beholding, intuition, Vision) came about. Science tells us that Space-Vibration is the Causal Agent of this earth. The Rishis, on account of the greatness of their Tapas or austerity, saw the sounds (synesthesia) as soul-liberating Mantras in space. These Apurusheya (Not composed by man) Mantras are the respirations of Paramatman in the form of Space. Having seen and found them, the Best of Rishis gave them to the world.

If we know this, the fact that we do not know the founder of our religion could be a matter of pride for us. With the Vedas being the breath of Paramatman, observing the Vedas and remaining the heirs to the timeless religion, we can experience exhilaration at our heritage.

Deivaththin Kural (part one)

Vedic Religion

The Religion that spread throughout the world.

The religion that is called Hinduism was prevalent throughout the whole world. Since the existing religion in the world was only one, there was no necessity to give it a special name. My opinion is that the authoritative sacred texts had no name for our religion.

Monday, June 24, 2013

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If you look at the research on buried treasures of the ancient times, we see in foreign countries plenty of our Veda-related portrayals. A thousand three hundred years before Christ, an agreement between two rulers, in the name of Mitra-Varuna as the witnesses was unearthed. In Madagascar about three-quarters of the towns bear names derived from Sanskrit.

King Ramses bears a connection to Lord Rama in the name.

There are many symbols of connectedness below the equator. In Mexico, during our Navaratri celebrations, the Mexicans conduct a festival, which bears the name, Rama-Sita. Whenever the earth is dug there, a Pillaiyar idol is found. Before Spain conquered Mexico, the indigenous people of that land were known as Aztecs, which is a corrupted form of the Sanskrit word Astica (ஆஸ்திக = Believer in God).

விஷு² viṣu =, n. < vr̥ṣa. The 15th year of the Jupiter cycle

In Peru, sun worship takes place exactly in the auspicious Vishu period. These people are the Inkas. Inan is the name of the sun. We call Rama, the Ina-Kula Tilakan (the Best among the Sun Dynasticals).

I have seen the photos of naked dance of Australian Aborigines in a book titled Native Tribes of Central Australia and authored by Killen. The pictures identified as no. 128 and 129 had the subtitles, 'Siva Dance.' I saw them with a critical eye and found the third eye drawn on the foreheads of both of them.

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Observation has been made in Borneo Island that since Brahmas creation, there was a big virgin forest. Upon entry into the forest, a deed in Grantha script was found. There were notations as to the name of the king, the celestial tree, Battle Victory Post (Yūpastambam), and its place of installation. This is called Yupa inscription Mulvarman of Koeti. The British, who made derisive remarks on Hinduism, made all these discoveries.

கற்பக விருட்சம் = karpaka virutsam = Celestial tree. யூபம் yūpam = Battle-array.

More impressive than these, let me bring to your attention something that may sound humorous. Sagarars dug their way into subterranean regions looking for Sacrificial horses. The ocean created by this digging bears the name for the ocean, Sagar. At the end of their digging expedition, they found the horses near Kapila Maharishi's hermitage. Thinking that he was the horse thief, they terrorized him. The Muni rendered and reduced them into ashes by his mere sight (Drishti). This is the story in Ramayana. If we were to assume America as the subterranean region right below India, Kapilānyam (Kapila Forest) corrupted into California. Near that, there are the Horse Island and Ash Island.

Sagarar and Sagar bring me to another story. Sahāra desert was once an ocean. Could Sāgaram have become Sahāra.

Having seen our religious artifacts all around the world, parivattanam took place; our people went from here to there; those foreigners came here.

பரிவத்தனம் parivattanam = , n. < pari- vartana. 1. Circumambulation, going around. The researchers talk about the movement of people around the world. My position is that one Dharma prevailed in all places. These artifacts were the creations of the native people of those lands.

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The researchers knowing the discovery of ancient testimonies from the historical period of 2 to 3 thousand years ago say, Indians went to the distant lands, supplanted the native culture or introduced Hindu culture to become part of their culture. Even 4 thousand years before now, Vedic artifacts were present in many countries. In Greece, religion, polytheism, many big temples and some shared parts of Vedic religion were existent. Before the dawn of Christian era, there were resemblances to Vedic religion, including the Varnāsrāma (caste classification) divisions in Semitic and Hebrew religions. In Mexico, many religions prevailed among the aborigines. They saw divinity in nature and worshiped nature as deities. There were many rituals in those religions.

Greek civilization, including Hellenic Polytheistic religion is no more. Christianity took its roots in their place. Buddhism spread to Fareast and Japan. Islam spread to many nations. In these religions, there are resemblances to Hindu religion. Let me give you some examples.

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For the understanding of average man, Tattvas are explained in the form of stories (kathārupam = கதாரூபம்). General public received instructions in Tattvas in the form of rituals. Stories and rituals explained the underlying Tattvas. I am not joining the anti-ritual crowd by saying these things. Rituals carry the power. The Puranas explain the Tattvas. I am not saying, "Do not believe the stories as real or historical." In truth, these stories are historical and actually happened; besides, they point out the Tattvas.

śrēyas = Good, welfare; நன்மை

These rituals do offer first benefits, and later Citta-Sakti (சித்த சக்தி = mental power) without fruits. Within the welfare-offering (śrēyas) rituals, there are Tattvas.

With the passage of time, the rituals may diverge from the Tattvas with the inner meaning. We may altogether forget them.

In foreign countries many thousands of years ago, the new-found religions lost the connection with the Vedic religion and the Vedic Tattvas underwent changes.

Let me come to the example, I said before. In Hebrew religion, you would have heard about the story of Adam and Eve. There was a Tree of Knowledge. The injunction of the Lord was that Adam and Eve should not eat the fruits of the Tree of Knowledge. Adam did not eat the fruit. Eve did eat the fruit. Knowing that the ups and downs befalling Eve would befall him too, Adam ate the fruit: That is Genesis in Old Testament.

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In Old Testament, one of many Upanishadic Tattvas took the form of a story. When this happens with regards to time and country (place), the story and Tattvas undergo distortion, as if the original Tattva disappeared.

According to a story in Upanishad, there are two birds in the Pipal tree. One bird is not eating but watching the other bird (eating the fruit). The body is the tree. In it, the self-centered Jīvātma eats the fruit of sensual pleasures. He is the bird. In this body, Paramatman abides as another bird, is the puppeteer of the fruit-eating bird, never moves, and remains the witness of all the activities of the Jīvā-bird. Though Paramatman is the hypostasis of Jīvā, He is neither sensual, nor eats the fruits, nor experiences the fruits of karma.

கவித்துவம் kavittuvam , n. < kavi-tva. Poetic talent.

Upanishad with poetic talent (கவித்துவம்) parlays these as two birds, the Jīvā-bird eating the fruit and the other abiding still as the witness and Paramatman, who knows himself as the Self.

This Jīvā(-Bird) in the Old Testament of the Hebrews becomes Eve; Jī(-va) becomes the E(ve). It is common according to the rules of grammar, that ja series sounds become Ya series. That is how Yamuna became Jamuna; Yogīndir becomes Jogīndir. Jīvā becomes Eve. Ātma becomes Ādam. Pipal becomes Apple. Tree of Knowledge is our Bodhi Tree. Bodham is Jñānam. Buddha received Jñānam

under the Bodhi tree. Even before the Buddha, Pipal tree (Arasamaram = அரசமரம் = Ficus religiosa) had the name Bodhi Virutcam (விருட்சம் = viruṭcam = tree).

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As Upanishad spread to other countries, it underwent many changes and forms, and its original meaning (தாற்பரியம் tāṛpariyam) changed. Bible story (Genesis) goes topsy-turvy, when antisensuous Atman (Adam) eats the forbidden fruit. On the contrary, our Bodhi tree takes us away from the pleasure principle (of the senses). Genesis in Bible says Tree of Knowledge stands for the worldly pleasures (and Faustian knowledge). This bears witness to the fact that our Vedic religion was existent there in the days of yore (though in a mutated form). In spite of the mutated form, they point to their origin in Vedic religion. Let me give you another example to fortify your trust in this matter. Our Tiruppavai and Tiruvempavai are not as old as the Vedas. The researchers say these two works belong to a period before 1100 AD. The authors Manickavasagar and Andal appeared after the age of Vedas and Itihasas. The Colas established overseas kingdoms. More importantly, we should lay stress on Tamil commerce, flourishing across the seas. Because of these merchants, the foreigners appreciated and adopted our culture.

Thursday, June 27, 2013

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Particular mention must be made of the Far-East countries. Hinduism swept through Bali. Hindu culture, known as Sri Vijaya Sāmrājyam, spread to Thailand (Siam), Indo-China, Philippines... There was a time in antiquity, when Vedic religion was practiced in the foreign countries. Thereafter, new (unnamed) religions mushroomed. Later, these religions withered and died, as religions like Christianity, Islam, and Buddhism sprouted and spread across the landscape. It is a compelling historical fact that influence of Hindu culture shone like a live splendor in Southeast Asia. At this stage, huge Tamil Temples like Angkor-vat in Cambodia, Borobudur and Prambanan in Java, Indonesia arose on the landscape.

During this temple-building spree, Tiruppavai and Tiruvempavai (திருப்பாவை - திருவெம்பாவை) made their debut in Thailand.

Tiruppavai and Tiruvempavai = Fixed-length poems with meter and rhyme, glorifying Vishnu and Siva respectively.

To bear witness to it, every year there are festivals with recitation of these poems during the Margazi month (Dec-Jan). As if they intended to fuse the Saiva and Vaishnava lore in Thailand, they sat a man dressed in the guise of Siva on the swing in Dolotsava (Swing Festival), meant for Vishnu. They do not know anything about these two compositions. You may think there is no basis for an assumption that the festival happening in Dec-Jan has anything to do with these compositions. They call these Triyampavai and Tripavai (Note the misspelling).

Dolotsava = दोलोत्सव = டோலோட்சவம் = Swing Festival = Dol Jatra = Dol Purnima. A festival wherein Krishna (Vishnu) and Radha are seated on a swing or palanquin, and people swing them.

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Though the Bible readers do not know anything about Upanishads, they still keep the remnants of mutated stories. Though the Thais do not render Tiruppavai and Tiruvempavai as they are, they still celebrate the Swing festival with Siva on the swing in the place of Vishnu. The compositions are there with corrupted titles. If such changes take place in our living memory, the events in the foreign countries three to four thousand years ago must have morphed and mutated over millennia. Though so many changes took place, the vestigial elements of Vedic traditions rear their noticeable head.

The religions of prehistoric aborigines still have some symbols and artifacts of our religion. In the distant past, when no civilization was there to speak of, our religion and culture did not spread by invasion and commerce, which are not a matter for pride, joy or greatness (perumitham, பெருமிதம்). It appears to me that Vedic religion must have had its roots firmly planted all over the world. Later, the Vedic religion morphed, mutated, became the vestigial religions of the olden times in the world and was supplanted by history-bound recent religions: Christianity, Buddhism, Islam...

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Deivaththin Kural = Call of the Divine
Vedic Religion
Unique features of our religion.

There are some unique features in our religion, not found in other religions. One that is of note is Karma theory. Buddhism and Jainism borrowed this concept from Hinduism; other religions do not have it.

What is Karma Theory? There are cause and effect; action and reaction: These are the inevitable laws of physics. There is concordance between Hinduism and Buddhism with regards to Karma in the phenomenal life of man, according to our learned men. In this universe, there are inert and insentient elements, and sentient beings. These two come together in worldly life. The laws apply equally to all. There must be a yield in the form of fruit (sweet or sour) for every Karma, according to Karma theory. Sin must engender and inflict punishment for the perpetrator. Our religion says, Puṇṇiya Karma (good deeds) would generate good fruits, which will reach the doer.

Many births and rebirths take place for the sole reason that a man should experience appropriate fruits for his sin and merit. Though many religions advocate good deeds and advise against evil deeds, they do not put that much stress on the connection between Cause and Effect. Other alien religions (excepting the offshoots of Hinduism) do not mention anything about reincarnation theory. They express contrarian views and condemn strongly the premise that there are many births until null Karma brings an end to them. The believers in alien faiths opine that the human birth comes to an end with this life. When this life comes to an end, his soul at a hitherto unknown time appears before the Lord for final judgment. On that judgment day, in due consideration of sin and merit, the Lord will send him to eternal heaven or eternal damnation.

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Nowadays, many whites come visiting with me. One such person is a famous writer, having published books or gooks (pusthakam, kisthakam = புஸ்தகம், கிஸ்தகம் = a rhymmer, the second word is meaningless). He said in humor. He could not reconcile with Hindu views of Karma, in light of the fact, throughout the Bible, God described as of the form of love (God is Love), will dispatch a person to eternal hell without any compassion or a chance for redemption for a flimsy infraction. Therefore he asked the church father for an explanation. The father told him, the eternal hell exists in truth and it is empty eternally. To reflect on it, we find it difficult to accept it. Let us take for an instance that Swamy, showing compassion, did not send a sinner to eternal hell. According to their doctrine, where will Swamy send the soul of the sinner? Their doctrine dictates no rebirth for the soul and therefore no return to earth. Therefore, even the sinner is dispatched to eternal heaven. That being so, we can do any sin without compunction and depart this earth. Eventually, the Lord would somehow send us to eternal heaven. Thereafter, in this world, all will indulge in egregious conduct (without any fear of punishment).

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Isvara, who sits in judgment of Karma-phala (Karmic fruits), is the Supreme Ocean of Mercy. He is not the kind who knowingly lets the world fall into the abyss of Adharma. What does He do? He sends us back to earth with a new body clothing the soul. Here on earth we enjoyed both heaven and experienced hell in the past life; now in this life, we experience both. The egregious sinners suffer greatly. The virtuous enjoy happiness. Generally, there are the great sufferers or those with equal suffering and enjoyment. The ones who think they are in supreme happiness are rare indeed. In general, most of us have committed more sins than merits.

Bhagavan in his mercy, gives another birth as a great opportunity, so one can wash off his sins. He comes forward to wipe off the impurities by giving us a Guru, Sastras, Ksetras...

Instead of giving heaven to a sinner and laggard, Bhagavan affirms his faith in him to save himself, comes forward, gives him a rebirth, and helps him in his many endeavors: this scenario appears acceptable. It is true that Swamy in one sweep lifts one up, when the devotee accepts all acts as those of God and surrenders to Bhagavan. The Saranagati Anugraham to the one who gives up efforts is different. The anugraham is done to a devotee, who has no qualification (barred to do Yogas) to put in efforts, (which are the Yogas). The supreme compassion is to keep the Jivan in the belief that a personal effort is necessary for liberation. That is true Anugraham (divine help).

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The father's unique opinion is that Swamy does not send anyone to eternal hell. It is not the unreserved view of one-birth religions such as Christianity. It is the commonly held view of the Abrahamic religions that Swamy dispatches people permanently to heaven or hell for good or bad deeds. Since we mostly do evil deeds, we receive punishment in the form of hell, the Non-Hindus characterize the day of judgment as the most fearsome Doomsday. This to me appears as a notable paucity of compassion on the part of Bhagavan.

We can narrate emphatically a supporting argument in favor of the concept of rebirth in our religion. A white woman came to me asking for proof of reincarnation. I did not argue with her. Then, there was a Pandit in the camp. He knew his English. I told him to take her to a local maternity ward. She was to come back with notes on the newborns. She complied with my request. The following is the conversation between the white woman and Swamigal.

The white woman: One baby was chubby; another one was runtish. One was beautiful; another ugly. One was born in a special ward meant for rich clients; another was born of very poor parents.

Swamigal: Let us put aside the premise that God sends someone at the end of life to eternal hell. That is something we do not see before our eyes. You saw babies with your own eyes in the beginning of their lives. Why are there so many differences between the infants? Why is one born into poverty and another in prosperity?

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Why is one in pink of health and another in bad health? Why is one beautiful and another ugly? If I were to accept the premise of your religion that an embodied soul has only one life, we see so many differences and god's imprint of partiality towards infants. It appears that Swamy has neither compassion nor intelligence and acts in a haphazard manner. How are we to show devotion to a God, hoping he will show us mercy? The present life reflects past-life merits and demerits. What other reasons can you attribute to these inequalities?
She left after accepting my explanation with grace.

This explanation is not sufficient for the modern people. They want scientific proof. Parapsychologists of today accept the concept of reincarnation and offer many proofs. These parapsychologists have documented cases of people who remembered and narrated their past-life experiences. They recollected sights and sounds of distant countries in their past lives, not having had any connection with their present place of residence. The parapsychologists went to those countries, checked and agreed with the veracity of their statements with regards to landmarks ... They see people from the past lives.

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This is not just one or two. There are very many cases like this. We forgot all events of the previous lives. Some do have such memories. Parapsychologists say that these people, retaining such memories, faced unnatural death under unusual circumstances: by murder, suicide, accident... In matters of man, reincarnation of soul in a new body and incarnation of God on earth are unique to Hinduism. **Satvastu** (Virtuous substance = Suddha Satvam = Pure Virtue = Reality), as one entity, is another exceptional feature of Hinduism. Hinduism's Supreme Sentiment is Satvastu manifests as beings (and matter).

(Sat Vastu: literal meaning is Virtuous Substance. God is made of Suddha Sattvam, an empyreal substance and pure Virtue, while we are made of Sattva, Rajas and Tamas (Virtue, Passion and Darkness). God does not have Rajas and Tamas in his constitution. When man, because of Null Karma, attains liberation (Mukti), his Rajas and Tamas drop off, and he remains full of Sattva.)

That Reality encompasses all beings who are subject to cycles of births and deaths. Sat Vastu is the sentient and the insentient and the protector of all that He is. Isvara does not suffer from Karma Banda (கரம் பந்தம் = Bonds of Karma) like people. Man takes many births to experience Karma. Isvara is Karma-free for ever. While man should be washing off the Karma in this new birth, he smears himself with more and more mud. Seeing that, God takes incarnations many times in this world with supreme compassion in order to show man the right way and lift him from the mire of Samsara. His incarnations serve the purpose of offering refuge to the Sadhus, punishing the evil and reestablishing Dharma, when Adharama rears its head with the weakening of Dharma. This is what Krishna Paramatma says in Gita.

Swamy (God) is all. We are unable to grasp such a state. Vibhuti Yoga in Gita states that He is the best among all the categories. With an intent to raise humanity to higher levels, Bhagaan sends His emissaries such as Acharyas, Mahans, Jnanis, Yogis, and Bhaktas.

Saturday, June 28, 2013

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As if these (deputations) were not enough, he descends down to earth as an Avatar. Avatāraṇam (அவதாரணம்) means descending. He is beyond the beyond. Such Lord comes down, takes birth among us, and establishes Dharma: That is the essence of Avatar. அவதாரணம் ava-tāraṇam = ava-dhāraṇa. Certainty, positiveness

Siddhanta Saivars do not accept Avatara of Siva as Himself, Avatara of Siva as Sankara, that of Skanda as Jñāna-Sambandar ... They consider Siva living in the womb as a fetus and a corporeal body are anathematic impurity. The Advaitins (Monists) regard all who lived in the wombs and the world in flesh and blood are, in essence, Brahman. They do not see any Nisittam (நிஷித்தம் = niṣittam = ni-ṣiddha = Forbidden thing) in Isvara-Avatara. Though there is concordance between Vaishnavas and Saivas in Doctrinal considerations, Vaishnavas do not accept the monistic view that Brahman itself is Jiva but believe in Avatārās. Avatara generally refers to ten Avatara of Mahavishnu. The reason why Vaishnavas accept Avataram is their belief that Bhagavan would condescend to any extent to liberate (ujjīvi-tal = உஜ்ஜீவி-த்தல் = to attain salvation..) the people.

Knowing inside that he is God, Bhagavan personates as man, which does not lessen his stature one bit or bring shame or diminution (of His power or potency).

Vedic Hinduism accepts and embraces the concept of Avatara. Siva does not make a descent, while Vishnu does.

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It is unique in our religion that Formless Paramatman comes in many forms as deities, whose idols are worshiped. Therefore, the foreigners call Hindus polytheists, which is totally wrong. Worship of one God in many forms and names is not polytheism. To say that images are gods for the Hindus, and they engage in idolatry is absolutely wrong. No informed Hindu thinks that idol is God. The all-pervading God makes man's mind focused, so the idol, which becomes a convenient tool or stand-in for worship of God who is second to none. Whatever is the religion, we do meditation on or worship of a symbol. It is unjustified to call Hindus idolaters and thereupon, deride them.

Hinduism does not arrogate to itself the exclusive right to offer salvation to embodied souls. Hinduism has a catholic outlook in saying all religions irrespective of their paths take the souls to Paramatman eventually. Our Sastras have no inclination or injunction to convert others into the Hindu fold.

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The believers in Islam and Christianity say that theirs is the only way, and others go to hell. We should not become angry with them. They believe it is the truth. We have to assume and give allowance to their presumed genuine selfless desire to convert people to their beliefs, thinking that others would not have such a fulfillment, they already have in their religions (had they not converted to their faith). In their zeal to help fellowman, let us assume that they used invasion, war, swords...to convert people to their fold. Islam spread by the sword. Christianity spread by its financial clout. Christians also did engage in invasion; missionaries' service to people followed the war effort. The white people had financial clout that the Arabs did not have. The missionaries built schools and hospitals; by the name of service to the poor, corralled them into their fold.

We did not use force or service to magnetize people into our religion. We do not have to doubt the validness of their belief that spreading their religions could bring welfare (to the infidels).

Saturday, June 29, 2013

Page 114.

Is their belief admittedly correct? Is it hell for the unbelievers of Christ? It becomes apparent that this exclusive right (of entry into heaven) has no currency. Advent of Christ took place 2000 years ago. It was about 1400 years ago that Mohammad was born. Whatever happened to all the poor souls over millions of years, born before these two personages? These people who did not have Christ or Mohammad as saviors, since creation, must have gone to hell. The ancestors of the new converts could not have gone to heaven.

These people, unlike Hindus, did not believe in many births and rebirths. The people, before Christ and Mohammad, could have taken rebirths to have a chance for salvation by following the late-in-coming Christ and Mohammad; that placation does not exist now for the people who died before their advent. These religions tell that there is only one life for an individual. It is a certainty that people born before the advent of these godly men went straight to eternal hell. The God, who did not send Acharyas (messengers, prophets, teachers or godly men) over millennia to show the path of salvation to his created people and dispatched them to eternal hell, is a merciless God, not deserving of worship. We could as well say a religion showing the path to God is not necessary (and actually redundant).

Page 115. Many (kinds of) countries, many weather conditions, many kinds of flora (and fauna) and a cultural tradition adapted to them are prevalent around the world. Vedas catering to these disparate conditions existed in the misty past. Many religions, based on changing desires and aspirations of people and environmentally suitable rituals, came into existence. These religions have features and symbols of Vedic religion. In Bharat, the religion of antiquity stayed steady from time immemorial. Vedic religion viewed with reverence and respect the later-day religions coming into the fore. Based on the maturity of the ancestors of these people, these alien religions appeared on the horizon. These new religions thought that they would bring welfare, greatness and renown to the people, with the motto of Live and Let Live, which happened to be the noteworthy aim of Hinduism. Besides, Hinduism begot and sent abroad soul-elevating Jainism and Buddhism. So far, I have made mention of some of Hinduism's philosophical and theological special aspects.

For Hinduism alone, there are some great and unique sociological aspects.

All religions have in them both philosophy and theology. Conduct of people is a small part of the religions. Every religion advocates the following ethics: Treat your neighbor as your friend; think of your enemy as your friend; treat others as you would want them to treat you; show love to all beings; speak the Truth; exercise non-injury to other. Dharma (Morality) is part of the ethics. To a certain extent, the ethics encompass sociological aspects. It is only a minor feature. In other religions, there is no expansive treatment and explication of makeup of community life.

But in Hinduism, Varnasrama Dharma as the sociological foundation is very strong.

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Varna Dharma and Asrama Dharma are two different things. Asrama Dharma is age-related Dharma (for Brahmanas): Student, Householder, Anchorite and Hermit (Brahmacharin, Grahastya, Vanaprastha, Sannyasin).

1) Brahmacharin: Celibate. Student years, engaged in acquisition of knowledge (vittiyāppiyācam = வித்தியாப்பியாசம்)

2) Grahasta: Householder. Marriage in youth and raising a family.

3) Vanaprastha: Anchorite. Exit from family life, abandoning Laukika (worldly) connections and living in the forest.

4) Sannyasin: Renounced ascetic.

Varna Dharma is universal in its application to society and currently a subject for criticism. Varna Dharma is (mistakenly) called separation by Jatis (= ஜாதி = caste). In truth, Varnam (வர்ணம்) and Jati are two different things. There are four Varnas and innumerable castes or Jatis. Under the banner of Brahmana, there are many Jatis like, Aiyar, Aiyangar, Rao... The fourth Varnam has many castes: Pillai, Reddiar, Nayakar. Yajur Veda (3:4) mentions many castes.

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Those castes are not currently in existence. Many castes and only four Varnas: They are perceived as major stain in Hinduism. Analyzing without a taint of partiality, and barring Varna Dharma generating a sense of superiority and inferiority among people, It becomes clear that Varnam is an incomparable utility created for the express purpose of establishing society's model.

Deivaththin Kural

Vedic Religion

Division according to Dharma.

For smooth functioning within a society, many activities become necessary. Acts involving Buddhi (intellect) and body (physical labor) and their permutations are essential for the public weal of society. Our family needs rice, salt, clothes, books and many more. Could we individually produce rice, salt, clothes and books? The tiller, the clothier, the merchant, the warrior... do their respective work for all others. For the welfare of the soul throughout the world, some do Dhyana, Yaga, and Puja and thereby safeguard the Sastras which yield welfare to the world. With these reciprocal utilities, people participate and live in cooperation and collaboration: That is the purpose of the division of labor by Sastras.

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How do we divide (the labor)? If it is done with ability and aptitude as the sole criterion, everyone exaggerates his ability at least in his mind. If aptitude is taken into consideration, everyone desires for a prestigious job. If that is so, what happens to other jobs (not considered prestigious)? For the welfare of the society, how are we to divide and apportion labor? Division of labor is not enough. How are we to apportion labor over generations (in a hereditary manner)? How could aptitude and competence be determined by an external examination? How could that be complete and reliable? How could it be possible that all could compete for all (jobs)? Who is going to level, equalize and fill these inequalities? That is why labor is divided along hereditary lines (பாரம்பரியம்) and now Varna Dharma is established.

For individual Atma Kshemaratham (ஆத்ம க்ஷேமார்த்தம் = soul welfare), whatever may be the work, doing god-enjoined injunctions for that Varnam, and realizing the worldly good that the individual is doing by way of his assigned hereditary work, one achieves fulfillment. There are very many helpful observances, tailored to every kind of work of a Jiva (individual soul) to obtain liberation. If you ask a hard laborer to observe fast (உபவாசம் upavācam), could he do it? It is unnecessary for a person accomplishing his assigned work with Buddhi (Intellect) do body building (Sarira POshanam = சரீரபோஷணம்)? If the Buddhi workers (Intellectuals) understand there are many observances to remove the erroneous identification of the soul with the body (sarīrāpimānam = சரீராபிமானம்), there is no place for a fight.

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'Because we do not understand the meaning, we should not give up the dictates of Sacred Texts; we should attempt to observe them; in the future, they will be of use when we understand their meaning. Each one must be observant of one's own Dharma and help others observe their Dharma. We should not invite others to give up their god-ordained Dharma and join us. We should not join other people's Dharma, thus undeservedly entering into competition. If the other person thinks of giving up his Dharma, one should encourage him to remain in his own Dharma. You should tell that remaining in one's own Dharma would bring wellness to both.

There is no such thing as a superior or an inferior people across the divisions. Sastras showed the way by dividing labor into many parts. If all decide to work according to their whims and fancies, nothing gets done. Everyone wants money to move from another's to his wallet. Most of the people

decide to do jobs that bring in more money; if that is the case, there is no division of labor, in favor of general weal. If everyone were to follow his traditional hereditary job, there is no competition and no jealousy. The jobs do get done; everyone enjoys soul purification. Do not, by the name of reform, deform and damage the Varna system of hereditary division of labor. Stop and think.

Whatever job one does, the government is obligated to provide food, clothing and roof over the head. If one were to increase the personal needs, competition and jealousy come into play. There is confusion, as money takes the central role. The fulfillment obtained by doing one's own work engenders devotion to God. Peace and tranquility prevail everywhere.

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There is a variety in victuals and melodies. Likewise, there are many different activities in the Varna system. Salt goes with Rasam (soup) and not with a sweet drink prepared with crude sugar and spices. Disharmony exists in mixing disparate musical melodies. Now, people lost the proper and healthy sense of taste in food and music. Some Bhagavatas engage in trivial talk in the middle of discourse on Puranic stories. People leaving aside good food, indulge in smoking. These are small aberrations of taste. Worse aberration is to confuse and confound the divisions of Varna Dharma meant to bring public weal.

Deivaththin Kural
Vedic Religion
Varna Dharmam

In olden days, people will start a fire in the oven using straws and sticks. During rainy days, misery abounds in trying to fire up an oven. If four sparks are seen, they fan it ceaselessly until the fire becomes alive. My great desire is to keep the four-spark fire of Sanathana Dharma alive to spread it among others. That is why I am saying all this.

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The reformists want to discard Varna as a useless appendage of Sanathana Dharma and make it in line with other religions.

What is religion? Religion teaches a cure for the diseases of the soul. Only the physician knows what medicine to give to cure a particular disease. Sanathana Dharma is the medicine given by the selfless, sacrificing, and world welfare-conscious Rishis and Dharma Sastrakarars. Other doctors have prescribed other religions. There is a difference between doctors as to their approaches to diseases and medicines. There are many treatment modalities. In one, there will be fasting. Another medicine by another doctor will be acceptable. Another one is bitter. Another one will be sweet. Instead of asking for a mixture of all these, one should stay with one treatment without let. A cure is effected by any of these ways.

Other religions mention one common Dharma for all living beings in general. Our religion calls it ordinary dharma and prescribed it to all people. This is Ahimsa, Satya, Purity, control of sense organs, giving up avarice, equal love to all beings, devotion to God, and affection to parents. These are the conventional Dharma prescribed to us by our religion.

Besides that, in the name of Varnam, hereditary division of labor, unique dharma for each division and for an individual have been ordained.

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If these special Dharmas were to be thrust into conventional Dharmas, a condition of nonobservance would have existed. I will give you an example. Meat-eating is forbidden in Buddhism and comes under conventional dharma. Now all Buddhists are meat eaters. Our Rishis and Dharma Sastrakarars (propounders of Sastras) know human nature. Therefore, they forbade meat eating as a special Dharma for a segment of the population. Having noticed this feature, others used certain holy days as meatless days.

The ancient religions of every nation disappeared, when the conventional Dharmas were observed in the breach. Greek's Hellenic religion and Ancient mid-Asian Hebrew religion disappeared without any trace. There are some remnants of Confucius and Shinto religions. The substituting religions like Christianity, Islam and Buddhism have one conventional Dharma but lack special Dharma for each subdivision in the Varna system. Even in these countries, people do not feel fulfillment and there is an increase in nonbelievers. Some are atheists; some are dissatisfied with their religion and come to our religion seeking Yogam, Bhakti Margam, Jnana Vicaram...There is no telling how long the people will follow these historical religions. I am a representative of Hinduism; I am not saying these things because I want to denigrate them. My desire is that people find fulfillment in their own religions. I do not invite others to convert to our religion. My opinion is it (conversion) is not the basic tenet of our

religion; it actually is an anathema to invite people to convert to Hinduism. In this world, nothing is an accidental event.

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Considering the maturity factor of each Jiva, Bhagavan makes their births in various religions. Each one of them must find fulfillment and perfection in their own religions. Since I extol the special qualities of Hinduism, it does not mean I denigrate others. It is not an invitation to convert to Hinduism. I point out the best in Hinduism, when the alien religions denigrate Hinduism, lacking an understanding of its special features and other Hindus believe in their vituperation. The alien religion followers accept the concept of Karma and incarnation. What are the basic features, the life-breaths of their religions? Faith in God does not necessarily lead to Bhakti, which is the main feature of those alien religions. It is not my opinion that these religions in their respective countries are struggling (to keep their flock in their folds). It gives me no pleasure and thus am expressing the opinions of Doyinbi (?sp), Paul Brunton, Kosler... I am only repeating their opinions that all over the world, disbelief and atheism are on the ascent, and so all religions are struggling.

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The same upward trend (of disbelief and atheism) obtains in our country also. The consensus of foreign visitors, engaged in the study of trend in religions in all countries, tell that our country is much better off and the sense of religion has not deteriorated greatly. These Sadakas come in droves to our country.

There is a decrease in religious affiliation and increase in atheism in our country, ever since incipient breakdown of Varnāśrama Dharma and a general attitude of assimilation of divisions into one entity came into the fore. This change is beyond any doubt.

This matter engenders some paradox. We think, if a religion were to divide people into groups, therein lie (the seeds of) dissension and breakdown of cohesion. This kind of religion, because of internecine fighting, will fall from internal rot. Reviewing our history from the time of Alexander, the proselytizing religionists came in waves, and our religion should have been dead and buried deep. The reality is just the opposite. The deluge of time swept away many great religions with the mainstay of rituals. The intellectuals of the remaining religions forebode the imminent danger (of dissipation). But our religion (and people), with the traditional separation by Varna, challenges the conventional notion of 'United We Stand and Divided We Fall,' holds its breath, and stays alive. We should elucidate this subtle secret without falling victim to disruptive feelings.

Page 125.

What is the secret behind the life of splendor in our religion that advocates separation by Varnāśrama Dharma? The Brahmanas, whose svadharmas were to safeguard Sastras, are not in the majority. Did they have the strength of weapons? No, they did not have it. Brahmanas saving money is an adverse recent event. According to Sastras, a Brahmana must be poor. Why should others follow the Brahmanas, who are a minority and poor, have no strength and imposed these Sastric Varna divisions on people? Had the other people been dupes all these years? Let us assume, for the moment, that people were duped. Mahavira and Buddha came, advocating abolition of Vedas and Yagas, adoption of conventional dharma and Prakruti language Pali in the place of Sanskrit in their religious texts. With all these new Sastras and new paths, the people were attracted by their newness (razzmatazz) in the beginning. Later, the newness and splendor faded and the following gradually eroded. The old Vedic religion rears its head high, announcing, "Look, did I die?"

It is a miracle that life stays in a body with nine holes (நவத்துவாரம் = nava-t-tuvāram = Nine holes). Life exiting the body is not a surprise according to a great poet.

With the internecine divisions and external onslaughts, it would have been no surprise, if Hinduism died. The miracle is it did not die.

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If you analyze this with **impartiality**, that Hinduism prospered (having not disappeared) for tens of thousands of years in our and other countries means there is something in Hinduism that is lacking in others. And that (unique asset) is the Varna Dharma. Though the modern reformists say that Varna Dharma is responsible for the destruction of the society, the society with Varna Dharma remains free from deterioration. What is **praiseworthy** is not yapping about equality (= Samaththuvam = சமத்துவம் = Equality) but knowing there must be something (nourishing) in the old Dharma that gives great welfare (sustenance to the people). Though Hindu society is divided along **Varna lines** and opposition to it is fierce, it does not fall and is holding fast.

Impartiality = நிஷ்பக்ஷபாதம் niṣpakṣapātam. niṣ- pakṣa-pāta. Even-mindedness, impartiality

Praiseworthy = சிலாக்கியம் cilākkīyam = ślāghya. 1. That which is commendable, praiseworthy; 2. That which is excellent, good; 3. Fame, renown;

Varna lines = the sociologists and reformists call this, fault lines in the Hindu society. (Krishnaraj)

Vedic Religion

Unity in diversity

Something comes to my mind, considering Varna Dharma. First, they devised a gas bag as a blimp. A hole in it grounded it. They put small bags together. The multi-bag air-ship stayed afloat. This is the syllogism behind the unity in diversity, when it comes to the many divisions in Varna system.

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It is next to impossible to tie up a big bundle of firewood sticks. The tie easily loosens, and the sticks fall out leading to other sticks fall out of the bundle.

Let us tie up the stick bundles with 10 to 15 sticks, each. Since the sticks are fewer, it is easy to make a tight bundle. We can assemble all the little bundles and make a big bundle. All the sticks will stay in place.

If you have to organize a big society as one structural entity, it is impossible. How are we to regulate this unmanageable society?

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That is why a Jati or caste was established to do a particular job in a hereditary manner. That makes one bundle. There are other bundles, each with different hereditary job description. Hereditary workers of a particular job description have a headman, with the power to dispense punishment to errant workers. It is now like the government putting people in jail for crimes. Since the punishment fitted the crime, there was amity.

Excommunication was one of the instruments of punishment, dispensed by the headman, whether it is a barber-physician (பரிசுகாரி = parikāri) or shoemaker (சக்கிலி = sakkili). Even the so-called backward and depressed classes will be afraid, if there is excommunication hanging over their heads. They consider it a great shame. It is not one caste putting down another caste. Each caste manages its own affairs. Only when people arrogate themselves as higher caste, then there is a chance for others to entertain inferiority complex. Apart from Brahmanas and Ksatriyas, other castes would not have entertained a sense of prestige and honor. If they did not have these values or feelings, they would not have minded mean condition or excommunication from caste (ஜாதிபிரஷ்டம் = Jatiprshtam).

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When small groups of people belonging a Jāti lived as a small community, they developed mutual love, loyalty and bonds. That is why excommunication from a Jāti was feared and regarded as severe punishment. Now because they are considered as backward classes, they get special treatments and privileges, which make them hold on to their caste without any self-respect. A few generations ago, they had deep self-respect in their Jāti. Then there were no competition or caste wars. They were proud in doing their jobs, their own rituals, observances and Dharmas.

Now when there is a disturbance, they beat up the police. Then, no one under the headman, entered into conflicts or caste wars. Now the police is an external agent putting restrictions. A sense of belonging, bond, and self-respect existed then. There was less crime then without the military and weapons. Each Jāti lived in peace doing their assigned jobs and observing their rites and rituals.

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Deivaththin Kural

Vedic Religion

Difference in work and difference in mental attitude.

Jāti, its assigned work, and its observances: It is wrong (as said by me before). **Work does not exist for Jāti. Jāti exists for a particular work.** Vedic religion divided society into small work-groups. The West is unable to put into practice the Division of labor in the present economy. For the society to function, many different jobs need to be done. Therefore, there is a necessity for Division of labor. People compete for jobs.

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In our country, hereditary division of labor engendered peace, tranquility, happiness, and contentment. Now even the millionaire has no contentment. The cobbler in those days had fulfillment. This new arrangement in the name of progress has pushed people into discontent by inducing bad desires. The current talk is the present progress is not enough and more is needed.

Blasphemous desires did not exist those days. Since people organized themselves into a small society, they found the cohesion offered the most happiness. Besides, faith in religion, devotion and fear of

god, family deities and the appropriate rituals gave the society a sense of pride and fulfillment. They did not aspire for external objects and did not suffer the uncertainty of today. The society was wholesome.

Though there were divisions (as prescribed by Varna system), they united by the name of god. Though there were individual family deities (Kula Deivam = குல தெய்வம்), there was a big temple for all. That temple was the centerpiece of life in the town. The individuals in the society regarded themselves as the sons of the deity. When it came to Car Festival (தேர்த் திருவிழா), the depressed classes and the Brahmanas joined shoulder to shoulder and tugged on the ropes of the car. It is unlikely those days will return. In those days, there was no heartburn. There was no verbal abuse. Everyone did his job and remained fulfilled in mind.

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It is utter nonsense to say that Hinduism managed somehow in spite of the many divisions. It remained everlasting along with the individual souls. Many big religions with unified society died, having pronounced (and practised) general Dharma. As we conjecture the future of the present religions, it is obvious that Varna Dharma divisions in Hinduism were united by devotion to god and saved Hinduism as the eternal religion.

The religions, which had one Dharma for all, died when they sustained internal or external assaults in the nature of new Dharmas. If there were many kinds of Dharmas within the common Dharma, and when the religion is impacted by internal and external Dharmas, we cannot make allowance for retaining some and discarding the rest. Jain and Buddhist religions rose from Vedic aspects. Therefore, Hinduism co-opted these religions. If many, disparate and expansive Dharmas exist (as in Hinduism), Hinduism could co-opt them as its own.

There was no need to consider the alien Dharmas as external and lose the war. We adopted some Muslim habits. Though we did not take in their Tattvas, we adopted the styles in clothes, music, architecture and Moghul culture.

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Because of the flood of Vedic culture, they did not remain individualistic but dissolved as an integral part of Hindu culture. This is more evident in the North. South India remained relatively immune to Muslim culture and could retain its native culture.

With the arrival of the white people to India, The Vedic faith diminished all over India. Why did the situation change?

Why did the politicians call the Varna Dharma, casteism? Why is there a widely prevalent opinion that Jāti is the biggest evil obstructing the national progress? Mention Jāti: People think that he should be put in jail (and the key is thrown away). Later, I will tell the reason and who the responsible party is. Let us first pay attention to why they want to get rid of the Varna Dharma. It appears to them that there are the high castes and the low castes in Varna Dharma. It should not be the case. They desire all should be made equal and want to raise the standards for all.

Is it possible? To understand this, we should look into countries, not having a caste. To bring equality to all is impossible; there are glaring examples to illustrate it. That there are no highs and no lows in those countries mean there are no class conflicts (class warfare). In reality (யதார்த்தம் Yathārtam), is it a fact? Wherever you look, there are malcontents, who fight with each other. If you understand our Dharma as it is, there is no upper or lower class (caste) in truth. Let us assume that, for some reason, this inequality came to exist. Our duty is we have to eliminate this thought (of existence of inequality).

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We should not eliminate the accepted order of Varna Dharma. Even if we accept the existence of bitterness and disparity between castes, other countries have the same bitterness in the society with a different set of divisions.

Though there are no Jātis in other countries, there is hatred among people because of disparity in wealth, education, and position. In America, it is said that people are not wanting in food, clothes, or a roof over the head. There should be contentment. Reality is different. The one-car owner is jealous of two-car owner and suffers heartburn. The rich man feels envious of a richer man. Though the rich man has all his needs taken care of, he feels like waging a war of entitlement and privilege (for more wealth). What is the meaning of this? It means that he thinks someone is in a higher state than he is. These thoughts of higher and lower stations in life exist among people.

Page 135.

If we assume that pay is equal for all in communist counties, invariably, one is an officer and the other is a clerk.

The government may impose a code of conduct discouraging fights between different pay grades. But, there will always be competition and envy where there is a disparity in wealth and position. This kind of competition exists in the highest echelons of power in communist countries. The supremo of today will be gone tomorrow and someone else takes his place. Power and position are not makers (or breakers)

with regards to the high station and the low station, which remain entrenched in the society in one way or another.

The social disparity leads to competition and envy. Instead of the above, sometimes I think it is better to let the mistaken hereditary model of the upper and the lower castes exist. Because of the Vedic Dharma, there will be tranquility, contentment and a feeling that it was established for our sake.

In truth, all the jobs were created for the welfare of the society. In this model, a vocation in question is neither prestigious nor less than prestigious. Whatever is the vocation, one should do it perfectly and dedicate it to God. There is no other cure for attaining Citta Suddhi (Mental Purity).

The idea of high and low (in vocation and Jāti) is basically flawed. In other countries, it is even worse. Competition and wrangling happen in other countries too.

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We are divided and yet united in helping our great civilization flourish. The alien civilizations regarded themselves united but fell due to lack of unity. Here, there were (divisions and) differences in vocations of the people, who, nevertheless, entertained unity within themselves. Our culture of unity in the midst of diversity flourished. In foreign countries, there is no difference between people but there are differences in vocations, which created rivalries. When foreigners invaded our country, the domestic culture sustained defeat.

Promise of unity and greatness is impossible in practical terms. Divisions and differences do not help. Dharma Sastra gave us a middle-of-the-road position. I am the representative of that model. There should be differences in observances. In the heart, there should be unity. Do not confuse them with each other.

Though there may be many differences in vocations, unity in the hearts will keep the nation supremely at peace. Over many Yugas, that has been the model of peace in our country. Without thinking of self-interest and with having the mindset of doing the hereditary work in the interest of all the people, there is no inequality. In the face of adverse events and adoption of Sāmānya Dharmas by all and Viśēsa Dharmas by individuals to the extent possible, we will not sustain any deficiency.

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Deivaththin Kural
Vedic Religion
Why remain only here?

Are not there many nations in the world? Are there no religions? Why are there no Varnas and Jātis in those countries? Why are we having them?

Countries without Jātis, priests, warriors, merchants and workers do exist. Our culture does not exist in other countries. Great alien cultures lived and died and did not last as long as our culture. The foreign countries wonder at our Hindu civilization. What is the reason for it?

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Page 138.

In those countries, Great men, Jnanis, Bhaktas, philanthropists, Thyagis... took their births. Our country has produced over many Yugas without interruption great men, Sadhus, Jñānis, Tattva Siddhantists, Bhaktas, and philanthropists in numbers, not seen anywhere else. Even if you put all the great men of foreign countries together, our country exceeds theirs in output. We do not have to call our land, the land of Saints or the Land of Sages. There is no need to say it. Other countries keep our civilization in high regard. They pay tribute to our Vedas, Vedānta and Tattvas.

All intellectual pursuits like music, poetry, Jyothisam, mathematics, medical sciences have nothing comparable in foreign countries. There are no literatures like the Upanishads, Gita, Ramayana, Sakuntala...according to others. They say there is no Bhakti literature like Thevaram and Divayprabhandam anywhere in the world. They wonder whether there is a small composition of comparable nature to Tirukkural to put forward ethics with such brevity and clarity. Foreigners come in droves to see, learn and admire our temple towers, statues, Bharata Natiyam... Though the British and the other Europeans subjugated us, imposed alien culture on us, and adopted the policy of 'Divide and Rule', they recognized and wondered at our civilization, researched our Sastras and translated them in their languages.

Page 139.

What was great here that contributed to the foremost civilization? If you consider that proposition as to what was here, and not found elsewhere, the only find is Varnasrama Dharma. The reformists consider that all our deficiencies lie in Varna Dharma, which is the special feature of our land, which excels in Tattvas, personal conduct, culture, and intellect to their fulness.

If it is not for stability in the social structure, Tattvas, culture and intellectual pursuits proceeding from that stability would not have grown generation after generation. The Tattva philosophers and cultural icons would not have been born in large numbers.

There was no setup of this kind of stability in community living offered by religions of foreign countries. We can tell that they did not pay attention to a plan for organizing a community life. They merely enunciated common rules of conduct, which prohibited theft, lying, and prostitution, and recommended pursuing truth, Thyagam and Ahimsa. This behavioral recommendation did not have a set of rules to regularize social life. Rules of conduct were established for the clergies and the mendicants. It appears a particular attention was not paid in knitting the community together and organizing interdependence among all people of the community.

Page 139.

What was great here that contributed to the foremost civilization? If you consider that proposition as to what was here, and not found elsewhere, the only find is Varnāsrama Dharma. The reformists consider that all our deficiencies lie in Varna Dharma, which is the special feature of our land which excels in Tattvas, personal conduct, culture, and intellect to their fullness.

If it is not for stability in the social structure, Tattvas, culture and intellectual pursuits proceeding from that stability would not have grown generation after generation. The Tattva philosophers and cultural icons would not have been born in large numbers.

There were no setup of this kind of stability in community living offered by religions of foreign countries. We can tell that they did not pay attention to a plan for organizing a community life. They merely enunciated common rules of conduct which prohibited theft, lying, and prostitution, and recommended to pursue truth, Thyagam and Ahimsa. These behavioral recommendations did not have a set of rules to regularize (normalize) social life. Rules of conduct were established only for the clergies and the mendicants. It appears a particular attention was not paid in knitting the community together and organizing interdependence among all people of the community.

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What happened as a consequence? There was constant competition among people, though there were growth in sacred texts, protection, commerce, agriculture and physical labor in foreign countries. People did not have jobs specially meant for them in the Varna system; instead, all people rushed and fell over one another seeking all jobs. From the hoary past, there was no worry about making a living (for those following Varna Dharmas). There it is, a job waiting for me. Since it came by hereditary means, there is a certainty of an easily available job that fits my **subhava** (tradition-bound and -imposed, predetermined **natural disposition** by Varna Dharma). [In our country, people had one's own hereditary calling, and each was assured of his hereditary livelihood or job. The cobbler's son will be a cobbler.] There is no stability and certainty (in other systems). If they (hereditary jobs) are available, there will not be any dearth of tranquility and welfare of society. Because stability and certainty existed on account of Varna Dharma, the highest ideals sprouted in our country. There arose many great men, who lived these highest ideals in their lives and set an example. In other countries, such certainty was lacking and therefore, there were much competition and conflict.

Looking from the perspective of the reformists, there should have been very many social upheavals in our land, hobbled with supposedly oppressive Varna Dharma. But, that word (upheaval) is a new word for us. Only after the French, Russian and American revolutions as said in history books made an impact on us, we became aware that there might come a need for humanity to jump into a revolution. When we become aware of the history of foreign countries, we see the general populace engage in revolution upon revolution. We learn a lesson from these foreign revolutions. More importantly, revolution has not achieved change on a permanent basis and not turned erstwhile matters upside down. These revolutions keep recurring every fifty or hundred years. What is left (and what they reap) is discontent. You know of the present situation. In all these countries, there are misconduct, beastly and crazy incidents, agitation, strikes, and daily change at the helm in the government; there is perturbation all over the world. Certain governments exercise absolute power over people and threaten them with extrajudicial punishments just to stave off revolutions.

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Even in those oppressive countries, it may anytime explode like a volcano. Now and then, an intellectual or a writer escapes at the risk of life and limbs and sets the record straight. They say that people do not find fulfillment. There was never an oppressive government in India. From suppressed, oppressed and slavish people, there would not be so much of arts and sciences and Sastras. We never shed tears of misery for notice by foreigners about our suppression. In a free milieu only, the mind blossoms forth creating intellectual compositions, arts and science, and temples. Though the general population (Non-Brahmins) were in great numbers, it is unjustified to say that blind belief did lead them to fear the priestly class. You will understand what I mean, if you take Africa and South America, where arts and sciences did not grow in a jungle environment. In those countries, the priest is like a king. He looks fearful by appearance. He will run his Darbar, by performing mystical ceremonies and incantations and treating the people any way he wanted. He had the authority to punish people

directly. It is not like that in our country. All Jātis have intelligence, Bhakti, and a high degree of attainment in spiritual matters.

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As you are familiar with Puranas and Periyapuram, all Jātis had their share of great men. There were imperial kings like Chandragupta and Shivaji, and ministers like Sekkizar, who came from the 4th Varna (Sudras). The priests (priestcraft) had no power to apportion punishment (for other Jātis). He has to remain perforce a Supreme Sadhu (man of peace).

If he commits a wrong, a priest or Brahmana has to punish himself, according to the dictates of Sastras. If a white man comes into physical contact with a black man, the black man is punished. In our country, if an untouchable comes into contact with a priest or Brahmin, the latter has to take a bath and engage in expiational rituals according to Sastras. Let us not delve into my opinion on the practice of Untouchability now. We do not induce a fear factor, engage in punishment, or suppress the untouchables. A civilization like ours, which is celebrated all over the world, could not have advanced with societal suppression and deception. Our countrymen did not engage in revolution, since Dharma Sastra tenets, in truth offered real-life advantages.

When Varna Dharma was in vogue, there was no revolution, or discontent among the public, and the civilization thrived and grew. Let us put this fact aside for the time being. Let us compare this with what obtains now. Abandoning division of labor (based on Jātis), adopting the foreign ways in the name of equality and advancement and pursuing the new path, we find misconduct, prevarications, deception, graft, and prostitution on the ascent. Wherever you turn, you see agitation, strikes, demonstrations, business shutdown, police Lathi charge (police wielding batons), curfew... We lack honesty in foreign trade and become the object of ridicule. We lost our sparkle. Our days of glory in the eyes of the world are gone. What is the meaning of a small country like Pakistan dragging us into a war? Our nation's soul power diminished to a certain extent.

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What precipitated this decline? What did we neglect to do, to deserve this weakness? What did give us the strength to make our civilization flourish? What was that we failed to do, which made us ashamed to call ourselves the heirs to that civilization? The Varna Dharma was the bedrock of our civilization, praised over many centuries by the foreigners. As Varna Dharma attenuated, we are on a decline daily.

Why is Varna Dharma practiced here alone? A desire in this country for a civilization favoring reflection on the soul, God realization, arts and culture, and exemplary conduct complemented the need for Varna Dharma. Varna Dharma must exist to set an example for the world.

Its absence leads to immediate jealousy, discontent, social disharmony, and a desire (among the lesser castes) for education and jobs... Such a system cannot accommodate all (who desire good education and good jobs). Immediately, hatred, difference, envy...ensue.

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When unemployment among the educated became a reality, they say that we should restrict admissions. Engineers are in plenteous supply. They say, they are going to close some Engineering colleges. Unable to provide all with all, it became necessary to introduce some restrictions. In olden days, the restrictions applied on the basis of tradition (division of labor according to Jātis). The jobs were ingrained in the blood (DNA) and remained the pride and the ancestral property of our fathers and grandfathers. There was a fulfillment in the legacy of our Kulam (குலதனம்). In the performance of the job, there was a built-in zeal. There was competence in the performance of the job. Money corrupted the performance of the job. In former days, money was secondary. Job performance was high. Zeal and contentment contributed in the optimal performance of a job and proper functioning of the society. There is no civilization without fulfillment. We should never find fault with Varna Dharma, which gave fulfillment to all in the society.

Can we revive and revitalize Varna Dharma or not? If our efforts fail to bear fruits, why should we undertake them? Even if we give up Varna Dharma after our last-ditch effort, we should realize Varna Dharma gave us welfare for thousands of years. To fault Varna Dharma is a great mistake.

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Deivaththin Kural (Part 1)

Vedic Religion

Who is the Head Honcho?

What is the Remedy?

Who is responsible for the denigration of caste as uncivilized instrument, as the politicians, the educated... have joined the chorus? It is a perfect arrangement. Who is responsible for the scurrilous attack on Varna Dharma?

I raised that question.

Here I am, ready to answer that question. It is the Brahmana, responsible for creation of uninformed opinion on Varna Dharma. Welfare of the soul, the country and the world over Yugas have unraveled because of the Brahmana.

Brahmana gave up on his (inherent) duties, which are the study of Vedas and observance of rituals. He abandoned his duty, his birth-place, his village for the town, his observances, purity and their external symbols. He cropped his hair (in favor of a tuft). He wore the western full suit. He gave up Vedic studies in favor of White man's Laukika (Faustian) studies. He took any Job (offered by the White man) coming his way. He copied the style, clothes, and behavior of his employers. The Brahmana abandoned to the winds the lofty (makōṅṅatam = மகோன்னதம்) Dharmas, which his father and forefathers protected and defended. Taken to avarice of money, sensual pursuits, higher studies, foreign education, science, high-paying jobs, new non-Vedic lifestyle and recreation, he fell (into the abyss of no return).

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Sastras dictate to the Brahmana against love of money and property. When he led his spartan life producing world welfare by following the dictates of Vedas and Yagnas, other Jātis showed undiminished love and respect. All other Jātis held him up high as a model and pathfinder.

He forsook his traditional commitments and observances, left the village for the town, took up English education, served in the jobs given to him by the English, and aped the Englishman's lifestyle. The other caste people saw this aping pompous (tāṭṭu-p-pūṭṭenā - தாட்டுப்பூட்டுடனல்) upstart (and followed suit). The other caste people, who held the Brahmana as the paragon of virtue, began to follow the Brahmana's errant ways. The other castes left contented life in the villages, moved to towns for the city life, English education, job security under white man's government.

The Brahmana for thousands of years observed intellectual pursuits, which was dedicated for the welfare of the society with no trace of selfishness. This sacrificial element was as sharp as the brilliant honed knife. Now he lost the social sense and the Buddhi Prakasam (புத்திப் பிரகாசம் = enlightened intellect) and in their place, worldly desires took roots with fading of the Buddhi Parakasam. He was in possession of strong Buddhi as God-given Grace to perform his traditional duties. It is a natural progression that Buddhi Prakasam had to fade with the failure to perform his Vedic duties.

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You may observe a bicycle to go some distance even after pedaling stopped. Likewise, the intellectual gift of the Brahmanas persisted even after he switched faculties from soul to secular studies. That brain power of the Brahmana for secular studies impressed the Englishman. The Brahmana explored and understood the subtleties of job demands, laws, work ethics... He became an adept to the extent he could teach them one or two things.

Why did Vedic studies suffer under the White man, when it did not do so under the Muslim rule? The reason is the White man brought new science and machines. The Brahmana discovered many things unknown to him in what the Englishman brought with him. If we were to take in knowledge as such, many truths became apparent because of science. There is some good in science. In pursuit of secular knowledge, the opportunities for misbehavior are many. There are machines based on science. Because of electricity and steam power, many activities are carried out in quick time. All these conveniences are seductive and thus, expand and sharpen our desires. Unnecessary instruments of convenience, that are inimical to the soul, grew in numbers.

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These conveniences, unknown before, drew the attention and appreciation of Brahmanas and others in the nation. The science of the European created this nonsensical calamity (அனர்த்தம்). Laying emphasis on analytical intellect, all sacred texts were declared fabrications and falsehoods. The one who never gave up on his inherent Dharma under Muslim rule now goes after the modern worldly pleasures. He exceeds the Englishman in dressing tiptop, smoking, dancing... They gave jobs to those who aped them well.

Now a great injustice reared its head. Until now, each one was following his generational and hereditary work ethics and livelihood (சீவனோபாயம் = livelihood) without having a worry about them, and living in tranquility. Now aping the Brahmana, others also left their traditional and ancestral work; they fall for the Britisher's jobs in railways, banks... Because of the machines, laborers lost jobs, suffered deprivation and later had to enter labor market in other nontraditional jobs. That engendered competition, heartburn, envy, hatred, fight... Because of Brahmana's brainpower, though in the minority, they came into the forefront in capturing a majority of seats in Medical and Law Colleges. It is easy to understand why others entertained a hatred towards the Brahmanas. The white man realized this divide between the Brahmana and other castes and fabricated this Arya-Dravida Race theory.

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The European sowed the seeds of dissension among the siblings of one mother. This strategy fructified in this competitive, divisive and toxic environment.

The Brahmana did something more to double the feeling of hatred. On one side, he left his traditional Jāti Dharma. He joined the European and denigrated the old established values as beastly. Though the Brahmana was preaching equality and swore against exploitation, he never joined with his brothers (in other castes) but celebrated with pride his superiority over other castes. Before the advent of Europeans, the Brahmanas had no physical contact with other castes. There was some justification (with that attitude of body seclusion). There were necessary differences in food..., considering the nature of works (of the various castes). The castes were working in different environments. Where the camera film is developed, there must be darkness. Where the cinema shooting takes place, there must be bright lights. In one industry, a waiter in the canteen should be clean of body and clothes and the machinist necessarily appears smeared with oil, dirt and grime on his body and clothes. In the same vein, could a waiter claim superiority over a machinist? Does it carry any meaning? Likewise, the selfless brainy should fast, while the soldier does not carry a stigma of eating flesh for strength.

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Because the nature of food is different between a Brahmana and a Ksatriya, would that entail hatred between them? If the Brahmana were to think, he has no hatred of the Ksatriya and sits with him to eat, the Brahmana will develop an inclination to taste the meat of the Ksatriya. That craving (sapalam = சபலம்) does develop even in a Brahmana and take him to causing harm to his caste-specific Kula Dharma (Family duty, tradition and injunctions). Each Jāti has its own Kula Dharma, habits and observances. Mixing of castes, Kula Dharma, observances, and food habits by the name of equality, leads to corruption. This is why there are separate Agraharam (Brahmana Street), Velalar street, Cheri..., in the villages. This is what prevailed in villages. In the new towns, this was not possible. (The Brahmanas live close in the vicinity of the temple; the people in other caste hierarchies live in a Mandela fashion, while the Dalits live way out in the periphery of the village or town.)

This was possible in villages. In the new towns, it was not in the realm of possibility. Everyone goes to shift work and sits down in the canteen to eat one kind of meals. It became a fact of life by force of circumstances that Brahmanas mixed with other castes in canteens to eat (non-sanctified) food with others. A Brahmana, who, perforce, is expected to observe food laws became one among others. Since office hours, college hours... were an impediment to his Karma-anushtanam (ritual observance), he let them fly away in the wind and joined others. Heretofore, all his observances were for the benefit of others. For that alone, the Brahmana acted as Dharma-Karta (Trustee) on behalf of the community. He observed Dharmas and offered all the (divine) benefits thereof to the community. By declaring he is one with the Non-Brahmanas and espousing all are equal, he became a competition for jobs with the rest (Non-Brahmanas) and earned (caused) their heartburn. Since he exercised no discipline in religious injunctions, exceeded the indiscipline of other castes, but thought of himself as superior to others, he became the object of hatred.

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When Brahmanas gave up on their Dharmas, he made others also give up their respective Dharmas. Once the Brahmana gave up his Dharma, he could not claim his loftiness (and superiority). He had no justification to claim laudable greatness, when he was performing his Dharma. Everyone has his own Dharma. There is no justification in self-imposed greatness. He should be humble in doing his duty as his ordained dharma, as others do their own Dharmas. Others, seeing his selflessness, austerity, purity of life..., gave him honor and respect. He made himself the object of criticism, (when he lost his Dharma).

My considered opinion is that the cause for the ruination of Hindu Society rests heavily on the shoulders of Brahmana. Some may offer an explanation. A Brahmana perforce has to study and chant Vedas and perform sacrificial rituals all the time. His entire life is devoted to them. If he were to spend his life doing the said activities, how could he earn a livelihood? If he goes after wealth and property, his lifetime mission would not be possible. His birth mission could not be a part-time vocation. If he were to do work for a living, the religious observances would never get done. As in the uselessness of taking medicine without food restrictions, his **prowess in the study of Vedas (atyayana-vīriyam = அத்யயன-வீரியம்)** will diminish and the benefit accrued because of it will be lost. For this reason alone, Sastras allowed Brahmana to go begging for sustenance. The kings, realizing the benefit from the study of Vedas, and performance of Sacrifices, allotted lands to Brahmanas so that they do not suffer any wants. Grant of land, house, cows, and gold were made by the kings. The Brahmanas should not take all that are given without a self-imposed limit.

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The Brahmanas should not accept these handouts without self-imposed limitation, simply because they are giving them. This is limitless gratuitous acceptance; this will immerse them in sensual indulgences leading to curtailment of progress of the soul. If they become obligated to the donors, they may distort the meaning of the Sastras. There is a chance they may lose their independence and impartiality. In consideration of all these factors, the Dharma Sastras ordained that a Brahmana should not accept a piece of straw (Thirunam = திருணம்) over and above what is necessary to sustain life. Following these rules, the Brahmanas performed their Dharmas under the care (poshanai = பேரணை) of Rajas.

With the advent of British Raj and thereafter, there were no royal grants and support. How could they live without an income? That is why they descended to the study of English and working for the government. The force of circumstances crushed them. Some people offer an explanation and a placation so not to criticize them.

There may be some truth and justification in that statement. It is not the whole truth as it appears to me. Before the arrival of the British, there were Mughal empire and Sultanates. A few Brahmanas took work in the Durbar. Other Brahmanas continued to do their Dharmas without the benefit of grants from kings. Agraharam emptied; the village was in ruins; the Vedic Schools came to zilch. The lands morphed into certificates. All these meaningless calamities happened within the last one hundred years. Before that, Vedic Dharma remained in its true inviolate form.

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The credit for preservation of Brahmanas and their Dharmas went to not only the kings, but also to all other Varnas or Jātis of Hindu society, because they desired with their heart, mind and soul that Brahmana Jāti should not perish and to that end, they have been generous in their grants, handouts and protection. There are hundreds of empty Vedic Schools for lack of Brahmana boys. Who is going to spend the capital to revive them? Most of the supporters are from the town of Nattukkottai, Komutti Chettiars, Velalars...; there is no accounting for the immense service done by the Nāgarattars. The nourishing root for the temple is Veda. In the belief that the Vedic root sustains Puja in the temple and stands for the living presence of God in it, they considered that temple service goes hand in hand (in importance) with Vedic School. They promoted them throughout Tamil Nadu. Velalars in possession of huge tracts of lands gave generously for the building and maintenance of Vedic Schools. If the Brahmana did not take to epicurean life under the British Raj, and just fulfilled the basic needs of daily life, the other Jātis would have helped him with his needs. When the other Jātis did not give up on the Brahmana, he ran away from Agraharam and the Vedic Schools. He acquired the taste for epicurean lifestyle made possible by science, which came with the western civilization. His high ideal abandoned him, when he was not content with satisfying the basic needs of sustaining his body. The supposition that the dire need for food made him abandon his Dharma is an unworthy explanation. The plausible explanation is that he developed covetousness (துராசை = Turāsai) in objects far beyond his basic needs.

அக்கிராரம் akkirāram = agra-hāra. Brāhman street. See **அக்கிரகாரம் = akkirakāram = agra- hāra.** 1. Brāhman village or street; பார்ப்பனச்சேரி, வீதி. 2. Village formerly allotted to Brāhmanās at a favorable assessment or rent free.

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If the Brahmana did not have the means to alleviate his hunger, he should have come to cities like Madras and stayed content with what he obtained to fill his belly. If he had that contentment, the above-said statement would be correct. He runs for Rs.2000 in New Delhi leaving the Rs.1000 job in Madras. He abandons in New Delhi even the very little Dharma, he did in Madras. Still later, When he has an offer for \$4000.00 salary in New York, he jumps from continent to continent and maintains an adharmic way of life. What little of Varna Dharma he had, he 'shakes and sheds' in NY. The salary in military is more, and so he joins the military. Therein he takes to liquor, meat-eating..., consoling himself (that it is alright). We see he will do anything for money. There is no acceptable explanation for a Brahmana giving up Svadharmā.

Brahmana: I am going one step above.

In the context of new science and the age of machines which came with the British, let us assume that other Jātis let loose their Dharmas. Let us assume, that the Aryan-Dravidian divide introduced by the British, led the other Jātis decide not to support the Brahmanas. These are not facts. I am doing this for didactic purposes. Let us assume that the Brahmana moves out of the house for studies and a job for a handful of rice. Though a situation has risen as such, the Brahmanas at the prospect of death should not have given up their ordained Dharma like Vedic studies and recitation, and daily observances until death comes his way.

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It is of no use at present, to say now what the forefathers of Brahmanas should have done. They breathed their last and left the world. What I said what they should have done, I am saying this to the present generation.

That is, Svadharmā should be held tight at the prospect of death. Are we going to defy the invariable death? Having accumulated wealth, earned more of disgrace, remaining the cause of envy to other Jātis and abandoning our inherent Dharma, we will die as Prashtars (apostates = பிரட்டர் = நெறிதவறியவர் = the ones who did not take the path of virtue). Instead, doing our duties and safeguarding Vedas even going hungry until death, would give us greatness. Following the aforementioned path, other Jātis will certainly not suffer envy, jealousy, and heartburn upon looking at us. They may be derisive and call us stupid not in line with the times. Let them do it. Are we any less an object of derision now? Having abandoned our Dharma and being the subject of derisive laughter

for our penchant to fill the belly, we could remain with doing our Dharma even at the prospect of laughter of the townsmen. Alternatively, we can die. Everyone gloats over his country, his language...and inclines to fight to die (for his cause).

It is not fighting for self-rule alone a big effort. There are people who commit self-immolation with lighted kerosene because of his unwillingness to cede a part of his Jilla to another Jilla (district). They did it for ideological reasons. Why did not the Brahmanas, faced with a new lifestyle of the British, safeguard their Dharma as the supreme Thyaga (sacrifice), regarding their lives as mere straw?

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Instead of gaining all the conveniences (and creature comforts) by taking the lifestyle and Dharma of the British, It is better to die by staying firm in his own native Dharma.

निधनं श्रेयः परधर्मो = Death is superior while performing one's own (ordained) duty.

So said Bhagavan in Bhagavadgita

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३- ३५॥

śreyān svadharmo viguṇaḥ paradharmāt svanuṣṭhitāt

svadharme nidhanam śreyaḥ paradharmo bhayāvahaḥ 3.35

śreyān¹ svadharmaḥ² viguṇaḥ³ para-dharmāt⁴ svanuṣṭhitāt⁵

sva-dharme⁶ nidhanam⁷ śreyaḥ⁸ para-dharmaḥ⁹ bhaya-āvahaḥ¹⁰

svadharmaḥ² = One's own duty; viguṇaḥ³ = destitute of merits, deficient, lacking Guna; [is] śreyān¹ = more eminent, superior to; para-dharmāt⁴ = another's Dharma or duties; svanuṣṭhitāt⁵ = well-executed. nidhanam⁷ = Death, destruction; śreyaḥ⁸ = is superior; [while performing] sva-dharme⁶ = one's own duty. para-dharmaḥ⁹ = Another's duty; [is] bhaya-āvahaḥ¹⁰ = full of fear. 3.35

3.35: It is preferable to do one's own duty, however deficient it is, than to do the duty of another, however skillful it is. Better is death in performing one's own duty than to perform the duty of another, for it is inductive of fear.

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What are the reasons for the Brahmanas not abandoning their native Dharma under Muslim rule and changing under British Raj? New Science, machines, motorized car, electricity and appliances to do chores fast and easily came with the British. Modern conveniences unimagined before, useful appliances of the British... magnetized the people, who fell into their ways. This could be a cause but not an explanation or justification.

The Brahmana's body is not on this earth for sensual pleasures. A Brahmana was born to uphold, cherish and protect worldly welfare; the restrictions are put in place for this express purpose. The basic Dharma is not to include any epicurean elements in it. It is fundamentally wrong that by abandoning the Dharma and the sacrificial element, the Brahmana sought after the new implements to enjoy the easily available sensual pleasures. To safeguard Svadhharma under adverse conditions is greatness and a matter of pride. For them not doing it is a big mistake. We are harvesting the ill effects in that we experience the hatred (tuvesham = துவேஷம்) coming from our siblings (other Jātis) born of one mother. We created a great Kilesam (கிலேசம் affliction, sorrow) for others. First, there is no seat in the college, and no job for the Brahmana. This status afflicted others step by step. Everything was normal, when we were leading uncomplicated village life easily by physical effort. Now, we have the machine power, factories...Our needs multiplied several fold and complicated the life. All are struggling, under the present conditions, getting college admissions, jobs...

What is the remedy? Do you expect the Brahmanas to leave the present lifestyle and return to the Vedic Dharma? I must state that the Brahmanas should return to their Vedic Dharma. By saying our Muladharmā (மூலதர்மம் = Original Dharma) went absconding and keeping my mouth shut, I see no need for a Guru Pītam and Acharya Sthānam. Though it appears unachievable, we should spend all our power to retake that objective. To drive the Europeans by Satyagraha was pooh-poohed by many. All impossible things in this world found fructification. It is not my job to think it is an impossible job and talk of giving up Dharma and Truth. The feasibility of action or lack thereof is in your hands. My job is

to open your ears (and eyes) to what is written in our Sastras without any slack and dither. My job is to stress the importance of following the tenets of Sastras, however many are the impediments (pirathikUlam பிரதிகூலம்).

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Deivaththin Kural (part One)

The social structure may or may not change. It may or may not be amenable for change. We should strive to establish permanently a corps of interested people, whose life work and living must be protection and perpetuation of Vedas. I am not saying this for the perpetuation of Brahmana Jāti. We do not need a Jāti with selfish motives. The Veda Sabdas are here for the world welfare. I am telling that Veda Sabdas are essential for the existence and welfare of the entire world. From now on, no Brahmana should remain ignorant of Vedas. For all the disorders to resolve, there is one solution, which is the return of the Brahmana to Vedism. That is my statement.

I am recommending the least necessary for rectification. The Brahmanas of today may not have the courage or sacrificial Buddhi; let that be so. Even if you are unable to return to **attiyayanam** (learning and studying the Veda), I recommend at least your children must return to that effort. From the next generation, no Brahmana ignorant of Vedas should exist. Make arrangements to do it.

அத்தியயனம் attiyayanam, n. < adhya-yana. Learning, studying, esp. the Vēda.

You underwent many inconveniences in this worldly life. You may think why the children should be made to take up Vedic Dharma. If you consider that your present worldly life should continue for the future generation, I will descend one step further down.

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You let your children engage in modern education for their livelihoods. I make allowance for them not to make a living by Vedic protection (Veda-rakshanam). When the children pursue modern education, please do the Cord Ceremony (upanayanam) before eight years of age. Make arrangements for a daily one-hour learning of Vedas in the evening for about ten years. Every Brahmana household child should have the benefit of my recommendation. Now there may not be a teacher to offer instructions (in Vedas). We are in that precarious condition. Conduct Vedic studies from neighborhood to neighborhood in common places, considering economic situations. Conducting Vedic classes in a cooperative basis. In ten years, slowly, they will learn mantras by rote and the procedural elements of performing rites and rituals (Prayoga) like Upakarma for themselves and others. Earning expertise in Prayoga or practice of rituals helps in the performance of Vedic rites for themselves in the absence of Purohitas (priests) in the future. If people may ask whether Purohitam (priestcraft) alone can make a livelihood for the children, this arrangement comes handy.

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Everyone should put their heart (mind and soul) in making Veda Sabdas perpetual in the world and work toward that goal. This is for the benefit of all humanity and not just for Brahmana Jāti. Consider this as your duty for the benefit of billions of living beings. It is a duty ordained by God.

It is a beholden duty to the present and future generations. Thereby, we do not earn the mantle of treachery and sin by shirking our responsibility to them. Some may conjecture that no one would pay any attention to Vedas now or in the future and that any great effort at the present would not bear fruits. I do not subscribe to this attitude. As the Ferris Wheel spins, the bottom cab has to go up. As the modern civilization is at a high now, it has to come down. We are enamored because of the conveniences the newness offers. Once we experienced these amenities, we will find no fulfillment in the modern lifestyle. We should know that we created an unhealthy milieu. American example is enough to illustrate it. The people, having lost tranquility, in spite of contemporary and modern conveniences, want to forget the stresses of modern living. The informed and the learned attend workshops in Vedanta, Yoga and Bajanai. Some want to abjure sensual happiness, take a whole lot of pills and remain in sleep.

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We are not far off from this predicament. The following situation prevails. They feel there is something left unexperienced in worldly pleasures, and run to experience it. They realize later that it is not permanent but a fleeting pleasure and turn their attention to matters of soul to obtain eternal bliss.

When they think of adopting Vedic ways that offered societal tranquility before, they realize that Vedic learning and recitation fell into disuse. It is a big treachery (disservice) to sever the chain of continuity of Vedic Dharma. We cannot be satisfied with Vedic books alone. Are not there books on Veda Mantras, Yagas... well-researched and written over many years? You may say that the future generations can learn the Vedas from the books. I have to answer that question. There is a question more fundamental than that. I have not dealt with it before. What is the meaning in the statement that Veda Sabda would safeguard (rakshiththal = ரக்ஷித்தல்) the world? Mantras are mere sounds: that is one view. They are in words, which should carry some meaning. They may have lofty meanings. Though it

is so, can't we learn from books? Why should we be chanting these Mantras all our lifetimes? Where is the need for a group of people to chant these Mantras? If the Vedas and their meanings were to remain resplendent, you can always look them up in the books. Where is the necessity to perpetuate a hereditary and traditional Jāti to protect what is already in the book?

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Anyone can open the book and learn Vedas, Mantras and Tattvas. The Veda Sabdas (sounds) should retain the order and symmetry and not change in any way. These mantras have meanings. Why should there be a group to voice the Vedas to protect them? Here is the answer.

Deivaththin Kural

Common Dharmas

Protection of Vedas: Why should it be a lifetime work?

It is apparent that traditional division of labor engenders benefit to the whole society. The question arises, If the Brahmana were to safeguard Vedas, what benefit does the society gain from it?

The potter makes pots; the washerman cleans and washes the clothes; the weaver makes cloth; the cowherd milks and delivers milk; the farmer ploughs: Like this, every man does a job. People eat the harvested and milled rice, which is essential to alleviate hunger. People wear the woven cloth to conceal their shame, and to ward off chill and heat. They drink milk and prepare yogurt from it. They use pot for cooking. All these services are essential to daily living. People experience these benefits, provided by many Jātis.

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What does a Brahmana give? To nurture and cherish Varna Dharma and Sastras are his vocation.

Brahmana should hear the Vedas with his ears and commit them to memory. Likewise, he should teach and chant the Vedas loud to his pupils. That is **attiyāpanam** (அத்தியாபனம் adhyā-pana. **Teaching** the Vēda). **Adhyayana** *அத்தியயனம் **attiyayanam** is **Learning**, studying, esp. the Vēda. One is teaching and another is learning Vedas. In addition, the Sastras has enjoined the Brahmana to do daily observances, Yagas, Yagnas...

The meaning of Vedas is very lofty. We might surmise that modernists would accept that premise. The society needs intelligence and arts. Some might say, as the Veda contributes to intellectual growth, a few can teach and spread the knowledge of its meaning to the humanity. Sastras say it falls on the shoulder of a Brahmana to preserve and propagate the sound of the Veda. Veda should be given to all of humanity for its preservation. If object is that the meaning had to be understood by all, and the fact that only few know it, they do not instill a faith in it.

If above-said services are interrupted, the society is affected. If Veda Adyayanam (Teaching) stops, what would be the consequences? If this were to be understood, we should know what Veda is. It is of no use to analyze it intellectually. It is of use when we believe in the sayings of the experienced (and the realized).

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Thus said, it may precipitate objections. How is it? We are rationalists. Only when all what you said are within our intellectual grasp, we will accept them. What am I to do? How could you claim that all things must be within man's intellectual grasp? Among all living beings, man is just another being. Would a cow understand what happens in the laboratory? If my intellect does not understand the laws, could those laws exist? --a cow cannot say that. Manushyas, ignorant of studies in physics, do not understand it. When a physicist tells, the layman believes it. When the appliances work that can be observed, we accept the laws of physics behind it. Likewise, we should trust the Vedic teachings of the learned in Sastras. Because of the observational (and experiential) benefits from the Vedas, we must accept them. Hindu society withstood oppositions and stood tall as the most ancient religion. Many more great men appeared on the Hindu landscape more than in any other religion. People did not demand intellectual apprehension but exercised faith, (belief, and trust) in Hinduism and reaped great benefits. Rishis transcended man's intellect and attained perfection (அகண்டம் = Akandam). It is the considered opinion that through the Rishis, the Veda Mantras descended to the human race. If someone says that soul power cannot be attained, then there is no talk (of convincing the contrarian).

Tuesday, July 09, 2013

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We can point out great men and men of Yogic power as the wielder of powers, not found in others; this could help them believe. If they call it mumbo jumbo, we cannot argue with it. That this is something beyond the reach of thought is the only non-analytical argument we can advance. The proponents should understand this (and believe in it).

You could have gone to hear interesting political speeches. You are here and I assume you are not analytic thinkers. I will tell you the reason why Veda should be learnt and taught in the traditional

manner. If you are not in that mold (analytic thinkers), you might think there may be something right in what Samiyar says.

Veda Sabda: the importance given to this is ununderstandable. How and where does sound claim its source? Wherever there is vibration or movement, there arises the sound. That is analytical science talking. Dhvani sounds (= thoni = தோனி) are the origin of Varna's (Alphabet) vocal sounds. Sounds could be heard by the ears; some sounds are not audible to the ears and can propagate as waves as in a radio or telephone. What we see and hear are electric waves. There are electric waves in the listener, the seer/observer and the brain; that knowledge, science has brought to us.

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In this world, there are many inert objects like mountain, earth, river, ocean...Life forms are many and varied in appearance. All these were created from something. THAT which created the living and the inert, moved in so many ways and the objects appeared from out of the many vibrations. If vibrations have sound, creation was preceded by sound. In this creation, there is one to one sustenance of life. When there is mutual support, many sounds ought to take place. It is not just in gross activities that vibrations take place. Science has proved our thinking is a run of electric current (and waves). Since each thought of ours is a vibration, there must be accompanying sound, which are so subtle that we do not hear with our ears. The bacteria, not seen by our eyes are seen under the microscope. Likewise, there are many sounds, not heard by the ears.

If there is a movement either by a physical or a mental process, there must be production of sound, according to science.

Every movement has (produces) a unique sound of its own. In other words, if a particular sound has to be produced, there must be a particular kind of movement. A Vidvan sings. If you need to modulate your pitch (புரட்டுதல் = பிரக்கா = purattuthal = pirkaa = *Rising to a high pitch and then lowering*), you have to make all movements and vibrations that he makes in his voice box.

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Sound and movement are produced together. From the sound comes an object or mental disposition. In all, creation comes from Sabda or sound. This age-old Tattva falls in line with the science's analytical deductions.

Sound, whose inherent activities and thoughts involved in creation, abides in the Ether. What happens to the sound created by hand-clapping? It stays in Ether. All good deeds have each a precursor vibration and sound. The produced sounds result in the good and the bad. If people entertain virtuous thoughts, there must be similar vibrations (salanam = சலனம்). There must be analogous sounds. If we produce such sounds, good thoughts would arise in the minds of the people of the world. There is no greater good for the world than lofty thoughts. Veda Mantras are sounds that have the inductive power to those with good and lofty thoughts. It is not just that. People need food to live. There is a formation of clouds. The clouds come down as rain, which means that many kinds of vibrations caused the series of actions.

With the production of some sounds and their inherent vibrations, the rainfall must happen perforce. We can bring to people life's essential needs through sounds. Certain sounds can produce unneeded and bad fruits or results. All sounds in the Veda have one supreme purpose: the welfare of the world.

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Are these vibrations and sounds spontaneous in origin? No. Spontaneous and varied vibrations, having no relationship, appear zigzag. In this world, there is so much of orderliness, propriety, and mutuality. It appears that One Great Intellect has planned all these events, and made all the movements (and sounds), and the creation. The movement in this Intellect made sounds. That is why we say Veda Mantras were formed in the Supreme Soul and the Witness. We have to protect and nurture those sounds for the welfare of the world. Veda Mantras are a series of sounds (sabda-k-kovaikal சப்தக் கோவைகள்) offering welfare to the world.

Veda Mantras: we heard them well with our ears. The Sabdas of creation, produced outside of the world, are not perceived by the ears. How could you say that Creation Sabdas and Veda Mantras are one?

Jiva has all that found in the cosmos. Pinda (body) has all that is in Anda (cosmos). (We are a little beings, made of cosmic dust.) If we raise Mantra Sabdas with musical note, with the vibrations created in the Nadis of the body, we can catch the welfare-producing vibrations in the Ether. This premise might sound incompatible with analytical intelligence. We are unable to grasp many events in the cosmos with the limited instruments of our body. Even the atheists agree with this premise.

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There is a sun in this universe; our body feels the heat. Our nose knows the flower by its smell. The tongue and the mouth know the taste of Sugarcane juice. Our eyes know the colors and the difference between the red and the yellow. One Entity should have made the cosmos and the body (Akandam

and Pindam = macrocosm and microcosm. If not, it is impossible for one to know the other and lead a life. Going one step further, That One Supreme Entity made not only the Andam and the Pindam, but also itself became the Andam and Pindam. The Yogis have experienced this (in their yogic vision).

What is in the cosmos (macrocosm) is in the body (microcosm) in such modified forms, the body organs can easily relate to and apprehend. If man makes his sounds in his voice box, there are corresponding causative sounds in the cosmos (macrocosm), which we do not hear. If the radio waves are captured, changed, and presented to the ears in audible sounds, we can accomplish many things by the cosmic sounds for the welfare of the world. That is the science of Yoga. Yoga offers mental purity (and perfection) through vibrations of Yoga Nadis. By the turn of the dial, we can capture the music by the individual station(s). Yoga makes it possible with the help of movement or vibration in the Yoga Nadis to capture the Universal Powers. With the help of Yoga Sadhana, the Yogi knows to draw what is in the macrocosm into the microcosm of the body.

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It is impossible to present a proof, acceptable to the intellect and intuitive perception (Yukti). Yoga is the state that transcends intuitive perception (and reason). Veda tells us what is beyond our lowly human Yukti. It is a paradox (அசம்பாவிதம் = asampvāitam) trying to obtain proof of existence of what is beyond human Yukti with the limited utility of human yukti. You have to trust the elders. Observing the rules of Yoga Sastra without a let, we can know the truth. All the people questioning (the validity of Vedic truth) will not succeed in Yoga Sadhana (Yogic perfection). The dilemma is how to convince people that you are before an authentic Yogi, and you want to accept the real Yogi's power. How are we to convince others that yogi's actions are not deception? Faith has to come into play. Later, inferences, one's own Sadhana, and the inherent wisdom coming from it will firm up faith and guarantee that it is truth or Satyam. We can do nothing with the unbelievers and people who fail to try it themselves.

There is a state of merger and perception in uniting Andam and Pindam. There are adepts at this. This adept can become subtle in one phase and gross in the other. This, I say, only to the believers.

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When you look at the orderly functioning world, it is apparent that there must be a Great Intelligence or Wisdom (in charge). It is that Supreme Soul from whom all matter and all Sabdas emerged. First after a world of Sound in Ether appeared, a world of visible objects appeared. All sounds exist in the Ether. In the phenomenal world, man's body is present. The external Ether is present in the heart of the Jiva. Yogis in a state of Samadhi experience this Ether in the heart (hrdyakasa). Thereat, the difference between the external and the internal disappears and everything becomes one. In that state, the Yogis receive the sounds from the Ether and give them to the world. This series of sounds, granting wellness to the world, are the Veda Mantras. No Rishi created these sounds or Mantras, though the Mantras are named after Rishis. What it means is that a Rishi discovered a hitherto unknown Mantra in Ether and offered it to humanity. Rishi means Mantra Drsta, the discoverer of a Mantra. It is not that he is a Mantra Karta (the designer of Mantra). As the breath moving in the body giving us life, the movements of the Sound sustains the life on earth. Paramatma's breaths are Veda Mantras. There is no Supreme Soul without these Mantras. Like Paramatman like Mantras. The unique nature of these Mantras in the form of sound without meaning is they grant wellness to the world. There is more to it. There are transcendent meanings in them. The supreme purport (தூற்பரியம் = tārpariyam) in all Vedas is Truth, which, Vedas say, manifested in so many forms. When the deities existed as Sound-forms, they remained in the forms of individual Devathas, granting us bliss and favors and manifesting as idols.

Wednesday, July 10, 2013

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Sabdas by themselves do not offer any benefits. The omnipotent Isvara, remaining such, does not offer benefits, boons and bliss directly; as a king would have delegates to run his affairs, Paramatman has ceded power to a Devata, capable of offering favors. That Devata's Sound Form is the respective Mantra. If an aspirant attains Siddhi (Realization, Yogic perfection) by meditating on the personified Mantra, the Yogi will see the Devata with body parts with his own eyes. If the Yogi invokes (ā-hūti) the Devata's body with Devata-specific Mantras, that itself becomes ā-hāra (sacrifice).

If one performs such Yagna, the specific deities confer boons and blessings. We pay taxes to the king. We send the taxes to the tax collectors deputed by the king. Likewise, we offer sacrifices to Paramatma's surrogate Devatas, who maintain world weal. Veda Sabdas as Devatas' own natural forms are their greatness. Vedic learning (and recitation) gives prosperity (சுபிக்ஷம் = supikṣam) to not only our country but also to the entire world. Vedas transmit favors and tranquility from the World-Saktis.

The poetic composition of the Vedas is admired and celebrated by foreigners for their flavors (loftiness). They offer bliss and Darśana of the deities. They teach us important Upanishadic truths related to supreme wisdom of Soul realization. The supremacy of meaning in Vedas is also a feature of

Sabdas. (Sabdas carry no less honor and respect than those of Vedas in their import.) In truth, Sabda carries unique Sakti or power. It is true of Veda Mantras and also of any Mantra.

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Sabda or sound carries more importance than the meaning in many Mantras. The syllables and correct musicality alone carry special power. The meaning of Mantra does not carry such an import. Take Scorpion Mantra; its meaning is nowhere to be found. It is said that meaning should not be of prime importance. If you chant the sound series, the vibrations caused by it in the Ether or by the power of syllables, the scorpion poison attenuates itself. Every kind of sound (intonation) has every kind of power. Abhichara is a Mantra that could cause harm to others. Those sounds have the power to inflict harm. In these, there are purity of syllables. Musical perfection in the sound has the power. They knock out the teeth of the Incantor (sorcerer) of pilli-cūṇiyam (பில்லி சூநியம் = witchcraft). If the teeth go, so goes the correct enunciation. The Mantras develop defective syllabic enunciation. Their effect suffers. Enunciation has to be precise for the syllables to offer benefits. When we understand the power in the sounds, what is the language of Mantras? We get the urge to translate the Mantras into English. We can translate the Death-Anniversary Mantras (திவிசு மந்திரம் = thivisa Mantras) into English. Veda Mantras have whatever sounds that offer wellness to all living things. Trusting them is important. Do not ask whether Rishis can hear whatever we do not hear. Divine vision and Divine hearing of what we do not see and hear do occur. Our vision is dependent on the lens in the eye. If the lens has structural problems, our vision will be distorted. By yoga Sadhana, we can obtain all these divine faculties.

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It is not advisable to test (exegesis) what is in the Vedas with the help of eyes, ears, intuition, Buddhi...Vedas are here to tell us what is beyond the reach of eyes, ears, intuition, and Buddhi. We have the capacity to comprehend what we perceive before us. There is no need for Veda to expound such common perceptions. Whatever that cannot be proven by evidence, and where Buddhi cannot reach, such supreme truths are within the reach of Rishis, who offered them as Veda. We do not see the happenings in foreign countries. We come to know of them via newspapers (and TV). And we trust them implicitly. Rishis have given us the newspaper, "Veda Mantras" which has the material that we cannot perceive by worldly instruments.

We have to accept them on implicit faith. If we take it with a tad of trust, we will discover its benefits and with the passage of time, we will know with certainty that it is Truth.

We can see some benefits from the power of Mantras. There are more bad than good Mantras. Incitement, witchcraft...by Mantras induce fear in us. If some sounds have inimical power, it is easy to understand that there must be salubrious Mantras. Varuna Japam (Invocation of rain god Varuna) brought rain (to the parched tongues and fields), which we have seen.

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There were instances, when Varuna Japam did not work. We cannot castigate the Mantra as powerless. Some patients respond to medications well. Some do not respond. Should we blame the medication? We may say that the disease is too far advanced for the medicine to work. If Karma is strong, no medication or no Mantra will work. It may be that the patient did not observe dietary rules. If Mantra Sakti is to fructify, there are some observances (Niyamam). If the Niyamam is not observed well, Mantras will not offer benefits. Yoga Sastra is science. If the laboratory tests are not conducted well by procedures, the results will be awry or may even cause catastrophe. Working on live electricity, one should stand on non-conducting wood and wear gloves. If you break the rules, things go wrong. If Yoga Sastra is science, you have to follow the rules (and procedures). Where Varuna Japam was unproductive, I made inquiries. They did not eat salt-free (அலவணம் = alavana = salt-free; லவண = salt) diet, which is mandatory for rain-making Varuna Japam.

Because of the greatness of Mantra, a fallen apparently dead log spouted sprigs, as witnessed by people in Tativuvanaikka (a town). The sacred tree (Sthala Viruksha) of the temple is the white Jambhu tree (Rose-apple tree). That is why the town is named Jambukesvaram.

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The tree was practically dead with one branch showing minimal life. The town's Chettiars performed the sacred ceremony with Ekadasa Rudra-apishekam (11th day ritual ablution). By Mantra Sakti, the barely living branch started to sprout with sprigs at that moment.

Every sound shows results in the outer world. Researchers compiled many sound syllables in a musical arrangement and played the note over and over again; the vibrations shone on the surface of the lake water as little points of light, which later coalesced into a recognizable form. Every kind of musical series produced a light-form. From this, we can believe that the sound of Veda Mantras can make the forms of the deity for us to witness it.

Not that Sound (oli ஒலி) changes into Light (oLi ஒளி) in the outer world. The Sound Pervades the outer world producing many kinds of results. These Veda Sounds pervades the environment so much so they cause supreme auspiciousness; that kind of power exists in the Mantras. Notes are important, some raised, some lowered, and some on an even keel. Then only we obtain benefits. Vedas, chanted

in three Svaras, Utattam, Anutattam, and Svaritam, come to fruition (palitham = பலிதம்). Svāra and Sabda together will make the cosmic power to confer benefits to us.

Thursday, July 11, 2013

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We have faith in the power of Veda Mantras. Why do we need a separate caste or Jāti (to perpetuate the Vedic tradition)? There are many reasons.

First, Vedas are not meant to be read from books. It is an aural-oral tradition. It has to be committed to memory. What one learnt, the next generation should hear. This is impossible if he has to hold another job. The teacher and the taught maintain an aural-oral tradition. This is a full-time job and not a part-time vocation.

It is a Brahmana's vocation to protect, learn and teach other Jātis Vedas, other Sastras, and arts. He should teach hereditary and traditional skills that a particular Jāti should know to pursue latter's caste-specific livelihood. He has the responsibility to nurture knowledge and tradition of the society. He should become masterful in Yuddha Sastra (science of warfare) inclusive of Dhanur Veda and teach them to the traditional warrior class. Sastras tell that though he knows all arts and sciences, he should not practice them to make a living. He should teach others. He should not make it his vocation, though the monetary returns are excellent. Vedic learning and teaching are his vocation. Sastra says that for Mantra Siddhi, a Brahmana should observe severe rules, vows, and fasting, that he should curtail his **food intake and sensual pleasures** (= ஆஹாரவிஹாரங்கள் = akāravihāraṅga!) to the extent to safeguard his life, and that he should live in a hut. He should not make money by doing other jobs and fall into the abyss of sensual pleasures. Making money should not be his aim. He should spend his time by being a Thyagi for the welfare of the world, protecting the Vedas, and observing rituals and performing sacrifices.

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Others should nurture him so that a Brahmana will not die of hunger. He should be given the bare essentials for sustaining life. He should be provided without any impediments grains necessary for the performance of sacrifices. We pay salary for a particular job performance. We pay to buy goods and services, which we need for daily living. We must provide living wages to the Brahmana for his services such as performance of sacrifices with Mantra Sabdas for public weal of the whole society. I am not suggesting to build a palace for the Brahmana or dole out gold coins. It might be necessary to provide him enough riches, so he is not short of grains needed for the performance of sacrifices. There should not be any pomp and circumstance in his personal life. His sensuality should dry, parch, wither, droop and fall (வாட வாட வைத்து) and consequently, his Mantra Siddhi should be able to create world weal.

Vedas are not meant to be written and then read; they should be heard and memorized, as I said before. Let me give you the reasons. Vedas perforce abide in the World of Sounds (Sabda Brahman). They do not have to be in the form of books: Book form is anathematic. If they happen to be books, the habit of committing them to memory and repetition will be lost. I have no doubt about it. Here it is. Say, the book is there for ready access. Let us use it as the occasion demands. Why should I spend time committing them to memory? That lack of commitment will be unwelcome.

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Let me present to you an example. You are familiar with almanac preparer or Almanac-meister. His job is to officiate observances and rites for the 4th Varna. According to the job description of pañcāṅka-kāraṇ (பஞ்சாங்கக்காரன்), it is apparent this is not his primary job. Pañcāṅka-kāraṇ is the one who literally makes all the calculations. Pañcāṅkam means there are five Ankaṁs [Pañca = five] + [Aṅka = limbs] = Five limbs in each day: Tithi, Vāram, Naksatram, Yogam and Karanam.

In Vedic astrology, it means "five attributes" of the day. They are:

Tithi - Ending Moment (EM) of elongation of the Moon, the lunar day, the angular relationship between Sun and Moon (Apparent Moon minus Apparent Sun). One Tithi equals 12 degree difference between Moon and Sun.

Var weekday the seven weekdays.

Nakshatra - EM of asterism of the day, that is, the stellar mansion in which Moon is located for an observer at the center of the Earth. One Nakshatra equals 13 degrees:20 minutes. There are 27 Nakshatra in 360 degrees.

Yoga - EM of the angular relationship between Sun and Moon(Apparent Moon plus Apparent Sun). One Yoga equals 13 degrees:20 minutes. There are 27 Yogas in 360 degrees.

Karana - EM of half of a Tithi. One Karaṇa equals 6 degree difference between Moon and Sun.

---Wikipedia

Is a day in question good or bad? What undertaking can be done or forbidden that day? One should be proficient in these five to know what can be done and what cannot be done. Nowadays, astronomers in Greenwich lab make calculations and notation about attributes of sun, moon, and stars. In olden days, the Indian Almanac-Meister was an expert in these calculations. People did undertake actions based

on the Jyothisha Sastra. The Meister had palm notations, went to homes one by one, and read them, so people made us of them for their benefits.

The Meisters of yesterday are gone and the present completely forgot the science of almanac. What is the reason? Printing press came into being. Now they have almanac for the whole year printed in a book form; gone are the days of Palm-Leaf Panchangam.

Friday, July 12, 2013

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As soon as the almanac appeared in the book form, the incentive to commit to memory of the Sastra will be gone forever. The Almanac-Meister of yesteryears and yore remain so in name only today. Almanac is a part of Jyothisam, which from indifference is in a moribund state.

If the verdict were that the Vedas could be taught and learnt from books, it would be in a moribund state now. The Veda Sounds remaining in this world and giving a wellness to all Jivarasis (all life forms) would have become extinct.

Our ancestors knew that if the Vedas were put into writing, lack of interest and faith would have been the outcome. The Veda writer and singer (லிகித பாடகன் = likita pātakan) is christened Ataman (அதமன் = vile person). In Tamil, Veda is "Unwritten word" (எழுதாக்க கிளவி). In Sanskrit, Veda is Sruti, which means what it must be heard by the ears. In other words, Veda is not to be written and read. Hearing by the ears, chanting by mouth and memorization are not a part-time but a full time vocation. The guru teaches Veda foot by foot; the student repeats each foot twice; thus, Veda Sound (the Chorus) filled the surroundings and spread all over. Over many thousands of generations, this vast ocean of Vedas was kept alive by oral (exegetic) recension to the beginning of this century (1900s). If the crop of 100,000 years, brought to us as God's command (பகவதாக்கைஞ் = bhagavad-ājñāi) and our duty, were to be destroyed, there is no greater sin than this.

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Once Vedas are extinct, thereafter, there is no need for a separate Brahmana Jāti. Is there any comparison to some people's demand, "Pārppānē veliyē pō" (பார்ப்பானே வெளியே போ = Brahmana-Seer, Get Out)? Have we ever heard of phrases like Potter Exit, Launderer Exit...? If they were ejected out of town, others will pull them back. Potter and washerman are useful to the town. The townspeople or the villagers saw usefulness, when the Brahmana lived without ostentation (படாடோபம் = patātōpam), with Sattva Guna, and protecting the Vedas. They showed great love, respect and loyalty to the Brahmana. If famine (Dur-Bhiksa) and diseases, as they exist today, were non-existent in a happy society then, people realized that the reason for such a society was due to Veda Sabdas, rituals, rites and sacrifices. (பார்ப்பானே வெளியே போ = Brahmanas are generally called Pārppān, meaning **Seer**. A Brahmana in a Vedic sense is a Seer or Sage. Pārppān is a pejorative word in common usage.)

Brahmanas' social and community services met the needs of the society; besides, his lifestyle set an example for others. By moderating his desires, remaining a man of peace, exercising compassion to all life forms, entertaining constantly thoughts of God, behaving like Tyāga Sīlars (தியாக சீலர்) in the performance of rites and rituals with observances, bereft of personal benefits, the average man emulated Brahmana Jāti's natural inclination to lofty principles and Atma Gunas (Personal conduct) and came to collaborate and cooperate with Brahmanas. The Non-Brahmanas, when time permitted away from their work, observed many vows and fasts. It is a misperception to say that Brahmanas kept other Jātis from rising further. Sastras have ordained the Brahmanas an exemplary lifestyle, so other Jātis emulated the Brahmanas and rose up by their own endeavors.

Tyāga Sīlars (தியாக சீலர்) = A man who sacrifices his self-interest is a Tyāgi. Sīlar is a man of noble conduct.

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It is a mistake to think that the Brahmanas suppressed other Jātis by saying that they should not study (adhya-yana) Vedas. அத்தியயனம் attiyayanam, n. < adhya-yana. Learning, studying, esp. the Vēda. Protection of Vedas is lifetime vocation. All vocations are followed on a hereditary basis. It is the fact of life that contrariness to this rule leads to competition and jealousy. When you let another Jāti into a non-traditional non-hereditary vocation, there will be confusion and scuffle (கோளாறு = kōlāru). By this, established social order will be damaged. Every vocation is lofty. Why should one think and embrace Veda Rakshanam (protection) as a loftier vocation?

The other Jātis should not engage in the study - adhya-yana - of Vedas, but there is no objection to familiarize oneself with its Tattvas. These Tattvas are essential for betterment of the soul. Only a few are needed for Veda Sabda Rakshanam (Veda Sound Protection). ரக்ஷணம் rakṣaṇam / rakṣaṇa = Protection. All can familiarize themselves with the contained opinions in relation to soul betterment. Non-Brahmanas like Appar Swamigal and Nammazvar have composed songs, containing Veda-Vedanta Tattvas.

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If Brahmanas claimed exclusive possession of Jnana and Bhakti and suppressed other Jātis, there would not have been one Appar, one Nammazvar, three-quarters of sixty-four Nayanmars and many Azhvars (Vaishnava poets) on the Bhakti landscape. From the Dalit Jāti, potter Jāti and many other Jātis...Nayanmars (Saiva Sage-poets) appeared. It is hard to find a Thayumanavar and a Pattinaththar among Jnanis. Recently, we have had Ramalinga Swamigal. There were exemplary other Jātis, worthy of worship by Brahmanas. There were kings in the fourth Jāti; take, for instance, Sivaji, who established a kingdom and rekindled a new life to Veda Dharma. Therefore, suppression, exploitation...are all newly fabricated stories.

I am not saying that there was not any irregularity. Mistakes happen in any endeavor. All Jātis hold in high position the Brahmana, who does good work, lives a life of purity and serves as a good guide.

If he lacks such qualities, they clamor to eject the Pārpān.

There is no need for him to have the special privilege of a Brahmana, if he starts competing with other Jātis for money without any ordained aim in his life. If a Brahmana Jāti exists without an ordained purpose, I feel like destroying the caste before others do it. A substance has no right to exist without a purpose. If Brahmana Jāti is of no use to the world, there is no need for it.

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There are tollgates in many places. They collect a toll at the gate. Later, there was no toll collection (for some reason). Why is there a need for a gate then? Nothing should exist without any use. It must not exist. A Brahmana without Veda (toll), is a gate with no toll collection. How can we plead on his behalf that he should not be thrown out?

Today's Brahmana, in the place of anticipated respect, deserves slander (தூஷித்தல் =

Thūshiththal). But Slander and enmity (துவேஷம் = Thuvēsham) must be justified. We could level slanderous charges against the Brahmana for shirking his Dharma but at the same time, we should not slander Veda Dharma. Others should help a Brahmana continue to pursue his Dharma. The other Jātis must come to grips with the age-old practice that there must be a Brahmana Jāti with hereditary and traditional Dharma. As the Brahmana abandoned his Vedic Dharma, and if the other Jātis (follow suit) give up their faith in Vedic religion, then there is no justification for the other Jātis to blame the Brahmana. If the Brahmana decides against Vedas, it appears the Brahmana has come to terms with abandoning his Dharmic Kula vocation and feels this abandon is acceptable. Once this traditional vocation is given up, it comes to mean that he has to take up another profession to make a living. That means, he has to compete with other Jātis. If the opponents of Veda Dharma take their favorite stand against it and at the same time, do not want the Brahmana to take the jobs of other Jātis, that double whammy does not appeal to analytical intellect.

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If the opponent's attitude is that Veda is inimical to society and has to be given up, it is no justice to hate a Brahmana, who switches from his traditional calling to vocations of other Jātis. Man's Dharma is to see no dog or fox suffer hunger (malnutrition and death). This Dharma is common to all religions. Even the atheists support this kind of love and sacrifice. Again, it is against decency and justice to prevent the Brahmana doing his traditional Vedic Dharma, or the vocation of other Jātis and let him die of hunger.

The great help of other Jātis is to encourage a Brahmana to remain a true Brahmana and thus protect the Vedas. I have heard this before. Some Brahmanas went to the Cheri (Dalit Colony) of the Dalits, saying the Dalit and the Brahmana have become equal and one. The Cheri dwellers pleaded with the Brahmanas to keep doing their ordained duties and not come to the Cheri. They said doing their job was the best and broke the mud pots on the path to the Cheri to stop the Brahmanas. Though the jobs are separate, the Jātis do not mix in the community, and all entertain love and humanity in their hearts, the sense of public weal has spread to the general populace.

As of today, the general public has not abandoned their faith in Vedas and belief in God. It is my opinion that they will not go away. The propaganda of enmity (and hate) against the Brahmanas exists in the political realm. If you delve into the mind of people, Vedic rituals and traditions, fear of and devotion to God, and loyalty are part of life of the community. It is enough if the Brahmana becomes straight (in his character) a bit. All enmity will disappear. Without expecting support from others, I said that he should dare to die with Svadharma (one's own duty). If in truth, he does not expect any support, it is my conviction the community will not let him down the path of ill fate. My position is that a Brahmana should safeguard his Vedic Dharma, in the unlikely event the community gives up on him. Irrespective of opinions, hospitality, and excoriation, the Brahmana should protect the Vedas for the public weal.

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All these days, my talk to the Brahmana community is in reference to other communities or Jātis. There is so much to teach them. They are very desirous of knowing about them. The other Jātis, when

explained well, do observe the rituals and rites. That the Brahmana community is under my control is a generally held opinion. Since the religious mutt performs many observances, people feel rightly or wrongly that I have deep roots into the community. Under these circumstances, if I were to give a discourse on Dharma, which I assume they may take with love, humility, and zeal, there may arise a question in their mind. The Periyava-dependent (ஆசிரயம் ācirayam. ā-śraya. Dependence, seeking protection with another) Brahmanas in some manner have not altered their ways for the better. The other Jātis may think that Periyava is here to advise us to follow our dharma (when he failed to correct the Brahmana community). In truth, all are one to me. If you were to look into it, I entertain deep dissatisfaction to Brahmanas, who abandoned the Great Vedas.

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As the world opines that the Brahmanas are under my control, I tell them about Veda Rakshanam (protection) in an endless manner and to start it with full vigor. If the Brahmanas bring this into regular practice at least in a small measure, I will have the face to talk about the Dharmas of the Non-Brahmana Jātis to them. The Brahmanas should help in this matter. Observances of Veda Rakshanam and Karma-anushtanam help all living things. All communities, for mutual help, should follow the ordained Dharma of their respective Jātis without considering the high and the low of their vocations. For prosperity and soul upliftment, some must nourish Veda Sabdam. Let us assume that other vocations coming down over generations have done good service to people. Why should there be a separate vocation for Veda protection? Whether a vocation exists or not, and whether they mix with each other or not, Veda Rakshanam is certainly a distinct and separate vocation (in and by itself) from the rest.

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Deivaththin Kural (Part One)

Common Dharmas

My vocation

I could remain in some village anonymously in peace and solitude (எகாந்தம் = Ekāntham), performing Puja, Dhyana...For the daily running of the mutt, there is not that much money needed as we get now. Mutt must be lean on money and people. We do not need a big body of retainers and a large school of clerks. The honesty and integrity of the chief of the mutt are its money and strength.

Because you give plenty of money, I did not leave my solitude and came to town. You hold a lot of love and devotion towards me. You have immense happiness at my acceptance of your call. The fulfillment of your desire and the happiness are your actions. The reason why I came to town is for one purpose only. What is it? Brahmanas should not give up Vedas; so saying, they should do something concrete for Veda Rakshanam. Towards that goal, I strive. Vedas are the root of Siddhanta of our religion and lifestyle. I am here to lay stress to that message and restorative action by you, which will prevent Veda Dharma from vanishing in this generation.

Veda Tattvam without beginning (அநாதி = anādi) must shine forever in its root form. It should be Yaga Brahmanan, who as a servitor holds this effulgent torch. This is the obligate duty of the Brahmana to render this service to the posterity.

Sunday, July 14, 2013

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Brahmanyam was not established for threatening others or for self-edification. It exists so the peon of the community holds the light for the people (to walk on the lighted path). I am going to towns pleading with the Brahmanas not to extinguish this beginningless flame of Veda Dharma and precipitate darkness in the future in the whole world.

Only in towns, people come in thousands. I do not delegate others to spread my message but bring the message directly to people. In consideration of this, I go to towns though the observances (Acāram) in the mutt suffer. The crowd is getting larger more than I expected. I am in distress and cause distress to you. ஆசாரம்¹ ācāram , n. < ā-cāra. 1. Conducting oneself according to the dictates of the Śāstras.

You made expensive trips (just to hear me). You build big Pandals. You come here in spite of many difficulties to listen to my talks. My mind rebels against me giving you a pleasant talk without causing you any mental distress. Having taken your money, it appears to me that not telling you what came to my mind for the good of the village and the world, is of no use. I keep telling you to do Veda Rakshanam and observe the ancient Dharmas (பிராசீனம் pirācīna = ancient). I am not sure I have the power to persuade you or not. However, I keep advising you as far as possible, (hoping you will take it to heart and change).

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கனகாபிஷேகம் kaṇakāpiṣēkam, n. kanaka + abhiṣēka. Showering gold, bestowing gifts liberally as a mark of appreciation shown by kings and noblemen (to Kanchi Acharya in this case).

பீடாரோஹணம் = Pītārōhaṇam = Ascending the Seat (Monastic Seat = Becoming the head of the Monastery).

My followers and devotees celebrate my kaṇakāpiṣēkam and Pītārōhaṇam with pomp and circumstance. Much love is showered. For this, they form a committee, collect funds, and work hard night and day. How could we continue performing kaṇakāpiṣēkam on a permanent basis for the future Acharyas? If Veda does not exist, where is the need for Mutt (மடம் maṭam or matāthipathi (monastery and head of monastery)?

, n. < maṭha = mutt. 1. Hermitage; முனிவர் வாழிடம். 2. Monastery, convent for celibate monks).

Instead of showing my interest in kaṇakāpiṣēkam and Pītārōhaṇam, I will redirect my attention to Veda Raksanam and ask the mutt official to organize a committee for raising funds.

What benefit can we obtain, if we cannot keep Veda Rakshana for the next generation as a model for life-time vocation and service? I am asking the interested party to organize in a cooperative basis in all places Veda classes for children from 8 to 18 years of age on a daily one-hour study of Veda Mantras and pirayōkam (பிரயோகம் = practice of rites and rituals). This is in truth the kaṇakāpiṣēkam and festival.

There is no gain without pain. We put up with many difficulties to accomplish a goal. We believe that a student will get a high-paying job if he goes to a particular university in a particular continent for particular (major) studies.

With the prospect of high income, we draw up a syllabus. We make arrangements to take the exam there. A great gain and honor are waiting, when a person pushes through with great effort to fulfill his Dharma in spite of all difficulties.

Yes, I am here to cause a great difficulty for you. (I am going to be the pain in your coccyx [tailbone].) I think it is appropriate I stay put here until you carry out my stated intentions or agenda. It falls on me that I sit here and bother someone.

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pra-vacana பிரவசனம் piravacaṇam = , n. < pra-vacana. Lecturing, teaching, expounding.

I am happy to note that in towns, there are Bajans, temple services and Purana piravacaṇam (பிரவசனம்= Lecturing, teaching, expounding). How long would these things hold on to their lives, if we let the Vedas, the causal root of all go dead? The base is the Dharma that Vedas transmit from father to son. Do not forget it. The Hindu religion is tottering to its foundation. Because today the Brahmanas gave up Vedas, the world developed all these perturbations, difficulties and catastrophes.

I am not concerned about the death of a Jāti. I am concerned about the decline of the world weal. If Veda Rakshanam fades away, this tradition cannot be created again; that causes me no joy.

யாகம் yākam , n. < yāga. 1. Sacrifice. ஞாதி jñāti , n. < jñāti. 1. Agnate.

Veda Sabdas and yākāñāti rites cause world weal. Vedanta offers great Tattvas to the people around the world. They gain soul purification from the Tattvas. Other countries developed an eagerness to study Vedanta. When they came, they saw a Brahmana Jati whose life service was Veda Rakshanam. The outsiders noticed that dedication to Vedas was their lives.

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They researched and found unity in culture all over the world. My opinion is that Vedic Culture was widespread all over the world. Others also will come to this conclusion upon further research. Once people find commonality, it creates an attitude of amity among nations and religions. These Tattvas prevent one religion claiming supremacy. If there were not a group of people ready to sacrifice for the sake of Vedas, how will the foreigners know the core (Tātpariyam) and essence of our Vedas and culture? Because of our lack of interest and carelessness, we prevent others from gaining usefulness from our Vedas.

(Tatpariyam = தாத்பரியம் pith of the matter) It is the great responsibility of the present generation to perpetuate the Vedic tradition in the interest of all Jātis. Without doing this, my kaṇakāpiṣēkam does not serve any purpose.

Why did I consent to kaṇakāpiṣēkam? It will help lure a great assembly of people. I have many people to listen to what I have to say. I consented to your desire for the ceremony because I wanted to jumpstart my mission which has your interest in its heart.

If you want to eradicate hatred, bitterness, anger and distress and engage in the duty of Veda Rakshanam, you should show the way by living the lives of Sadhus (சாது = virtuous person) and Sānthars (சாந்தர் = man of peace). The fruits of this endeavor might escape some. When a strike

precipitates widespread closure of shops, we feel the difficulties (scarcity). But people may not appreciate the harm to the community at large, when Veda Rakshanam comes to a standstill.

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In truth, the loss is great because of its cessation. We will realize this with the passage of time. If we do not back off from (if we adhere to) our duty (Veda Rakshanam), there will be love where hatred reigned supreme.

In the ancient past, alcohol was in use only in Tamil Nadu. Here only, Vedic knowledge, Jnanam, and Bhakti were resplendent. At that time there were not just Thayumanavar, Pattinaththar... There were great men of Vedanta, belonging to alien religions, such as Vedanayakam Pillai, Mastan Sahib... This is the ancestral home of Veda Dharma. At the end of Kaliyuga, the protector of Veda Kalki will appear in Dravida Desam in Tirunelveli SImai. Purana has said that a Vedic Brahmana will be born here. In a place like this, there should not be any contradiction to Vedic tradition. I made the trip to the town to tell people that only the Brahmanas hold the instrument to carry out this Vedic tradition.

Our religion has pronounced community laws are necessary to elevate man to his highest ideal.

கட்டுப்பாடு kaṭṭu-p-pāṭu , n. < id. +. Compact, social bond, community law. kaṭṭu-p-pāṭu means to build a bund for men, community... There is no lake without a bund. Breaking of the bund leads to loss of water, flooding and ruination of the village. What is so amazing is that the most disciplined erstwhile Hinduism faces a complete breakdown of all bunds.

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I am conducting upaniyācam (உபநியாசம் = upa-nyāsa. Address, speech, lecture) going around towns and villages thinking of recruiting the Brahmanas, who should be the guides for the community. It is the widespread opinion that the Brahmanas should be more disciplined than other Jātis. If I were to succeed to keep the Brahmanas disciplined, I will have the power to give spiritual instructions

(உபதேசம் upatēcam upa-dēśa = 1. Spiritual instruction, teaching of doctrine) to other people.

Therefore, the Brahmanas should be disciplined and help me in doing to others whatever I need to do.

Let me put it succinctly. Before the Acharya leaves his mortal coil, I am repeating the same five Slokas that he mentioned from the beginning: Vedō Nityam Athīyathām (Veda-everyday-learn and study. As if she translated this, Auvvaiyar, as she started her spiritual instruction, said not to spend one day without recitation (of sacred texts). Every day, the Brahmana should do attiyayaṇam as is said by the Acharya in a positive manner. Auvvaiyar expressed the same sentiment in a negative sense that one should not spend his day without doing attiyayaṇam. Othuthal (ஓதுதல்) is attiyayaṇam (Learning, studying, esp. the Vēda). It is neither writing nor reading; it is a recitation by mouth of Veda, which is also known as Ottu (oththu). There is a temple town by name Vedapuri and Tiru Oththur, where the Vedas (personified) performed Puja to Isvara. We are entrusted from the time of Brahma Srushti (Brahma's creation) to the present to do the Othum Pani (ஓதும் பணி) recitation [of Vedas] service) on a permanent basis. This I want to tell you hoping and yearning you will lend your ears. I go from town to town doing this, and causing many expenses and miseries to you.

உபநியாசம் upaniyācam , n. < upanyāsa. Address, speech, lecture. உபதேசம் upatēcam , n. < upadēśa. 1. Spiritual instruction, teaching of doctrine. adhyayana *அத்தியயனம் attiyayaṇam , adhya- yana. Learning, studying, esp. the Vēda.

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My desire is that there is that possibility of ten souls in this crowd of a thousand people will pay heed to my words and carry out my mission.

There is a natural predilection to go against Dharma, after the people took to town life. It is the newness¹ of the āṭṭam² (game) in the town: the newness of the manners, customs, speech and dress invites curiosity of the new migrants from villages.

நாகரீகம் nākarīkam¹ = nāgarika. 1. See நாகரிகம். 2. Something new; curiosity. நாகரிகம் nākarīkam = nāgarika. 1. Manners, speech and dress (pertaining to a city).

ஆட்டம் āṭṭam² = Motion, vibration, rocking, swinging, rolling, pitching, as of a ship; 2. Play, sport, game.

I stayed in the villages, taking a stand not to go to the towns. The townsfolk with their love to me, insisted on my coming to towns. I insisted that they should at least have some semblance to old ways. It is acceptable if they do not return to attiyayaṇam right away. At least, they should show the external signs in relation to it. There are some external symbols for the torch bearer holding aloft the Vedas. As the peon in the office wears a dawāli¹ and a uniform, the Brahmana must wear a tuft and pañca-kaccam², as ordained in the sacred Texts.

டவாலி ṭavāli = dawāli¹. Peon's belt on which a badge is worn.

பஞ்சகச்சம் pañca-kaccam² = A mode of wearing cloth by males.

The external symbols do not declare his superiority. The Brahmana should feel that the external symbols attest to the fact that he is the servitor of all the people and the Vedas.

I extracted a high price (kirākki) and demanded that I will show up only if the Brahmanas wear these external symbols.

கிராக்கி kirākki = khīragi. High price.

My insistence and demand elicited no positive response. I am not sure whether they lacked the courage, or they had no desire to change the customs, manners and dress. Their insistence in inviting me did not stop. I got the impression that they had love, loyalty and respect for me, though they did not listen to what I said.

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Let me give in to their desire and go to town against my earlier resolve. Let me sit among them and express my desire repeatedly and see whether it elicits even a little response. Mutt (Madam டட்டம்) is the institution that removes the dōṣa (தோஷம் = Fault) of the people and put them in the path of virtue. I came to a conclusion it is my duty to inform them, what appears to be a deficiency, whether they listen to me or not. Instead of demanding the high price, I started going to the towns.

Could I bring their attention to their faults and cause mental pain, when the people pay upacāram¹ (attention, reverential hospitality = உபசாரம்) to me and take me in a procession (பவனி²) by the pēṭṭai³, koṭṭakai⁴, and street? People have many difficulties; the world is having tattalippu⁵ (struggling for life) now; and there is no end to the people's miseries. They come here to me to forget their shortcomings. How could I pointedly say what is wrong with them and cause mental pain? Should I do discourses to please them?

There are musicians to please them. Therefore, do not invite me for a night of musical extravaganza. Since I am giving discourses for money (collections going to Mutt, monastery), I need to please them. I am not here to take your money. The Mutt does not need this amount of money. If money rolls in great amounts, it is spent on cantarppaṇai⁶ (feasts) and satas⁷ (assemblies).

உபசாரம் upacāram¹, n. < upa-cāra. 1. Civility, politeness, urbanity, attention to a guest, affability;

பவனி pavani², n. perh. T. bavani. Procession, riding in state, parade, as of a prince or deity.

பேட்டை pēṭṭai³, n. < Mhr. pēṭhpēṭaka. 1. Pettah, extramural suburb; புறநகர். 2. Market-place near a town;

கொட்டாகை koṭṭakai⁴, n. cf. கொட்டகை. Cow Shed

தத்தளிப்பு tattalippu⁵, n. < தத்தளி-. 1. Struggling for life; உயிர் தப்பவேண்டித் திகைக்கை. 2. Perturbation, agitation

சந்தர்ப்பணை cantarppaṇai⁶, n. < san-tarp- paṇa. Feast given to Brahmins on religious or festive occasions

ஸதஸ் satas⁷, n. < sadas. Assembly

I could go to the villages without collecting this money. But I should make all attempts to give spiritual instructions for all humanity. This is the motto of the Mutt.

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I did a lot of soul-searching. If the audience carries out my advice or not, that is their business. I perform my duty by bringing their attention to Soul uplift and worldly welfare. I encourage them to do their best in taking up this challenge. I came to the conclusion that saying this until their ears are full and achy, is my duty. Beyond talking with them, I cannot dispense punishment to bring about a cure. In political parties, disciplinary action is taken against members for bad conduct to expel them as if they belong to the untouchable class. I have no authority to excommunicate (the errant members of the flock). I am not asking for the power of excommunication.

I came here to tell what little I could, without holding back anything from you. It is enough if one soul out of many could take up the challenge; that could go from drops to a flood. There are very many unjust organizations starting with ten members and growing into a huge outfit. For a noble cause, it is enough to have ten founding members.

I parrot incessantly hoping to get the attention of such noble souls. Do not be unhappy thinking, I am a malcontent. I am aware of the complexities of modern life.

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I see the difficulty in freeing oneself from that entanglement. Amidst all these, It is heartening for me to see kumpāpiṣēkam (Consecration ceremonies), bhajana (Chanting of devotional songs), and pravacana (expounding) of Sastras.

கும்பாபிஷேகம் kumpāpiṣēkam., n. < kumbhaabhi-ṣēka. Ceremony of consecration or purification in a temple

பசனை pacaṇai., n. < bhajana. Chanting devotional songs

pravacana பிரவசனம் piravacaṇam = , n. < pra-vacana. Lecturing, teaching, expounding.

Veda Rakshana Dharma is the lifeblood of all these activities; that gives me a stimulus. Though there are so many opportunities for antipathy to Sastras, I see signs of well-being (சேமம் = Sēmam) here and there. Holding on to the staff of optimism, I like to nurture and grow the Veda Dharma; that is the proper thing to do. This will bring the errant souls back to the right path.

With that hope, I bring to your attention the old ways. We must not fall into the platitude that old is useless and deserve to be cast aside. The value is not based on old or new, but on its utility. Cast aside the rot in the old and the bad in the new. Take the good in the old and the new. Kālidāsan says the same thing.

Your hospitality with love prevents me to tell you what is wrong with your new ways. I did talk about other things. I touched on Bakthi Jnanam (பக்தி ஞானம்), Kalācchāram (culture = கலாச்சாரம்), and the gossip making rounds in town. They are all worthy of our attention. If they are branch, flower, and fruit, there must be a root providing life-giving sap.

Bakthi Jnanam (பக்தி ஞானம்) Spiritual wisdom obtained from devotion to God.

Kalācchāram (கலாச்சாரம்) = culture.

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That root is Veda Rakshanam. Leaving it aside and talking about other things serve no purpose. If I have to advise you on the basic kairkariyam (கைங்கரியம் = service), perchance I should talk about the deficiencies. Many days went by, talking about other matters. Because of my close association with you, I developed towards you friendship and freedom [சுவாதீனம் = cuvātīṇam] (to talk freely). Far from relegating your defects and deficiencies into oblivion, I am coming forward without hesitation to the topic of Vedas.

சேமம் cēmam , n. < kṣēma. 1. Safety, well-being, welfare.

கைங்கரியம் kairkariyam , n. < kairkarya. Service, office of a servant

சுவாதீனம் cuvātīṇam , n. < svādhīna. 1. Independence

I am asking for a gift from you.

Let everyone do attiyayaṇam (learning, studying) and encourage your progeny to do the same thing. It is an essential thing. Besides and more importantly, keep the doors of Veda Pāta Sālais (Vedic Schools) open, which are in their last breaths. You should offer financial help to the students and the teachers. We should teach the students Veda Mūlas (மூலம் = original text), and Veda Bhāshyas (பாஷ்யம் = bhāṣya = An elaborate commentary) and hold examinations. The students should be supported with stipends. The outstanding student in the graduating class should receive honors and gift. By doing all these things, Veda will live (and flourish). There is a need for a trust fund.

There are trustees. Many people donated lands. As Vinoba did, I took land gifts. Now there is a ceiling on donations by law. We do not know the nature of the ceiling and land rights in the future. That is why I am asking for private donations (as a campanti or in-law would ask).

Every month, on your birth day star, put Re.1 in the Hundi in my name. At the end of the year, send Rs.12 to Veda Rakshana Fund.

சம்பந்தி¹ campanti , n. < sambandhī. 1. Parent of one's son-in-law or daughter-in-law

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These donors will receive monthly Puja prasadam, Vibhuti, Kum-kum, turmeric-rice Sacrament (மந்திராக்ஷதை = Mantirākshathai)... on the birth star day.

(மந்திராக்ஷதை = Mantirākshathai): rice mixed with turmeric and given by Brahmins to their disciples with prescribed incantations.

If this Dharma renews yearly on the Birth star day, Chandramaulīsvara Prasada (sacrament) will arrive home on the appointed date. You spend money on buys, taxes... This is the tax I impose on you. Many drops, great flood. Veda Rakshanam will receive a big boost. Why should Veda be perpetuated? Because it has the Veda Sabdas and sacrificial injunctions, they create well-being to the whole world. They bring rain and a generous harvest, and sanctify people's thoughts. People from many countries know that Vedic religion existed through the wide world a long time ago. For unity and tranquility, country needs dedicated Brahmanas, fostering only Vedas. I stress on Veda Rakshanam, because it brings world weal and Atma Sān্থi (tranquillity and peace to the soul).

No Brahmana in future generations should forego study of Vedas. I am not saying that we should have a Brahmana who will compel and domineer others. I am saying he should safeguard Vedas for posterity and unity.

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If our country is the powerhouse and a group exists as a symbol, the whole world will be prosperous. In the powerhouse, only four people work, but the whole town lights up. The town goes dark if not for the four people. It is enough a few will hold up the Veda, the auspicious World Light. My purpose is to provide the principal seed, (which would sprout and thrive). For this purpose, I accept the festivity (உற்சவம் = *urcavam*) done on my behalf. The lead phrase, **Jaya Jaya Sankara Hara Hara Sankara**, chanted in this festivity has attracted the people to come in droves and listen to me. I accepted the invitation because the crowd on these occasions help fulfill my goal. The organizers of festivity must listen to me. At least they should try to listen to me.

Bear the difficulties on my behalf. You do for your self-interest, going to office, rest and recreation, and business deals. Now you do Veda Rakshanam (Safeguarding Vedas) for me and the world.

There is no difference between you and I. My work is your work. If you protect the Vedas, that deed creates a great welfare (பரம சிரேயஸ் = *parama sreyasu*). By doing this, I get a good name and you get welfare.

உற்சவம் *urcavam*, *ut-sava*. 1. Temple festival. சிரேயசு *cirēyacu*, n. < *śrēyas*. 1. Good, welfare.

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Deivaththin Kural (Part One)

Common Dharmas.

Cure for the disease of the new culture.

People are caught between two political parties. People feel the tug between Sastra followers and Sastra reformers. The public took to the reformers, praised and accepted the changes, and followed the new curriculum. Though study material changed, the habits did not change. Age-old Sastra Dharmas remained in small ways in all families and the community. Those behavioral Vāsanas pulled people to their side. They realized there was no contentment in modern living. Scarcity is in the midst of supposed plenty. Seemingly, all looks well. Though the yields of grains are aplenty, there is fright etched on the face of people. The thatched house or the tile-roofed house became a house with terrace. There were days people did make do with fewer utensils, box made of Palmyra, gourd-bowl... Now there are many objects (of convenience) that arrived with new and different lifestyle changes. The tranquility of those days is missing these days.

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They want to see tranquility in their lives and yet do not have the courage to give up the modern life and glory of reform. They did not select a real change one way or another. Let me give an example. Many houses have pictures of Gandhi and Periyava (the speaker). Three-quarters plus of the people do not have the courage to marry a widow as recommended by Gandhi. They have no courage to wear a tuft as said by me. Strength of character is essential. The Brahmanas should have indomitable courage and hold on Sastras.

Slackening in matters of Sastras will end up in embracing worldly conveniences. Some argue that being a Rishi I should change with the times. Some **ācāra** Dharmas are like weeds; therefore they should be pulled, according to them. Later, there would be no difference between weed and plant and the entire crop faces extinction.

ஆசாரம்¹ **ācāram**, n. < *ā-cāra*. 1. Conducting oneself according to the dictates of the Śāstras

Sastras, the revealed wisdom, come from Isvara. The Rishis have established the rules based on Vedas. We observe the injunctions. We are here to protect and nurture and do not have the power to change anything in Sastras.

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We should not think that we cannot pursue a life of Sastraic tradition in this modern age. People should give up the worldly lifestyle that came with commerce, reduce the daily needs, and stop running after money; this will create conditions to find time for Bhagavad Smaranam (remembering, thinking and chanting the name of God). Tranquility, contentment, and success would come on their own accord.

In the conduct of Karma Anushtanam (ritual observances), there is no need for wealth. There is no mandate to do Puja with extravagance and at considerable expense. Dry Tulaci leaf, Bael leaf, a vessel and prepared meals are enough for everyday Puja. Daily food serves as **naivēttiyam**. Wedding is Sastra Anushtanam. Parents can avoid great expenses. Sastra-based weddings do not require pomp and circumstance. There is no indication in Sastras about dowry. If money is the centerpiece of Sastra ceremonies, only the rich can afford them. It is not so.

We have aram, poruḷ, inpam, and Vīdu (அறம், பொருள், இன்பம், வீடு = Virtue, Wealth, Pleasure, Liberation). We are in pursuit of pleasure only. We should strive for liberation through virtue. If life is simple, there is no need to run around accumulating wealth. Then, people can pursue virtue and can reach House of Bliss.

■ **tulaci**, n. < **tulasī**. 1. Sacred basil = *Ocimum sanctum*. ■ **வில்லுவம்** *villuvam* = *vilva*.

■ **Bael**. ■ **நைவேத்தியம்** **naivēttiyam**, n. < *nai- vēdyā*. Offering made to a deity.

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Deivaththin Kural (Part One)

Common Dharmas

Religion and Society

Some religious injunctions cause inconveniences and difficulties in social life. The reformists change the Sastras pointing to them.

The reformists are not familiar with the fundamentals and goal of the Sastras. They did not point out the meaning of the soul. They view community life in terms of politics, commerce, economics, fashion... These are subject to change. Sastras have more than worldly reference in them. The goal of Sastras is to liberate man. Governance, social life, intellectual pursuits, economics, and arts are ancillary to the development of spiritual life. The Truths related to the meaning of the soul do not change anytime.

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The injunctions of Sastras and Satyam (Sacred Texts and Truth) are immutable and serve to stabilize society in flux.

If the goal relates only to phenomenal life, we can change the manners and customs of a society. If the goal is Atma-Shēmam (Soul welfare) and the rules that pertain to the phenomenal life are incompatible with the former, it is not possible to make changes in the injunctions. It is unacceptable to curtail the injunctions of Sastras, simply because the rules are an inconvenience. Dharma Sastras do not consider as relevant this-worldly conveniences. Sastras suggest means to attain Paraloka Sukam (heavenly bliss) by undergoing many inconveniences in this phenomenal world.

It does not serve any purpose to criticize the reformists. The British educational system is the cause of their current thinking. In other countries, there are no conflicts between religion and the educational system. It is unlucky that the Europeans established a secular educational system. Everyone fell into this system for the express purpose of making a living (under British Raj). From childhood to adulthood, the students had no connection with the Hindu Sastras. There was no knowledge of Puranas. They started thinking they can change the injunctions any way they can.

Children received disparaging remarks about Puranas being a load of lies and Sastras as a purveyor of blind faith. How could the children fasten the hold on Anushtānam and Ācāram of Hindu religion (Observances and conduct according Sastras)?

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From a tender age, we should promote Astika Buddhi. Anushtanam should be part of the life of a child. They should have affinity with the virtuous pupils. We should mention stories about Rishis, who had supernatural experiences beyond senses, and their sacred texts and make them trust the Granthas as the paths to soul welfare. Children should be inculcated a devotion to Rishis, who gave the Sastras for Atma Kshēmam. Then only spiritual, ritual and religious laws will be observed in preference to physical conveniences.

Deivaththin Kural

Common Dharmas

The cure for headache: Does it involve removing the head?

The talk of the town from the high to the man on the street is why Jati is necessary. I said I would as well talk about it. It is necessary to have this division. It offers welfare. For social progress, personal mental purification, and soul liberation, this division helps people.

No one needs to take this because I am saying it or the Sastras enjoin such division.

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We are dismissed as enemies of progress. All agree that this nation should move ahead. They are committed to taking the country forward, by removing the blind faiths, and bringing the lower classes up to par. Such a person is Mahatma Gandhi, who approves this caste division. I say this hoping the contrarians would find something good in this Varnāsrāma Dharma. Gandhi has written an article on 'My Varnāsrāma Dharma'. He says, Varnāsrāma Dharma is a natural evolution, a natal inclination, and a natural inclination and aptitude. This natural event has made it into a science and a Sastra. This traditional practice is just a division of labor into four parts. It does not provide any special privileges. It is contrary to Hinduism's practice and conduct that one is superior, and another should be put in his place. Everyone must lead a disciplined life and Varnāsrāma Dharma protects society's sovereignty. I fight against untouchability and not Varnāsrāma Dharma, which is a science and a Satyam. It is based on one's birth, and the division of labor will strengthen the social fabric. This is not a system devised on a narrow point of view. This arrangement gives equal importance to a worker, as is enjoyed by the most literate. The above were the statements of Gandhi.

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Gandhi supported intercaste marriage, though he embraced Varnāsrāma Dharma, which is in its death throes. It is impossible to give it a new life. There is loss of sap, and we are holding on to the dross. Varnāsrāma Dharma with its division of labor is in tatters. Gandhi says it is wrong to hold on to the external differences (among castes).

This is not what I think. People think it is time to abandon the Varnāsrāma Dharma as the backbone of Hindu religion, which broke beyond repair, and there is no need for the monastery or a head. I let the primary root of Dharma rot away; to remain as the head of the monastery amounts to usurpation and exploitation of the society by the name of the monastery. The monastery should be dissolved. I still feel that we did not lose everything. I do not think that all these will come down, and collapse in a short time. I believe that we can infuse a new life into it by expending a huge effort. Let other divisions (castes) mix. The lifeline of all, Veda-Attīyayaṇam (Study of Vedas) has not lost its path in one or two Vedic schools. There is an enthusiastic welcome of efforts to spread Veda Vidya by providing solid amenities.

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வித்தியார்த்தி vittiyārṭṭi , n. < vidyār- thin. Scholar, student

Many vittiyārṭṭi-s (students and teachers) are joining. A small group of people is there to foster the Vedas in the next generation. It is my duty to maintain, foster and expand this Vedic school. Existence of this school will guarantee relief from confusion and fault, created by the mixing of the castes. Though many Brahmanas do not follow their age-old religious calling as an example or guide, a few will take to the ancient pathway, thus encouraging and influencing others To return to their respective Dharmas.

Gandhi and I support Varnāsrāma Dharma. In reality (yatārṭtam = யதார்த்தம்), it went bad. Gandhi thought that the Varna Dharma is beyond repair. I thought that the glory faded, but the flame is not dead. I believe that the remaining sparks can help reignite the flame. Looking at the past fifty years of history of India, I feel the society is facing a grave difficulty (on account of fading of Varna Dharma). I can fix the problem. The countries without the Varna Dharma serve as examples of despair. Machines and large factories are responsible for the downfall of the traditional jobs. In uncomplicated life, there is no need for a machine. If people do manual labor and live ordinary lives, we can save the old system. Physical labor should be the centerpiece of all activities. Rāksasa (huge) machines are a no-no. Life should be simple.

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லக்ஷியம் = aim. Goal.

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ஆத்மகேசமம் = soul welfare; personal welfare

அநுஷ்டானம் = observance

ஆசாரம்¹ ācāram

, n. < ā-cāra. 1. Conducting oneself according to the dictates of the Śāstras
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கிரந்தம் kirantam. sacred texts.

வித்தியார்த்தி vittiyārtti. , n. < vidyār- thin. Scholar, student

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பிராசீனம் pirācīnam

. n. < prācīna. 1. Antiquity, what is ancient or antiquated;

யதார்த்தம் yatārttam , n. < yathārtham. Truth; reality

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Gandhi said time and again that show beyond the basic needs does not help. His statements had stabilizing influence on Varna Dharma.

Government's economic plans and the attitude of people are contrary to the simple life and cottage industries. Gandhi slogans are flourishing, but not followed in spirit or practice. Gandhi is a social reformist engaged in bringing equality among people. Everyone has faith in his philosophy. He is not a Sanātani (ஸநாதனி = பூர்வீகர் = Believers in orthodox), as everybody knows. (Caste equality and Varna Dharma [Caste Division] are not oxymoron in Gandhi's view.)

The reason why they want to remove Jāti from social intercourse is because of high and low status assigned to castes and feuds between Jātis. In truth and original intent, there is neither high nor low status among castes.

In reality, such fights are not uncommon. The anticasteists tell we do not need these intercaste fights.

These statements are akin to saying removing the head because of headache. My stand is as follows. We have to bring the truth to the fore and explain the stand with maturity, clarity, calmness and persistence. Removing the false perception, we should reestablish and restore the old Dharma to its former health. That is the correct treatment. To kill the ancient Dharma because of constant bickering is a-campāvitam (Something that should not happen).

ஸநாதனி Ancients. தொன்மையோர். பூர்வீகர். sanatana [sanâ-tāna] a. (i) everlasting, eternal, perpetual, permanent;

அசம்பாவிதம் a-campāvitam. , n. < a- sam-bhāvita. 1. That which cannot happen; நேரக்கூடாது. 2. That which is inconsistent.

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If a matter is the cause (ஆஸ்பதம் āspatam) of fights, destroying the conflicted issue will prevent the functioning of the world. It is a given there will be parties on either side of the issue. There will be conflict of opinions. That does not mean we have to obfuscate or destroy the issue.

Language and ideology are two matters causing a great deal of feuds. Does it mean we give up the language and hold on to ideology?

This kind of rancor over language was never witnessed ever. This caste rankling is nothing compared to the language issue; people have gone mad and wild on the streets. Tamils and Telugus fight. With the Hindi Belt, there is a fight over rights. Bengalis and Biharis fight. Telugus and Kannadas fight. Hindi and English fight. It is not any more verbal acrimony. They are now fighting with fists. The fights happen because of many languages. We could destroy the languages and go dumb. Could that be the solution?

What political ideology should we use for governance? There is a fight between Communism and Capitalism, which has spread over continents. Even small countries engage in this kind of fight.

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In many countries, not involved in world war, people by thousands die every day unnecessarily. Besides the fight between Communists and Capitalists, people die when the government changes hands from monarchy to democracy. All declare their belief in democracy. These fights happen because of internal differences. We cannot abandon ideology because of its relevance to fights or wars. The governments are formed by people with ideology (or political affiliation). If political ideology is spurned it amounts shunning of the governance itself, leading to animal behavior (anarchy). The perversity of the following paradigm is clear. Because Language fights, abolish the language. Ideology fights: Abolish governance. Caste fights: abolish castes. Religious fights: abolish religions. Let us take this perverse model a step further. All these fights are possible because people do the fighting. So abolish... The elders in the audience started laughing.

The answer is to find a solution, instead of destroying the Mula Tattva (the root principle or subject matter).

They say Jāti should be abolished. Come elections, Jāti is the big factor. Every party uses Jāti to get votes. What they say in truth is that they despise one caste (Brahmana) only.

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There is no justification to nurture a Jati for its own self-respect, if that Jati does not have social responsibility. Every Jāti should have an assigned work on a hereditary basis for the welfare of the society at large. A Jāti (Brahmana Jati) should exist with the life work of perpetuating Veda Sabdas, Tatvartham (குத்வார்த்தம் = meaning of tenets), chanting of Vedas, and Vedic rituals which bring a benefit to all humanity.

Repetition of many aforementioned ideas in earlier pages has been dropped.

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Acharya talks about class conflict, the false perception of the high and the low of castes, cooperation between castes, upholding of old values and Dharmas.

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Deivaththin Kural (Part One)

Common Dharmas

The Vedas

Our religion has two major divisions: Saiva and Vaishnava. Are they one or two religions?

In Christianity, there are two divisions: Protestantism and Catholicism. They are one religion. What is the reason? Their worship is directed to one personage. In Buddhism, there are no Hinayana and Mahayana religions; they are one religion, with the Buddha as the head.

The Saivas and Vaishnavas do not have one Swamy. The Acharya Purushas of Vaishnavism will not go to Saiva temples. Their God is Vishnu. They regard Siva is one among the Bhakta of Vishnu. For Saivas, there is Sivan Swamy. Hardliners among Saivas Regard Siva as Swamy and Vishnu is His Bhakta like anybody else. How could we tell that these belong to one religion?

Is there a common book between Siva and Vishnu to call it one religion? The Christians and the Muslims have the Bible and the Koran, though they have so many divisions or sects. Is there a Grantham (கிரந்தம் kirantam = sacred text) common to Saivas and Vaishnavas? Saivas have Devāram as their religious composition. Vaishnavas have Divyaprabhandam as their basic composition. The books and the Swamys went their separate ways. How could we call these two as one religion?

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Though we call ourselves as Saivas and Vaishnavas, the Europeans gave us a common name, Hindus. That saved us. If it is not for his nomenclature, every town would have had Saivas, Vaishnavas, Sāktas, Kaumaras, Ganapathiyas, Ayyappas, Ellaiammas...If these divisions did not come under one religion, the sects would be in the minority in towns and villages, where the Muslims or Christians would be in a greater number.

Pakistan (created in 1947) on either side of India has spread its wings because of vivisection of India into India and Muslim Pakistan by the British. The same British divided us into Aryan and Dravidian but called our religion Hindu, thus unifying whole of India. That was a great help by the British. The composers of Divyaprabhandam and Tirumurais did think of themselves as founders of religions.

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Even before their times, there was a religion. Vaishnavism and Saivism existed before Alvars and Nayanars. The sacred texts before their advent were the Vedas, which have references to Siva and Vishnu. Siva in Vedas was Māyinan, Vedanathan, Veda Gitan Āraṅkān... Vishnu was known as Māran, Sadagopan. Vedas were the original texts. Saiva Devāram and Vaisnava Prabhandam are based on Vedas. The respective authors glorify the Vedas. Whatever sacred places they sang about, they reverberated with Veda Sabdas with a rise of smoke from Fire Sacrifices. They raved about Vedas as much as the Gods.

Vedas presented one Tattva as many gods. Sekizar Swamigal praises Vedas as a river. The basis is Veda for the worship of Sāktas, Ganapathiyas, Kaumarās, and Sauras. Vedas have the authority for the worship of these entities. Vedas endorse each Swami as worthy of worship.

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The Saiva-Vaishnava-Smārtha traditional Acharyas have written explicatory articles on the ten Upanishads. These Upanishads say there is only one Brahman. Kathopanishad calls it Vishnu. Mandukya Upanishad calls it Sivam. Mitra, Varuna, Agni and Indra mentioned in Samhita (compilation of knowledge or collection of Mantras or Hymns) are the names of this Reality (Satyam).

There are a common book and a common Swamy for the many divisions of our religion. The book is Veda; the Reality is Brahman. We can confidently say we belong to one religion.

Veda not only pointed out the Reality but also the means to become that Reality. Veda is our refuge for life on earth and hereafter. It is the root for all the traditions, Siddhāntas and the divisions in religion. There is one root and many branches. Research points to the fact that Veda is the root of all religions. We should safeguard that root from decaying. That is our supreme duty.

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Deivaththin Kural
Common Dharmas
Vaidikam and Tamil

King Karikalan Colan's edict exists even today in Sanskrit.

பாத்ராகலித வேதானாம் சாஸ்த்ர மார்க்கா நுஸாரிணாம்

ததேது அரிகாலஸ்ய கரிகால்ஸ்ய சாஸனம்.

Karikalan calls himself Arikalan. Ari means enemy. He is the enemy of the nature of God of Death Yama. Who are the enemies of Karikalan? They are those who do not observe Veda Sastras. The Edict of Karikalan is that the citizens who follow the path of Veda Sastra should receive protection.

Famous Tamil kings nurtured our Vedic religion. A king in the Sangam period had a name: payagasālai muthukudumi p peruvazuthi. Vazuthi means Pandiya king. Tamil kings handed down edicts not to tax the

lands donated in the name of four Vedas. The villages, having these lands are called Catur Vēdi Mangalam (Auspicious four Vedas).

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When foreign goods (and words) are introduced into the country, they keep their original names: Telephone, Radio...We are now introducing many new words in Tamil, which we do not understand. These new (manufactured) Tamil words do not roll off the tongue easily (and lack ease and grace). Vēdam Yāgam...are the Sanskrit words that came after our old Tamil civilization. There are no equivalent Tamil words. Veda in Tamil is maṛai (மறை = That which remains hidden = Veda).

Yāgam in Tamil is Vēlvi (வேள்வி = Sacrifice). These Tamil words are accepted by Sanskrit and Tamil Pundits as native to Tamil Nadu replete with meaning. Vēlvi

Sacrificial Fire Ceremony came from vēṭṭal (Sacrificing = வேட்டல் vēṭṭal. Veda is Maṛai in Tamil.

Maṛai means that which is hidden or remains hidden like the root of a tree. Veda, the root of all Dharmas, remains hidden like the root, is hard of practice, and stays hidden within certain people, who follow severe austerities to protect it. That is why it is Maṛai, Which explicates the lofty ideas. Yagna Anushtanam and Vedic tradition are deep within the culture of Tamil Nadu, so much so these Tamil words (Maṛai and Vēlvi) could not have been produced, borrowed or invented recently. Veda is also known as ezuthāk kizavi (எழுத்தாக் கிழவி) = Unwritten word) in Tamil to depict an oral text transmitted by sound in an oral-aural-oral cyclic tradition. Veda is Sruti (hearing) in Sanskrit. Sanskrit has no equivalent direct word like maṛai (மறை).

(Veda in Sanskrit is derived from **Vid** for knowledge and **Vid** is cognate with **wit** in English.—
Krishnaraj)

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Vedas' six parts are Shadanga (Six limbs). From Shadanga, came caṭaṅku (சடங்கு) for ceremonies. These are the examples, illustrating the age-old tradition of Vedic observances in Tamil Nadu.

Kural, which is Tamil Maṛai (தமிழ் மறை), is completely Vedic in my opinion. In Vedic religion, the Pitrs (manes) come first, then Veda Yajnam (யக்கும்). Veda Puja follows libations (தர்ப்பணம் = tharppanam) to the manes and observance of death anniversary of manes (திவசம் = Thivasam). Tiruvalluvar says the same thing in this order.

தென்புலத்தார் (Manes) தெய்வம் (God) விருந்து (guests) ஒக்கல் (relatives) தான் (self) என்று ஆங்கு

ஐம்புலத்து (five in this order) ஆறு ஒம்பல் தலை (doing the virtuous deeds by serving them).

Manes, God, guests, relatives, and self should be maintained (attended to). The manes are first in line; then only comes God. Manes are called Southerners because that is the direction of god of death Yama.

We divide the offerings for the five on our own accord. King's mandate says that we should part with one-sixth of the yield as tax for the king. What is left after tax is divided among the five. The person takes only one-fifth of what remains after taxes. What is due to the manes goes as food-charity to others. The temple receives one portion. The guests with and without means each receives one

portion. Relatives with or without means each receives one portion. The remaining one portion goes to one's family. There is no greater Dharma than the socialism advocated by Vedic religion and Valluvar. The foundation of Vedic religion is that one without living for himself alone, should live for the welfare of the world. Valluvar says the same thing. Kural the Tamil Maṛai and other texts on equal justice came in the tradition of Maṛai.

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Valluvar talked about Vedas and tradition. Auvvaiyar says that we should always chant sacred texts: Vedas. The Alvars and Nayanars celebrate and worship under the name of Vedas. There were swirls of smoke from the Sacrificial Fire-pit, as they painted in their poetry. Veda Sabdas were pervasive.

The Non-Brahmanas made immense contributions beyond words in the establishment of Vedic Schools in Tamil Nadu. They render supreme help by donating lands and making cash contributions.

Though for political reasons, there has been a rise in atheistic and anti-vedic rhetoric, my opinion is that Tamil people, by and large, have faith in and loyalty to Vedas and established rituals. If the Brahmanas become the exemplars of Vedic observances, they deserve the love of Non-Brahmanas, and my hope is Veda Rakshanam would be in good stead.

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Deivaththin Kural Part One
Common Dharmas
Vedas' Original Form

It gives me sorrow to note that people fight over the superiority of their language over the other or the rest. It appears to me that we could all become dumb (to quell this notion of superiority). Language is a utility for vocal expression. It cannot be just one all over the world. Every people speak their language.

Every island has its language. It is a meaningless exercise to talk of superiority of one over the other. The notion that language is superior to religion, and God is a mistake. I would also deny its need, if Sanskrit is necessary only based on it being just a language. Sanskrit is the language of our original Vedas and Sastras; that being so, I say we should protect Sanskrit to safeguard Vedas and Sastras.

Valluvar came to Madurai for formal presentation of his work in an erudite assembly (sangam). Valluvar put his work on a platform, whereon other poets were sitting. Sooner than he put his work on the platform, all poets fell into the lotus pond. (So great was his work, all the presiding judge-poets fell in the pond.) Many poets sang praise of Tirukkural. It goes by the name of Tiruvalluvar Mālai (garland).

<http://ta.wikipedia.org/wiki/திருவள்ளுவமாலை>

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ஆரியமும் செந்தமிழும் ஆராய்ந்து இதனினிது
சீரியது என்றொன்றைச் செப்பரிதால் - ஆரியம்
வேதம் உடைத்து தமிழ்திரு வள்ளுவனார்
ஓதுகுறட் பாஉடைத் து

I think (analyzed) what is superior: Sanskrit or Tamil. Both are equal. It is impossible to say, which is superior and which is inferior. The reason is that Vedas are in Sanskrit and now Valluvar's Tirukkural in Tamil has made its debut. This is Tamil Veda. If there was nothing in Tamil, Sanskrit would have been superior. Tiruvalluvar's Kural is equal to the Vedas. The poet says that the two languages are equal. What gives Sanskrit its honor? The poet says it is the Vedas in Sanskrit.

We may think Vedas can be translated from Sanskrit into any other language. Today many books are translated this way. The translation may lose its original flavor and intent. A sentiment expressed through a language is undying for all times even in the future. Beautiful words grace a language. Same words upon translation lose their beauty and grace. Even worse, there may not be word(s) to express that sentiment. Sometimes, we have to use four or five words in a roundabout fashion. The original intent and meaning are lost during the translation.

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The meaning derived from translation depends upon the knowledge and subtlety of the translator to express the original intent. A person may criticize the precision of translation. The translation depends upon the opinion and language skills of the translator. To avoid the confusion, one has to look at the original text.

We should preserve the original Vedas as such. Acharyas have individually interpreted the Vedas and published their materials. They did not create many new religions by such interpretations. Since the original text remains unchanged and untranslatable, the Acharyas according to their times have added

fresh ideas. (Since the original text of Vedas remains unchanged,) new interpretations by the Acharyas did not create new religions. It carries the universal name, Vedic Religion.

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Deivaththin Kural Part One
Common Dharmas
Is it Sastra? Is it **Conscience**?

மனச்சாட்சி maṇa-c-cāṭci , n. < id. +. Conscience.

Dharma has world welfare as its intent. It is a sentiment of lack of desire and hate and wishing welfare towards all beings. The great men gave use the sacred texts to us with that in their minds.

பிரமாணம் piramāṇam. , n. < pramāṇa. 1. Measure, degree, quantity; **அளவு**. (பிங்.) 2. Criterion, ground of inference or belie.

Dharma Sastra determines what Dharma is. The measure to apprehend a form is the eye; for the sound, the ear; Dharma pramāṇam is to do according to Dharma Sastra. Veda is the origin of all Dharmas. Veda is **Sruti** (what is heard), not something that is written and read but it has oral-aural-oral-aural tradition. Smirti comes after Sruti. **Smirti** (what is remembered) adheres to Vedas, expands on the themes, offers notes and are the Dharma Sastras.

श्रुति (p. 319) [**srúti**] f. V., C.: hearing, listening; sound, noise; C.: ear; musical interval (there being 22 in the octave); report, news, of (--°ree;); rumour, hearsay; saying, saw; traditional religious precept (regarding, --°ree;), sacred text (pl. sacred texts, the Vedas); name, title (rare); learning (v. r. sruta-): **srutim abhi nīya**, pretending to hear; **srutau sthā**, be known by hearsay only; **iti sruteh**, because it is so stated in the scriptures or Veda; - **sruteh**, because -is prescribed or taught.

स्मृति (p. 368) [**smṛti**] f. remembrance, recollection, of (lc., --°ree;); memory; authoritative tradition (exclusive of sruti or Vedicwritings), canonical traditional law-book, code, statement of a law-book: **smṛtim api na te yānti**, they are not even remembered: - **kārin**, a. awaken ing memory, producing recollection; -**tantra**, n. law-book; - **da**, a. strengthening the memory; -**patha**, m. path of memory: -**m gā**, go the way of memory, perish; -**pāthaka**, m. one learned in the law; -**bhū**, m. god of love; - **bhramsa**, m. loss of memory; -**mat**, a. hav ing recollection; possessing *full* consciousness; having a good memory; versed in law; -**rodha**, m. failure of memory; - **vartman**, n. path of memory: ac. w. i, be remembered; -**vibhrama**, m. derangement of memory; -**vishaya**, m. range of memory: -**tām ga mita**, dead; -**sāstra**, n. law-book; - **sīla**, n. du. tradition and usage; -**sesha**, a. surviving in memory *only*, destroyed: -**m kri**, destroy.

The next measure (pramāṇam) or guiding principle is the conduct of the elders (Realized souls). Their conduct comes to us through the Puranas.

It is called **ciṣṭācāram**: Established line of conduct through the Guru- śiṣya (Guru-Pupil) lineage. The conduct of all people does not amount to a pramāṇa, scale, measure or an exemplar. The exemplar should have faith in Vedas and Sastras. He should be the living example of Vedic observances (**ācāram**) and conduct. He should be devoid of love and anger.

சிஷ்டாசாரம் ciṣṭācāram = śiṣṭācāra. Established line of conduct or usage of the virtuous, as an authority in the absence of Śruti and Smṛti; **பெரியோர் கையாண்ட வழக்கம்**.

சிட்டர் ciṭṭar , n. < śiṣṭa. 1. Learned persons well versed in Vēdic lore. **சிட்டன்** ciṭṭan , n. < śiṣya. Pupil, disciple

ஆசாரம்¹ ācāram , n. < ā-cāra. 1. Conducting oneself according to the dictates of the Śāstras.

These Vedic adherents (śiṣṭa-s) must meet with dictates of Sastras (**Ācāram**). Another Pramāṇam is the conscience should be beyond reproach and occupied with **pure** (**niṣkala**) thoughts.

நிட்களம் niṭkaḷam , n. < **niṣkala**. See **நிஷ்களம்**. **நிஷ்களங்கம்** niṣkaḷaṅkam , n. < niṣ- kaḷaṅka. Immaculateness, **purity**; **மாசின்மை**.

In short, in personal and Dharmic affairs, Veda should be the centerpiece of the arch; thereafter, other holding stones are dharma Sastras, ancient Rishi conduct, the disciples' adherence to Sastras and conscience of all.

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Everything is topsy-turvy now. First they look at the conscience. Last, they look at the Vedas. In actuality, one should look at conscience, when there is no path or religion. Mana-sāṭchi (மனசாட்சி = mind-witness, conscience): why is there such a name? It has the prerogative and qualification to pose as a witness. It has no right to be the judge. The witness may tell a lie. We cannot trust an oral witness. Mind does not tell a lie.

Auvvaiyar said:

நெஞ்சை யொளித்தொரு வஞ்சகமில்லை.

There is no deceit that escapes the mind. Therefore, we can keep the mind as the witness. Nowadays, conscience is appointed as the judge. The mind knows and tells the truth as to what happened. The mind cannot tell with certainty and clarity, whether such and such a thing complies with justice. Everybody's mind considers its thoughts are correct and reconciles itself (to its own self-interest). Everyone's mind is according to his deed. How could that be Dharmic justice? Following and translating one's conscience or mind-witness into a deed is wrong. We cannot right off give conscience its seat as a judge. If there is no other recourse, we can ask the mind-witness to express its opinion, which had the occasion to witness the incident. Mind belongs to a person. We cannot tell how far mind-witness would deviate from its self-interest. We cannot give it a place of trust in religious matters. Rishis have transcended their physical-mental state and gave us what is totally good for the world; their opinion is that by which we measure Dharma matters.

Sunday, July 21, 2013

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Deivaththin Kural (Part One)
Common Dharmas

Sankara's neṅi = நெறி = Path of virtue

The expression "give a dog a bad name and hang it" means, "Bring trumped-up charges on a person and on that false charge, hang him." Dog is an animal with gratitude and loyalty. Hanging a dog (the epitome of gratitude and loyalty) is not acceptable by anyone. It would appear that someone trumped up a bad name and then hanged the dog.

The new modern reformists do the same thing to our Dharma Sastras. They leveled trumped-up charges against the beneficial Dharmas, attributed atrocities to it, and are ready to hang the Dharma. Some abhor Varna Dharma as devised with order, restraint and good sense by Sanatana Dharma. The atrocities, that never happened because of Sastras, were the imaginations of these reformists, whose contention is the people were forcibly separated into groups on the basis of division of labor assigned to particular classes. This division in Hindu society caused a lack of unity. That is why the foreigners won their victory over us. There is not one iota of truth in it.

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It was quite possible that there was no unity among Rajas, when the nation faced enemies from outside. There is no proof that people helped the enemy, because of internal dissension among many castes or Jātis. Now difference and hatred are rampant, when there should be unity. We have witnessed happiness and camaraderie among people from different castes. If there was a dispute between two villages in reference to fields, ridges, water canals, or temple, each village from Brahmanas to Dalits stood as one cohesive group. A person of a caste will not join hands with the same caste person in the opponent village. As the village, so is the nation.

Small societies had self-discipline and fairness in their midst. Pride and honor were the banner of the society. They had local administration with a head to take care of their affairs.

பிரஷ்டம் **piraṣṭam**, n. < bhraṣṭa. 1. Low, mean condition; இழிவு. 2. Externment; **excommunication**.

If a villager is found guilty of a crime, He is excommunicated (piraṣṭam = பிரஷ்டம்). Externment was regarded as a disgrace. Piraṣṭam was the force that kept people in line with the law and order. Now, there is no organization that keeps people together. In an unmanageable big organization, law and order is impossible. The result is that crimes take place without any compunctions, accounting for increasing police deployment.

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There is bound to be resistance to anything. It is in a way healthy. Resistance or opposition brings out our weaknesses and strengths. It brings out alertness to protect ourselves. In the name of opposition, we should not hang the good on trumped-up charges. Some consider forehead markings are a declaration of a caste. They like to get rid of it.

In truth, the Vibhūti users range from Brahmanas to Dalits. It is likewise with regards to Nāmam. Tiruman (Sacred Earth) applied on the forehead depicts origin from the dust, a form of Vishnu and ending in dust. (We are made of star dust. We come from dust and go back to dust.) The Vibhuti (Tirunīru = திருநீறு) is a sign of eternal Sivamayam (சிவமயம் *civa-mayam*, n. < Śiva-maya. 1. Śiva in essence), that is Paramatman. Is it fair to speak ill of these sacred symbols?

Sankara has enjoined us to uphold and safeguard the ancient Dharmas.

Because I have his namesake, you all come seeking me.

My duty is to reveal his injunctions to you. Carrying out the injunctions or lack thereof has to be laid to rest for the time being. Sastraic observances, world welfare and soul health are the thrust of these injunctions.

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Deivaththin Kural Part One.

Common Dharmas

Ordinary Dharmas common to all.

What is the impediment for concentration in Dhyanam? This mind is in constant motion (as the waves on the ocean surface). Mind causes all the difficulties. Desire arising within the mind is the cause of all difficulties. We are unable to clear the mind of desires.

When we order the mind to hold a thought, it considers it a trifling matter and a waste of time and leaps to another thought. When I mention Dhyanam, Sānti (சாந்தி = peace, tranquility)...in my talk, your mind appears tranquil and happy for a moment and in the next moment, the mind wanders off, with the Sānti in tatters.

If you order your mouth to keep silent, there is a moment of silence. The same applies to the eyes. But the mind will not stop having thoughts, however persuasive you are. Mind should be under perfect control so one can invite a thought or dismiss all thoughts. In that perfect state, you own the mind. You have citta cuvātīṇam (சித்த சுவாதினம் = control of your mind). Mental patients, we think, do not have cuvātīṇam.

சித்த சுவாதினம் cuvātīṇam. That which is under one's own control (of mind), opp. to parātīṇam

In truth, we all have no citta cuvātīṇam. The Insane talks rubbish; we let our mind go astray with its thoughts.

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If we are in possession of Citta cuvātīṇam, think of its benefits. If you suffer from pain and order the mind to ignore the pain, it will do so. The same is true if a tiger roars and threatens you. You will have no fear of the tiger. If the mind is under self-control, we can stop the unhappiness and invite laughter in its place.

The mind can remain tranquil, under all extenuating circumstances. The mind will be smooth without any knots. We should train the mind to chant the name of God. Later, the thought of God will be so ingrained in our mind, it will be a second nature. We merge with God and become Him.

Yoga is to control the mind. Before death, we should find a way to control the mind. If not, there will be another birth. Again, there will be flow of thoughts in the mind.

ஹேது hētu , n. < hētu. ஏது = etu = Cause, origin, ultimate cause.

There are many causes (Hetu) in this birth for desire and anger. We must try hard to control our mind in the midst of these thoughts. Yogi is the Victor who vanquished these thoughts. He is a true Bliss-Soul.

We should not give up on Yoga, thinking that it is for the Rishis and unattainable for us. We suffer from mental disease. That is the very mind is the disease. To cure it, we should take the medicine.

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There are two implements to control the mind: Bahiraṅga Sādhanam and Antaraṅga Sādhanam.

பகிரங்கம் pakiraṅkam. , n. < bahiraṅga. Publicity, openness

அந்தரங்கம் antaraṅkam, n. < antaraṅga. 1. Privacy, secrecy

Bahiraṅga Sādhanam = Outside implement; Outside workers. Antaraṅga Sādhanam = Inside implement; Inside workers

We need both implements and workers. In this mutt, we have the cart driver and the cook working outside the mutt. The flower distributor and the lamp lighter remain inside. We need these two to run the mutt or monastery. Likewise these two implements are necessary to bring the mind into a focus and remain in a thoughtless state.

Bahiraṅga Sādhanam = Bahiraṅga implements = Outward Conduct: To do charitv. worship at AM, noon and PM (Sandhyavandhanam = சந்தியாவந்தனம்), Yāgam, Puja, Paropakaram (பரோபகாரம் = Philanthropy = selfless giving). These are the external implements to focus the mind on virtuous deeds.

Antaraṅga implement: Internal implements. Dhyanam or meditation and concentration, Ahimsa, Satyam, Astēyam (Non-stealing), Saucam (ritual external and internal purity), Indriya Nigraham (Control of senses).

Ahimsa is love in essence and avoidance of injury to all. Mind, speech and body becoming united in Truth is Satyam. Astēyam is avoidance of stealing. It is never having a desire for the property of others and to stay detached. Saucam is to make yourself pure. Ritual bathing, madi, **ācāram**, and food.

ஆசாரம் ācāram, n. < Ācāra. 1. Conducting oneself according to the dictates of the Śāstras.

Indriya Nigraham is control of the senses: the eyes should not look at forbidden sights; the mouth should not eat forbidden food and speak forbidden speech; the body should not do certain sinful deeds. Utility of a body is for **sādhana**. The body and sensual organs should be nourished to the minimum necessary to sustain life. Man's duty is to follow these five ordinary Dharmas, meant for all sects of the religion.

சாதனை cāṭanai, n. < **Sādhana**. 1. Accomplishment of an object (spiritual realization).

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Deivaththin Kural Part One

Common Dharmas

Ahimsa (Non-injury)

Laws of Manu promulgate Ahimsa is the foremost Dharma among all common Dharmas.

Right of possession (**சுவாதீனம்** = Svādhīnam)

Ahimsa, taking charge of the mind, is an obligatory requirement of Yoga.

Ahimsa is non-injury by body, mind, speech and deed.

Ahimsa is the natural instinct. We think of inflicting Himsa to the criminals. We do not punish children for their innocent commissions. We protect children from coming into contact with fire. Likewise, we should protect all, subject or susceptible to injury. We should not inflict Himsa in return, entertaining hatred. This is true Ahimsa.

This is useful to the performance of Yoga: we must make Ahimsa a part of constitution and mind. Mind is like a demon. . When Vikramadhithyan took charge of the demon, the demon did much service to him. Likewise, if you subdue the mind, it would serve you a lot of good.

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A wild elephant is a trouble maker.

Trained elephant under control can be put to a great use. If you train and control the mind (akin to a wild elephant), a lot of good can be done. Anjaneya Swamy having vanquished his mind was of immense power and did a lot of good. This world was created by Parasakti's mind. The mind of the small ant in this creation pervades the whole universe.

Yogis and great men say that practice of Ahimsa helped in the control of the mind. Ahimsa helped remove anger and instill love in its place. Now the mind is under your charge.

The main purpose of Ahimsa is to subjugate the mind. As we practice Ahimsa, there is an unintended benefit. It is called **Avāntara-p-pirayōjanam** (**அவாந்தரப் பிரயோஜனம்** = incidental benefit), which means that people who cause Himsa would become sattvic and loving in the presence of virtuous people practicing Ahimsa. You all have come here to the mutt (monastery) to witness the Puja. That is your intent. You heard the drums; you saw many long-lost acquaintances. Now you hear the lecture. All these are Avāntara-p-pirayōjanam that came without your intention, effort or request.

If a person observes Ahimsa by mind, speech and body (**திரிகரணங்கள்** = thirikaraṇams = three organs), whatever animals (evil persons) come into this **cannitānam** without **caṅkarpam** (mental resolve [of a benign nature]) will forget all his enmity and exercise Ahimsa.

சந்நிதானம் cannitānam. சன்னிதானம் (sacred) presence of a deity or great personage; **மடாதிபதிகளைக் குறிக்கும் மரியாதைச் சொல்** a term of respectful address of a religious head.

சங்கற்பம் caṅkarpam, n. < saṅ-kalpa. 1. Mental resolve, solemn vow, determination.

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Wherever a perfect Ahimsa practitioner is in place, tranquility and peace will prevail even in the cruelest person. Though the Ahimsa practitioner has the resolve to be loving and kind, we obtain the incidental benefit (**Avāntara-p-pirayōjanam** = **அவாந்தரப் பிரயோஜனம்**) of the said virtuous person to turn others into loving persons.

Sannyasi must observe complete Ahimsa. He should not even pluck a petal or a leaf. He could cause Himsa by cooking and eating plants. Because of Ahimsa, he is not obligated to perform fire sacrifices. Insects, moths, or worms may fall into the fire accidentally and die. Is it not hard to pluck the victim from the fire to save it? That is why for the recluse, there is no obligation to perform Homam, Yagam... He does not undergo cremation (**தகனம்** = takaṇam = Cremation).

தகனம் takaṇam, n. < dahana. 1. Burning, combustion, consumption by fire; **எரிக்கை**. 2. Cremation, burning of a corpse;

His body is interred in a pit. When he takes the vow of Sannyasa, he says, animals can live and die without any fear of him. Sannyasi's Dharma is not to cause injury to animals and plants. His Supreme Dharma is Ahimsa. Hindu religion did not mandate a complete Ahimsa as Jainism and Buddhism do. Only the Sannyasis were obligated to do it. Others do not have such control and discipline. There is no such obligation in wars. Hindu religion removed practice of Ahimsa from Dharmic War and animal sacrifice, in the interest of world welfare and to placate some Devas, animal sacrifice is practiced. It is my belief that a sacrificial animal, incapable of liberation on its own accord, attains the Supreme Liberation from rebirth. Those animals become great. Their sacrifice brings welfare to the world.

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The soldiers die on the battlefield, sacrificing their lives for the country. Hinduism allows this because sacrifice by soldiers of their lives for others is greater than fattening oneself and live a life of selfishness. This is the exception to Ahimsa.

Perfect and complete Ahimsa is easier said than done. Crime, fights...would always be there in everyday life. The physical punishment used to reduce crime and such may appear as Himsa but truly it is not Himsa. The intent rather the act (causing Himsa) is important. Sacrificing the animals for the good of the world, sentencing to capital punishment of and killing a murderer, and killing the enemies in the war are not sin, though the acts take the lives. No wrong is done here. That is our Sastra.

If we were to insist on perfect Ahimsa on all sections of the society, the people will become guilty of transgression and sin in their day to day lives. Hinduism did not forget that Truth. Truth (யதார்த்தம்). That is why our religion created exceptions and did not dispense sin to the people (because of warranted death by legal means and war).

Buddhism imposed total Ahimsa and yet Buddhist countries have the military, wars... Besides that, they all eat meat.

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If you dispense common Dharma to all, in the end, no one will observe it. Our Dharma prescribes perfect Ahimsa only to Sannyasis. Gujarati Vaishnavas, Saiva Vellalars, and Komutti Chettiers follow this rule. Though it was not a rule for them, some chose to follow it. Seeing the Sannyasis, they adopted vegetarianism. Others chose not to eat meat only on special holy days. Impracticable rules were not forced on all. Only the mature practiced these rules. Others took this ideal, and practiced them to a certain extent. In places where strict rules were imposed, people violated it flagrantly with an increase in Himsa and transgressions. Including Ahimsa in Common Dharmas was noble but impracticable and subject to failure. Whatever may be the act, one should not entertain hatred and Himsa in his mind; that is the definition of HIMSAs according to Dharma.

Tuesday, July 23, 2013

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Deivaththin Kural Part One
Common Dharmas
Satyam

Among the **sāmānya** Dharmas (சாமானிய தர்மங்கள் = common or universal Dharmas) for observation, the first one is Ahimsa, and the next is Satyam (Truth). சாமானியம் cāmāṇiyam , n. < **Sāmānya**. 1. Commonness, universality.

Satyam is unity between speech and mind. If the mind is different from speech, that is Asatyam (அசத்தியம் or Untruth) according to elders.

Bhagavan gave the power of speech to man for the sole purpose revealing what is on his mind. If the speech does not reflect what is on the mind, Bhagavan takes away the power of speech from us in the next birth. He gives us birth in the world of fauna.

Our Sastras have identified certain animals as having complete Ahimsa. When we fight a war for Dharmic reasons, or offer animal sacrifice in Yāgayagna (யாகயக்ஞங்கள் = Fire worship, prayer, praise, offering and oblation and sacrifice), Ahimsa is suspended. You may think that Satyam never faces suspension. There are circumstances for suspension of Satyam. Let me explain it.

There are many kinds of dishonest people in a village. It causes our passions to boil. This man continues to tell lies. The other man keeps doing dishonest deeds.

Under these circumstances, there is no conformity between the mind and the speech; therefore, it is not Satyam.

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There is a rise of evil thoughts in the mind of man. He gives vent to the evil thoughts in his speech. Could that become Satyam? Not so.

Satyam is more than unison of mind and speech. Satyam is, virtuous thoughts arising in a good mind, and finding expression in speech. Bringing good fruits is Satyam.

Whatever that is pleasing and good to people is Satyam.

To bring goodness to animals by thought, speech and deed is Satyam. To cause evil is Asatyam.

It is insufficient to tell a man the right thing (the truth). We have to tell it with love, and in a way he will accept it. If rightness or Satyam carries a wallop of harshness, no one will accept it. The right advice (Satyam) said harshly is not Satyam. The advice should be good, and its delivery should be pleasing. That is Satyam.

If you cannot present Satyam in a pleasing manner, do not present it. Do not tell an Asatyam, even it is pleasing to the ears.

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Pleasing and good speech will not come out of a mind debilitated with desire and anger. If you want salubrious Satya Vacu (True speech), you should have a mind devoid of desire and anger.

The attribute of Satyam is union between mind and speech. Speech is pleasing and peaceful. Satyam creates Citta Suddhi (சித்த சுத்தி = pure mind) for oneself and wellness in others.

If a person stands steady in Satyam, it carries **Avāntara-p-pirayōjanam** (incidental benefit =

அவாந்தரப் பிரயோஜனம்) for other people. Without cognition in the mind of Satya-Sandha (truthful man = சத்தியசந்தன் cattiya-cantaṅ), there will be an unconscious projection of benignity and gain. In other words, the spoken words of Satya-Sandha, used to habitually speaking only Satyam, become Satyam themselves. Satya-Sandha will not knowingly tell a lie. A mistaken narrative by Satya-Sandha will come true. Let me give you an example.

Abhirami Bhattar was a devotee of Ambal in Tirukkadalur. When he is in ecstasy (பரவசம் paravacam), while thinking about Goddess Ambal, he babbles like a lunatic. Someone in misuse of power (துஷ்பிரயோகம் = dhush-pirayōkam) revealed it to the king. They said to the king that Abhirami Bhattar was a drunkard in truth and pretended to portray a Bhaktar (பக்தர் = devotee). King Sarabhoji wanted to investigate the complaint and asked Bhattar immersed in ecstasy, what the digit (திதி) of the moon that day was. That day was actually New Moon day. Bhattar told the king it was a Full Moon day. The king thought what other people said was, in fact, true about Bhattar. In a derisive tone, he told Bhattar, "Let us see the moon outside." He lifted his head.

Page 243.

There it was, a Full Moon, hanging in the sky. Bhattar is immersed in ecstasy, and when he made an unintentional factual mistake, Ambal herself flung her moon-shaped earring in the sky and made it shine like the Full Moon.

The Power in Satyam of great men makes their blessings and curses come true. What they say becomes reality. No one should hold the sword of Satyam with a desire to predict events. The power of Satyam manifests spontaneously without an intent or a willful effort. There is no incidental benefit if the Satya-Sandha wills it.

(துகனம் = takaṅam = Cremation).

There are forty Saṃskāras (Sacraments = purification ceremonies) in Sastras to purify us from pregnancy to cremation.

Along with that, there are Ahimsa, Satyam, Astēyam, caucam, Indriya Nigraham. If they are observed, all our impurities disappear. Once that happens, we know who we are, who God is, and what Supreme Truth is. Astēyam is not to desire for another's property. Saucam is purity both external and internal.

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Ritual bathing comes under Saucam. Indriya Nigraham is control over the senses which offer physical and mental pleasures: Do anything for bodily pleasures, see anything with the eyes, hear anything with ears, eat anything, and speak anything irresponsibly... Soul realization does not happen without getting rid of desire. These are universal Dharmas meant for all people.

Deivaththin Kural Part One

Common Dharmas

Sesame seeds and water: Where did they go?

Manushyars are our ancestors. Gods want us to express their thanks to them. These are Pitru-kadan (Debt to forefathers) and Deva-Kāryam (service to deities) We have to serve all life forms as much as possible. We feed an atiti (அதிதி = guest) at least once a month. Tiruvalluvar calls it Virundhu

(விருந்து = hospitality to guests = Manushya Yajnam). This is Manushya Yajnam. Brahmam in this context means Vēdam. Recitation and teaching of Veda (by the Brahmanas) is Brahma Yajnam. This is for the satisfaction of Rishis. It is not something meant for everyone. It is done only by the Brahmanas for the welfare of all people. Another Karmam (service, deed) is Bhūta Yajnam, which means feeding living beings other than humans to demonstrate our love for them. We are duty-bound to do Pitru, Deva, Manushya and Bhuta Yajnam in one form or another.

பித்ரு யக்ஞம், தேவ யக்ஞம், மனுஷ்ய யக்ஞம், பிரம்ம யக்ஞம் பூத யக்ஞம் = Pitru Yajnams, Deva Yajnams, Manushya Yajnams, Brahma Yajnams and Bhuta Yajnam = Sacrificial and ceremonial service to forefathers, deities, guests, Vedas, living beings other than humans.

Page 245.

According to Vedic Dharma, each one of us perform one's respective job or duty as a dedication to Isvara (Isvara-Arpanam = ஈஸ்வரார்ப்பணம்). That is the Brahma Yajnam for everyone.

குறள் 43:

தென்புலத்தார் தெய்வம் விருந்தொக்கல் தானென்றாங்கு

ஐம்புலத்தாறு ஓம்பல் தலை.

"Then pulaththar" are the manes or Pitrs. We must do the ceremonial duties to our parents and the ancestors. Veda says, "Knowest thou that Mother and father are the deities." Auvvaiyar has given the essence of Veda. She said the following: அன்னையும் பிதாவும் முன்னறி தெய்வம். Mother and father are the first deities known to us before others. When our parents are living, we should be humble and provide all the conveniences. We cannot possibly pay back for all the selfless services they rendered to us. We should protect them, having not caused any mental anguish.

After they depart this world, without any miss we should do tarpanam (தற்பணம் = libation) and cirārtham (சிரார்த்தம் = annual ceremony in memory of dead parents and ancestors)

tarpana = ceremonial offering of water to gods, ṛṣis and manes.)

The reformists accept the notion that living parents should be cared for. They do not subscribe to Pitru ceremony after parent's death. (Pitru Yajnams = Posthumous ceremony in memory of parents and forefathers.)

Sesame seeds, water for libation, rice, plantain, and meals are the ceremonial elements. The reformists pose the question how these victuals will reach the departed parents. You may have such doubts. Let me tell you a story.

Wednesday, July 24, 2013

Page 246.

A person was attending college in a town. He had to pay the fees after the examination, that too on the next day. He sent his father a telegram asking for money. The father knew about telegram and money order individually (but did not know the mechanics of money transfer). The son asked for remittance by telegraphic money order. Father went to the post office and wanted to send a telegraphic money order. The father assumed that the money would be clipped to the telegraphic wire and sent to the son. The postal clerk took the money, gave him the receipt and told the father that the money would be sent by telegraph. The father saw the money still in the cash register and not attached to any wire for wire transfer. The father demanded to know why the postal clerk did not put holes in the paper currency and attach them to the wire for wire transfer. He wondered aloud how the money could reach his son. The clerk reassured him that the money will reach his son. The clerk started clicking the keys and made sounds, 'kata-kata-kata' on a gadget. The father heard the onomatopoeic sounds, 'lottu-lottu,' made by the clerk. The currency notes were still in the cash register. The father had doubts about the transfer of money while the clerk kept making tapping sounds on a thingamajig.

But the money reached his son. Libation done to the deceased parents and manes would reach them in the same manner. Whatever we give, the Pitru Deities knowing our giving, will deliver them to the Pitrs (manes or ancestors). If the manes were reborn as cows or horses, the deities will deliver hay to the bulls, grass for the horses... Paramesvara conferred this power to the Pitru Deities and ordained them to do their duties of delivering libations... The deceased father does not have to show up in person to receive the offerings.

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If the beneficiary of money order lives in a foreign country, Rupee transfer will not be valid. The money received is converted into Dollar or Pound. Here the beneficiary (1900s) cannot change the foreign currency. People accept only Rupees. Likewise, the Sastra-enjoined foods like sesame seed, water, and plantain will be accepted here and changed to appropriate food for the manes.

Our gratitude to our Pitrs and our faith in Sastra are important. The white people propose a toast to a person for his health by mentioning his name and consuming the toast. By the power of his mental disposition (manōbhāva = மனோபாவம்), a person toasts another person in the hope the latter will become healthy. Cirārtham is to do a thing with Sraddha (faith). Faith is important. Every act is done with its own attendant rules. If you write a letter, you cannot write the address anywhere you want. You

may not like the looks of the post office box, but make a beautiful box and put your letter in it. All these are impractical and do not work. As long as you are saddled with purposeless mental disposition (manōbhāva), you may direct your love, devotion and knowledge in unconventional ways. When you put your mind to a task, you have to follow the attendant rules.

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Puja

As I talked about the Manes and God, I am coming to the second Divine work of equal importance. In every family, Isvara worship should take place. The well-to-do may do elaborate ceremonies. An abbreviated Puja should be acceptable to the poor. Ten minutes should be enough. The office workers should have short pujas; ringing the bell during Puja by all families is important.

Isvara, Ambal, Vishnu, Vinayakar and Surya are the five deities who should receive the Puja. This is known as pañcāyatanā-pūcai (= பஞ்சாயதனபூசை = worship of the Pentad = worship of Viṣṇu, Civaṇ, Pārvati and Cūriyaṇ, conducted daily in houses. It is the tradition to use naturally occurring substances in the place of idols, invoke divinity into them (Āvākaṇam = ஆவாகனம் = invocation divinity in an idol(s) or other substances representing them). ā-vāhana = Invocation to a deity, by mantras, to be present in an object) and offer prayer.

Bana Lingam representing Isvara is obtained from Narmada River's Omkara Kundam. Ambika form as Svarṇamukhi Sīla is obtained from Andhra's River Svarṇamukhi. The stone has a vein of gold. Sālagrāma stone of Vishnu form is obtained from Kandaki river in Nepal. The crystal of the form of sun is obtained from Tanjore. Sōnabhadra stone is obtained from Sōne River, where it joins Ganges river. When you keep these five entities in one place, it is like bringing the entire country to abide in one small place.

The pentad does not have eyes, nose, and ears anywhere. There is no nook for the dirt to accumulate. It does not take much time to give them ritual ablution and wipe them dry. They are all small stones. All together, the pentad takes very little space. There is no need for a big Puja Mandapam. They can be stored in small campuṭam (சம்புடம் campuṭam, n. < sampuṭa. 1. Small round metal casket).

Performing invocation and application of sandalwood paste, kumkum and akṣata (Unbroken grains of rice), one can make offerings (= நைவேத்தியம் = naivēttiyam) and worship (= அர்ச்சனை = arccaṇai).

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When you go out of town, there is no problem in performing this ten-minute Puja. You do not have to worry about the availability of flowers for Puja. Dry **Vilva** and **Tulasi** leaves will do in the worship of Siva and Vishnu. Other deities are offered worship with **akṣata**. Do not worry about food offering in Naivēdya. Dry grapes will do the job.

Vilva leaf = Bael Tree leaf, favorite of Siva.

Tulasi. 1. Leaf from Sacred basil *Ocimum sanctum*. a favorite of Vishnu.

அக்கதை akkatai also **akṣata**. Unbroken grains of rice. Also **அட்சதை**.

The pentad, Tulasi and Vilva leaves, dry grapes, and **akṣata** can all be put in Sampuṭam.

Bhagavadpada Sankara gave this **ancient Pattati** a fillip and a new life and made the new Jīva to shine with it.

பிராசீனம் **pirācīnam** = ancient.

பத்ததி **pattati** = Manual of ritualistic rules.

Sankara included Shanmuga to the Pentad and made it Sanmata worship (= சண்மதம் caṇmatam or ṣaṇmatam, ṣaṇmata. Six Vēdic religions; six systems of philosophy).

Now we can offer worship to the sextet by including the spear.

Puja does not demand much time or effort. I (Periyava) told you all these things because Puja can be done easily anywhere.

At home, Maha Naivēdya offerings to the sextet or the Pentad is important. Isvara has given us the privilege of experiencing the whole world. He created many **Bhōgya Vastus** for our enjoyment. He gave us the senses to experience them. All this can be enjoyed only after we dedicate them to the Lord. Are we really giving away the food we prepared? We just merely show Him the food. Then we go ahead and polish the plate.

Bhōgya Vastu = போக்கிய வஸ்து = objects for our use or enjoyment.

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Some in a spirit of mockery and meanness ask for a demonstration of God eating Naivēdya.

Nivēdhanam does not mean we let the God eat the food. He does not eat to thrive. Puja's purpose is to purify our thoughts; He does not get a pittance from our offering; It is His to begin with anyway.

Nivēthayāmi means that you are 'letting Him know' and not that you are feeding Him. What it means is that you are thanking Him for His merciful offer of food to you so you can eat it with Him in your thoughts. If it is not for the Grace of God, how could the rice grow? The agricultural scientists and experts have written Research Books. Could they produce one grain of genuine rice (in their laboratory)? Though they manufactured synthetic rice, the ingredient chemicals were already present in nature, created by Isvara. Experiencing (eating) something given by Paramesvara without dedicating it first to Him amounts to theft.

Omnipresent God will stand where we want him in a way we can grasp Him. He will come to us, when you call Him with a Form in stone, sand, or copper.

He has the capability and compassion in Him. If He does not have these qualities, we don't want Him.

We do the worship with the family, use what He gives us and should become cognizant of it every day by thanking Him. Doing this every day, we will gain the maturity not to use what is not dedicated to God in the first place. We will become virtuous people.

Thursday, July 25, 2013

Page 251.

Paopakaram

Vedic religion has ordained Pithirkadan (பிதீர்கடன் = debt to Manes), Paramesvara Pūjā (பூஜா).

Veda **Yakyam**, and feeding all life forms. Tiruvalluvar has ordained the same Dharma.

யஞ்சும் yaññam, yajña, Sacrifice, sacrificial worship, offering of an oblation; யாகம், யக்யம், யக்சும், யஞ்சும், யஜ்சும், யக்யம், and யக்கியம் = Yāgam, Yakyam, Yakñam, yaññam, yajña, Yakyam and Yakkiam are all synonyms.

குறள் 43:

தென்புலத்தார் தெய்வம் விருந்தொக்கல் தானென்றாங்கு

ஐம்புலத்தாறு ஓம்பல் தலை.

"Then pulaththar" are the manes or Pitrs. We must do the ceremonial duties to our departed parents and the ancestors. Valluvar wrote this verse based on Vedic pramāṇam. Valluvar is not a follower of Vedic religion. He may be a Jain, a Buddhist or the one who transcended all religions.

பிரமாணம் pramāṇam. , n. < pramāṇa. 1. Measure, degree, quantity; அளவு. 2. Criterion, ground of inference or belie.

அவிசொரிந் தாயிரம் வேட்டலின் ஒன்றன்

உயிர்செகுத் துண்ணாமை நன்று. குறள் 259: Kuṛa| 259

Verse 259. Not killing and not eating an animal are greater than raising a thousand sacrificial fires with oblations (of butter...) My (Periava) opinion is that Tiruvalluvar has complete faith in Vedic rituals and observances, based on this verse. A person talked about the greatness of Kāveri River. Kāveri is greater than a thousand Ganges rivers. It means that Ganges also is great. Tiruvalluvar says that Ahimsa is greater than one thousand fire sacrifices. That means Ahimsa and the fire sacrifices are great. One is not less greater than the other. No one will say that a thousand sewers are greater than one Kāveri river. When Tiruvalluvar praises Ahimsa, that Ahimsa being greater than a thousand fire sacrifices (Yāgas) means that Yāgas are also great. Here both are great, but one is greater.

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This verse is not included in *Domestic Life*, but in *The Way of The Renunciate*. The Renunciate does not have an obligation to perform sacrifices. Vedic religion has imposed on him complete Ahimsa. That is what Valluvar stresses in his verse. Renunciate = துறவி = tuṛavi, sannyāsin, Anchorite, Hermit, Recluse, Ascetic.

Tiruvalluvar the author of Book of Ethics (கிரந்தம் kirantam , n. < grantha. 1. Book, treatise) is not an atheist protesting and objecting to Vedas. Viruntu (விருந்து = feast, guest) as mentioned by Valluvar is entertaining guests (விருந்தோம்பல் = Viruntōmpal = hospitality), same as Vedic religion's Manusha Yakyam. To elaborate it further, it means Anṇatāṇam (அன்னதானம் or giving of food).

When rice is cooked in a pot with God in our thoughts, a handful of uncooked rice should be saved for the poor. This rice is collected from all families, cooked in the local temple and given to the poor. Along with the handful of rice, one should save a Paisa daily for the poor. That paisa goes for firewood, condiments (வியஞ்சனம் viyañcaṇam), vessels...This project is an example of selfless service. The distribution of food as sacrament in the temple fills the stomach, heartens the mind of the poor, cultivates the habit of visiting the temple and increases devotion. Because it is not just food but

sacrament (prasāda = food offered to an idol), that food confers mental purity (சித்தசுத்தி = citta suddhi).

Page 253.

Food donation is a part of selfless charity or philanthropy (பரோபகாரம் = parōpakāram). These days, social services are advertised with a big fanfare; in the past, people were doing this kind of service as a matter of natural disposition. This was called before as Pūrththa Dharmam (பூர்த்த தர்மம் = act of pious liberality). Digging a pond, a lake, food donations, temple building for Soul welfare, and layout of flower garden belong to Pūrththa Dharmam. Digging of wells and water reservoirs is the foremost among meritorious deeds. It (digging) is in Tamil idiom. In everyday talk, people ask the question, "Is he digging?" Digging is such a great Dharmam. Digging a water reservoir for people and animals in the outskirts of the village on the grazing meadows earns much merit. Irrespective of status, the rich and the poor should join together, engage in such physical labor and become part of the philanthropic service. Community cooperation will increase as a result. Education for Buddhi Suddhi, Dhyānam for Manasu Suddhi, Slokam for Vāccu Suddhi, and physical labor for body suddhi are essential. Suddhi = Purification. Buddhi = Intellect. Dhyānam = contemplation. Manasu = mind or mental. Slokam = song, stanza, verse... Vāccu = word, speech.

As you work hard, you gain Citta Suddhi (சித்த சுத்தி = mind + Purification). Ego is broken when the rich and the poor dig the earth (and get dirty). The love that springs from your heart is more important than the water that springs from the well. Appearances, photo ops, and publicity must not take precedence. Every man anonymously should walk down a footpath and remove the glass bits; that is a great parōpakāram. This Citta Suddhi becomes Atma Lābam (gaining the soul). If you regard others as the Bhagavad Svarūpam (God Form), we can surrender to God by doing service to the people with our hands and feet.

Service is the greatest fortune. Man gains many fortunes. The highest of all fortunes is to do service to others.

Page 254. Duplicated in page 263.

Service is a greater fortune (blessing).

Having been born a human, there are many blessings. Above and beyond all fortunes, doing service to others is foremost.

We do service to our family without even thinking about it. We should do service, that we are capable of, to other unrelated families, our town, nation, and all countries. We have problems at work and home, hunger and pain... We should not think that we cannot do social service in the midst of personal problems. By doing service to the world, solutions will come our way, so we forget our problems. If you feed milk to an unrelated baby, your baby will grow on its own. Our generosity and service to others will bear fruits, and God will lend us a helping hand to lift us from our difficulties. Not considering gain and loss, we should do what we can to alleviate difficulties of others. Leave alone the benefit the recipient gets. Citta Suddhi, Atma trupti (Mental purity, soul satisfaction), and gladness, will come to us sending us further along the said path of service to others.

Besides people, we should serve animals like cows. In olden days, just for animals, we used to dig ponds. We used to erect stones for the animals to scratch themselves. Everyone should offer grass and leaves to the cow. To give a handful of grass is called **Go Grasam** (mouthful [of grass] to the **cow**).

Sunday, July 28, 2013

Page 255.

Yākam, Yāñnam, **Tarṇam** and Tivasam explained our services not only to us of this world but also to Pitrs in the other world; with that realization, we should do these services with the chanting of mantras.

யாகம் yākam = yāga. 1. Sacrifice

யஞ்ஞம் yaññam = yakñam, yajña. Sacrifice, sacrificial worship, offering of an oblation

tarṇam (தற்பணம் = libation

observance of **death anniversary** of manes

திவசம் tivacam , n. < divasa. Anniversary commemorative of a person's death;

Praiseworthy = சிலாக்கியம் cilākkiyam = ślāghya. 1. That which is commendable, praiseworthy; 2. That which is excellent, good; 3. Fame, renown;

It is praiseworthy to do service with one goal (or opinion) and one caṅkam (சங்கம் = society) of like-minded people. We can do much service by joining hands with others. We should safeguard against difficult circumstances (**caṅkaṭam** சங்கடம்) with **Satyam** and **Niyamam**. People engaged in selfless

service should have certain attributes: zeal, boldness, and more importantly ability to put up with insults.

சங்கடம் = caṅkaṭam = difficult circumstances, straits.

சத்தியம் = Satyam = Truth

நியமம் Niyamam = niyama. 1. Moral or religious duty

Wasting time in eateries and exhibitions is inappropriate. You could spend that time, serving others.

You could ask whether diversion from the life's troubles is wrong. Selfless service by itself is fun, frolic and happiness.

Krishna Paramatma's activities appearing as plays were really selfless services. He removed many difficulties of others as if they were plays. Lifting Govardhana Hill appears like a play. He lifted that big mountain to protect the Gopis or cowherd women. He danced on the hood of poison-emitting snake Kalinga, subdued it and saved the river from its poison so people can drink its water. He rendered many such services.

Tuesday, July 30, 2013

Page 256. Duplicated in 266

As there were none who played so hard, there were none who did more service. So was Krishna Paramatma. He rendered worldly service and offered spiritual knowledge. He taught doctrines (upatēcam = உபதேசம் to Arjuna and the like. Service, wisdom, and divine disport were his persona. He did all with thorough detachment and in a dispassionate manner. All in public service should have peace of mind, a sense of mirth, boldness and eagerness in them. Of all Avatars, Krishnavataram was characterized by a plethora of service. In Rama Avatara, Anjaneya was the epitome of service. Thinking of these two (Krishna and Anjaneya) and abiding in a pure mindset, selflessness and abjuring of publicity, one should do service to others. When women are in periods (menses), they stay aloof from the world. A man is impure, when he is aloof and not doing any service to the world, and therefore, one should do service according to one's ability.

Doing service to humanity is worshipful service to the Universal Father and Mother Paramesvara. This is what Tirumular says in Tirumantiram.

1857

படமாடக் கோயில் பகவற்கு ஒன்று ஈயில்

நடமாடக் கோயில் நம்பர்க்கு அங்கு ஆகா

நடமாடக் கோயில் நம்பர்க்கு ஒன்று ஈயில்

படமாடக் கோயில் பகவற்கு அது ஆமே. 1857

If you give anything to walking temples (devotees), you are certainly offering it to the Lord in the temple.

There are about ten pages duplicated in Tamil version. Jumping from page 256 to Page 267.

Thursday, August 01, 2013

Page 267.

Deivaththin Kural

Common Dharmas

For the satisfaction of all life forms.

Yagas and **Tarpana** in consideration of Devathas and Pitrs should be done without remiss. Our ancestors did puja for the Devathas and fed the guests and **vaiśvadēva** (One god representing the Universe of gods). Irrespective of your observance, it is good at least to listen to this narrative. You know the history of foreign countries. You must at least know the name of the Dharmas that have been in existence in our country for many yugas. **vaiśvadēva** is one of them.

tarpana = தற்பணம் = ceremonial offering of water to gods, ṛṣis and manes.)

வைச்சுவதேவம் vaiccuvatēvam Visvadevam rite = **vaiśvadēva**. 1. A particular religious ceremony which consists in making offerings to the Viśvadēvas, performed daily before taking the principal meal of the day.

Because we have the bodies, we cause a great deal of misery to other living beings. Because we want to keep our houses clean, which is a matter of pride for us, each house is a butcher shop. Dharma Sastras tell us keeping each house clean is like having five butcher shops. What is this pentad?

The vegetable slicer is one butcher tool. We cut our vegetables with it. The vegetables and fruits are living things. The wok for frying the vegetables is another butcher shop or tool. Grinder and other kitchen tools, we use to grind seeds and grains without any mercy. The non-vegetarians question the vegetarians eating living things like vegetables, grains, seeds... It is true. Though there is no 'difference of kind' between these foods, there is a difference in degree in matters of Himsa and Ahimsa.

Though the floras have life and a sense of feel, they do not have the pain sensation to the degree the Faunas and people have. Science has established the difference in degree of perception. Some greens, we pull by the roots and eat. With regards to other plants, we do not kill but simply take their fruits and vegetables. It is like cutting our hair or the nails. There is very little pain for the plants. Eating fallen or rotting fruits do not cause injury to the floras. When the plants mature and start to wither and become limp, we take the grains. If we do not harvest them, they simply fall, wither and die. We can take the stand that vegetarianism is much superior to meat-eating.

There is also a practice of eating unusual meat products: horse. Eating endangered animals, birds, fish... is considered as modern. When some eat human flesh, people call it primitive and uncivilized. They say as the faunal food has life, the floral food also has life. We have to admit that grains do have life, as pointed by the meat-eaters. When it comes to injury and pain, they declare all lives are the same. They say, "Why don't you become cannibals?"

The beef-eaters call eating horse meat as transgression. During world war, there was a question of feeding the Chinese soldiers horse meat; the non-vegetarians called it abominable. The same group calls it civilized to eat other animals, birds, and fish. They object to the eating of human flesh by some forest dwellers and call them uncivilized cannibals.

The meat eaters say you consider there is a difference between human cannibals and human carnivores? In the same sense, we see the difference between the floras and faunas.

Our answer is abjuring faunal food and eating floral food increase Sattvic (virtuous) qualities. Grinders and powder makers are the other butcher implements in the kitchen because they kill the grains.

Peshani = பெஷனி = grinder. Kandini = கண்டினி = powder making grinder

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The meat eater: The grains have life as much as the animals we eat.
Yes, it is true.

When it comes to injury and pain, all lives suffer.

The meat eater: Why don't you eat mankind? Why do you entertain the premise that there is a difference between mankind and faunal kind? In the same sense, we see the difference between faunal kind and the floral kind.

Our answer is abjuring faunal food and eating floral food increase Sattvic (virtuous) qualities.

To maintain life, we keep the grinders and powder makers, implements of butcher shop in the kitchen. The third implement is the hearth. Many insects fall into the fire and die. An ant is walking along; we lit the fire; the ant gets fried and dies. Ants and insects die from under the vessels. In the hot summer months, the ants cluster around wet vessels. We end up killing them. The water jug is another butcher implement. The last one is the sweeper.

When we sweep, we torture and kill many living things. These are the butcher implements we have in our home.

We should not bring harm to animals that inflict harm to us. We end up in causing injury and death to pacific animals. Reflecting on this further, by causing so much pain and death to them, we fill the stomach and feel the mental pain. These are unavoidable matters. We are not causing death knowingly to these unseen and unknown insects. For these transgressions beyond our control, there is atonement. That atonement is **vaiśvadēya**.

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The faunal lives that we injured need deliverance.

With the thought that Bhagavan should forgive us, the animals are sacrificed in the interests of all living things.

பிரஷ்டன் piraṣṭan. **Outcaste**. An excommunicated man; A man who has strayed from virtue;

Visvadeva rite absolves us of all sins and also the animals like dog, crow, and the social **outcast**...Many life forms will be assured of food for their sustenance.

Visvadevam rite is Buta Yagnam plus Puja and Homam, which are part of Deva Yagnam.

Manushya Yagnam (hospitality to a guest), Pitr Yagnam, and Brahma Yagnam must be performed according to injunctions. Brahma's sons and Rishis over many Yugas performed these five Great Yagnas. From time of antiquity to the age of our grandparents, these ceremonies were performed according to the injunctions of Sastras. These rites should be performed without a break until Pralaya or the Great Deluge. During our times, we have the dubious privilege of cutting this thread of continuity. All these age-old observances have come to a standstill, and our future descendants would not enjoy their benefits because we put a stop to them.

Consider all the religious rites, we observed and we gave up. Think of how many you can do. We should in the minimum perform without fail the religious rites for the welfare of our lives. We should at least feel the remorse (பச்சாத்தாபம்) for not doing the religious rites.

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Deivaththin Kural (Part One)

Common Dharmas

Citta Suddhi, some small pointers

There are some small pointers useful in Citta Suddhi (Mental Purity). Our ancestors over generations followed these principles and enjoyed happy and contented lives. It is enough to tread their path. There is no need for a new path or principle.

Our ancestors showed the codes of conduct in society and family, besides the matters related to the soul. Relationship and friendship were safeguarded in a proper manner. Many paid to meet the expenses related to ceremonies like death and marriage. That was a lofty behavior.

There was no ostentation and demonstration in those days, when people showed true interest in the needs of the poor. The attendees to the wedding contributed money to defray the costs of the wedding and thereby reduce the financial burden.

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Small contributions by many go a long way to defray the costs of wedding and funeral in poor families. In the bygone days, among relatives, there was no difference between the poor and the rich. The rich helped the poor (relative). That is Dharma. Giving more than receiving helps purify the mind.

Today (in the 1900s), everything has changed. Mental inclination to helping poor relatives has diminished. The old-world food-charity (feeding the poor) has lost its meaning. Now the rich invite the rich for feast and party. Tremendous amount of money and material is wasted this way. There is nothing for Dharma or mental purification. There are selfish motives nowadays behind dinner invitations and parties. The host and the guest seem to know each other's intent. They try to cheat each other. Feasts and toasts are exercise in deception. They did not serve to purify the mind.

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The prosperous can earn merit by donating money. It is a great merit to render physical service to others. It helps purify the mind. For the poor, physical service (labor) is very feasible.

No one needs to know your service. You can go along a footpath and remove thorns, broken glasses... That is good for Citta Suddhi (Purity of mind).

The rich and the poor can join hands and dig a pond for the village. We need Isvara anugraham (God's grace, mercy). How do you get it? One should have mental maturity with charity and compassion for the fellow human being. When your mind is pure, you can see god's image in your mind. As the turbid waters do not reflect the image, our turbid mind does not reflect Isvara-rupam (image of God). Bhagavad Bhakti (devotion to God) and Paropakaram (philanthropy) help in clarifying the mind, apprehending the form of the Lord in the mind, and obtaining his Anugraham.

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Deivaththin Kural (Part One)

Common Dharmas

Crime and character

If the human race wants live by Dharma, It is mandatory to conduct oneself according to the rules. We should let them know of this. There is beauty if they follow the rules of conduct on their own accord. There is no pride in being forced to follow the rules. Sampradayam (tradition) is the way laid down over generations. People followed it in compliance of it. Codes of conduct and methods found in tradition are not part of the Sastras. If they come as rules, there is an inherent mandatory element. Our elders observed that one could say a thousand things orally but not put one thing down in writing. Nowadays, People say, "Do this, do that." They put posters up on the walls. Where I perform Puja, there are posters saying not to wear shirts, not to talk...Don't do this anymore.

By putting you on notice, I broke my own rule and advice.

By placing an order, I made it a mandatory rule. That is wrong (on my part). It would have been proper if I told you to think for yourself about the posters you placed in the Puja premises.

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Do not make any fault or flaw look worse than it is. It is the advice of the elders to praise even a good minor conduct. I am now making your mistake public, (which I should not). Do not publicize other's fault. Reveal their good qualities. Siva wears the waning moon on his head and makes the world praise it for its light and coolness. The same Isvara has hidden in his throat away from our eyes the most vicious Halahala poison. That is what poet Tandri says.

As the fault is noticed, making it big, talking about it and writing about it have become more pronounced in these days. The more educated one is, more faults they find. Today finding fault is the norm for the educated. Vidvan means the one whose business is to find faults. It is not making it bigger than it is and publicizing it. We should know the faults and try to avoid the pitfalls. Agreeability is the way to point out the faults to the guilty. Constant scolding and publicizing it are a no-no. One should have complete and transparent honesty and integrity before one points out other's faults. It is of no use to advise and find fault with others, when you yourself harbor many faults. That may even intensify their wrong-doings. Praising the good aspects of one's conduct helps give him an enthusiasm. They make that good aspect of their conduct even better.

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We should exercise caution and restraint in praising others. We should not praise someone to the high heaven and make them more egoistic. Praise is a fine thing. That is why our great men praise directly the God and the Guru. Instead of praising the friends and relatives directly, we should compliment them to others. We tap and slap the horse after the race. Likewise, praise the workers after their jobs are done. The elders say never to praise your child.

The fault-finding narrative of mine with regards to you amounts to an explanation. Since you are my children, I did not offer any praise but found fault with you; in that, I am not guilty of any fault.

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Deivaththin Kural
Common Dharmas
Anger

Desire and anger go together. Krishna Paramatman says that desire and anger take man to sin.

If we develop a desire for an object, we try to acquire it even by illegal means. That is desire pushing us into sin. Desire is our great enemy. Another enemy is anger. When desire-induced object is not obtained, anger is directed against people who blocked or prevented the desire to get the object. Unfulfilled desire is anger.

We throw a rubber ball against the wall. It comes back to us. The thrown ball is the desire; as it returns it becomes anger. The returning ball attacks us. Though you think you project your anger to others, it attacks you more. Anger rattles our body and mind.

கிலேசம் kilēcam = klēṣa. Affliction, distress, pain, anguish, sorrow, grief.

Anger causes Kilesam (distress) to the body and mind. When someone takes a picture of us yelling in anger that picture shows how ugly we look; we become ashamed of ourselves.

Ordinarily, animals and men get satiety upon eating. We get hungry again. If you feed the fire, it never subsides. Adding more fodder to the fire makes it burn more. The fire becomes more formidable. Though the fire has a brilliant shine, it makes all it touched black. Therefore, fire bears the name Krishna Vartamā. It burns as fire. Since we feed it with desirable substance, its hunger keeps increasing. It makes our mind black. Fulfilled desire gives a temporary happiness. By pursuing that desire again, peace and happiness are destroyed. We become impure and angry.

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Unhappiness and anger are the two forms of unfulfilled desire.

We show anger towards the obstructionists of our desire, if they are subordinate to us. If the obstructionist is of higher position, we are unable to get angry, become unhappy and shed tears. Anger's bad power is greater than that of desire. Naishatam explains this well. King Kali enters accompanied by Generals, Desire and Anger. Panegyrist sings songs of praise. There is no place, not entered by Desire. However, there is a fort not entered even by Desire. In that fort lives Anger. Do you know what fort it is? It is the heart of Dhurvasa. Durvasa Maharishi, who never experienced desire, is well known for his anger.

We should be very careful with this great sinner by name Anger. Our Inner soul knows that we have no reason to become angry with whomsoever, and that we committed more mistakes than the one we get angry with. We should consider the circumstances in which he made the mistake.

Anger is our great enemy. We should safeguard ourselves from his approach (keep him at a distance) ‡

Deivaththin Kural (part One)

Common Dharmas

What gives (you) the right to become angry?

Anger expresses itself under many circumstances, two of which are: If one commits a mistake or if one slanders or hates us. We still have no right to get angry; we know that.

Are we immune from making mistakes? Are we free from the sin of hatred? If not by deed but by thought, we have done that. We continue making mistakes and committing sins. There may be people

committing more mistakes and sins. It may be the maturity of mind that kept us to this level. He commits great sins, because his mind is not yet mature. Don't we struggle hard to correct our mistakes?

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For the one who is worse off than we are in matters of committing sins, it is difficult to redeem himself. We should stay away from him, leave Asat Sang (Bad company) and join the Sat Sang (Virtuous company). Sastras tell that this is the first step for the betterment of the soul. There is no sense in hating or getting angry with the sinners. We should pray for their redemption. If any of us had the benefit and power of God's bliss, we should use that power to redeem them.

Our anger does not convert the sinner. Its result will be his growing anger towards us. Hatred grows on both sides. There is no pride and honor for us if a person changes because of our anger and not because of his own realization and change for the better. That change will not last long. It is an honor to change a person by use of love. That change will stand steady.

Mind and opportunity are the two causes for one to commit a sin. It is quite possible lack of opportunity might have bound (prevented) us from committing many sins. If you see the sinner, thank Goddess Ambika. I could have committed this sin, O Goddess, You never gave me that opportunity to commit the sin by giving your bliss to me. You should pray to Ambika to confer the sinner the same bliss.

There is no need to become angry at your hater. We know in our mind that we hated many people. The hater may blame you for something you did not do. We know in our inner mind that our mistakes are worse than his. We should pray and plead with Ambal with remorse to wash off all our sins. We are in that state every day. Being in that state, we have no justification to find fault with others.

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If we were blameless, we will become Love-Replete (அன்பு மயம் = anpu mayam). In that mode, we will have compassion for the sinner. We will not be angry. If we were the sinners, others have no right to condemn us or get angry with us. It is Ambal's play that protected us from committing sins. Ambal neither praises nor hates anyone. Most of the time the opponent never takes our anger seriously. Anger makes our body and mind sick. To love is man's natural Dharma. That is happiness. It is happiness for the opponent and us. Love is Sivam; that should be our motto.

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Deivaththin Kural Part One

Common Dharmas

Love and unhappiness

The purpose of human birth is to show (and receive) love. There is no greater happiness than showing love. Accumulating wealth for oneself, receiving encomiums, and dressing oneself elegantly give temporary happiness. However, the mind does not get fulfillment. Joy comes from giving love. When we extend love, difficulties, bodily stress, and expenditure of money do not appear to matter. Love's joy and fulfillment transcend miseries. Life without love is meaningless.

Love upon expression drowns misery. Sometimes, the object of our love causes a great misery. We show love to a person. That person or you leave for good, causing grief. The love and fulfillment enjoyed all these days becomes a lie, drowning us in mental agony. We get a great dissatisfaction, when love's eventual fruit turns out to be grief. The greater the love, the greater is the misery on separation. It may appear to us that we could be self-centered or feel easy remaining an inert being. Is that not grief for that deprived soul?

The self-centered person in truth carries a huge bag of sin. Having taken human birth, not experiencing joy and fulfillment and remaining as a piece of log, a dry palm frond (மடலை) or a stone, It is a life without purpose.

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Love ends in grief; life without love is dull. What do we do then? The solution is creation of unchanging and imperishable love. The entity that deserves our love should not leave us. If there is a substance, and we show love to it, it may remain inseparable joy with fulfillment.

That is, we should expend your complete and exclusive love to the unchanging (immutable) entity which is Paramatman. Paramatman does not leave us at all. The soul that separates from us upon death merges with Him. The love towards Him is eternal and permanent.

Could we have love towards others? If your love to God grows more and more intense, you will realize there is no one different from Him. We should have love for all humanity who will die, certainly merge with Him and become the eternal form of Paramatman. Then that love will not become the origin of grief.

Though we are unable to extend our love to all as forms of Paramatman, it is easier to show love towards the spiritual elders, satgurus full of spiritual wisdom and grace. It is sufficient to show love and dedicate our soul to them. Though someone deserving of our love dies, it is the body that perished and his soul merged with Paramatman. That knowledge prevents us from suffering the loss of that loved person. Our love will never diminish and stay steady and study into the future. We should practice that kind of love towards Isvara and Sadhus to begin with and later extend that love to all life forms.

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Deivaththin Kural (Part One)
Common Dharmas
Love

In this world, love is of three kinds.

- 1) Love of the Virtuous: Great men, honest people, truthful persons, philanthropists, Jnanis.
- 2) Love of family and friends.
- 3) Love of business associates for profit and employer for his salary.

The love for this trio is not true love, and impermanent. If the boss fires you, you drop loving him at that moment. When the acquaintances go far away, die, and leave your ambit for any reason, that love dwindles in due course of time. The love shown to the Great Men is not permanent either. If their conduct suffers or is perceived to suffer, that love will diminish.

The threefold love has a cause behind it (them) and therefore, is not permanent. We have love for the virtuous people because their virtue is the cause for our love. We may believe that they may elevate us to a higher degree of virtue, which is a selfish motive on our part.

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True love does not have an ostensible reason behind it. True love exists, when you have unchanging love to a person irrespective of his closeness to you or good qualities and grace in him. Who has that kind of love? Only one has it. That One is the Paramatman (God, Lord).

God's love for us has no causal reason (His is causeless love). If he had to consider and evaluate a cause to love us, He would not even give us food any time. He tolerates our infractions and mistakes and safeguards us. He is the Paramatman, the Love-Replete. The modification of love of Paramatma is the threefold love in the world.

We should practice that kind of love as seen in Paramatman. Why should we hate someone for a cause such as a wrongful act? When we ourselves do wrongful act, do we reject ourselves? We should be good to other people, as we forgive ourselves.

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We should have love for great men. If a man does wrongs, we should know they are the products of his mind and try to change his mind for the better. People endowed with god's grace should have as their goal removal of the sins of the sinner.

If we practice causeless love towards other people, that love will make us Love-Replete (அன்புமயம்) helping us to spread that love to all people. We should without expectation of fruits, and ostensible reason (Viyajam = வியஜம்) extend our love to Guru. By immersing ourselves in that joy, practicing it constantly and regarding all living beings as Guru, we should project causeless love equally to all. Joy is to fill the world with love. That is supreme peace.

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Deivaththin Kural Part one
Society's affairs
What is Suyarajyam (self-rule)?

சுதேசி¹ cutēci. , n. < svadēšin. Native, son of the soil

பாராதீனம் parātīnam. , n. < parādīna. Dependence, subjection; சுதந்திரமின்மை.

Today people talk about cutēci, Suyarājyam... Clothes, habits and general disposition are those of the westerner, whom they try to ape. We are beggars as long as we maintain the western lifestyle. We are a dependent nation. If you aspire for self-rule, we have to give up the present living habits and follow our traditional observances. Or nation's old observances, Dharmas and soul-related matters should not change. It is wrong to think we should live like other countries. It is immaterial whether our politics remains free or not as long as we are the slaves of foreign civilization.

We should bring in our Dharmarajyam back in our midst. We have our own traditions and civilization. They remained as a rock, when many civilizations were lost in the deluge. We should remain what we are.

Our people shape legislation in the guise of the white man. We are slaves to that; there is no freedom and a sense of belonging. When we cast votes to politicians not following our traditions, that is a slave government. Our worldly affairs were steeped in soul and god. That way, we can attain greatness. We should install government run by capable men of character in the areas of Dharmam, observances and conduct. They should run the government according to our sastras. We should show the superiority of our system of governance and make the other countrymen follow our system.

Part 1 #103 Tuesday, August 20, 2013
What is the meaning of Swamy or Svamy?

Svam means owned property. Svam in Sanskrit, Sōmmu in Telugu, Contam (சொந்தம்) in Tamil, Cottu (சொத்து) in Tamil.. indicate ownership. Deva-svam is the owner of the temple property. There are very many names with terminal Udaiyar carved into the granite walls of the temple. உடையவர் uṭaiyavar. உடையவர் uṭaiyavar = Master, Lord

Guru and Svamy are one, so the Vaishnavas call Sri Ramanujar **uṭaiyavar**.

I said Svamy means the owner of the property. That property is this universe, inclusive of us. Svamy is the Owner of all. Thayumanavar sang on this ownership of the Lord. We celebrate the ownership of ours and theirs. In truth, all properties including us are in the ownership of Svamy. If Svamy does not exist, this universe does not exist, we do not exist, and the property we claim as ours does not exist. We think that we made new objects and properties like the home and the cart. The scientist make new instruments and engines. All the necessary ingredients that go into the manufactured objects are made by Svamy. We have not created anything new other than changing the form of the original substances of Svamy. Manufacturing an element or creation of an atom are impossible propositions, even by scientists. The scientists of great repute and engineering skills cannot manufacture a small green leaf. The Supreme Worker is the Owner of all. That is why He is called **uṭaiyavar** (The Possessor, God). We are also His possessions. We have the right to dispose our property. Likewise, being Svamy's property and by letting Him to treat us the way He wants, we have no burden to bear. That is Anandam (rapturous joy).

We wander around bandying words like 'I, Mine and Me.' Once we realize that He owns this and that, we do not have to amble around thinking of ' Mine, and Me.' When we realize that we do not have a right to entertain desire and hatred, then there is no aimless wandering. There is fullness of tranquility. The word **Svamy** exists to remind and make us realize that we do not own ourselves, and we are His property, ready to be disposed the way He wants, This realization is Bhakti's Supreme goal: Saranagati (unqualified surrender to God).

Chapter 1 part 1 #147 in பொருள்எடக்கம்.

சிவ, விஷ்ணு அபேதம்

Siva Vishnu Non-Difference.

Gunas are threefold: Sattvam, Rajas, and Tamas. Sattvam is evenness, tranquility, love and of the color of white. Rajas is speed, a combination of good and bad and of the color of red or reddish yellow, giving off beauty and causing fear. Rising orange or red sun is beautiful blood by appearance induces fear. Tamas is wholly bad quality and of the color of black. Laziness and sleepiness are its comrades, meaning utter darkness and total ignorance.

Sattva-Rajas-Tamas bind us. These Gunas originate from Paramatman and are personified as three deities.

NBirth is a combination of good and bad. KAma VEham () is the cause of birth. Creator Brahma is the Face of Raja Guna.

There is no disensus about it. Brahma is of the color of yellow-red. We don't deserve even one meal for the great sins we commit. That being our state, Mahavishnu provides all living beings and insects food, shelter and protection. He earned the eponym, Sattva Murthy for his Sattva Guna.

SamhAram is destruction, which belongs to Tamas. Siva's eponymous name is Tamo Murthy.

This is the origin of Saiva-Vaishnava quarrels. The Saivas do not accept or recognize Mahavishnu's protective portfolio. The following is the prevailing opinion and attitude of the staunch Saivas.

Deivaththin Kural part 1 #147.

சிவ, விஷ்ணு அபேதம் = Siva Vishnu Differences.

Gunas are threefold: Sattvam, Rajas, and Tamas. Sattvam is evenness, tranquility, love and of the color of white. Rajas is speed, a combination of good and bad and of the color of red or reddish yellow, giving off beauty and also causing fear. Rising orange or red sun is beautiful; blood by appearance

induces fear. Tamas is wholly bad quality and of the color of black. Laziness and sleepiness are its comrades, meaning utter darkness and total ignorance. Sattva-Rajas-Tamas bind us. These Gunas originate from Paramatman and are personified as three deities.

Birth is a combination of good and bad. Kāma Vēham (= காம வேஹம் = the run of the lust) is the cause of birth. Creator Brahma is the Face of Raja Guna.

There is no disensus (opposite of consensus) about it. Brahma is of the color of yellow-red. We do not deserve even one meal for the great sins we commit. That being our state, Mahavishnu provides all living beings and insects too, food, shelter and protection. He earned the epithet, Sattva Murthy for his Sattva Guna. Guna = quality or attribute.

Samhāram is destruction, which belongs to Tamas. Siva's name is Tamo Murthy.

This is the origin of Saiva-Vaishnava quarrels. The Saivas do not accept or recognize Mahavishnu's protective portfolio (Maintenance, Sustenance). Here is the Saiva view of Vishnu. This unstable phenomenal life, coming under the nebulous protective umbrella of Vishnu, pushes man further into nescience (Ajñānam), according to die-hard Saivas. There is no Sattvam in this (nescience). Siva only has the wherewithal to remove Ajñānam or nescience and instruct us on Jñānam. Siva engages in Samhāra (destruction) to give a rest (to the suffering soul) by releasing from the bonds of Karma with supreme Grace even the unqualified and immature souls incapable of receiving Jñānapadēsam (ஞானபதேசம்). Siva is the embodiment of mercy in that he gives viccirānti (rest) to the embodied soul during its many births on earth by administering Samhāram (death) between births and rebirths. This service to humanity by Siva is not Tamas. It is Sattvam through and through. Vishnu under the aegis and injunctions of Supreme God Paramesvara (Siva) performs his duty, according to Siva Bhaktas. Vaishnavas hold the opposite view. Mahavishnu is the Ruler and Protector of this world. He confers Moksa (liberation) in Paramapatham. He is the first, complete and perfect God. Siva works as a subordinate god under him.

We the followers of Sankara's doctrine are neither Saivas nor Vaishnavas. Our name is Smārttār (ஸ்மார்த்தாரர்). Smārttārs are the ones who observe the Dharma Sastras known as Smirtis. For us, Siva, Vishnu and all other deities are the many and varied forms of one Paramatma. There are no highs and lows among them. (There is no hierarchy between them.)

Would others let us get away with such statements? By stating the portfolio of their god, they point their god as Sarvamurthy (Omnipotent, omnipresent, omniscient God). While Saivas and Vaishnavas appointed Siva and Vishnu as their designated Gods, Brahma was out in the cold without a temple or worship.

Let us analyze this from the middle ground. Brahma's portfolio is Rajas, whose color is rajas or red. His abode is red Lotus flower, quite compatible with his creation portfolio. Look at Siva and Vishnu.

Should not Vishnu in charge of Sattvic Portfolio be white in color? He is instead dark as night. That is the color of Tamas. Besides it, He lies long and tall on his Snake Bed always appearing to be in sleep (Yoganidra). Sleep is Tamas.

(Vishnu was white to begin with. When the Suras and Asuras churned the milk ocean, the snake exhaled hot soot, which burned and darkened all including the white Vishnu. Ever since, Vishnu is black.)

Look at Siva. He is not black that should go with Tamas Guna and destruction. He glitters like a crystalline shining precious stone (ஸ்பபிடி க ஸங்ககாசம்) and looks Suddha-Sattva-white. His abode the snow-clad Kailas mountain is likewise white and shining. The ash stripes, Risaba Vahana (his mount the bull) are both white. He does not sleep. He is the Sānta Dhakshinamurthy. Moreover, he dances in the form of Nataraja. All these are Sattva in character.

What comes out of all these differences? Siva and Vishnu are not separate as individual Sattvamurthy (embodiment of Sattva or virtue and goodness) or Tamamurthy (embodiment of darkness, sleep...) Both have Sattva, Sattvam in Tamas portfolio, Sattva in form, and Tamas portfolio. Vaishnavas embracing Vishnu's Sattvic portfolio (of protection and maintenance) worship Vishnu, (though his body is black). Saivas because of Siva's Svrūpa Sattvam (Sattva as one's own form = His body is white.), celebrate Siva as their God. In consideration of both without partiality, both qualities are prevalent in both gods; in essence, Siva and Vishnu are same. We can worship both with love and with devotion.

Hari and Siva are One.

In Puranas, Vishnu appears to have lost to Siva. There are Puranic texts that depict that Siva lost to Vishnu. We see several passages that indicate they worshipped each other. Tiruvannamalia's tradition is that Vishnu lost to Siva because the former did not find the lower end of the Fiery Column of Siva.

There was a competition between Siva and Vishnu at the behest of lesser gods. Siva lost to Vishnu. Siva's losing bow was gifted to Parasurama (for being Siva's great disciple), who gave it to King Janaka for safekeeping. Rama broke it to smithereens, an allegorical reference to Vishnu vanquishing Siva. When Vishnu was offering worship to Siva, he was short by one flower and therefore, presented his own eye to make up for the shortage. Siva gained the name Netra-Arpana-Isvarar (Eye-dedication-Lord). Siva sliced off one of the five heads of Brahma for telling a lie and gained the sin of Brahmahathi. For expiation of that sin, Siva worshipped Vishnu, who conferred grace on Siva and absolved him of Brahmahathi. Vishnu received the moniker, Harasāpa Vimosanar (Siva's-sin expiator). Many stories bear witness to the mutual rise and fall of Siva and Vishnu in relation to each other.

You say Siva and Vishnu are one. How could one Swamy fight with himself? Could he worship himself? Here is my explanation. --Periyavar.

I told you about Rama breaking Siva's Bow. Parasurama told the story to Rama. Rama was returning to Ayodhya following his marriage to Sita and Parasurama intercepted him. Parasurama: You received accolades by breaking the ferocious but previously battle-weakened bow (Rudra-Danush) involved in Siva-Vishnu battle. Here is the victorious bow of Vishnu against the Siva's bow. Go ahead and string it, Rama. Rama did string the Vishnu bow.

Who is this Parasurama? He is Vishnu's Avatara. The two Avatars of Vishnu are fighting with each other. Parasurama Avatara loses against Rama Avatara. Rama Avatara later used Vishnu Bow to kill Ravana and rescue his wife Sita. Before that, Rama performed worship of Sivalingam at Ramesvaram.

If people were to develop devotion, Bhagavan Himself shows the way. He Himself becomes the devotee and shows the way. That is why, Siva and Vishnu at different places and circumstances worship each other (by becoming mutual devotees at different times).

Both are same. Haran and Hari are unitary names. Both together become HariHaran, Sankara Narayanan... thus inculcating a sense of oneness of deity among people. Alvars saw Peruman in the form of HariHaran.

2344: Divyaprabhandam

தாழ் சடையும் நீள் முடியும் ஒண் மழுவும் சக்கரமும்,
சூழ் அரவும் பொன் நாணும் தோன்றுமால், சூழும்
திரண்டு அருவி பாயும் திருமலைமேல் எந்தைக்கு,
இரண்டு உருவும் ஒன்றாய் இசைந்து. 2344

Thus, Peyazhvar depicts both of them together, first Siva's attributes and 2nd Vishnu's, and eulogizes Vishnu in the form of Tirumal. Though the two forms exist, the poet says one exists in the other.

பொன்திகழு மேனிப் புரிசடையம் புண்ணியனும்

நின்றுலகம் தாய நெடுமாலும் - என்றும்

இருவரங்கத்தால் திரிவரேனும் ஒருவன்

ஒருவன் அங்கத்தென்றும் உள்ளன்.

The great poet Kampan tells us about the inanity of comparing Siva and Vishnu: Aran (Siva) is great; the world-strider (Ari, Hari, Vishnu) is great. Ignoramuses who characterize them as high or low find it hard to attain supreme liberation, which is a rare gift.

அரியும் சிவனும் ஒண்ணு. அறியாதவன் வாயில் மண்ணு. = Hari and Haran are one.

The ignoramus has sand in his mouth. ஒண்ணு - மண்ணு (Onnu - Manṇu = One – Sand). These two words rhyme.

Let us leave aside the sayings of Great men. Take the tiny tots. They say Hari and Haran are one. The ignoramus has sand in his mouth. This child's saying has been around for tens of thousands of years. A hutment comes to ruin in a few years. A brick house lasts for one hundred years. If you build with granite rock, it stands for a thousand years. Thus, flood of time brings down words with no intrinsic

strength (and meaning). However, the tot's words go beyond time. These words stand on their essence and doctrines.

Deivaththin Kural (Part One

தெய்வத்தின் குரல் (முதல் பாகம்)

"எனக்கு முக்கியம் அம்பாள் "

Deities are Avatars.

Ambal is important to me.

Dearth of essentials should not be a factor at home. It is not enough that clothes and body are not dirty. The soul should become free of impurities. The only path for this is meditation and surrender at the lotus feet of Ambal, the Consort of Paramesvara and Parasakti, the manifest form of Sakti. If we were to meditate on Ambal's Lotus feet, the impurities will disappear, there will be no more shortage and we will be perfect. It is Her sacred play that we took birth as Jivas with needs and impurities. She redeems us and makes us pure and perfect: That is Her work.

The religions exist so we do not die like cattle, we die with tranquility and blissful joy, and we do not take birth again in this world. There is no need for a separate religion other than meditation of Ambal. She confers joyous bliss, perfection, completeness, and fulfillment.

If any of us attains fulfillment by meditating on Ambal, our religion grows. If you were to meditate on Ambal, it is better than listening to my religious discourse because it gives Atma Kshepam (soul welfare) and world welfare (Loka Kshepam). That will give fulfillment and perfection more than these words. I discovered this truth as I sat down for the talk. As I proceed to talk, I am becoming more and more pure. I talk on religious topics with the hope at least one soul will find fulfillment and uplift.

The conclusion of religious thought is to eradicate the deficiencies and obtain fulfillment. Our religion lays emphasis on observation of rites and rituals and attainment of one's fulfillment. For that accomplishment, we should supplicate to Her and obtain Shakti and Buddhi.

Our deficiencies become apparent, when we attempt to meditate on Her and are unable to focus our thoughts on Her. It is good in a way. We implore Her to remove those deficiencies. Whenever deficiencies appear in me, I appeal to Ambal and pray to Her that at least in the future they would not appear.

If I were to have faults (and no fealties to Ambal), it is a mere put-on my part to offer religious instructions to others. If I were to have gained Ambal's Anugraha (grace and mercy) and attained fulfillment, there is no need for me to utter words of religious discourse. Without exhaling one word, Anugraha Sakti will confer Jnana to others. Therefore, in these two states, religious talk is unnecessary. Atma Sānti (peace and tranquillity of the soul) would come to me in abundance if I were to concentrate my time on meditation instead talking. If I were to use my talk time in meditation, my deficiencies will leave me. The reason for my talk is my desire that someone in the audience will feel the inducement (urge) and engage in self-experimentation and meditation upon Ambal to obtain self-fulfillment. Propaganda does not help spread and grow religion and Atmanubhavam (soul-realization). Propaganda and discourse offer brief peace, which we appreciate in this present world without peace. My speech gives an interim peace and tranquility to you. If I were not to talk to you (in this place and at this time), you will suffer misery and disappointment.

More importantly, we have to make this into an enduring peace by meditating on the lotus feet of Ambal.

No harm will come to our religion from other religions or atheism. Failure or slackness in religious observances will result in harm. When the body is weak, disease strikes it. If our religious observances slacken, conversion and atheism are the diseases to strike us.

It is sufficient to do observances without let and meditate on the lotus feet of Ambal. No one will get or face any difficulties. We have the wherewithal for these. There is no need to do big things or good works. We should attempt to desist from doing wrong things. Whenever we do wrong things, we should pray to Ambal, perform Atma-Suddhi (soul purification = ஆத்மசுத்தி) by Ambal's Grace, gain fulfillment stepwise and do serve our religion. We can offer welfare to the world, since our religion has public weal as its main thrust.

Moksa or liberation, the goal of all religions, is to know by experience the Supreme Truth, which Vedanta calls Brahman.

By worshipping Jnana form of Ambal with Brahman's Citsakti, Her Grace as the Truth and Jnana will descend to us.

Having given us many kinds of comforts and conveniences, she offers knowledge and liberation as the final grace. Her Grace and Mercy (அனுக்கிரகம் = anu-k-kirakam) release us from worldly bondage

and take us to Moksa. Sastras and Stotras tell us that because we worship Ambal, Ajñānam leaves us, Jnana pervades us, and we attain liberation. We know several Jñānis becoming Parama-Jñānis (Supreme sages) by devotion to Ambal.

ஞானி ñāni. jñānin. Wise person, sage, philosopher, person of sublime religious knowledge

What we have to do in the beginning is meditation on the lotus feet of Ambal; even a little meditation helps us know its essence and flavor. We will begin to understand that there is nothing having the ability to confer us peace and tranquility other than meditation at the lotus feet (சரணாரவிந்த தியானம் = saranara-vindha tiyānam) of Ambal. After death, we can obtain immortality and permanent knowledge.

Before we attempt to preach, it is enough to desist from doing wrong things. Her lotus-feet are the refuge. Meditation is the device inside us that easily removes the deficiencies. You must meditate on Her to obtain soul welfare and universal welfare. No one will have any suffering. The whole world will enjoy supreme welfare.

Sunday, August 25, 2013

Deivaththin Kural

Book 2

தெய்வத்தின் குரல் (முதல் பாகம்)

வேத மதம்

ஒலியும் படைப்பும்

<http://www.kamakoti.org/tamil/kural11.htm>

ஒலியும் படைப்பும் Sound and Creation

What is Sabda (sound)? Today's science tells us it is vibration. Atom scientists and Einstein tell us when you go into an atom, all substances are one, nondual or monistic. The world is all one flood of Sakti (electromagnetic flood). Why does this manifest as many disparate objects? The reason is one Sakti generates many disparate vibrations.

Tremor originates sound. For a particular sound to occur there must be an appropriate tremor. One Sakti generates many vibrations, causing world creation, also known as respirations of Paramatman, which are the Veda sounds causing the creation of the world.

There are men and animals. Our health, welfare and feelings proceed from our Prana (breathing), which course along the body-wide Nadis causing vibrations resulting in good health or ill health. Yogic methods and breathing exercises (breath control = Pranayama), help direct Prana along the Nadis and obtain good health. Though you cut the blood vessels, they do not bleed. They can stop the heart and flow in the Nadis and remain alive in the underground in Samadhi. The poison from cobra and scorpion do not affect them. That is because they can control and regulate the Prana flow in the Nadis.

Prana is good not only for the body but also for the mind and mental health. The mind for thoughts and Pranasakti for the breath are harmonious here. The ebb and flow in the Nadi (*calanam* = சலனம் = movement) are the cause of good and bad thoughts. Your mind is tranquil and peaceful in the temple and in the presence of a great man and your breathing is normal. There is a rise (in respirations) because of consortium or anger. There is a difference in ebb and flow in the Nadis with regard to happiness from participating in Bajana (singing devotional songs) or festival and those from sensual pleasures. Generally, breathing takes place via right nostril in noble pleasures. Prana takes place via left nostril in sensual pleasures. The breathing will be equal, regular and smooth via both nostrils, when meditation deepens in tranquil Satvastu (Paramatma, God, Universal Consciousness- state of Turiyatita). When the merger takes place (Union of Individual consciousness and Universal Consciousness = Turiyatita), the breath and the mind come to a standstill, but the life continues and Jnana (ஞானம் என்ற பேருணர்வு) and Realization become complete and perfect. Jiva's inert body and Caitanyam (pure spirit) thrive or perish because of the state of Prana. A healthy state of Prana is developing regular and smooth internal vibrations in the Nadis.

From Paramatma proceed many of these inert substances and Caitanya Vastus. They either thrive or wilt, wane and perish.

Brahmam is Nirguna (devoid of attributes) without movement, as said by Advaita. As defined by Advaitam, Brahmam in association with indefinable Maya Sakti (அநிர்வசனீயமான மாயாசக்தி) has disguised as the world. Vēsham = disguise. Vēsham or Kīsham: who knows what it is? (Kīsham rhymes with Vēsham and has no meaning.) We have to accept the premise that the world is inert and the Jivas have intellect. When you consider Māyā, Isvara is the Māyin as Māyā's hypostasis. Though it is purported to be Māyāsakti, all these are movements originating from Supreme Reality. Yes, they are

Vibrations. With all these movements, Parabrahman remains without motion inside endowed with Nirguna Sānta Vastu (நிர்குண சாந்த வஸ்து = Attributeless tranquil Reality).

We see movements in the universe. They are not haphazard but move according to an order beginning with the movements of the great sun and extending to a blade of grass, mosquito...

This order helps in the conduct of worldly life in an optimal manner. Paramatma has regulated all Natural Saktis and then created the worldly life. Besides, he has made allowance for some irregularity, which He enjoys to a certain extent. That also is helpful to our lives.

We also see Nature's Sakti fail to observe what Paramatman ordained. The monsoon rains fail. Floods ravage the earth. Some preternatural events take place.

The mind of man goes awry to an extent still unknown and rambles as a small Satan. In this worldly life, there are decorum, discipline, self-restraint, orderliness, obligation... but this mind roams without self-restraint.

If Nature's Saktis are antagonistic to us, are there ways to make them right? Is there a way to stop the mind from going astray?

Movement and Sound are the cause for many events. To make world Saktis to help us and to purify our mind, we need Sabda or sound, which is Veda.

By control of breath and Yoga Marga (Yoga path), we can catch the breath of Paramatma and can perform acts for the welfare of the world and the soul. Though there are ebbs and flows in Nadis, they are not audible to the human ear. Science has shown us that there are sounds and lights beyond the reach of human ears and eyes.

There is more. It is possible to reach the unreachable. As we listen to the music sung by the musician in the radio, we know his sounds become electromagnetic waves, which pervade the space and we do not hear until the radio box catches these waves and make them audible to us as music.

As I mention this, we do not see any conflict between religion and science, the latter helps the former to thrive and prosper. (The very first radio broadcast went on the air in the year 1906.) A hundred years before the advent of telephone, radio...if the atheists raised objection to Veda Sabdas or Pranas, an answer would have been impossible. These scientific discoveries offer a lending hand (to our tenets).

The Sakti that is intrinsic to a radio box is attainable for individual embodied man (Jīva) with Caitanyam (pure spirit). He can do more. Tapas (austerity) gives that power. Tapas is to know the Truth, forego (luxurious) food and fares, the home and the family and direct and focus the mind on the ever-present Reality. We should not feel entitled to know the Truth because we put in so much effort. We should cultivate humility (விநயம்) that Truth in spite of our great efforts, will dawn and shine on us only as a Bhagavad Prasadam (favor and Bliss from God). Rishis, having excelled in Yoga and Tapas, rose to the pinnacle of Yogic attainment.

Rishis know the many sounds and movements that accompany creation of the world. As the radio converts the electromagnetic waves into sound waves, the Sabdas or sounds with the respective movements reached their ears. Those sounds, the Rishis gave us as the Veda Mantras.

Veda is Sruti by another name. Sruti is what we hear. Srōtra is the ear that hears. Sruti is not a written text meant for reading, but is what a Guru teaches his Sisya by oral tradition over many generations. A Guru cannot faithfully render the sounds on the written text and so should not put them on the palm leaf or paper. *Zha* (ழ) and *nga* (ங்) sounds do not easily become alphabets. There are many sounds like them in Vedas. Guru can teach them only by oral-aural mode.

(Utāttam, aṇutāttam svaritam: rising, grave and intermediate accent of musical note)

Utāttam, aṇutāttam and svaritam are the musical notes in Vedas. In enunciation, some alphabets need rising notes, some falling notes, and some intermediate notes. However many diacritical marks are used, typographical errors creep in, enunciation is garbled and the fruits and effects are lost. By uttering certain Aksharas with emphasis, and some softly, we create an appropriate movement or sound vibration. Mispronunciation brings different results. Our feelings and sentiments, Devasaktis in charge of Nature and these intonations based on differences will change.

There is story in Veda Taittriya Samhita about unintended consequences resulting from mispronunciations and altered intonations. Dvashta, the divine tailor chanted a Mantra to have a son who will kill Indra. When he was chanting the Mantra, he mishandled the Utāttam and aṇutāttam in the pronunciation, so much so it sounded like he wants to have a son whom Indra will kill. It turned out the results were the opposite of what he wished for in the first place.

When we move the dial, a little error changes the wavelength of the station and the music. Likewise, change in Veda Sabdas results in different benefits.

That is why it is an established tradition that one should learn Vedas by hearing. Sruti in Sanskrit and "Unwritten word" (எழுதாக்க் கிளவி) in Tamil are the names for Vedas.

Rishis did neither compose the Vedas nor read them from the books. Rishis are Mantradristas meaning they saw the Mantras. The seeing in Tamil is Pārththal (பார்த்தல்). That is why a Brahmana is called pārppān (பார்ப்பான் = seer). The Rishis saw what ordinary folks could not see. Since Vedas came to

the world from hearing in age-old times, Sruti was its name. Mantra Drishtas, as term applies to Rishis who saw a series of Mantras in the expansive sky.

What is right here? Did they hear or see? If they saw the Veda Mantras, what was the written language in the sky? In ancient times, when there were no Devanagari, Grantham, and Brahmi, what was the language and script of the appearance of Mantras? It was not possible to write Veda Sabdas and Svaras in their original intent.

Though we say they saw or heard them, in fact they felt the Veda Mantras as a flash in their hearts during deep meditation. They may not have heard them or may not have seen them.

The assumption is Mantra Drishta knows by experience.

One assumption is that Vedas are in the form of sound and therefore the Rishis had the Divine ears other than the anatomical ears to hear them.

Arjuna desired to see the Universal Form of Bhagavan. Gita says that Bhagavan Krishna told Arjuna that he would give him divine vision to him because he would not be able to see His Universal Form with anatomical eyes.

As in the case of Arjuna developing the Divine Vision, it appears that, the Rishis developed the Divine Ears, which could perceive the Sabdas in the expansive ether.

It is not just Vedas gave Sound Vibrations needed for World creation and life in the phenomenal world. Vedas also had Mantras that helped the soul merge with Paramatma Satyam beyond the confines of the phenomenal world. A traveler can trace his way back to his place of origin. Likewise, in the end Vedas take us to a place without vibrations (Asabda). The Nadi Vibrations induced by some Mantras take us there. The Mahavacyas (Great Sayings), Pranavam and the like are of this nature.

The reason for me to say all these things is that no one composed the Vedas. Rishis did not compose them; Paramatma did not hold the stylus and the palm leaves and delved into his thoughts to write the Vedas.

<http://www.kamakoti.org/tamil/Kural34.htm>

<http://www.kamakoti.org/tamil/Kural39.htm>

தெய்வத்தின் குரல் (இரண்டாம் பாகம்) = Call of the Divine Part 2

வேதம் Veda

ஜீவஹிம்ஸை செய்யலாமா? Can you inflict injury to the living?

1. Yagam is Mantram. **Havis** is of three forms. Mantras emanate from the mouth. We should meditate on Deities with our mind. Havis is the important substance for Homam.

Ahuti: Offer of oblation in the consecrated fire is Ahuti. Thus, Mind, Word, and Body are the triad coming together.

Havis = [hav-is] n. burnt offering (of grain, Soma, milk, or butter).

ஓமம் omam, n. < hōma. 1. Offering an oblation to the gods by pouring ghee, etc. into the consecrated fire.

2. Butter is important in Havis. Apart from the offer of butter in **Homam**, Whatever is the offer in Homam, butter serves as the purifier in Ahuti.

3. Animal's omentum (Vapai = வபை) serves as the offering in the animal sacrifice in many Yagas.

Yanjam (யக்ஞம்): is it sin, merit or both? Madvachariar asserts that one should not kill a cow to perform Yagam. He arranged out of compassion to make omentum-like preparation out of rice flour, which then served as Ahuti. Pasu in Sanskrit means not just cow but all animals. Vyasara composed Brahma Sutram. He narrated the central tenet of Upanishad as found in Vedic Jnana-kanda Jnana-

Kandam (ஞானகாண்டம்) is about Atma Svarupam (= soul's own form= ஆத்ம ஸ்வரூபம்).

Purva Mimasa in Vedic Karma Kanda describes Yagna Pirayokam (application). Its usefulness finds a mention in Uttara Mimasa of Veda Jnana Kanda. By doing Yaga as an observance, the resultant Citta Suddi (mental purity) takes one to Jnana Marga (the path of knowledge).

4. அசுத்தமிதி சேந்ந சப்தாத் Says Brahma Sutra. Yagnam as ordained by Veda is Atma Jnana Angam (= part of self-knowledge). How could this be an impure act? What is the basis for the determination that something is impure, good or bad? We do this based on Sastras. Veda is the great Sastra. Veda is the Great Authority (piramanam). Yagnam as Sabda that is Veda Pramanam does not cause sin, according to the sayings of Vyasara in Brahma Sutra. We apprehend Purity and impurity in Veda Sabda Piramanam. Veda says not to imbibe alcohol; we now know it is impurity. If Veda's opinion is that Yagnam is impure (because of animal sacrifice), Vyasara would not have mentioned it as a Virtue. As Madvachariyar says, the cow made of rice flower upon Prana Prathishtai (invocation of life into an inanimate object) becomes equal to a living animal. Is it not true even this flour-made animal suffers injury?

5. அவிசொரிந் தாயிரம் வேட்டலி னொன்றன்

உயிர்செகுத் துண்ணாமை நன்று.

So says Tirukkural. Better than raising a thousand Yagnas and making offerings in the fire, it is virtuous not to sacrifice an animal and eat it. Acharya says that Tiruvalluvar does not mean he disapproves Yagnam.

6. For the upkeep of Dharma, we must do whatever need to be done. We should not take into consideration the injury (caused to the animal). Is it not a fact that military science approves killing of enemies in a war? The book of laws advocates capital punishment to a murderer. If it is the noble and great intent of the deities to render a great service to many people in the world, there is nothing wrong in performing animal sacrifice in Homam.

7. Avoidance of injury to an animal in sacrifice is better than performing a thousand Yagnas: People quote Valluvar's disapproval. Manu himself told that Horse Sacrifice is better than doing a thousand animal sacrifices. Has anyone said that one merit is greater than a thousand sins. We can say that 100 Ekadasi Fasting is better than one Sivaratri fasting. Of all the virtuous deeds, fasting is superior.

8. Injury incurring in Yagnas, warfare, and judicial punishments are not injury or Himsa. Yagnam is great and praiseworthy. A thousand Yagnas are much greater. Of all these Yagnas, Ahimsa (non-injury) is greater, according to Kural.

This couplet refers to the convention that a Sannyasi should not cause Himsa (injury). The ascetic does not have the right to perform sacrifice of animals in Yagna. Veda ordains total and complete ahimsa on an ascetic.

9. Yagas are manifold. I will discuss it later. Cow sacrifice is not what occurs in all Yagnas.

ājyam: Oblation of clarified butter.

Havisyanam: Oblation of butter and cooked rice

caru: Oblation of cooked grains.

purōṭācam: Oblation of pounded rice flower.

ஆஜ்யம் ājyam = , n. < ājya. Clarified butter, ghee.

Using clarified butter in Homam is doing Homam with rice and butter.

சரு caru = , n. < caru. 1. Boiled rice; சோறு. (பிங்.) 2. Oblation of rice, barley or pulse, boiled with butter and milk, offered to gods or manes;

அட்சதை aṭcakai = , n. < a-kṣata. 1. Unbroken grains of rice mixed with turmeric or saffron, used in benediction or worship.

சுள்ளி cullī = , n. < சுள்². cf. culli. 1. Dry twigs, especially for fuel

Homam is done with Saru, baked victuals, milk.

புரோடாசம் purōṭācam , n. < purōṭāśa. Oblation of pounded rice-flour, offered in sacrificial fire

அக்னிஹோத்ரம்: Oblation with milk.

ஒளபாஸனம்: Oblation with unbroken grains of rice.

ஸமிதா தானம்: Oblation with dry twigs.

In cow sacrifice, very little of the cow part serves as Prasada (sacrament) after Yagna.

10. Vedic injunction is that a person should do twenty-one Yagnas: seven Pāka Yagnas, seven Havir Yagnas and seven Soma Yagnas. There is no cow sacrifice in Pāka Yagnas. There is no Cow sacrifice in the first five of Havir Yagnas. Starting from the sixth (Nirūta Pasubhandam), there is cow sacrifice.

நிரூடபசுபந்தம் nirūṭapacupantam , n. < nirūṭha-paśu-bandha. A kind of sacrifice.

11. Books are full of false information as follows. Brahmanas eat a great deal of beef by slaughtering very many cows. The Buddha consecrated the cows on their way to the sacrifice. In truth, there was no wholesale slaughter of cows in the Yagas. The sacred texts say that the Brahmanas should sacrifice 23 cows for the highest of Yagas, Vājapēya and that the kings sacrifice 100 cows for Asvamedha

Yagna. வாசபேயம் vācapēyam = vājapēya. A form of sacrifice offered by kings or Brahmanas, one of 18 Yāgams

12. It is a great mistake to tell that Brahmanas in their desire to eat beef made up a story of Deva Prīti and performed the Yagas. There are injunctions as to how much meat comes from various parts of the slaughtered cow. There are regulations as to how much of beef a person can eat. It is the size of a small bean. The participant should swallow the tiny morsel as such in one gulp without tasting and without salt and condiments. Though the opponents can criticize the Yagnas for any other reason, that the Brahmanas desirous of eating beef in large amounts killed the cows in the pretext of Yagnas is false.

13. The laboratories kill many animals for testing the efficacy and adverse effects of drugs. Yagnas were devices for the express purpose of creating a great welfare of humanity, and the incidental injury was acceptable. In truth, there is no injury. The belief is the cow obtains Satgati (liberation).

14. It is another falsehood to say that in the name of Yagam, drinking Soma is same as using alcoholic beverages. Somarasam is not an inebriant. It does not cause intoxication. குயுக்தி = kuyukti = ku-yukti. Perverted intelligence; fallacious reasoning.

Once Indra killed his enemy under the influence of Soma; based on this, the opponents came to their conclusion on false reasoning. The physical constitution of the deities is different from that of man, besides the difference from the Manushya Dharmas (duties of man). It is meaningless talk quoting verses from Ritwick to say that the participants drank Soma bucket after bucket. In Yagas, Soma preparation occurs drop by drop and does not exceed an ounce. There was no inebriation with Soma, which they say was not even tasty.

15. Some called Soma coffee of today. The happiness in making Soma as described in Veda Mantras does not deserve perverse interpretation. Coffee causes Citta Viruti (quickener of mind and thoughts). Soma causes Citta Suddhi (purification of mind). It is inappropriate to equate both of them in one breath. The preparation of Soma came down generations by word of mouth. Soma Plant is a rarity nowadays. In line with the decline of the Veda Dharmas and religious observances in the modern times, the Soma plant the centerpiece or the life of Somayagam has perished or on the decline. Recently, Kolankodu Raja made it his duty to supply Soma plant to wherever Somayagam took place. There is no connection between coffee plant and Soma plant.

evealed Knowledge in both science and Religion: A Flash in the Pan.

<http://www.kamakoti.org/tamil/kural15.htm>

Book 2. Translation by Veeraswamy Krishnaraj

Deivaththin kural

Vedic Religion

Divine Speech

It is not right to say that Apaurusheyam (that not made by man) is not to be believed. Other nations and other religions say the same thing. Jesus Christ says that he utters the words of God and not his own words. Followers of Islam say Mohammad revealed Allah's injunctions. Our Apaurusheyam is their revealed text. Divine words came down to us as religious texts via the great men.

Apart from religious texts, immersing with single-pointed focus in any endeavor, the truth in it becomes a revelation to the person. They call it intuition. A professor says that the now-famous Theory of Relativity was not a product of Einstein's deliberative intellect but a flash in his intuition.

As we accept these, not to believe defies justice that Rishis with pure Inner Organ received these Veda Mantras as revealed knowledge in their Heart-Ether, which were not the product of human effort.

Friday, September 06, 2013

<http://www.kamakoti.org/tamil/Kural52.htm>

Deivaththin Kural

Veda

Matter regarding Non-Brahmins.

Holiness, sanctity, purity, immaculateness

Should not people other than Brahmins become Holy Persons (Parisuththi)? Though observance of religious rites and learning and teaching of Vedas are nonexistent (among other castes), everyone's vocation gives purity of mind. If the individuals do their Karma (vocation) in the spirit of dedication to Isvara irrespective of Jati, they will attain success or realization (Siddhi). Bhagavan talked about this matter in Bhagavadgita (18:46).

ஸ்வகர்மணா தம் அப்யர்ச்ய ஸித்திம் விந்ததி மாணவ:

यतः प्रवृत्तर्भूतानां येन सर्वमदि ततम् ।

स्वकर्मणा तमभ्यर्च्य सद्धिं विन्दति मानवः ॥ १८- ४६ ॥

yataḥ pravṛttir bhūtānāḥ yena sarvam idam tatam

svakarmanā tam abhyarcya siddhim vindati mānavaḥ 18.46

yataḥ¹ pravṛttiḥ² bhūtānām³ yena⁴ sarvam⁵ idam⁶ tatam⁷

svakarmanā⁸ tam⁹ abhyarcya¹⁰ siddhim¹¹ vindati¹² mānavaḥ¹³ 18.46

[By doing] **svakarmanā⁸** = his own duties; [and] **abhyarcya¹⁰** = by worshipping; **tam⁹** = Him; **yataḥ¹** = from whom; **pravṛttiḥ²** = manifestation; [of] **bhūtānām³** = all beings; [arises] **yena⁴** = by whom; **sarvam⁵** = all; **idam⁶** = this; **tatam⁷** = is pervaded; **mānavaḥ¹³** = a man; **vindati¹²** = attains; **siddhim¹¹** = perfection/success. **18.46**

18.46: By worshipping Him, from Whom all beings arise, and Who pervades all this, and **by doing his own duties, man attains perfection.**

(Man attains perfection by doing his own duties and by worshipping Him, from whom all beings arise and who pervades all this.)

Worshipping Him is the first important element here. All beings arise from Him is the second important element; therefore, all who arise from Him are equal irrespective of race, color, nationality, religion and any other artificial categories and divisions. The third important element is He pervades all beings and matter (Cit and Acit); therefore, even matter is Brahman, demanding respect and adoration. Doing his own duties is the fourth important element, without which the world will come to a standstill.

Bhagavan says the following elsewhere in Bhagavadgita in support of this verse.

7.6: All living beings have their source (Yoni or womb) in these two natures. Know it that I am the source of the universe and its dissolution.

7.7: There is nothing higher than Me, O Arjuna. All that is here (universe) is strung on Me, as a row of gems on a thread.

9.4: This entire universe is pervaded with My unmanifest form (Avyakta-mūrtina). All beings abide in Me, and I do not abide in them. (All beings are dependent on Me, and I do not depend on them).

9.10: Under My supervision, Prakrti gives rise to both moving and unmoving. By this, O son of Kunti, the world turns or revolves.

10.8: I am the origin of all. From Me, everything emanates. Thus knowing, the wise ones worship Me with conviction.

An individual is obligated to prosecute a war and provide protection. Another individual conducts business or protects a cow. Another individual is part of the labor force. What is the vocation of a Brahmana concerning service to his community? All others do their vocations in the world order. All we need is Paramatma's Anugraha (Grace and mercy). It is the duty of the Brahmana to earn the Grace for all Jātis. It is the vocation of the Brahmana to bring grace and mercy to all people and life forms from his masters, the deities. His study, recitation and propagation of Vedas, Mantras and the observances of religious rites have the intent to benefit and offer welfare to all Jātis.

The Brahmana has the wherewithal to communicate with the Saktis beyond the reach of the worldly people; he of necessity should perform many Niyamams (Religious duty) and more Viratas to earn Mantra Sakti. Others do not have to strain so much. If we were to understand that a Brahmana exists and bears the burden for the welfare of others, there will not be a mistaken perception that a Brahmana has something special in his favor. Other castes need not have this much (accomplishment).

Having learnt well all Vidyas of the world, Sastras, and the expertise of all trades, Brahmana should teach and give the appropriate vocational training (suitable for the castes). Teaching is his job and responsibility. Not doing the jobs himself, a Brahmana should just acquire a book knowledge of the trades and stop there by teaching the trades to others. A Brahmana should endeavor to maintain and protect the trades, and the lifestyles, more than safeguarding and teaching the warrior, the trader and the laborer. This job involves the responsibility of playing the role of a savior of their minds and intellects. His efforts will not yield results unless the Brahmana has the intelligence and maturity. He should be lofty and pure in mind and intellect to raise others from their states. At the same time, he has a handicap that others do not. Because the Brahmana used his intellect and if he were to consider himself as superior to others, that attitude becomes an impediment. These reasons (impediments) will render him pure. Though many ego-inducing factors exist, it is obligatory to make a Brahmana without ego. He goes through a fire of forty Saṃskāras, and a wringer that chews out, expels dross, and sends out pure Brahmana).

If the Mantras were to bear fruits, observance of severe religious duties, (Niyamam) is obligatory. Even today, we see Brahmanas degrade and neutralize Scorpion poison by chanting Scorpion-bite Mantra. Upon inquiry of the practitioners, they say lapse in Niyamam makes their Mantra ineffectual. There are built-in rules for every Mantra-Japa as to time of day, sacrifice, Dupam... If rules are broken, the results are absent. During an eclipse, the Mantras gain momentum. This forms a section in Vedas.