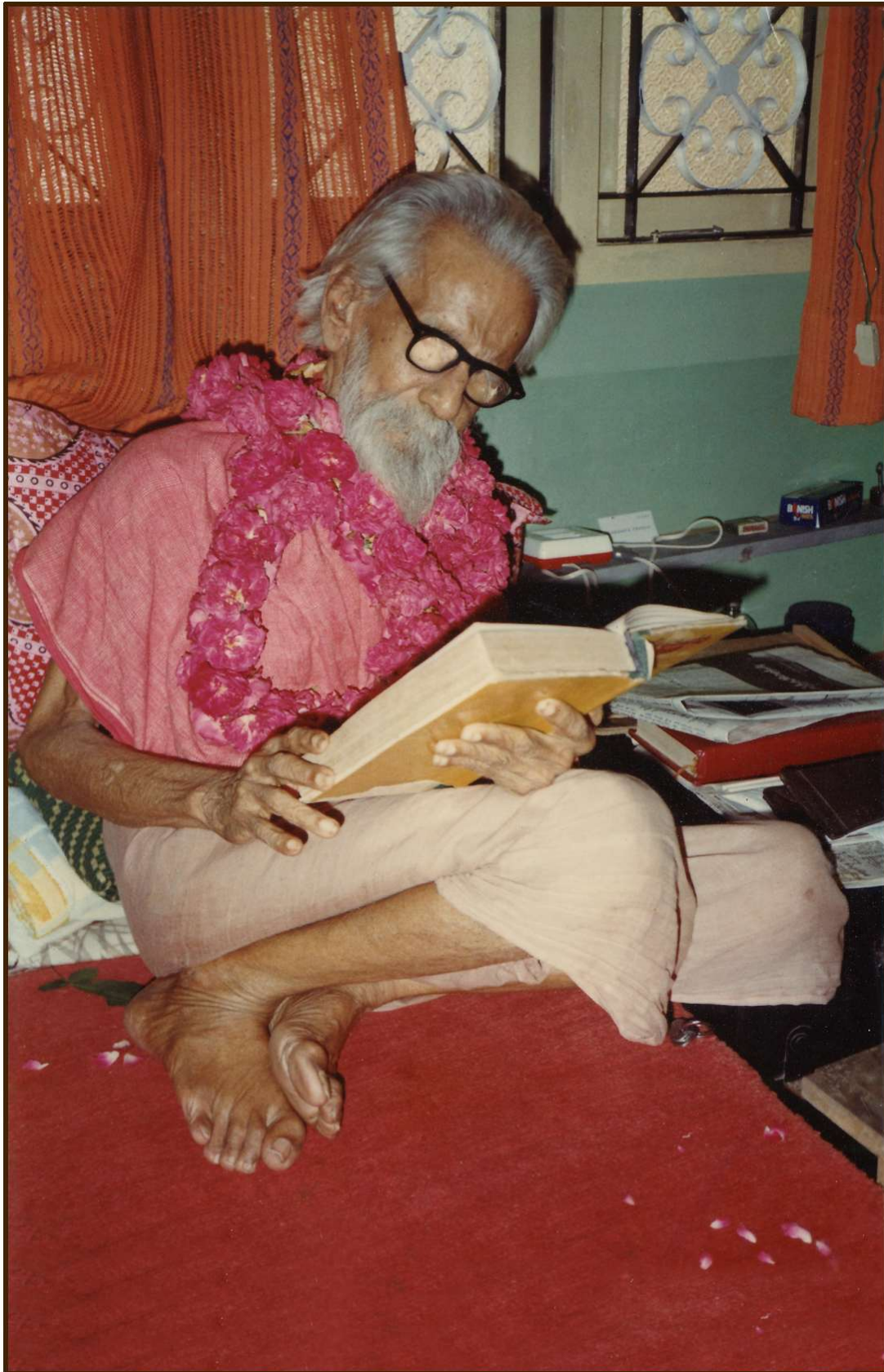




SRI SIVAN SIR READING YPM

Welcome!

"Sri Sivan Sir Sadguro Sharanam. Prostrations to Lord Vinayaga who stands revealed in the essence of Vedanta."

My name is Krishnan Mohan. I had the good fortune to be associated with Sri Sivan Sir (hereinafter referred to as Sir) for about a decade and proof read His magnum opus "Yeni Padigalil Mandargal" (YPM hence forth) which was first published by Narmada Padipagam in Chennai in 1986. SIR attained Siddhi on 7.3.1996. He wrote a treasure trove of manuscripts from which the essence was culled out and published as YPM (Yeni Padigalil Mandargal) by Sir Himself in 1986 of which a revised edition was brought out in 1994. This book has the potential to change one's outlook and priorities drastically for the better in worldly as well as spiritual life. Sir is present in it and will guide those who hold it in their hands in their quest for spiritual bliss. YPM IS THE BEST AND SAFEST SOURCE TO KNOW ABOUT SRI SIVAN SIR.

Sri Sivan Sir was an enlightened soul held in high regard by such lofty saints as Kanchi Maha Periyaval and Govinda Damodara Swamigal (Triplicane Swamigal). He was incidentally born to the same set of divine parents who gave Kanchi Maha Periyaval to the world. He was born as Sadasiva Sastri on 3.10.1904.

I have been fortunate to interact with some genuine saints who had a few things in common. They were free from hypocrisy, thoroughly honest, practised what they preached, lived a simple life as laid down in our scriptures, and avoided use of modern gadgets. More importantly they kept scrupulously away from money, honour and popularity.

I met Sivan Sir when I was almost convinced that a majority of people considered God to be some kind of magical protection against the effects of conscious sinning and considered pardoning such wanton sinners His sole business! Unfortunately this plausible point of view is upheld by most of our self serving exponents of Dharma by clever or even distorted presentation of our holy epics such as Ramayanam, Mahabaratham, Srimad Baghavatham etc . It is strange that those who lecture glibly about god and guru as omniscient beings somehow believe that they are privileged souls and the same omniscient god or guru will turn a blind eye to their sins committed in secrecy!

YPM has a different point of view. It says that only paying lip service to god, guru and scriptures but violating them in day to day conduct is a sin and those who do this are probably worse than those who denounce god! YPM holds the view that it is better to be a benevolent and honest atheist than being a divine fake or hypocrite!

I want to keep my personal views to the minimum as the purpose of this website is to let interested but Tamil challenged readers into the contents of YPM in a very, very selective manner as an exhaustive translation is both impossible and beyond my very limited capabilities. There is nothing like reading it yourself as the contents of YPM are too subtle expressed in an inimitable style thereby making any translator's job quite unenviable. The USP of YPM is that a honest and interested reader can't help interacting as he reads. It is not a scripture which one can read with the sole aim of giving discourses.

In Sir's own words YPM throws light on both "what is what and what is not" in the spiritual realm. For spiritual novices like me "what is not" is certainly more useful and easy to understand . For we are living in a strange era where people believe in god but persist in sins, love Krishna but can't stand the word "scriptures" (Krishna whom we extol as Jagadguru asks Arjuna to consult scriptures when it comes to dos and dongs of life), praise and even propagate Guru but disregard His guidance in day to day life! Above everything saints are respected for sheer worldly qualities like creating and augmenting wealth, intelligence, appearance, popularity, organisational and oratorical skills, political acumen, influential contacts and the like. How great is the sway of Maya in that we expect someone like us, perhaps superior in the above mentioned worldly qualities to deliver us from the cycle of birth and death!

Sir never drank plain water, took bath only a few times in a year (no bad odour about Him) and lived on a few spoonfuls of cooked rice daily. Once I asked Him how He was able to give up water, He replied with child like innocence "Adu Bhagavan kudutha token". So profound and yet so humble. I have seen Him wearing a sweater in May in Chennai when it is extremely hot and humid here. Sir used to refer to professional speakers and writers in the field of religion and spirituality as "informative" people. He was of the view that we should call someone knowledgeable only if they have some experience.

Most of the time I have seen Sir like Sri Dakshinamurthi, conscious, sitting without any movement, radiating peace and tranquility! When I learnt Gita later I found verse no17 in chapter 3 (Karma Yoga) tallying perfectly with Sir's impossible trait . The verse says " but for that man who rejoices only in the Self, who is satisfied in the Self, and who is content in the Self alone, verily there is nothing to do." Sir was a living interpretation of this verse.

If any of the readers know Tamil and still have not made an attempt to read YPM, it is a very costly omission. YPM has the potential to disabuse your mind of its pet ideas on God and spirituality besides acting as a powerful antidote to attachment to the world. This on condition that one is a honest seeker and not just a on a wild goose chase for some magical potion which will enable him to lead an untrammled worldly life culminating in God realisation. Try it and you will be convinced. It contains everything which the Vedas contain-again in Sir's own words.My only qualification to do this job is that I have seen Sir and prostrated to Him and He in His infinite wisdom used me as an instrument in the revised edition of YPM in 1994.

Blue print of YPM:

The title Yeni Padigalil Mandargal can be literally translated as "human beings on the ladder of evolution". Sir Himself calls it "a treatise on spiritualism and human salvation". It runs to 648 pages inclusive of a few maps.

There is a prologue (mugavurai) followed by what Sir calls as "gradations in human levels". This will help you to judge yourself provided you have the objectivity and guts. The gradations start from Sinner (Papi) and end in Gnani (the enlightened). They are: 1. Papi (the sinner) 2. Pamaran (the ignorant) 3. Viveki (the vigilant) 4. Sadhu (the altruist) 5. Siranda Viveki (the stoic) 6. Mutrina Viveki (the detached) 7. Daiva Viveki (the Brahmin who sticks to his swadharma as laid down in the Vedas) 8. Daiva Sadhu (zealous devotees such as Nayanmargal and Alwars) 9. Mahan (the saint). 10. Thuravi (the hermit who raises above body conscience too). 11. Gnani (the enlightened).

As you read on you will observe that most of those who pass for enlightened in this world will be bracketed as Pamaran or Papi in YPM. From Viveki it is only character and conduct that earns one a place.

All these gradations, especially the first two are illustrated profusely from situations arising in everyday life. For example look at this sentence. "Nermayai odukki daiva bahthiyil muzhgubavan Papi". It means that person who affects excessive devotion to god but leads a dishonest life is a sinner.

Similarly you have another gem in "Vedantham odhiyum udumbu pasathil uzhalbavan Pamaran". This means that a person who is strongly attached to the world despite giving philosophical lectures is an ignorant person.

After this comes what Sir calls as "very important" the purpose of which is to tell one how to read these gradations in a sensible manner to avoid rushing to wrong conclusions and placing one in a higher category!

Now starts the main part of the book in which all the gradations are listed as "thoguppu" and a few gradations explained. There are 180 such "thoguppus". These end on page no 314.

From page 315 starts the more readable part for a beginner consisting of 39 chapters which form the rest of the book. Some chapters are general in nature such as destiny, our soul etc. There are a few on saints like Manikavachagar, Pattinathar, Sadasiva Bramhendra, Theertha Narayana, Badrachala Ramadas (these are a treat to read indeed) etc by way of explaining Sir's advanced gradations such as Daiva Sadhu, Mahan, Thuravi and Gnani.

At this point of time I am not able to commit on the periodicity and extent of this exercise. I would leave that to Sir safely. It is my wish to publish atleast two instalments in a month, preferably on Thursdays.

My priority is to refrain from misinforming. Even if one of the readers feels inspired to buy the original and read it, I will regard my efforts well served.

My sincere thanks to Mr.Ramalingam of Narmada Pathipagam for his kind permission for translating Yeni Padigalil Mandargal in this site.

This site shall not be used for any commercial purposes.



Paramathma Sri Sivan Sir - The Divine Author of Ypm.

CONTENTS:

Thoguppu No:

- 1. Lifespan of the world-Eternal Vedas.**
- 2. Castes throughout the world.**
- 3. Purity and impurity in blood.**
- 5. Meat, Food free of taint.**
- 6. Acts of the riffraff in the contemporary world.**
- 16. Deivasadhu's Bhakthi illustrated.**
- 21. Compassion, a mental disease in the eyes of elementary Vedanta.**
- 24. Culture and civilization.**
- 25. True relationship between human beings.(This is one of the Vedantic evolutions).**
- 28. Sadhus are unfit to be kings. Shabak, the Sadhu king. (Egypt-700 BC)**
- 29. Conscience - Baucis and Philmon.**
- 39. Sri Rama and Vaali.**
- 42. Egyptian Brahmins and Greek Scholars.**
- 44. The talent and responsibility of Brahmins: Advantages of the caste system.**
- 45. Supreme Bramhan in the form of Lingam.**
- 53. Births caused by karma - Mountainous accumulation of our day to day sins.**
- 65. Harming of insects and venemous creatures. Animal sacrifice in Yagna.**
- 66. Two philosophers who reprimanded kings.**
- 67. Sanctity of cows, Kannappa Nayanar.**
- 69. Punishment meted out to an erring son.**
- 75. Womanhood - Women as domestic professors.**
- 77. Devadasis - Pristine spinsters in temple service. Beginning of deterioration of our divine religion.**
- 85. Nourishing trees - Nandavanam.**
- 92. Sultan Murad who annihilated the wicked.**
- 99. The ancient wise who preserved virtue and norms through punishment,**

Wonderful Birth of Jenkghiskhan, The deadly punishment inflicted by George Kara.

- 109. Though divinity has disappeared in temples due to proliferation of sins, good persons can still benefit by temple visits.**
- 112. Natural calamities caused by national sins - Warning by ancient Chinese – Artificial rains lead to draught.**
- 113. D.D.T Poison - How a Saint received articles from Ravana for his Yagna.**
- 115. Unthoughtful use of science - A few examples.**
- 117. A brief account of the greatness of ancient China - Spiritual establishments in the ancient world.**
- 123. Fasting unto death. Different Births of a Jeevarasi.**
- 124. Lycurgus, father of Sparta.**
- 126. Egyptian summary; Resuscitation of solar dynasty.**
- 131. Zodiac: Relocation of Vishu Druvam etc Rising of the Sun in the west.**
- 133. Advantages and disadvantages of paper.**
- 138. The ancient Deiva Vivekis are worshippers of Shivalingam - Etruscans of Rome.**
- 143. Compilation for enlightenment.**
- 144. Divine fakes in ancient Israel.**
- 148. Sanskrit in foreign countries, "Entharo Mahanubhavulu" by Thiagaraja Swamigal.**
- 150. Miraculous treatment through an emperor.**
- 151. The immense wealth of our country, The motherland of ancient Egyptians.**
- 153. Confession - Manuneechi Chozhan.**
- 155. Forced conversions in Egypt, Bulgaria, Goa and Mecca - Phallic worship by ancient Christians - Nagur Dharga and Velankanni – Christian scholars who confirmed the existence of Gods - The theory of creation according to Bible - Abraham Alias Abhiramu.**
- 156. All pervasive Lingams, John - the Thuravi, The Sanyasis called Bogomiles.**
- 158. Posthumous punishment by the Egyptian Brahmins.**
- 160. Momentary renunciation.**

- 161. How to mitigate karma?**
- 162. Magic - Magicians in divine cloak - Illusionists.**
- 168. Two religious imposters of West Asia.**
- 172. Buddha.**
- 174. Maha Vishnu and Asuras.**
- 176. Nature, Intellect and Devotion - Span of Yugas.**
- 177. Unity and diversity (Maya) - Adhvaitham; Visishtadhvaitham – Upanishads.**
- 179. Burial system of Egyptians.**

The states of Maharishis

Then and now.

Gratitude and Authority

Solon and Croesus

Croesus and Cyrus.

Babylon

Nebuchadrezzar and Jewish prophets

Herodotus

Olympian Festival

Janus

Socrates - Antesthenis

Christ

Diogenes

Crates-Hipparchia

Democritus

Epimenides

Empidocles

Persian War

Bodhendral

Nandanar

Shridhara Ayyaaval

Sacred misappropriation

Thondaradi Podi Azhwar.

Manikavachagar

Seven Wonders of the world

Varuna Japam

Our Puranas and Judaism

Akshaya Paathiram

Narayana Theertha Swamigal

Chandeshwarar

Thirumoolar

Oblivion (Maradhi)

Karaikal Ammayar

Apparadigal - Appodiyadigal

Pattinathadigal

Pizhayin Vinai (Consequences of an aberration) - Sundaramoorthy Nayanar

Destiny (Uzhvinai)

Our Soul (Namadu Athma)

Thuravi (Chinnanjamiyaar)

Theertha Narayanar

Sadasiva Bramham

Maps

Yeni Padigalil Maanthargal - A treatise on Spiritualism and Human Salvation

Prologue:

Some ill informed scholars of our country talk as though only India is an ancient and sacred land and other countries copied culture and civilization only from us. This is very wrong. Scriptures affirm that the whole earth is Bhuma Devi. As we have given numerous names to our various Gods, so people of other countries too had given hundreds of names to their very many Gods . Customs such as naming the child, piercing of the earlobes, tonsuring head, naming grandchildren after grand parents, taming of bulls, worship of lingas were prevalent throughout the world. From time immemorial other countries too were adopting the practice of holding of palms (Panigrahanam - handing over of the palms) on the occasion of weddings. People of other countries were experts in astrology and astronomy too.

From the ancient days people of every country functioned as experts in worldly arts and had direct contact with the Gods. They extended the traditional courtesy of extending hospitality even to strangers. However since the other countries have lost touch with the Vedas and many Vedic scholars in India are engaged in research of the Vedas leading to several discoveries, an illusion is being created that the rest of the world copied everything only from India.

Even when the divine religion (daiva madam or religion of Gods or Vedic religion) was coming to an end, kings throughout the world ruled justly. Whenever something went wrong the Gods intervened to set things right. In matters of national interest the guidance of the Gods was sought and solutions given by them in the form of oracles, implemented. Even today other countries which have adopted religions that exclude worship of Gods receive their blessings leading to prosperity to the extent they preserve the rule of law. As against this the Gods punish those countries where rule of law is undermined, in the form of natural disasters though the country may abound in temples . The Gods don't discriminate on the basis of religion!

When a government and a majority of its citizens commit sins casually it causes enormous suffering to Bhuma Devi (mother earth) who bears us. Due to this when countries are affected, the virtuous citizens also suffer depending on their past deeds. In order to appease Gods an ideal government should exterminate criminals and anti social elements. In the regime of Ottoman a sultan by name Murad slaughtered almost one lakh rogues who appeared from nowhere in his country.

Besides, even in the recent past, parents who wanted their children to become responsible citizens taught them parables to reinforce morals and ensured that they got the kind of education which would shape them into ideal citizens. This education also ensured that the children developed a resistance for committing wrong deeds. Parents handed out rigorous punishment to errant children by admonishing, starving and even chaining them. In sharp contrast these days most of the parents hesitate to adopt punitive measures to reform their hard begotten spoilt offsprings!

In our country university education should be raised to its ideal standard. Those who pass their schools with less than 75%marks should not be admitted to university. When one looks at the deplorable conduct of the present crop of university students in our country, one can't help wondering whether we really need universities! A student of London university once asked an Indian journalist with a sense of longing, "the students in your universities indulge in violent acts such as arson with abandon. Such enthusiasm is not shown by our students! ".

It is important to understand about various civilizations, people and their governments in the past from books of history written by authors of repute as we learn about the super human events of the

the distant past from Puranas. The prime duty of an ideal government is to ensure that one citizen is not affected by another in any manner. Civilization is that which creates and preserves a proper, moral and healthy way of life for its citizens by promoting useful, worthwhile literature and arts. Our ancestors did not allow diseases to spread freely and celebrate disease related functions later on. Even in the recent past, when hospitals were few and far between in India our grandmothers functioned as veritable doctors and people grew up without knowing the meaning of terms such as checkup, caesarean, inoculation, congenital deformities etc.

Maidens were married to maternal uncles throughout the world by people of divine religion for thousands of years. Through this good health was perpetuated and diseases avoided. However doctors lived hereditarily. Besides it was a well known fact that when the age difference between the couple was slightly more, the health of both parents and children remained optimum till their old age. From the beginning of the 20th century the health of people of the world took a beating which resulted in the proliferation of hospitals which are veritable intrusions on health due to the utter neglect of culture and civilization established by divine religion observed by our ancestors. This is why far sighted scientists are concerned about the health of our posterity. Besides, India learnt architecture and building of huge temples only from other countries. Music and pantomime (kathakali) were imported only from other countries.

In obsequies it is a custom to eat by the side of the corpse. The person who eats this meal is called a "sin eater " whose leaf in which the food is served is connected to the corpse by a thread. Such customs observed in the last rites were only imported into our country.

By and large the historians of the Christian era reported history truthfully though there were those who indulged in fabrication. Some historians owing allegiance to kings have concealed what happened and wrote what never happened to suit their purpose. For example, in an era where Christians never lived, emperor Nero has been charged with slaughtering thousands of them! It was only during the reign of Trajan that a very few persons bearing a strange faith were traced out at Rome i.e. during the first decade of the second century. Ironically it is at this place Vatican is situated. Those who read history must bear in mind time (BC or AD) and the correct geographical location of various happenings. (Period and topography).

It is said that once when Napoleon was asked by his ministers whether they could ask someone to write their history, responded humorously by asking his ministers to fetch a notorious liar! By teaching true history to students they will come to know the plus and minus points of various regimes and thereby improve their character and conduct.

The Gods who created our universe simultaneously gave to us an exhaustive code of life in the form of scriptures for ideal living. Our religion did not have a name till other ones sprang up in course of time. However in order to distinguish our religion from other religions we called it the Hindu religion. From Indus river, Greeks gave us the name India. It is the Greeks who gave the current names to several countries in the world.

Scriptures (shastras) are specific to divine or Vedic religion and not a single such shastra is available in books of any other religion which have competitively set down a few general canons and principles of living and invent some festivals. However it can't be said that people of other religions ignored the moral code of divine religion completely. People of the ancient world adopted this moral code in their day to day life. In the present day world, especially in India, a majority of people have taken a decision to restrict morality to public speech and ignore it in actual life! Hence I recommend Athi Chudi of Auvaiyar of Tamil Nadu which children can learn easily. Auvaiyar has preached a ethical and healthy (hygiene) way of life in it. Auvaiyar was a divine poet.

A moral code is meant for helping mundane people to lead a flawless life in this world. It is not possible for everyone to follow all the principles set down in the moral code. Only those who are benevolent in nature among the ignorant (Pamaran) can follow some basic rules of morality. The Viveki (the vigilant) excels in nobler conduct and mindset. The Sadhu (the altruist) lives only for

others and bears an incomparable character. The stoic (Siranda Viveki) who is higher than Sadhu is beginning to give up attachment. Hence several qualities followed religiously by Sadhu drops off automatically from Siranda Viveki. For example, an unique quality of a Sadhu, viz, humility will not be found in Siranda Viveki. Is he not walking the alphabets of the doctrine of Vedanta! From this statement don't rush to the conclusion that a Siranda Viveki is arrogant. He just looks upon the ordinary as "ignorant children". As one undergoes various stages of spiritual evolution one transcends likes and dislikes culminating in enlightenment. In order to give my readers a clear understanding of the various stages, I have classified them according to their character, mindset, outlook etc with illustrations. Finally I have also narrated the lives of some very evolved souls or saints.

Our politicians in their speeches to commemorate the days of some world leaders, talk as if one discovered love and another non violence conveniently forgetting the fact that all these are contained in our eternal Vedic religion.

Confucius of divine religion who is regarded as the father of China (551-479) has declared that he neither has deleted nor added a letter to ancient scriptures. This only means that the slightest amendment to ancient scriptures will bring about degeneration of the world. Buddhism condemns Gods. But the people of China who are called Buddhists belonged to divine religion and their kings ruled justly following the dictum of Gods. Irrespective of the religions they follow, prosperity befalls those countries which uphold the rule of law while those where rule of law is undermined are punished with catastrophes. Those of the bygone era were not given to committing evil deeds and following forbidden professions. Yes! They were brought up as noble and law abiding individuals.

When a government is constrained to use its army and police on its own people, it shows that the rulers did not adopt an ideal way of governance but had their own selfish agenda, which will eventually turn the people into a veritable mob. Such regimes are subjected to the anger of Gods in the form of flood, earth quake, snow storms, destruction of food crops, severe draught, water famine and such other natural calamities. Besides people ruled by those who try to muster support of anti social elements will suffer untold miseries. Kingdoms came into being to rule people but not the other way around. In these fallen times it is impossible to find Siranda Vivekis and hence we should select the best of Vivekis as our rulers. It is my wish that the world should brim with good and kind human beings. Let me thus complete this prologue. My blessings to all those who were responsible for the publication of this book.

Chapter - 1

"Prostrations to Lord Vinayaga who stands revealed in the essence of Vedanta!"

YENI PADIGALIL MANDARGAL (YPM)

Gradations in Human Levels.

I have classified human beings from Sinner(Papi) to Enlightened (Gnani) depending on one's conduct, character, activities, outlook, mental state etc.

1. Sinner(Papi): Commits sins and wicked deeds. These vary in degree and intensity which I leave to your judgement. (Sir defines them as papam, maha papam, kodiya papam and pathagam).

2. Pamaran(Ignorant): Commits very minor sins, mistakes and noble deeds.

3. Viveki(Vigilant): Afraid of minor sins. Leads a calm and composed life.

4. Sadhu(Altruist): Absolutely free of ego and hence totally unselfish. He thinks he is born to serve others. A sadhu is sometimes referred to sarcastically by others as "too good" or even an "imbecile"! Sadhu is also wrongly used at those those who sit at a place wearing Rudraksha and Tulasi beads and beg for a living. Granting that such people sit thinking about God I would rather call them "Daiviga Pamarargal". But I have not referred to this category as sadhu. Hence you must only call those who fulfill all my criteria for sadhu as sadhu. We have a Tamil proverb that reads SADHU MIRANDAL KADU KOLLADU. (Meaning: Even a forest can't hold a sadhu who is upset). It refers to only this sadhu.

5. Siranda Viveki(stoic): Far sighted man of wisdom. Gives ideal solutions to those who approach him to resolve knotty and complicated issues . Leads life with a philosophical mindset.

6. Mutrina Viveki or the sage who has renounced the world(detached): Whether living in a family or not he has transcended all desires and attachment. Practical philosopher. An intellectual said "Absence of all wants is happiness". He lives in such eternal happiness. They sometimes interpret spiritual matters such as soul and self development. This category can be called Pazhutha Viveki if they quit their home and live on whatever negligible food received unasked. They may shout at those who try to approach them. Both Mutrina Viveki and Pazhutha Viveki perceive world as a reality and hence indulge in worship.

7. Daiva Viveki(The pristine Brahmin): This is a special category of resplendent Brahmins who lived throughout the world and were direct descendents of Maharishis. Totally detached even if they had a family, they adhered to scriptural injunctions rigorously. Functioning as veritable summits of purity they were in direct contact with Gods and regarded as God by others.

8. Daiva Sadhu(zealous devotees): Fanatical devotees such as Nayanmars, Alwars and Bhaktidasas. Undertake various kinds of divine services to Gods .

9. Mahan(Saint): Whether having a family or not , He is absorbed in God and breathes Him ! Not affected by any inimical force.

10. Thannaiyum Thuranda Thuravi: (hermit who has transcended body conscience): By transcending body conscience and rising above pairs of opposites they give up attachment even to God. Absorbed in real, permanent bliss.

11. Gnani(Enlightened): Attains oneness with THAT (Parabrahmam) from which everything else including Gods has emanated.

It is natural for those who read my gradations to become curious about the state in which they are functioning. However if you read my gradations superficially, you will only reach a whimsical, wishful and egoistic conclusion!

For example a pickpocket who is caught by a ruffian may quote my line : "A sadhu bows to one who rebukes him". A professional musician whose focus is only money and fame may quote my line: "He who sings about the divine plays of God is a Mahan". A person who is living in utter poverty can quote my line: "He who forgoes worldly pleasures is a Mahan".

A person who belongs to a religion that condemns Gods may take advantage of : "Thuravi does not worship Gods". A bed ridden patient may take advantage of : "Thuravi accepts food like medicine". A drunkard who is unconscious most of the time may take advantage of : "Mutrana Viveki is unresponsive to the needs of family". A person who has no children may take advantage of : "Thuravi has no offsprings". An out and out lazy person may take advantage of: "Gnani is inactive.".

If you indulge in this kind of mockery it will tantamount to a blind person equating his eyes to that of an eagle. This may make you a butt of laughter.

VERY IMPORTANT:

You should not try to determine your state without remembering the following points. If you arbitrarily take advantage of a few of my lines for each state, you may come to a preposterous conclusion that you are glowing in many states simultaneously. Hence you should meticulously analyse all my lines for a particular state with regard to conduct, character, mindset etc and only then arrive at a conclusion.

1. While trying to place yourself, even you consider yourself to be a Viveki, you must write down all the lines that describe a Viveki and satisfy yourself that you fulfill each one of them as regards conduct, mindset etc. Even if you fit into a couple of lines that meant for Pamaran, you should consider yourself only a Pamaran. But if you consciously get rid of those Pamaran qualities, then you can become a Viveki.

2. You should not try to determine your position only after reading a few lines. A person who is thus interested should note down separately all my lines relating to Papi, Pamaran and Viveki and study them in full and in perspective intently. This will enable them to easily determine their state and move up if interested. Indulging in self deception by fulfilling only a percentage of the lines and calling oneself a 30% or 40% Viveki won't do. This is so since a few deeds may be commonly applicable to Papi, Pamaran and Viveki. All the three may donate big money, undertake temple renovation, practise devotional activities, achieve tremendous popularity, associate with genuine saints and extend hospitality to those who approach them. But all these may have a hidden agenda in the form personal ambition, business opportunity or currying favour with powerful government officials ! Those who fall in this three categories will take thousands of births to move up.

3. But as far as Siranda Vivekis are concerned even if they don't fulfill a few of their lines, they should be called Siranda Vivekis. They will be reborn as Siranda Vivekis till they complete all the lines.

4. Lastly, from an ordinary sinner to a wicked Pathagan can't call themselves a Pamaran based on percentage concept even if they fulfill a single line meant for Papi. But if they repent, undertake acts of penitence and ensures that they never repeat those acts of sins, they can become Pamaran. Penitence consists of begging forgiveness, taking corporal punishment from aggrieved persons or give money/other articles as compensation to them in full public glare. But my only doubt is whether those vile sinners who are rooted in arrogance and false prestige will be ready to undertake such acts of penitence! If we harm anyone even in mind such acts of penitence should be carried out. This will help one to escape punishment in hell.

It would be safe to entrust this evaluation to your close friends or neighbours since the results may be more objective and hence reliable. But the persons appointed for this purpose should be transparent in nature and should not be open to your influence in any manner. Similarly you too can help your friends to reform themselves by pointing out their defects. But I remember a modern proverb which reads "Ulladai Sonaal Udambu Ariyum"! (If you tell facts the listener will boil). These days if you try to correct an errant person even out of genuine concern, they get angry with you and cut you off.

You may have a question as to what one should practise or learn or mutter to move to the next rung of the ladder. One need not do anything. When he completes one state, he goes to the next state automatically.

The Vedic Brahmins though moving in the world had close contact with Gods by living a life soaked in Shastra, Vedanta, Mantras, Yagna and divine karmas. They functioned as Gurus too to perpetuate scriptures and divinity.

"Let us worship Vedas and Gods."

(1)

- A. He who condemns the eternal Vedas is a Sinner.**
- B. He who knows not Vedas as words of God is a Paamaran.**
- C. The foreigners who brought out the excellence of the Vedas are Vivekis.**
- D. The pure who is the repository of incomparable traits is a Sadhu.**
- E. He who does not demand money for Veda Mantra is a Deiva Viveki.**
- F. He who stays unaffected in an apocalypse. (Yugapralayam) is a Mahan.**
- G. He who enjoys friendship with gods is a Thuravi.**

1 A & B: Like Time, Vedas too have no beginning and end. Our world's life span has been determined as 432 crore years divided into 1000 equal parts. Each such part consists of four Yugas called the Maha Yuga. At the end of each Maha Yuga, known as Kali Yuga, a deluge (Pralayam) occurs wiping out all Jeevas. As soon as the deluge is over, the same Jeevas spring forth from the Earth signalling the onset of yet another Kritha Yuga. As soon as the life span of the earth is over, the world breaks into smithereens. Simultaneously another world is created and kept ready for use and all Jeevathmas are transported to the new world with new bodies. This is followed by onset of a maiden Kritha Yuga. Maharishis set up Ashrams at the beginning of the every Kritha yuga throughout the world, stay in them and leave just before the onset of Kali Yuga. Hence even commoners should know that the Vedas given by Bramha are instilled in the world by Maharishis during each Kritha Yuga.

Besides, all regimes in the world have adopted different moral standards during these four Yugas. This has been mentioned briefly by a research scholar as follows.

"The world being thus furnished with inhabitants, the first age was an age of innocence and happiness, called the Golden Age. Truth and right prevailed, though not enforced by law, nor was there any magistrate to threaten or punish. The forest had not yet been robbed of its tress to furnish timbers for vessels, not had men built fortifications round their towns. There were no such things as swords, spears or helmets. The earth brought forth all things necessary for man, without his labour in ploughing or sowing. Perpetual spring reigned, flowers sprang up without seed, the rivers flowed with milk and wine, and yellow honey distilled from the oaks.

Then succeeded the Silver Age, inferior to the golden, but better than that of brass. Jupiter, shortened the spring and divided the year into seasons. Then, first men had to endure the extremes of heat and cold, and houses became necessary. Caves were the first dwellings, and leafy coverts of the woods, and huts woven of twigs. Crops would no longer grow without planting. The farmer was obliged to sow the seed, and the toiling ox to draw the plough.

Next came the Brazen Age, more savage of temper, and readier to the strife of arms, yet not altogether wicked. The hardest and worst was the Iron Age. Crime burst in like a flood; modesty, truth and honour fled. In their places came fraud and cunning, violence and the wicked love of gain. Then seamen spread sails to the wind, and the trees were torn from the mountains to serve for keels to ships, and vex the face of the ocean. The earth, which till now had been cultivated in common, began to be divided off into possessions. Men were not satisfied with what the surface produced, but must dig into its bowels, and draw forth from thence the ores of metals. Mischievous Iron, and more

mischievous gold, were produced. War sprang up, using both as weapons; the guest was not safe in his friend's house; the sons-in-law and fathers-in-law, brothers and sisters, husbands and wives could not trust one another. Sons wished their fathers dead, that they might come to the inheritance; family love lay prostrate. The earth was wet with slaughter, and the gods abandoned it, one by one, till Astraea alone was left, and finally she also took her departure.

(2)

A. He who makes the authenticity of Vedas a subject matter of debate is a Sinner

B. He who knows not the noble purpose behind Varnashrama Dharma is a Paamaran. (Caste based society).

c. He who avers that there was unity in caste based society is a Viveki

D. He who avers that today's "one caste" is rooted in disharmony is a Saadhu.

E. He who recited Vedas strictly under rules is a Deiva Viveki.

F. State of Mahan is Attained by persons of all castes.

G. State of Thuravi is attainable only through divine religion.

C & D: While it is possible to transform human beings throughout the world as virtuous persons, it is impossible to make them equal in other numerous characteristics. It is possible to bring down the descendants of the nobler ones but impossible to raise the level of the ignoble.

During the times when original caste distinction was in vogue, though the people varied in character and virtue, humanity as a whole showed mutual regard and humanness.

Besides, depending on the quality of our blood, an aura is exuded from our body continuously though we are not conscious of it. Only because of this the higher ones maintained a distance from the lower ones.

However these days, when caste system has been demolished and equality established, the unwanted four castes of rich and poor as well as capitalists and labour class have sprung up along with a plethora of diversities which have mushroomed in the name of public rowdies, political parties, religion etc. Yes, the unity in diversity in the past is now manifesting as terrible differences.

Besides, in those days it was possible to gauge the differences between human beings with the help of the caste system and without resorting to a calibrating device such as a barometer. A Tamil scholar of the hoary past says, "as is the caste, so is the character " (Kulathalave Agumam Gunam). From this we should know that character depended on caste. The caste system which is still prevalent in India to some extent, was in practice throughout the world, as can be inferred from the following extract given by me.

The caste system has divine origin and sanction. The Purushasooktha states this in the clearest terms and the Vedas contain references to the caste system in innumerable passages, despite glib assertions to the contrary by ignorant or interested scholars and savants. Manu has stated the facts with equal emphasis and Lord Krishna says in the Gita, 'I have created four castes in accordance with the variations of Gunas and Karmas.

Evidence has been yearly accumulating on the existence of restrictions as to inter marriage and as to the right of eating (commensality) among other Aryan tribes, Greeks, Germans, Russians and so on. Even without the fact of the existence now of such restriction among the modern successors of the

ancient Aryans of India, it would have been probable that they were also addicted to similar customs. It is certain that the notion of such usages was familiar enough to some at least of the tribes that preceded the Aryans of India. Rules of endogamy and exogamy, privileges restricted to certain classes, of eating together are not only Indian or Aryan, but world-wide phenomena. Both the spirit and to a large degree the actual details of modern Indian caste-usages are indetical with these ancients, and no doubt universal customs. It is in them we have the key to the origin of caste.

The president de Cognet is of opinion, that a division of the people into tribes and hereditary professions similar to that of the Hindu, existed in the ancient Assyrian Empire and it prevailed from the highest antiquity over almost all Asia. Cecrops (the first divine king of Grecian Lands) distributed into four tribes all the inhabitants of Attica(Athens). Theseus afterwards made them three by uniting as it should seem, the sacerdotal class with that of nobles and priests, labourers, husbandmen and artificers; and there is no doubt that like the Egyptians and Indians, they were hereditary. Aristotle expressly informs us that in Crete the people were divided by the laws of Minos into castes after the manners of Egyptians. We have most remarkable proof of a division of the same as that of the Hindus, anciently established among the Persians. In the Zendavesta, translated by Anquetil Duperson is the following passage. Lord Parameswara Prizd saod: " There are three measures(literally weights, that is tests, rules) of conduct, four states and five places of dignity- the states are that of the priests; that of the soldier, that of the husbandman, the source of all riches; and that of the artisan or labourer." There are sufficient vestiges to prove and ancient establishment of the same sort among the Bhuddists of Ceylon, and by consequence to infer it among other Bhuddists over a large portion of Asia.

2E: Following is a note on Vedic incantations as given by a Christian scholar.

The word Om..and the Gayathri which is the most holy verse of the vedas is enjoined in innumerable parts of the Code to be repeated either as devotion or expiation. This indeed joined to universal benevolence may raise a man to beatitude without the aid of any other religious exercise. This mysterious text though it is confined to the Brahmins and is no longer so easy to learn, has been well ascertained by learned Europeans. The reading of the Vedas is a serious task. They must be read distinctly and aloud, with a calm mind and in a respectful posture. The reading is liable to be interrupted by many omens and must be suspended like wise on the occurrence of various contingencies, which by disturbing the mind may render it unfit for such an occupation.

(3)

- A. He who abandons his parents is a sinner.**
- B. He who mocks the practise of sending food (to ancestors) through crow is a sinner.**
- C. He who takes food thinking of God is a Paamaran.**
- D. He who does not accept food from mean people is a Viveki**
- E. He who eats moderately is a Sirandha Viveki.**
- F. He who eats less is a Mahaan.**
- G. He who can eat like medicine too is a Thuravi.**

3 C: Those belonging to non Hindu religions too take their food thinking of their Gods.

3 D: A person belonging to a higher caste in divine religion avoids acts such as marriage, eating with a person belonging to a lower caste. He also doesn't accept food sighted or a few articles touched by them. Also these virtuous persons do not let foreigners of inferior culture to interact with them. Generally as human blood carries in it the seeds of peace, purity, humility, honesty, love, intelligence, divinity, it also carries anger, indignation, revenge, meanness, untruth, atrocity, arrogance and evil. Death sentence was awarded even for errors. Those who committed wrong deeds were ostracized from the society. In general, sinners were absent.

(4)

A. He who refuses food to hermits who have renounced home and belongings is a Sinner.

B. He who indulges in excessive food and sleep is a Paamaran.

C. He who cuts down sleep and utilises the time is a Viveki.

D. He who reduces intake and undertakes upavaasam (hunger observed on auspicious days) is a Sirandha viveki.

E. He who expounded the benefit of fasting during holy days is a Deiva Viveki.

F. He who eats simple food once in a day is a Mahaan.

G. He who though accepting food and water heartily has transcended both thirst and hunger is a Thuravi.

(5)

A. He who mocks offerings to God is a Sinner.

B. He who loves to hunt animals is a Paamaran.

C. He who dislikes non vegetarian food is a Viveki.

D. He who avers food is a medicine for a disease called hunger is a Mutrina Viveki.

E. He who eats only Satvic food that encourages noble traits is a Deiva Viveki.

F. Though one offers meat with tremendous devotion is a Deiva sadhu

G. He who is also oblivious of a disease called hunger is a Mahaan.

H. He who can swallow both poison and Mazhu (heated liquid iron) is a Thuravi.

5 E : Siranda Vivekis, especially Daiva Vivekis used food and vegetables that were conducive to wisdom and nobility. Through scriptures they were aware of the food articles that induced carnal instincts, greed, bad thoughts, wickedness etc and avoided them completely. As far as history goes, even common citizens who lived Egypt of divine culture were very strict about rules in eating habits. They avoided wheat contemptuously which carried some stigma in it despite its nutritious qualities. They did not even feed their cattle with wheat. Instead they used a grain by name "spelt". Also they knew the plus and minus points of non - vegetarian food stuff as well and avoided harmful food stuff. Due to such strict and discriminatory food habits, Egyptians were totally honest and not even one

Egyptian was born either underweight or overweight as recorded by Herodotus. Similarly cattle were also born with zero defects.

5F : Kannappa Nayanar who gave his eye itself to Bhagavan is a Daiva Sadhu. Though he dedicated to Bhagavan his favorite dishes made out of meat, he has completed the stages prior to that of Daiva Sadhu. Due to some previous reason Bhagavan have him birth in hunter caste this time.

(6)

A. He who breaks into belongings of others for his benefit is a Sinner.

B. One who steals fruits and vegetables from neighbor's garden is a Sinner.

C. He who offers a portion of agricultural produce to God is a Paamaran.

D. He who dedicates what he likes to God is a Viveki.

E. He who is lean from detachment is a Mutrina Viveki.

F. He who derives health from diminishing food is a Mahaan.

G. He who has amazing strength though may live on air is a Thuravi.

6 A&B: Plants which are nurtured strenuously by householders face the danger of being robbed in daylight in India and especially in our Tamil Nadu, just as they are ripe for use by those who painstakingly watered and fenced them. Those humble citizens who are unable to stop these rogues are forced to lock themselves inside the house pretending as if they have not noticed the intruders. Even if they call their neighbours for help, the neighbours are put off by the threats of the intruders. Further, fences are also destroyed by the intruders. Fencing is an expensive affair for middle class people. Even those who could afford can't erect fences daily. The same is the story even if walls are erected around gardens. Hence both urban dwellers and villagers have almost stopped growing vegetables and trees in their backyards. Our government officials however advise the citizens to grow vegetables in their houses whenever there is a shortage of food in the country.

Further, pickpockets, chain snatchers, robbers and such other dangerous citizens have proliferated after independence. If someone tries to catch hold of such rowdies, they are stabbed by those waiting to assist such antisocial elements. Needless to furnish details of robberies at homes during night. Thousands of such robberies take place each day depriving many of their belongings. Few years after independence, some rogues consider robbing without murder as rather cowardly. Is there any need to explain to you the robberies, murders and torching of buses, trains, banks and warehouses of food articles?

(7)

A. He who does heinous crimes is a Sinner

B. He who undertakes good, bad and faulty deeds is a Paamaran.

C. He who commits mistakes at times is a Viveki.

D. He who does not disown attributed faults for the sake of sacrifice is a Saadhu.

E. He who is above sin and virtue is a a Mutrina Viveki.

F. He who focusses on avoiding mistakes is a Deiva Viveki.

G. He who may even rob to serve god is a Deiva Saadhu.

7. He who does not pay any attention to transgressions on the way is a Mahaan.

7. He who is above sin and virtue is a Thuravi.

7B: Improper mistakes = Minor sins. Even these ordinary mistakes attract punishment.

7E: Everyone is duty bound to worship Bhagavan. It is a debt of gratitude owed to Him. Hence worshipping Bhagavan is not an act of virtue. But failure to do so becomes a sin. If persons like us who are interested in the worldly fortunes become virtuous and carry out good deeds, due rewards for such good deeds come to us. Only such acts can be called Punyam. A Mutrina Viveki does not struggle for worldly fortunes. He doesn't give up worshipping of Bhagavan all the same.

(8)

A. He who cheats his benefactor is a Sinner.

B. He who takes pride in his worldly fortunes is a Paamaran.

C. He who ignores good and bad in his life is a Viveki.

D. He who refrains from betraying his pleasures and displeasures is a Saadhu.

E. He who welcomes pleasures and adversities is a Sirandha Viveki.

F. He who considers ups and downs in life as blessings of god is a Deiva Saadhu.

G. He who is not subject to pleasures and adversities is a Mahaan.

H. He who has subdued everything is a Thuravi.

(9)

A. He who is supremely arrogant is a Sinner

B. He who is puffed up due to powerful contacts is a Sinner.

C. The noble artist who is not proud about his talent is a Paamaran.

D. He who is happy about his honest deeds is a Viveki.

E. He who is totally free of ego is a Saadhu.

F. The king who is proud of his efforts to perpetrate justice is a Sirandha Viveki.

G. He who attains to divine honour is a Mahaan.

H. He who is hidden in great virtues is a Thuravi.

9E: A Sadhu is not upset in the least, remains stoical, even if a stranger talks ill of him or ignores him in an insulting manner or if he is thrown out of an assembly where he belongs to by sheer merit.

(10)

- A. Anti social elements who never let go an evil opportunity is a Sinner.**
- B. He who defiles water and public places is a Sinner.**
- C. He who maintains his physique well is a Paamaran.**
- D. He whose heart is free from scheming is a Viveki.**
- E. He who is pure at heart is a Saadhu.**
- F. He who does not indulge in decking up his body is a Sirandha Viveki.**
- G. He whose body radiates sanctity is a Mahaan.**
- H. He whose body can burn impurities is a Thuravi.**

(11)

- A. He who begs outside temples but does not worship is a Sinner.**
- B. The beggar who berates a non giver is a Sinner.**
- C. He who gives alms out of sympathy is a Paamaran.**
- D. He who considers giving alms within his financial limits his duty is a Viveki.**
- E. The rich who gives alms to fitting persons is a Viveki.**
- F. The king who donated money to scholars is a Rajya Viveki.**
- G. He who helps other living beings is a Saadhu.**
- H. He who is ignored even by a beggar is a Mutrina Viveki.**
- I. He who begs divine grace is a Mahaan.**
- J. He who goes after the only real ultimate object is a Thuravi.**

11 G: A scorpion was writhing in water. A Sadhu saw it and lifted it from the water effortlessly to save its life. The scorpion stung him and he shook his hands. The scorpion again fell in water. However the Sadhu bore the pain patiently and put the scorpion on land by acting in a suitable manner. An onlooker witnessing the strange spectacle derided the Sadhu with pity. The Sadhu responded with concern, "Stinging is its nature. Saving is my nature". The onlooker meditated on the meaning of Sadhu's response and left.

(12)

- A. He who refuses even verbal help is a Sinner**
- B. He who demands money for emergency is a Sinner.**
- C. He who gives charity to cover up his improper flaws is a Paamaran.**
- D. He who gives charity without an eye on future benefit is a Viveki.**
- E. He who thinks that helping others is his duty is a Saadhu.**
- F. He who implores idol for help is a Mahaan.**
- G. He who does not seek the help of planets is a Thuravi.**
- H. He who can perform the ferocious act of Ananda Thandavam is a Gnaani.**

12 H: When people throughout the world tune into heinous sinners, Parameshwara assumes Rudramsam and destroys them by pressing them under His foot with fluttering hair. When He is so engaged in such a great feat, it is said that He becomes ecstatic and gives relief to Bhuma Devi, dancing delightfully. Hence Bhagavan who assumes a ferocious mood in the beginning, gradually transforms Himself into doing a blissful dance. This is called Cosmic Dance.

(13)

- A. The rich who lead a luxurious life devoid of charity is a Sinner**
- B. He who gives away liberally for wine, gambling and women too is a Paamaran.**
- C. The rich who maintain cows and Vedic schools is a Viveki.**
- D. He who discharges duties pertinent to his post that came in search of him properly is a Viveki.**
- E. He who wishes to take up a menial job for livelihood is a Saadhu.**
- F. He who is impervious to mundane news is a Mahaan.**
- G. He who can take other news too if required is a Thuravi.**

13 A & B: Seeman = Rich. Prabu = The rich who unfailingly executes all charitable acts - Even during recent past all rich persons functioned as Vivekis and were of charitable disposition. In the present age, though some Prabhus exist, most of the rich use their wealth to satisfy their improper or wrong objectives. However a few rich persons perform charitable deeds to acquire spiritual merit.

(14)

- A. He who brings dishonor upon enemies is a Sinner**
- B. He who tries to get even with enemies is a Paamaran.**
- C. He who does not want to hit back is a Viveki.**
- D. He who looks upon his enemy with love is a Saadhu.**
- E. He who warns his enemy out of benevolence is a Sirandha Viveki.**
- F. He who does not give room for enemies is a Deiva Viveki**
- G. He who is approached for forgiveness by his tormentor is a Mahaan.**
- H. He who has no room for enemies is a Thuravi.**

(15)

- A. The Vedic pundit (Poojari) who swindles pilgrims is a Sinner**
- B. The Vedic pundit (Purohit) who fleeces during last rites is a Sinner**
- C. He who is accommodative towards his enemies is a Viveki.**
- D. He who will move away from a place marked by acrimonious exchanges is a Saadhu.**
- E. He who does not treat an opponent as enemy is a Sirandha Viveki.**
- F. He who does not consider hardships as inimical is a Deiva Saadhu.**
- G. He who is above both enmity and amity is a Mahaan.**
- H. He who sees differently from the world is a Thuravi.**

(16)

- A. He who confronts an innocent stranger is a Sinner**
- B. He who habitually snarls at those who approach him is a Sinner**
- C. He who gives room to enmity is a Paamaran.**
- D. He who tries to end enmity is a Viveki.**
- E. He who is praised even by the characterless is a Saadhu.**
- F. He who loves god more than his son is a Deiva Saadhu.**
- G. He who has received the adoration of god is a Mahaan.**
- H. He who enjoys ultimate bliss (Perinbam) is a Thuravi.**

16F: A couple had a firm belief that God was indeed residing in the idol they were worshipping. Bhagavan too willed that their devotion should be demonstrated. One night their house caught fire. On coming to know this the couple rescued their favorite idol regardless of burn injuries on them. Only after this they tried to rescue their only male child. In the meanwhile the fire was put out by their neighbors. However they could only discover the burnt body of their son. Taking it as God's well, they tried to perform the last rites of their deceased child. How wonderful! The burnt body was restored to its original state. The son opened his eyes. God demonstrated the greatness of Daiva Sadhus in this manner.

(17)

- A. He who causes enmity out of jealousy is a Sinner**
- B. He who instigates hard feelings out of enmity is a Paamaran.**
- C. He who tries to reconcile enemies is a Viveki.**
- D. He who will lend his door to the neighbour and guard his house at night is a Saadhu.**
- E. He who does not work under anyone is a Deiva Viveki.**
- F. He who has forgotten the thought of enmity is a Mahaan.**
- G. He who can change a man into a woman is a Thuravi.**

(18)

- A. He who slanders out of envy is a Sinner**
- B. He who endorses the slanderer out of envy is a Sinner**
- C. He who helps even an enemy in danger is a Paamaran.**
- D. He who does not reveal improper deeds of enemies is a Viveki.**
- E. The king who protects the subjects of a regime conquered by him is a Rajya Viveki.**
- F. He who incurs the wrath of a despot is a Sirandha Viveki.**
- G. He who does not think of his censurer is a Mahaan.**
- H. He who can paralyse a trouble maker is a Thuravi.**

(19)

- A. He who slanders a virtuous person is a Sinner**
- B. The perpetrator who throws the blame on his enemy is a Sinner**
- C. He who conceals his flaws and exposes the mistakes of his enemy is a Paamaran.**
- D. He who points out mistakes of his enemies confessing his faults at the same is a Viveki.**

- E. He who hesitates to rebut even an outrageous charge is a Saadhu.**
- F. He who has never entered the witness box in a court as an accused is a Deiva Viveki.**
- G. He who pours out divine songs is a Mahaan.**
- H. He who does not go about with any objective is a Thuravi.**

(20)

- A. He who threatens householders in disguise and loots whatever available is a Sinner.**
- B. The confidence trickster who cheats the innocent is a Sinner.**
- C. The offended who is willing to do unbecoming deeds is a Paamaran.**
- D. He who is not stubborn is a Viveki.**
- E. He who does not mitigate his love even for wicked people is a Saadhu.**
- F. He who neither loves nor hates anyone is a Sirandha Viveki.**
- G. He who shows affection to those who approach him is a Mahaan.**
- H. He who is indifferent to those who approach him is a Thuravi.**

20A: These days divine/spiritual fakes who loot the unwary and gullible public by veiled threats have appeared. Kudukudupandis are one of them. (those who make predictions accompanied by the sound of an instrument called Kudukudupai). We need not fear such persons.

20E: Though Sadhus hate wicked deeds, they will show love to even wicked wights if they happen to run into them. Sadhus will never attempt to reform or condemn anyone. Siranda Vivekis are very different from Sadhus in nature. However it is not possible to become a Siranda Viveki without completing the stage of Sadhu.

20H: Thuravis sport a deadpan. One can't discern the feelings of anger, joy, gloom, love, compassion, sympathy etc in their face.

(21)

- A. The Vedic pundit devoid of compassion and charity is a Sinner**
- B. He who passes on his worries to the detached is a Paamaran.**
- C. He who does not reveal his worries even to his friends is a Viveki.**
- D. He who becomes indignant at improper deeds is a Rajya Viveki.**
- E. He gives solace to those who share their worries with him is a Saadhu.**
- F. He who does not allow himself to be bothered over the problems of others is a Sirandha Viveki.**

G. He who is above both enmity and amity is a Mahaan.

H. He who can render great help if he wills is a Thuravi.

21A & F: Whenever we are about to be subjected to or in danger, misery, sickness, hazard, poverty, robbery etc we look forward to help and sympathy from others. We should reciprocate such gestures when others are in similar plight. These days majority of pundits, Vedic scholars and artists behave as if they are born to receive and not to give. This is not right. By the way, unlike us Siranda Vivekis welcome any misery. They are keen to face and complete their karma. They know well the rule that one must enjoy the fruits of their karma and hence don't expect a sympathy from others.

Moreover we should not fail to see the sense of justice behind Bhagavan's dispensing fruits (horrendous punishments) according to our evil karma. Failing to perceive such stern judgement of Bhagavan we ask in frustration whether God is blind. Though a Siranda Viveki does not have the quality of sympathy, he won't refrain from helping others according to his capacity. Yes, the exalted Vivekis have compared compassion to a mental disorder.

(22)

A. An official who looks down upon those who approach him for information is a Sinner.

B. The conceited host who does not receive his guests with a smile is a Sinner.

C. He who extends routine hospitality to friends is a Paamaran.

D. He who is receptive to the rich and superiors is a Paamaran.

E. He who welcomes even strangers with affection is a Viveki.

F. He who welcomes visitors with humility is a Saadhu.

G. He who enquires those who approach him lovingly is a Sirandha Viveki.

H. He who does not enquire anybody's well-being is a Mutrina Viveki.

I. He who welcomes only intense devotees is a Deiva Saadhu.

J. He who extends hospitality only to god is a Mahaan.

K. He who can't be controlled by hospitality is a Thuravi.

(23)

A. He who screams at a hungry beggar is a Sinner.

B. The western inns which started to sell food for a price is a Paamaran.

C. He who welcomes customers with a smile for money is a Paamaran.

D. The charitable inns that welcomed and provided free food is a Viveki.

E. The charitable rich who provided for stay too is a Viveki.

F. He who need not do any charity is a Mutrina Viveki.

G. He who avoids eating without feeding devotees is a Deiva Saadhu.

H. He who implores god to accept his offering is a Mahaan.

I. He who can bestow inexhaustible bowl (Akshaya Pathram) is a Thuravi.

23 B,C,D,E: I am repeating often that throughout the world Divine Religion (Daiva Madam) was prevalent before modern religions cropped up. In those counties of Divine religion, charitable eateries were run for travellers. After modern religions appeared, these charitable eateries, started actually accepting money for food. Such food joints which accepted money were called Inns by the British. Subsequently countries of all modern religions have started selling not only food but also hospitality and smile.

(24)

A. He who fakes overwhelming affection with an ulterior motive is a Sinner.

B. The modernised who show interest in latest fashion is a Paamaran.

C. He who conducts himself with age old culture is a Viveki.

D. He who avers that ultra modern women will cause deterioration of society is a Saadhu.

E. He who does not approve culture bereft of hygiene is a Sirandha Viveki.

F. He who perpetrated divine culture is a Deiva Viveki.

G. He who also undertakes pilgrimage is a Deiva Saadhu.

H. He who can choose a few sacred places for stay is a Mahaan.

I. He who can travel in lightening speed is a Thuravi.

24 C,D,E: Culture means establishment of good deeds and virtuous thinking. Civilization means promotion of hygienic methods of life, centres and inhabitations. (Culture and Civilization). When a country advances in modernity, refinement and sophistication, authors interpret it as advancement of civilization. The authors in Europe interpret growth of modern buildings and proliferation of novelties as civilization. But advancement of anything beyond a point except virtue and devotion will lead to degeneration of human dignity. Expansion means Friction. A few scholars who came from abroad have praised our civilization with amazement. The interpretation of civilization has undergone tremendous changes with the advent of modern religions. Though consisting of a few hygienic aspects, they are all the same plagued by many unavoidable disadvantages. Not only methods which preserved health have now disappeared; also unhealthy practices have multiplied. As a result of this, hazardous seeds have started sprouting in each of our inner organs. Not only a few are becoming victims of incurable diseases but most of the children are born with seeds of diseases. Some children are born with terrible forms. The scientists who study the impact of modern gadgets on younger generation are a worried lot. Even in the thirties women gave birth to children the same way animals did without the assistance of any doctors. Needless to explain the consequences of the modern lifestyle of the majority of women who have abandoned lifestyle and works appropriate to them. Many modern women have lost both womanhood and mother's milk.

(25)

- A. He who berates a blind person as "pottai" is a Sinner.**
- B. He who screams out of grief is a Paamaran.**
- C. He who wails loudly from grief is a Viveki.**
- D. He who sheds tears out of grief is a Saadhu.**
- E. He who looks at mother earth out of agony is a Sirandha viveki.**
- F. He who is not moved by the death of his son is a Mutrina Viveki.**
- G. He who takes the name of god even when silent is a Mahaan.**
- H. He who can even rave and rant at will is a Thuravi.**
- I. He who can achieve mental silence is a Gnaani.**

25F: We are constantly on the move in the course of our life journey. That is, we let birth and death alternate. In the last birth our mother could have been born as an animal on earth and our father could have been an aquatic creature. Similarly they could be born as snake and mongoose in their next birth. In this birth they happen to be born as our parents. It is the same story with us who happen to be their children. That is, unconnected things come together temporarily before going their way. A Mutrina Viveki who understands this fact completely doesn't get attached though in the midst of a family. This is one of the best philosophical evolutions.

(26)

- A. He who has cast off his conscience is a Sinner**
- B. The good person who wants to give up bad thoughts is a Paamaran.**
- C. He who tries to achieve pure intellect is a Viveki.**
- D. He who is a humbly wise though appearing to be a dud is a Saadhu.**
- E. He who is a wise philosopher is a Sirandha Viveki.**
- F. He who functions as a practical philosopher is a Mutrina Viveki.**
- G. He whose intellect becomes verily the art of divinity is a Mahaan.**
- H. He who even experiences Jivathma Vidya (a profound spiritual experience) as Maya is a Thuravi.**
- I. He who functions as a veritable manifestation of Bramha Vidya is a Gnaani.**

26 G: An art that enables you to meet God directly. (A rare art)

26 H: Though the Jeevas in the world die, their Jeevathmas continue to live. Thuravis who can perceive everything in the world as an illusion, have learnt the art (a miraculous art) of perceiving even Jeevathmas which are alive as an illusion.

26 I: A Gnani simply becomes a living demonstration of the ultimate vedantic truth "everything except Bramham is an illusion".

(27)

A. He who denies the truth emphatically is a Sinner

B. He who hides the truth in selfishness is a Paamaran.

C. He who narrates imaginary incidents calculated to boost his image is a Paamaran.

D. He who tries to minimise harmless, silly lies is a Viveki.

E. He who speaks not untruth is a Saadhu.

F. He who does not slip from truth is a Deiva Viveki.

G. He who feels happy at the ultimate truth called god is a Mahaan.

H. He who looks upon things as Maya is a Thuravi.

27G: We, who are rooted in the reality of the world and our lives in it are not totally ignorant of the fact that the world is controlled by Gods who are real. Mahan attain oneness with these Gods and find bliss. Further they realize the Gods here and attain His holy feet hereafter.

27 H: Thuravigal who see everything as illusion (Maya)also see their body as illusion. If they wish can they bless illusionary human beings also.

(28)

A. He who stealthily examines possessions of his friend is a Sinner.

B. He who does not fail to respect noble persons is a Paamaran.

C. He who does not violate rules even in a war field is a Viveki.

D. He who should not be considered for kingship is a Saadhu.

E. He who willingly accepts conditions imposed by a fellow devotee is a Deiva Saadhu.

F. He who does not change his mind due to opposition of felons is a Mahaan.

G. He who can make wicked tremble is a Thuravi.

28 A: There is nothing wrong in safe guarding Ornaments, Currencies, Bank Account, Love Letters, Secret documents etc., from others sight. But if a friend adopts some subterfuge to pry into such things, it is a crime.

28 D Shabak a descendent of divine Egyptian dynasty has acquired the characters of a Sadhu. That is, he developed non-violence and sympathy which are unbefitting for a ruler. Hence, he dissolved the army and destroyed the weapons too. Moreover, he banned Laws that punish in his country which was devoid of crimes. Even then, he was as devoted to God as his ancestors.

On seeing his mind set, the Brahmins, were forcing him not to abolish the features which are the backbone of a regime. Moreover, they emphasised that Laws and Justice have to be perpetuated. Years passed by. Sennacherib, an Emperor of great valour of Assyria, sent his army against Egypt. On knowing this, the citizens requested the King to permit them to stop their enemy. Having no other choice, the Sadhu also had to oblige to the request. As the weapons had been destroyed, workers, Labourers, Farmers, Servants, General Public grabbed what was available as weapon and rushed to the border of Egypt. Enemies too reached the Egyptian border. As Sunset was approaching the war did not began. (During the period of Just Wars, it was a practice to stop the war before sunset). But on that night, the chords of the bows and the arrows were destroyed by Mouses. Startled at this unexpected event, the enemies, realising this as an intervention of God, retreated. Thus, a kingdom of Sadhu was saved by God. King Shabak heaped praise on god happily.

God did not stop with conferring victory on him. He appeared in his dream and emphasised " You cannot live in peace until you slay all the Brahmins". The King's conscience refused to do so which is against his path of non-violence, that too killing of the Brahmins. But God did not spare the King. For seven consecutive days the same dream was sent by God. Only then, the King realised the complete meaning of the dream. That is, he should have listened to the advice of the Brahmins then itself and also understood that God is making him realise that he is unfit to be a ruler. Hence, he went to his ancestral country Ethiopia and undertook Vadakiruththal (Starving until death).

There is now to be seen in the temple of Vulcan, a marble statue of this king having a mouse in his hand and with this inscription, "Whoever thou art, learn, from my fortune, to reverence the Gods"(700 B.C.) – Herodutus.

(29)

A. He who blames God for his evil deeds is a Sinner.

B. He who cheats the innocents in fraudulent gambling is a Sinner.

C. He who tests his luck in gambling is a Paamaran.

D. He who does not show interest in gambling and treasures is a Viveki.

E. He who does not inquire into his future is a Sirandha Viveki.

F. He who foretells his end is a Deiva Viveki.

G. He who is put to divine test incognito is a Deiva Saadhu.

H. He who is open to tests of fellow human beings is a Mahaan.

I. He who appears like a tramp is a Thuravi.

29A: Sinners may indulge in such unreasonable argument. But even Pamarans develop such doubts. They hold on tenaciously to the well accepted tenor that everything happens by the will of God. They put an audacious question as to why God can't lead us only in the virtuous path; only He is leading us in the wrong path and human beings can't do anything about it as they have no power to violate His doings. They don't stop here. They throw a challenge that at least hereafter God should correct Himself and prepare Himself to lead the people only in the virtuous path. Only one response is possible to such an outrageous stand. If a rowdy enters the house of such a person, tries to rob articles and molest females, what will be his reaction. I leave it to your judgment to conclude whether he will attack that rowdy or he will simply look on taking it as the will of God. Those who indulge in atrocities that shock others are not ignorant of their wicked deeds.

God has blessed living species other than human beings also with power of thinking. But they don't betray anyone. Mostly they don't pretend. They don't hanker after popularity. They are not attracted to the beautiful things in the world. Though caring, they are not attached to their families. Mainly they are free from envy and arrogance. God has invested human beings with more faculties. But they use it to nurture improper qualities and wicked deeds. So the Almighty doesn't induce them to enact terrible deeds. You can understand this truth from the following explanation easily.

God has created a centre of purity in our body called "Manas". This Manas tells us only what is right. It also accepts only that which is right. Manas communicates to Arivu the righteous position in any matter before action is commenced. This Arivu is a dangerous thing. Arivu is governed by brain or Moolai. When Arivu accepts what Manas says it requests the brain to suggest ways to complete the action in a proper manner. But these days Arivu ignores Manas, wants to fulfill its own whims and accordingly approach the brain to suggest ways and means to carry out its capricious plans. Here the brain only plays a subordinate role of having to apprise Arivu of its just or unjust, clever suggestions as demanded by it. Hence Arivu has in its power to carry out both just and unjust solutions in any matter. Hence only man uses Arivu as per his wish and it would be wrong to point accusing fingers at God for everything.

Besides there is another thing known as thought (Ennam) functioning in us. It is possible that we may have two contradictory thoughts. For example A insults B. A thought arises in B to hit back at A. At the same time another thought arises in B to be patient in order not to aggravate the situation. Or a thought arises in a person to steal something. Another thought immediately arises that stealing is a crime or it would be bad for one's honour if caught redhanded. The(These) contradictory thoughts narrated in both the examples enter Manas. Arivu grasps these conflicting thoughts as soon as they enter Manas. Manas requests Arivu to adhere to patience and non stealing respectively. However Arivu takes a whimsical decision and proceeds to implement it. In other words the man in whom Manas coincides with Arivu becomes honest. When a man adopts a stance different from what his Manas dictates he becomes guilty. That is he imprisons Manas. Hence it is very clear that only man abuses his sense of discrimination (Pagutharivu) granted by God to help him lead a honest life and God doesn't encourage him to act dishonestly. Accordingly we use the terms Nallarivu (good sense of discrimination) and Kettarivu (bad sense of discrimination). Since Manas is the seat of nobility, we use the term Manasakshi. (Among the organs I am Manas. Sri Krishna in Bhagavad Gita). When it is said that "Manam pona pokellam poga vendaam" it means that one should not behave whimsically. That is one should not go against the dictates of Manasakshi.

29. G BAUCIS & PHILMON

29G: In this Kali Yuga (300000 years have elapsed since the onset of the present Kali Yuga) when people lived as Vivekis, they all followed our culture fully and meticulously. One such culture was hospitality. It is mentioned in Greek history that Parameshwara (Jupiter) appeared in disguise and punished a few persons who failed to observe hospitality in these times. Jupiter takes its root from Diovis or Dosis Pater. Pater = Pitha. Div=to shine. Root from Sanskrit. Similarly old Palastinians aboriginals called Parameshwara as Yahweh. Oriental Hebrews of the later period called Him Jehova.

When Hebrews became Jews they made Jehova as their only God to the exclusion of all other Gods. Jehova is an artificial pronunciation of the consonants JHVH or YHWH. (Root from Sanskrit). According to tradition the word was pronounced ya-be. This seems to indicate Jahweh or Yahweh, a pronunciation adopted by many modern scholars.

Were we not discussing about hospitality? Till recent times many in our India practiced this virtue. Even today such hospitable persons are not entirely absent. But in these bad times if you try to be hospitable to unknown persons, it may land you in serious trouble.

Like the Piast couple who lived in Poland about 4000 years back, a rich couple by name Bausis (wife) and Philmon (husband) lived in Phrygia. This country was located in the present day Turkey. This couple who believed that their wealth belonged to God and not to them set their mind on utilising the same for hospitality. In course of time, the wealth was spent altogether. Even in such indigent situation, they continued to extend hospitality to the best of their affordability.

Parameshwara wanted to demonstrate to the world the divine status of these Daiva Sadhus who lived a life of divine virtue. Accordingly Jupiter along with Varunan (Aerial Mercury) presented THEMSELVES at the entrance of their hut in disguise(paradesi). Seeing two strangers standing at their entrance, they prostrated at their feet after duly washing their feet with water in due ritual manner. Then they went round the guests three times anticlockwise with humility, seated the guests inside their house and offered them whatever they had.

Did I not say anticlockwise? Let me explain it a little bit. Our solar system, along with a few more solar systems circle around a bigger sun. Accordingly people world over followed the method of Pradakshinam till the end of Dwapara Yuga. After the onset of Kali Yuga the planets in our solar system devised the method of circling our sun anticlockwise. Since Maharishis settled down in our country free of human scent before their final departure from the earth, we still follow the good old Pradakshinam system.

Let us now turn towards Deiva Sadhus. When they were thus extending hospitality to their guests, both the Gods appeared in their original form. At the same time their hut was transformed into a rare temple. The Gods after blessing the couple, appointed them as priests of the temple before vanishing from there. Having served in the temple till they became very old, they prayed to the God for simultaneously attaining His feet. Bhagavan granted their wish through an incorporeal voice (Asariri). Finally God not only granted their final wish but also transformed their bodies into two sacred trees (Sthala Vrikshas) in the temple.

(30)

A. The arrogant rich who ill-treat those with meagre income is a Sinner.

B. He who focuses on character rather than wealth is a Viveki.

C. He who must complete rare virtues is a Saadhu.

D. He who need not function like a saadhu (Altruist) is a Sirandha Viveki.

E. He who is redeemed by god himself in the divine test is a Deiva Saadhu.

F. He who is not put to divine test is a Mahaan.

G. He who has passed the test of soul is a Thuravi.

(31)

- A. The ruler who hesitates to torture criminals is a Sinner.**
- B. The noble who fears dishonour is a Paamaran.**
- C. He who fears accusations is a Viveki.**
- D. He who fears anger is a Saadhu.**
- E. He who is wary of offending god is a Deiva Viveki.**
- F. He who fears atheism is a Mahaan.**
- G. He who can bequeath courage is a Thuravi.**

(32)

- A. The pick pocket who talks ill of robbery is a Sinner.**
- B. He who insults others due to pride is a Sinner.**
- C. The bad person who speaks without regard to anyone is a Paamaran.**
- D. He who treats those who approach him with respect is a Viveki.**
- E. He who willingly condescends from his appropriate position is a Saadhu.**
- F. He who does not respect a rascal though he may be a king is a Sirandha Viveki.**
- G. He who is protected by god every second is a Mahaan.**
- H. He who can even demonstrate restraint in the face of trouble is a Thuravi.**

(33)

- A. He who gives up work and makes a living by influence peddling is a Sinner.**
- B. He who shows off his position in an exaggerated manner is a Paamaran.**
- C. He who is respected for being contented is a Viveki.**
- D. He who does not want to be respected is a Saadhu.**
- E. He who is respected by a king of another country is a Sirandha Viveki.**
- F. He who is respected by men of wisdom is a Mutrina Viveki.**
- G. He who is respected by saints is a Deiva Viveki.**
- H. He who commands divine respect is a Mahaan.**
- I. He who does not mind an insult from an ignoramus is a Thuravi.**

(34)

- A. The leader who forces a submissive cadre into drudgery is a Sinner.**
- B. He who appoints mean persons to positions of authority is a Sinner.**
- C. He who has to accept his position with regard to his qualification is a Paamaran.**
- D. He who is honourable and generous is a Viveki.**
- E. He who does not want to hurt even a stranger is a Saadhu.**
- F. He who is transported by god to permanent bliss is a Mahaan.**
- G. He who towers to incomparable heights is a Thuravi.**
- H. He who is praised by Thuravi is a Gnaani.**

(35)

- A. He who settles a poor helper after repeated visits is a Sinner.**
- B. He who solicits charity to get richer is a Sinner.**
- C. The wicked who misuses the weapon in his possession is a Sinner.**
- D. He who offers and accepts flattery is a Paamaran.**
- E. He who does not make friends before knowing their excellence is a Viveki.**
- F. He who is looked down upon due to his extraordinary humility is a Saadhu.**
- G. He who deserves a celestial status is a Deiva Viveki.**
- H. He who is oblivious of his divine status is a Mahaan.**
- I. He who considers the world as dust is a Thuravi.**

(36)

- A. He who solicits help from friends on feigned financial problems is a Sinner.**
- B. The mean who misuse concessions is a Sinner.**
- C. He who finds fault in the help taken is a Paamaran.**
- D. The artist who has no complaints about lesser collections than his talents deserve is a Viveki.**
- E. He who accepts help out of genuine love is a Saadhu.**

F. He who accepts help from worthy persons is a Sirandha Viveki.

G. He who lives by alms charged with intense devotion is a Mahaan.

H. He who does not consider humans as anything is a Thuravi.

36 D: A Viveki who is an artist won't feel bad if he happens to earn much less than what he deserves. He will convince himself with the truth that Bhagavan gives him in proportion to the good deeds (Punyam) he has done in his previous birth. But a Pamaran who is an artist won't be contented even if he receives considerable income. This is nothing but avarice.

(37)

A. The greedy rich business man who declare insolvency is a Sinner.

B. He who considers his benefactor his debtor is a Sinner.

C. The ungrateful wretch who has cast off gratitude is a Sinner.

D. He who helps without expectation is a Paamaran.

E. He who returns his gratitude for a life time in all possible manner is a Viveki.

F. He who should not only be helped but thanked too is a Saadhu.

G. He who imparts the primary duty of obligation to god is a Mahaan.

H. He who is rooted in the bliss gotten from transcending duty is a Thuravi.

I. He who is thanked by deities is a Gnaani.

37 B. Nowadays felons treat their benefactors as debtors.

(38)

A. He who solicits help at the point of pistol is a Sinner.

B. He who pretends humility to gain favours is a Paamaran.

C. He who does not use any subterfuge to solicit help is a Viveki.

D. He who does not solicit help even in an emergency is a Saadhu.

E. He who does not accept monetary offerings from devotees is a Mahaan.

F. He who has risen above body conscience is a Thuravi.

G. He who is unaware of being naked is a Gnaani.

(39)

- A. He who solicits the evil support of criminals is a Sinner.**
- B. He who is not afford to ignore the famous and powerful is a Paamaran.**
- C. He who can't avoid help from the generous rich and scholars is a Viveki.**
- D. Sri Rama who enlisted the assistance of monkeys is a Puraana Viveki.**
- E. He who does not solicit recommendation for anyone is a Saadhu.**
- F. He who is obliged by god is a Mahaan.**
- G. He who is taken care of by god is a Thuravi.**

39D: Though we have knowledge of a lot of our Puranas, we have the habit of reading/listening to Ramayanam repeatedly. The reason for this is that Ramayanam has depicted the ideal ways in which we who are engaged in various worldly professions should function. That is only in this incarnation, God was born as a normal human being but as a prince in the stage of Siranda Viveki. He neither functioned as an Avatara Mahan with divine powers nor as a Thuravi who can perform miraculous deeds. He was unlike Sri Krishna who revealed His real power now and then. Hence He was subjected to pleasures and miseries like any common man. Hence He had to seek the help of Sugriva to wage a war with Lankeshwara. Besides, petty minded persons debate the matter of the killing of Vaali. This is unnecessary. A king has the right to punish one who indulges in improper deeds. Though there was a hitch in killing Vaali, it wouldn't have affected Sri Rama had He incarnated as an Avatara Mahan or a special incarnation of God. Since Sri Rama was a king who is entitled to eliminate those with improper conduct, one shouldn't see any wrong in Rama's act of killing Vaali from a hiding position.

(40)

- A. The modern rogue who condemns ancient wisdom is a Sinner.**
- B. He who learns atrocities from perverse movements is a Sinner.**
- C. The lazy who forgets himself in love stories is a Paamaran.**
- D. He who also endorses meaningful stories also is a Paamaran.**
- E. He who grasps with attention the words of the old and wise is a Viveki.**
- F. He who sets down rules for ethical and spiritual realms is a Sirandha Viveki.**
- G. He who learnt divinity to see god is a Mahaan.**
- H. He who abandoned learning to experience the truth is a Thuravi.**
- I. He who functions as Parabramhan by seeing through creation is a Gnaani.**

(41)

- A. He who violates a contract for unfair consideration is a Sinner.**
- B. He who debates on subjects beyond his comprehension is a Sinner.**
- C. The philosopher who is strongly attached to the world is a Paamaran.**
- D. He who puts ethics into practice is a Viveki.**
- E. He who works readily but does not show interest in reward is a Saadhu.**
- F. He who has overcome attachment to money and people by initiation into higher education is a Sirandha Viveki.**
- G. He who can prove the might of Veda mantra is a Deiva Viveki.**
- H. He who does not participate even in divine assignments is a Mahaan.**
- I. He who does not sweat is a Thuravi.**

(42)

- A. He who berates one who gives him well meaning advice is a Sinner.**
- B. The educated devoid of good conduct is a Sinner.**
- C. The lowly who are unable to appreciate the works of wise is a Paamaran.**
- D. He who is fit for higher education is a Viveki.**
- E. He who understands the writings of wise men and interprets them is a Saadhu.**
- F. He who prescribes conditions for higher education is a Sirandha Viveki.**
- G. He who treated scholars as kids is a Deiva Viveki.**
- H. He who is worshipped as god by those who know him is a Mahaan.**
- I. He who appears unworthy of worship is a Thuravi.**

42B: Till the final phase of British rule, people of India lived as human beings. But within a few years of attaining happy independence, a majority of boys have become adept in deriding noble men, insulting them with improper words and larceny. Students have progressed in stone throwing, setting property on fire, committing atrocities with gay abandon and attacking teachers. Needless to explain much about the groups that attack capitalists and destroy their property.

42G: Brahmins of the ancient world treated those who belonged to less evolved of other countries as children. We can't know with any amount of certainty which civilizations **reigned** supreme in the historic times. However Christian scholars who researched on Greek books had great admiration for Greek civilization. Greeks who have compiled the world history in detail compiled their own history as well. Yes, there are no two words that Greece functioned in the pinnacle of civilization. Neighboring countries which have attained expertise in astronomy, astrology, mathematics, philosophy, **witchcraft**, literature, medicine, divinity and sculpture came in search of Athens. Plato who is admired even today by Christian scholars lived only in Athens. Greece had this greatness till

2350 years ago, ie, before the advent of Alexander. However all this greatness is no match for Egyptian eminence as made clear by Egyptologists.

When Greek Brahmins (Philosophers) with Solon as their leader went to meet Egyptian Brahmins. The latter made them understand that the Greeks could not rise above the level of children. They said, "Oh Solon, Oh Solon!! You Hellenes are but Children, and there can't be an old man among you by ancient tradition, nor any science with hoary age". Plato has completely endorsed such statement of Egyptians in his book Tiameus. Similarly a French scholar by name Rene Guenon has mentioned in his book, "However we can't recall an occasion when just this same opinion was expressed by a Hindu Brahmin who, in hearing the ideas certain Western Philosophers expounded for the first time, was so far from being impressed that he declared them fit, at best, for a boy of eight years".

(43)

- A. The cheat who forges signature of others is a Sinner.**
- B. He who takes up unnecessary and unwanted workload is a Paamaran.**
- C. He who cuts unnecessary routine and uses such time on useful occupation is a Viveki.**
- D. The king who rejected modern principles is a Viveki.**
- E. He who disapproves expensive dresses and ornaments is a Sirandha Viveki.**
- F. He who is determined to condemn don'ts is a Deiva Viveki.**
- G. He who does not preach human ethics is a Mahaan.**
- H. He who takes to wandering is a Thuravi.**

(44)

- A. The self serving powerful who exploit the common man is a Sinner.**
- B. The general public who are expected to obey the wise rulers is a Paamaran.**
- C. Brahmins of recent times who drew praise from foreigners is a Viveki.**
- D. He who focuses on elevating his self here rather than hereafter is a Viveki.**
- E. He who is loved even by those different than him is a Saadhu.**
- F. He who speaks about the advantages of hereditary profession is a Sirandha Viveki.**
- G. The sage who abandons his career is a Mutrina Viveki.**
- H. He whose life exemplifies the most important lesson of birth is a Mahaan.**
- I. He who is understood and seen by fortunate persons is a Thuravi.**

44C&F: Though contemporary Brahmins have lost much of the divine merit of ancient Brahmins it should be pointed out that most of them even now excel in education, honesty, administration, responsibility, skill and character. Many foreign scholars who understood their greatness have appreciated them.

The caste system moreover proves its legitimacy by its results. We do not think, writes a missionary on the subject of the Brahmins-that there is to be found in the world an aristocratic home, even a royal family, that has defended itself so pitilessly against every contagion; every base marriage, every taint whether physical or moral. That is why, speaking personally, we cannot conceal the fact that our contact with this splendid caste has left us truly dazzled and has affected us in the bottom of our heart, with profound sympathy. To the dignity of plastic beauty the Brahmin plainly unites that of intelligence. Especially he is endowed in an extraordinary degree, with capacity for the abstract science, philosophy and above all mathematics. " A man, who in this subject, is certainly one of the most celebrated in South India and a member of the higher council of Professor of Madras University, the Revd.Father Honore has declared to us that the average ability of countless Brahmin pupils, whose instructor he has been during half a century of teaching, greatly exceeded not only the average but even the higher run of our students in the Universities of Europe." There is no doubt that caste (here it is a case of Vaisyas and sudras) offers many advantages to its members. It makes their work as light, easy, pleasant and honourable as possible, cuts out competition, distributes a given volume of work among the largest possible number of available persons, looks after them in case of unemployment and defends their interest by the most various means. On the other hand the fact a profession is transmitted from father to son ensures in many respects, the equality of the work through heredity a man reaches an almost organic qualification for a particular activity, in a manner that would otherwise hardly be realizable, at the same time manner that would otherwise hardly be realizable; at the same time technical secrets are transmitted which allow the craftsman to produce the masterpieces by the use of the most primitive means. Lastly the stabilisation of Hindu Society and the preserving of its civilisation..."(Helmuth von Glassernap: Der Hinduismus).

Besides, an English collector who is full of praise for Brahmin employees has described their tuft, sandal, Thiruman on forehead, studs (kadukann), ring, Panchakacham, shirt, turban etc and appreciated their speedy disposal of papers, administrative competence, admirable conduct, suggestions offered on important problems and finally expressed his great admiration for their intelligence, honesty and sense of responsibility.

Further, he has appreciated their pure vegetarian food, their abstaining from foods that promoted improper behavior and observance of a few hygienic rules.

Besides, Abbas Ali, a Chief Presidency Magistrate, says: "During my long tenure not even one Brahmin entered the box as accused. Finally one Brahmin entered the box but was duly acquitted after intensive investigation".

(45)

A. The affluent who harps on scarcity is a Sinner.

B. He who longs for luxuries and comforts he can't afford is a Paamaran.

C. The generous rich who give without an eye on fame is a Viveki.

D. He who affectionately turns down increasing amenities is a Saadhu.

E. He who abandons most of modern amenities is a Sirandha Viveki.

F. He who attains to peace of mind through indifference is a Pazhutha Viveki.

G. He who lives in divine peace even amidst worldly circumstances is a Mahaan.

H. He who rises above encumberences to attain bliss is a Thuravi.

I. He who reflects the principle called phallus (Linga Tathvam) is a Gnaani.

45 I: Lingam is the symbol of THAT which is the substratum of all other creations in each and every universe. Right from the unicellular organism which is invisible to our eyes to the mammoth stars/planets and Gods, have this Lingam principle as their base. It can be called Kadavul or Bramham. Our ancient Maharishis who were in touch with Gods, established Kadavul in the form of Lingam in order that people become aware of the existence of something called Kadavul. Since we are incapable of experiencing Kadavul they consecrated (Avaahanam) Lingam as the primary God and named it Parameshwaran. Parameshwaran is the ruler of a greater part of the big Solar System (Periya Suriya Mandalam). The general public of the ancient world who have witnessed the functioning of Gods with proof also worshipped the one and only Kadavul in the form of Lingam.

Note: Big Sun = Our solar system along with a few others, circle around Big Sun as their center.

(46)

A. The rich who refuses to settle the debts incurred by his father is a Sinner.

B. Those who amass wealth using the name of saints is a Sinner.

C. He who wants to become a millionaire is a Paamaran.

D. He who is worried about proliferation of modern culture is a Sirandha Viveki.

E. He who lives without any worry is a Mutrina Viveki.

F. He who restrains modern culture is a Deiva Viveki.

G. He who is rooted in divine thoughts though living in penury is a Mahaan.

H. He who can be thoughtless while awake is a Thuravi.

(47)

A. He who misappropriates what is entrusted is a Sinner.

B. He who makes a living on the earnings of others is a Sinner.

C. He who does not want to steal money belonging to others is a Paamaran.

D. He who does not use what is entrusted come what may is a Viveki.

E. He who returns whatever possible to those who helped him is a Saadhu.

F. He who can't abandoned thoughts though becoming a Sanyasi is a Pazhutha Viveki.

G. He who focuses his mind completely on god is a Mahaan.

H. He who focuses his thoughts on ether is a Thuravi.

(48)

A. The arrogant rich puffed up by excessive wealth is a Sinner.

B. He who becomes arrogant with education is a Paamaran.

C. The educated who condemns fallacious arguments is a Paamaran.

D. He whose familiarity does not lead to contempt but to more attachment is a Saadhu.

E. He who gets interested in philosophical pursuits is a Sirandha Viveki.

F. He who does not bother to befriend his king is a Mutrina Viveki.

G. He who derives bliss at the sight of temple tower is a Mahaan.

H. He who is enthusiastic about transcendental rest is a Thuravi.

48D: As long as we don't get to move intimately with a Sadhu, we shall never be able to make out his rare traits. But if it so happens that we get to move with one intimately we shall feel like treating him with hearty love and even humility. Further we shall also be prepared to fulfill his needs. That is, we become attracted to him. This attraction is not the sinful type caused by collirium. Such sinful attraction is short lived. The collirium used for attracting others is manufactured by sinful means. But the attraction we feel for Sadhus is a virtue and happens spontaneously.

We confuse admiration with popularity. A Sadhu will never be able to attain popularity. But a popular person becomes famous throughout the country irrespective of the fact whether he is good or bad or whether we know him or not. Popularity may be attained by Viveki and those functioning below Viveki level. But admiration can happen only to a Sadhu. As a good, popular person receives love from the public, a Sadhu receives admiration from those who move with him. Normally even milk becomes sour on constant use (familiarity breeds contempt). But when you move with a Sadhu, the milk becomes nectar. Praise can be indulged in certain other appropriate situations. But these days we are constrained to attribute imaginary praise on undeserving but popular persons.

(49)

A. He who blows ancestor's wealth in wasteful ways is a Sinner

B. The deluded who struggles to amass property for his great grandson is a Paamaran.

C. He who works hard to become a political leader is a Paamaran.

D. He who does not gloat or grieve under any circumstances is a Viveki.

E. He who does not want to remove his poverty is a Saadhu.

F. He who can grant favourable conditions for the good of the people is a Deiva Viveki.

G. He who has god himself for his wealth is a Mahaan.

H. He who treats earth as his wealth is a Thuravi.

(50)

- A. He who intrudes on other people's possessions is a Sinner.**
- B. He who is delighted with increasing stock of money and wealth is a Paamaran.**
- C. He who does not focus on multiplying wealth is a Viveki.**
- D. He who does not keep off wealth that multiplies automatically is a Viveki.**
- E. He who thinks of wealth as an obstacle to liberation is a Saadhu.**
- F. The detached who sublimates his mind is a Sirandha Viveki.**
- G. He who avers that miseries continue due to attachment is a Mutrina Viveki.**
- H. He who evolves by maturing subtle pulses is a Mahaan.**
- I. He who begins meditation (Nishtai) in his eyes is a Thuravi.**

(51)

- A. The affluent who settle their legitimate dues in a protracted manner is a Sinner.**
- B. He who does not hesitate to accept cash prize is a Paamaran.**
- C. He who does not spurn gifts is a Viveki.**
- D. He who accepts the meagre offerings of those who come to him is a Saadhu.**
- E. He who turns down titles though not a popular person is a Sirandha Viveki.**
- F. He who does not care for the title of a great man is a Mutrina Viveki.**
- G. He who has the gift of god is a Mahaan.**
- H. He who is blissful from experiencing the all pervading (Kadavul) is a Thuravi.**
- I. He who can check the turbulence of universe is a Gnaani.**

(52)

- A. He who evades his creditor is a Sinner.**
- B. He who shocks his creditor by refusing to pay is a Sinner.**
- C. He who lends money to a worthy borrower is a Paamaran.**
- D. He who lends to a good but unworthy person is a Viveki.**
- E. He who is not affected when cheated by a debtor is a Viveki.**
- F. He who does not borrow even with a meagre income is a Saadhu.**

G. He who accepts slavery to repay a family debt is a Sirandha Viveki.

H. He who does not solicit donation even in the name of god is a Mahaan.

I. He who looks upon people as indebted in birth is a Thuravi.

(53)

A. The debtor who argues about the terms after borrowing is a Sinner.

B. He who indulges in 'search and seizure' to recover loans is a Paamaran.

C. He who grants some rebate in the loan amount is a Paamaran.

D. The rich who adopt a flexible attitude towards the poor is a Viveki.

E. He who implores His Grace even if he is born as a worm is a Saadhu.

F. He who repays the annulled debt of his grandfather is a Sirandha Viveki.

G. He who functions in divine debt is a Mahaan.

H. He who also looks at animals, birds and insects as indebted is a Thuravi.

53 F: Chitharanjan Das (C. R. Das) a puritan and bar-at-law was a native of Bengal. Hailed as a Mahapurushar (**great human being**), he was unanimously elected to the post of Mayor of the Calcutta Corporation. He was one of the leaders who steered the Congress party during the time of our freedom struggle. But he did not endorse a few agitation strategies that were taught to the citizens by Gandhi. Note that C.R. Das repaid his grandfather's debt. His grandfather had to declare insolvency as he was unable to repay the sum of approximately 2 crore rupees he had borrowed. C.R. Das repaid this sum with interest.

53 G & H: The process of our births according to the sins, mistakes, wrongdoings, and taints we commit are birth of debts. That is, we are reborn to repay the debts of those actions. Besides, assuming the best duties towards transcending bondage are debts of birth as well. It is to be realized that a birth in which everything is given up culminating in absolute surrender to God, is a debt unto the divine. Thuravis do not take birth due to any such debt. They appear to witness the power of Maya (One God) and to experience bliss. 'Gnaanis appear due to the grace of Aanapiraan (Aanapiraan arutperaala avatharippavar Gnaaniyaavar)'. We realize from the greats belonging to the last two levels that it is possible for a man to attain powers that are beyond **our** imagination, and that there exists a concept called 'Advaitam'.

53(E)& H. Between each our human birth, God ordains us to be born as various creatures. Such births as creatures running in to several crores in number, have been decreed up to the level of Deiva Saadhu. Hence, supreme devotees, beseech God to not let them forget Him, even if they are to be reborn as worms.

(54)

A. He who misbehaves in financial matters is a Sinner

B. The profligate who borrows right, left and centre is a Sinner.

C. The struggling innocent who borrows against anticipated income is a Paamaran.

- D. He who does not borrow on expected income is a Viveki.**
- E. He who returns hand loan of a dead creditor is a Viveki.**
- F. He who does not demand back what he has lent or loaned is a Saadhu.**
- G. He who is cautious in contracting debts is Sirandha Viveki.**
- H. He who is oblivious of value of things is a Mahaan.**
- I. He who does not own anything is a Thuravi.**

(55)

- A. He who prints counterfeit currency is a Sinner.**
- B. He who charges unreasonably for signature is a Sinner.**
- C. He who lends at consessional rate of interest against securities is a Paamaran.**
- D. He who returns time barred loans with words of solace is a Viveki.**
- E. He who tears away his important certificates and documents is a Sirandha Viveki.**
- F. He who avoids activities involving trade and money is a Deiva Viveki.**
- G. He who is oblivious of money matters is a Mahaan.**
- H. He who can accumulate money in seconds is a Thuravi.**

(56)

- A. He who eyes articles in scenes of accident is a Sinner**
- B. He who looks at sex shows with involvement is a Paamaran.**
- C. He who wants to see people established in good conduct is a Viveki.**
- D. The farsighted wise man is a Sirandha Viveki.**
- E. He who is not captivated by the wonders of modern science is a Mutrina Viveki.**
- F. He who is gifted with the special faculty of divine sight is a Mahaan.**
- G. He whose vision can burn sins is a Thuravi.**

(57)

- A. He who pretends to be a noble person to steal whatever he can lay his hands on is a Sinner.**
- B. He who pretends to be a perfect person is a Paamaran.**

C. He who conceals his qualification and competence is a Viveki.

D. He who does not conceal his flaws is a Saadhu.

E. He who has retired from worldly duties is a Mutrina Viveki.

F. He who treats fellow devotees as god is a Deiva Saadhu.

G. He who praises only the virtues of god is a Mahaan.

H. He who knows the Dasa Budhies of world span is a Thuravi.

(58)

A. He who demands a wage higher than agreed upon is a Sinner.

B. The lessee who does not pay a paise to the lessor is a Sinner

C. He who cheats the landlord of his share even in a bountiful crop is a Sinner.

D. He who remits lease amount as per terms of agreement is a Paamaran.

E. The landlord who shares the loss of his lessee in a poor crop is a Paamaran.

F. The moderate landlord who waive off during lean period is a Viveki.

G. He who gives the extra yield to the Landlord is a Saadhu.

H. He who does not exhibit his divine singing skills even in a king's court is a Mahaan.

I. He who can function without body is a Thuravi.

(59)

A. He who demands exorbitant wages in exigencies is a Sinner.

B. He who demands due price with a reasonable profit is a Paamaran.

C. He who does not do unethical business even if he will earn in millions is a Viveki.

D. He who is oblivious of their poverty are Uyar Vivekis.

E. He who radiates a kind disposition though seemingly poor is a Mahaan.

F. He who will not stir even if the world collapses around him is a Thuravi.

(60)

A. The worker who causes terrible losses to the owner is a Sinner.

B. Those who threatens asking for rights in the Mills are Sinners.

C. The renegade worker who attacks his superior and honest co-workers is a Sinner.

- D. He who avoids his legitimate duty for which he is paid is a Sinner.**
- E. He who works fully for salary received is a Paamaran.**
- F. He who shares the responsibility of his master is a Viveki.**
- G. He who dedicates his life completely to god is a Mahaan.**
- H. He who is devoid of worldly duties is a Thuravi.**

(61)

- A. He who does not pay for work extracted is a Sinner**
- B. The employer who pays fully for work extracted is a Paamaran.**
- C. The employer who pays in excess too is a Paamaran.**
- D. He who refuses to accept in excess for work done is a Viveki.**
- E. He who puts in excellent work regardless of his wages is a Saadhu.**
- F. He who does not even touch what is offered by a wrong person is a Deiva Viveki.**
- G. He who is remunerated with unexpected miracles is a Mahaan.**
- H. He who can sit on ice and fire is a Thuravi.**

(62)

- A. He who misappropriates what belongs to a public enterprise is a Sinner.**
- B. He who evades his rightful responsibility is a Sinner**
- C. He who is prompt in attending his own responsibility is a Paamaran.**
- D. He who takes up responsibility for known people is a Paamaran**
- E. He who completes the thankless job of those who approach him is a Viveki.**
- F. He who gets worried about those who are irresponsible is a Saadhu.**
- G. He who does not abandon the job undertaken even in the face of a severe test is a Deiva Saadhu.**
- H. He who is taken care of by god who is ultimately responsible is a Mahaan.**
- I. He who has no need for any type of responsibility is Thuravi.**

62 F: A Saadhu upon observing one who **procrastinates** in attending to time bound work, indulges in unnecessary worry regarding the timely completion of the work.

62 G. Deiva Saadhus such as Ilayaankudi Maara Naayanaar, Moorthi Naayanaar, Arivaal Thaaya Naayanaar, Kunkiliya Naayanaar, Moorkka Naayanaar, Kanapulla Naayanaar etc. completed their divine assignments even under duress. Find the histories of the aforementioned Naayanmaars in 'The History of the 63 Naayanmaars'.

62 H. The one who realizes the objective of human birth and surrenders to 'God as his sole refuge' transcending worldly interests, is the one **for whom** God undertakes responsibility of, for accepting him unto His holy feet.

(63)

- A. The criminal who affects humble demeanor with the police is a Sinner.**
- B. He who screams at everyone causing mental agony is a Sinner.**
- C. He who gets angry is a Paamaran.**
- D. He who had less anger and more discipline is a Viveki.**
- E. He who becomes indignant at improper deeds is a Rajya Viveki.**
- F. He who remains peaceful even when provoked is a Saadhu.**
- G. He who remains unconcerned even when provoked is a Mutrina Viveki.**
- H. He who remembers the divine name when provoked is a Mahaan.**
- I. He who can destroy anything through indignation is a Thuravi.**

63 G: Mutrina Vivekis are bereft of both peace and anger. Besides most of the rich, mighty, saints, Anandas etc are never go through tense moments and hence may be thought of as Evolved persons. But if somebody chances to irritate them, they will beat Pamarans in the matter of becoming angry.

63 I: Thuravis have conquered anger. Even if they take up anger, they will not cause any harm to anyone.

(64)

- A. He who tortures an orphan for minor faults is a Sinner.**
- B. He who rationalises his atrocious deed is a Sinner.**
- C. He who is unable to get even with his offender is a Paamaran.**
- D. He who makes his enemy realise his mistake though could have defeated him is a Viveki.**

- E. He who listens patiently even to a mad person is a Saadhu.**
- F. Those who excommunicated delinquents from their caste are Puradhana Vivekis.**
- G. He who can't be harmed by human beings is a Mahaan.**
- H. He though looking like a mad person, looks upon the world as mad is a Thuravi.**

(65)

- A. He who murders out of hatred is a Sinner.**
- B. He who murders out of hatred is a Sinner.**
- C. He who kills poisonous ones and insects is a Paamaran.**
- D. He who does not kill even cobras is a Viveki.**
- E. The king who is absolved from deaths caused by him in a war is a Rajya Viveki.**
- F. He who will not hesitate to attack an animal that approaches to kill him is a Sirandha Viveki.**
- G. He who officiates as head in the Yagna dear to gods is a Deiva Viveki.**
- H. He who requests a virtuous state for insects trampled is a Mahaan.**
- I. He who can confer peace on wandering dead souls is a Thuravi.**

65B: A Daiva Sadhu though meat eating, has completed all the previous stages. But if he commits an inappropriate deed, he may be born as Daiva Sadhu again in a lower caste.

65C: Even when I was younger most of the persons from upper castes never killed poisonous insects. If they are found at home, they will simply touch them with cowdung and throw the cowdung out. These insects will feed on the cowdung and come out as soon as it dries up. These days we incur the minor sin (dosham) of killing poisonous insects.

65D: In general Gods have accorded more importance to serpents unlike a few beings that are treated like Gods. Paramasivan has worn a serpent as an ornament on His head. Mahavishnu has made a serpent His bed. There are temples in names such as Naganathan, Negeshwaran etc. The public even now follow the custom of enshrining statues of serpents under Peepul trees by the side of water bodies (Naga Prathishtai). In the last century, (19th century) when majority of the public were functioning as noble persons (Pamaran) in our country, some divine presence was there in the country. Even in these times, women who did Naga Prathishtai were blessed with children. In the times gone by, there were temples in provinces where a lot of importance was accorded to serpent Gods and where serpents moved about freely. They don't bite anyone who comes to these temples. One person stole an article from such a temple in Kerala and kept it at his home. Later when he went to pick up the stolen article, it appeared as a serpent.

These serpent Gods were prevalent in all countries which adopted the divine religion. From the ancient paintings, bas-reliefs and historical references, it is apparent that people worshipped serpent

Gods. Women celebrated serpent festivals. World over symbols of serpents were fitted on ornaments. They were prominent in the crown of kings. In our temples and ancient buildings we can see symbols similar to a serpent's head.

Once a magician uttered serpent Mantra and ordained the serpent to stand still. The serpent too stood still. It is customary to release the serpents bound by the Mantra within a short span. But this magician who had some outside work thought that he can come back and release the serpent. Once outside, he forgot the whole matter. However remembering the incident after a few hours, he ran back to the place. Alas, he found the serpent covered by thousands of ants. A serpent gave up its life for the sake of Truth (Dharma).

Our spine which extends from our back to head is compared to a serpent and I have heard that Kundalini which is a great Atmic power can be aroused through the serpentine spine. But after I grasped the history of ancient Egypt, I realized that the Egyptian Brahmins possessed this unique Atmic power.

If we happen to see serpents, they will simply move away on their own. They never chase human beings to bite them. If we are destined, we can never escape. We commit the mistake of killing snakes out of fear for snake bite. A few upper caste people who never trouble serpents still live in India. Hebrews worshipped a serpent God by name Nakushthan.

Apart from all the above, **the people of the ancient countries** world over were aware of a myth that our world is borne by a serpent along with an elephant which in turn were borne by a turtle. Though the Greeks accepted a later myth that our world is borne by a Raakshadan (demon) by name Atlas, they were also aware of **our myth through research of their ancient scriptures**. Serpent is bound by truth. Elephant has the wonderful wisdom to carry out the instructions of its Mahut. A turtle like a Gnani pulls all its four legs and head into its shell. This is symbolic of how a man should liberate himself through step by step evolution.

65G: During the times when Brahmins had direct contact with Gods, they were permitted by Gods to perform Yagnas. Gods expressed happiness with proof for such sacrificial acts. In a few former periods of time, in a few countries, Gods appeared in the fire pots (Yaga Gundam) to accept **their part of the offerings** called Havir Baagam and vanish later. Besides the animals that were used in the Yagnas were promoted directly to a good human birth bypassing other births destined for them. Besides, during the period of Yagnas Brahmins were **bound** to observe stringent rules of conduct and were also obliged to taste a bit of the sacrificial animal's flesh (Vapai). Hence it is a mistake on the part of average human beings like us to question a divine arrangement that is beyond our comprehension. Before the advent of Christianity every country in the world performed such Yagnas. Besides we should not forget the fact that the same Bhagavan who creates all living beings is also taking away their lives in a horrendous manner. We can't appreciate the subtleties behind Yagnas. We must concede the justification in sacrificial acts of Yagnas given the fact that Egyptian Brahmins had the power to send the smell of such sacrificial smoke to the world of Gods. An Egyptologist who had spoken of Egyptians Brahmins as extraordinary human beings has mentioned, "The Egyptian Brahmins who at any other time disdained even at the sight of the meat, were obliged to taste during sacrificial occasion." Further, during these sacrilegious times, use of animals may not only be futile but also sinful.

(66)

A. He who murders for gain is a Sinner.

B. He who kills out of uncontrollable anger is a Paamaran.

C. He who controls a boiling mind is a Viveki.

D. He who points out the mistake of king without hesitation is a Sirandha Viveki.

E. He who speaks even after his death is a Deiva Saadhu.

F. He who is rescued by god even from an atom bomb is a Mahaan.

G. He who can't be killed by atom bomb is a Thuravi.

H. He who is the only truth in the midst of Maya is a Gnaani.

66D: After the death of Julius Caesar, his son in law Augustus occupied the throne of Rome in 19BC as its first emperor. Vespasian, the 7th emperor, though meritorious, showed leniency to those at fault with an eye on popularity. Helvidius who was the chief minister and a Siranda Viveki, censured the king for this trait unbecoming of a king, openly in the assembly. Initiated early in the doctrines of the Stoic school and confirmed in the pride of virtue, he saw the arts by which Vespasian notwithstanding the rigour of his nature, courted popularity and did not scruple to say that liberty and artifices were dangerous for a ruling principle. In the senate he spoke his mind with unbounded freedom. Vespasian bore his opposition to the measures of government with patience and silent dignity. He knew the virtues of the man and retained a due esteem for him. Willing on that account to live on terms with Helvidius, he advised him to be for the future a silent senator. The pride of a Stoic spurned at the advice. Passive obedience was so repugnant to his principles that he stood more firm in opposition, Vespasian was at length induced to let the proceedings of the senate take their course. Helvidius was arraigned by the Fathers and ordered to be banished and in consequence of an order from Rome, put to death. Vespasian 69- 79 A.D.

Not even 100 years were over, since Poland adopted Christianity. But for accepting Jesus as the sole God, the people continued their old religious customs similar to our worship. At this juncture a very virtuous man appeared there. He was a Christian who was an expert in scriptures/philosophy of divine culture and was celebrated as "Man of the World" by wise men. Coming to know of his greatness, the chief priest sent him the title Bishop which he reluctantly accepted. During the time of this bishop by name Stanislaus, Boleslaw II was the king of Poland. Boleslaw II was engaged in evil ways in spite of the repeated advices of the bishop. Hence the bishop excommunicated the king and also stopped a traditional sacred honour that was being accorded to him in front of the altar in the local church. One day as usual when the bishop was delivering a lecture in a chapel on a hillock, the king reached the foot of the hill with his soldiers. The bishop who knew his end beforehand thought of it as actual deliverance. The lecture got over. The king came up the hillock and entered the chapel. Stanislaus who was intuitively aware of the king's visit stood still in front of the altar. The king prompted the soldiers. Though the soldiers tried to attack the bishop with their swords, they were pushed away thrice (by an unknown force), it is said. Finally the king himself lunged forward and executed the vengeful act with a stroke of his sword. Such Siranda Vivekis who fulfill their duties are promoted by God to the next stage with a few concessions as well. Boleslaw 1058-1082 AD.

MEIPORUL NAYANAR

66E: Meiporul Nayanar a just king (Manu Vendar), who considered worshipping of devotees of Siva (Sivanadiyaar) as a service defeated his neighbor king Mukthanaadan who tried to invade his kingdom, many a time convincingly. Hence Mukthanaadan adopted a subterfuge to eliminate his rival

king. He disguised himself as a Sivanadiyaar and reached the palace of Meiporul Nayanar. The personal guard of the king by name Dathan who smelt a rat stood guarding the king. The king too felt something fishy. However sticking to his principle that no disrespect should be shown to anyone even in the outfit of Sivanadiyaar the king showed his visitor all traditional acts of reverence and stood there bowing. Mukthanaadan ordained others out of the room under the pretext that he is going to give some secret initiation to Meiporul Nayanar. Dathan waited alertly in the next room. However the king was subjected to the scimitar of Mukthanaadan. Knowing this Dathan pounced on Mukthanaadan with his sword. However the king stopped Dathan and told him that it is a heinous sin to injure a Sivanadiyaar. Further he instructed Dathan to escort the Sivanadiyaar safely out of his country's border. By now the entire city was boiling in anger. It is not easy to describe the efforts of Dathan in ensuring a safe passage to Mukthanaadan by telling the public the king's take on the whole unfortunate incident. The king who was concerned about the safety of the Sivanadiyaar waited anxiously for the return of Dathan. Finally Dathan who escorted the fake Sivanadiyaar safely into his border returned and informed the king that he has completed the mission as ordained. Upon hearing this the king heaved a sigh of relief when a rare light appeared there. The king's Jeevan left his body. That is Lord Siva received the king. So we should know that the life of Daiva Sadhu was made to stay in his mortal frame till that moment.

A Chola king who wanted to renovate the temple of Thiruvavarur handed over the job to his minister. The minister who was functioning at the level of Daiva Sadhu started the preparations right in earnest and had the rocks brought for the purpose from a suitable hill. Whenever he visited Thiruvavarur on work, he also worshipped the Kshetras on the way. There was one such temple which was in a slightly dilapidated state. Using this as an opportunity, Lord Siva wanted to demonstrate the devotion of the Daiva Sadhu to the people. Accordingly Bhagavan appeared in the dream of Daiva Sadhu and instructed him to renovate his temple. Feeling exuberant at the direct instructions of Bhagavan, the minister resolved to complete the renovation asap. Hence he instructed the workers to offload part of the stones meant for the Thiruvavarur temple in the village and go about completion of the renovation of the second temple without any delay.

When the king came to know about the renovation in another temple due to which the renovation of Thiruvavarur temple was getting delayed he became angry and rushed to the village where the renovation without his permission was happening. The king was not willing to let the minister explain his capricious act. The minister too was unwilling to explain himself. The king ordered decapitation of the minister in his presence. The minister approached the king and made a request to the effect that the punishment be executed in front of the temple in the presence of God Himself. The punishment was carried out accordingly. But the head of the minister that was felled on the sannadhi street rolled shouting Aandava! Aandava! towards the sacrosanctum and disappeared there with a light. Bhagavan demonstrated the greatness of Daiva Sadhu in this manner and absorbed him. From that time, the village bears the name Aandavan Kovil (Aandaan Kovil). Hence even unnatural deaths don't become bad deaths in the case of Daiva Sadhus.

Kalikama Nayanar who considered Sundaramoorthy Swamikal his sworn enemy committed suicide, unwilling to cure his ailment (Soolai Noi) through Swamikal. But Thyagesan revived Nayanar who was a Daiva Sadhu and united **them** too.

Though the name of Sivas differ from temple to temple, they are one and the same. The same Thyagesa who was sitting in Thiruvavarur was also sitting in Aandaan Kovil. It is the same case with Vishnu temples as well.

(67)

A. He who slaughters cows is a Sinner.

B. He who is happy on becoming a father is a Paamaran.

C. He who wants animals and birds to live and flourish is a Viveki.

D. He who shares in the joy of neighbours is a Saadhu.

E. He who is untouched by the death of his offspring Sirandha Viveki.

F. He who does not exhibit happiness at the birth of a child is a Mutrina Viveki.

G. He who does not think of continuing his line is a Mahaan.

H. He who looks upon human beings as insects that cringe is a Thuravi.

67 A:

While it is sinful to kill animals, it is a heinous sin to kill cows. The cow is an animal that exclusively created by God, for the betterment of mankind. God has sanctified each and every part of the cow. Its dung, urine, air emanating from its being, and the dust that springs from its hoofs, are aspects that improve our health and intellect. The worship of cows based on Shaastraas, blesses us with virtuous benefits, while granting us a few privileges in our journey as human beings.

Generally, houses with their floors smeared with cow dung, provide coolness during summer and warmth during winter. Moreover, germs emanating from our breath are eliminated while living in such houses. That's not all! When poisonous gases enter these houses, the smeared cow dung absorbs them and saves our lives. Explosive gases resulting from the explosion of an Ordinary venomous bomb do not affect the inhabitants of such houses. Small insects such as ants, and venomous creatures do not generally dwell on floors that are smeared with cow dung. Washing of house entrances with a water-and-dung solution can prevent hot air from entering in. Even at extremely hot temperatures, these entrances are cool enough not to scald one's feet. KUTHIR that are made with cow dung ensure the grains are safe from spoilage and infestation. Decomposed cow dung is a better fertilizer than any others available, apart from being more hygienic. Diluted cow dung has been in use among people of a few countries, in treating patients bitten by venomous creatures, especially snakes.

Similar to how plants absorb carbon dioxide and release oxygen for our benefit, kurutholai banana plant, leaves of the mango tree, poovan banana, coconuts, tender coconut water, vilvam leaves, holy basil, a few other flowers etc. are capable of eliminating germs that emanate constantly from our being, apart from those in our exhalation. Hence they were used at places of public gathering. These germs cannot be seen with the help of any lenses. Camphor, incense, sandalwood, attar, javadhu, musk etc. strengthen in organs like Lungs, Heart as well as help maintain healthy blood pressure levels. In ancient times, these fragrant substances were used in plenty by kings of every country, in temples of their native deities.

The dung of cows that consume bermuda grass(Arugampul) is very potent. Sacred ash manufactured from such dung helps improve our physical as well as spiritual faculties, apart from providing relief from effects of black magic. Moreover, accepting such sacred ash through the fingers of Uyar Vivekis (Saadhus) can alleviate most of our troubles.

To the extent of our observation, the Babylonians and the Egyptians used cow dung for a variety of purposes. The smoke emerging from sacred fires fuelled by dried dung cakes, pipal twigs, and holy utterances, are capable of protecting our eyes from ailments. Such oblations were a token of immense gratitude towards Gods. A Babylonian account says that a holy man referred to as Nuhan, who escaped apocalypse, performed a yagnya with pipal twigs, for the Gods. It is important to understand that all the essential nutrients required by us, have been blessed to us by God in the form of cow's milk.

Lord Sri Krishna called himself Gopalan, and this should indicate to us the sacredness of the cow. Let me mention another thing here. The Buddha devotees (not Buddhists) who functioned as Hindus during the first century, travelled to Palestine to propagate the greatness of Buddha. The Palestinian scholars asked these Buddha devotees about our scriptures. Our people gave them a general account of our epics and also narrated the history of Lord Krishna. The creators of the Bible fabricated the birth of Jesus to resemble that of Lord Krishna. Moreover, Jesus has been depicted as a shepherd king who protects goats, much like Lord Krishna shepherding cows.

67 F:

As we do not worry or grieve over deaths of ants, mosquitoes or other insects in our houses, a Mutrina Viveki does not undergo a change of heart even when he loses a member of his family.

(68)

A. He who does not allow the calf to feed sufficiently is a Sinner.

B. He who pets and fondles his children is a Paamaran.

C. The parents who dot on their children is a Paamaran.

D. He who loves children of others too is a Viveki.

E. He who considers outsiders as his relatives is a Saadhu.

F. He who takes care without getting attached is a Sirandha Viveki.

G. He who avers that relatives are strangers who frequent is a Mutrina Viveki.

H. He who thinks of children as god is a Mahaan.

I. He who looks upon children as just another creation is a Thuravi.

68G: Those who were cat and mouse in the previous birth, might become an intimate couple in this birth. In the next birth one might be born as a felon and the other might be born as a judge handing over death sentence to the former. Besides, a debtor of previous birth may be born as our son in this birth. We sell our meager assets and help him complete his higher education. He also receives an appointment order for a lucrative post. At the same time the son meets with his end. That is! we repay our dues in a previous birth in this manner. It is not that we Hindus are totally unaware of these truths even today. Even then we who are totally disconnected with each other are unable to avoid attachment as family, relation, outsider etc out of sheer ignorance. But unlike us Mutrina Vivekis understand the truth, "that these persons have stayed in many other places and only happen to stay with us in this birth" and conduct themselves accordingly in their family affairs.

(69)

A. He who defends the improper conduct of his son is a Sinner.

B. The attached father who lets his child to get away with his pranks is a Paamaran.

C. He who hates the mischievous child of his neighbour is a Paamaran.

D. He who is willing to punish his son for wrong committed is a Viveki.

E. He who accepts punishment for his mistakes is a Sirandha Viveki.

F. The innocent accused who spurns the court is a Mutrina Viveki.

G. He who attains to Yoga without any effort or practice is a Mahaan.

H. He who can impose terrible punishment on sinners is a Thuravi.

69D: Even after Greeks advanced in modern civilization (BC 500-400), Romans focused on divinity, purity etc. Rome was ruled by an assembly of wise men known as Consuls. I have narrated below an incident that happened in 4th century BC.

An inimical neighbouring country was tormenting Rome now and then. The chief of the assembly (Consuls) by name Manlius ordered his son to subdue the antagonist in tune with a decision taken in the assembly. The son however exceeded his brief by conquering a few more countries nearby and appeared before his father with the spoils. Seeing this, the father unhesitatingly ordered the military officials to be present forthwith. Now the father turned towards his son and spoke thus. "Without the slightest of regards for the orders of the august assembly or your mighty father, you have exceeded your brief showing your (valour) bravery in a capricious manner. Rome today stands violated in its probity by your misdeed which was so far guarded impeccably by the Gods of Rome. Though, you have made me and this assembly a party to this violation of the probity of Rome, only you and I should face the consequences of your misdeed, as it would be unreasonable to pass on the same to the assembly. Though it may be seen by the posterity as a miserable incident, let it be a lesson for the eminence of the nation. Without doubt, a father's natural love and that proof of courage deceived by empty glory move me in thy favour. But since it is necessary by thy death to sanction the orders of the consuls or by thy pardon forever to nullify them, I do not think if there runs a drop of our blood in thy veins that thou wilt refuse to restore by thy punishment military discipline, which has been overthrown by the error. Go, lictor, tie him to the stake."

This argument which ends like a thunderbolt is terrible because it is so sudden. Judge by this example to what an extent Roman zeal was carried. In the soul of the magistrates here seemed to exist a permanent tribunal which was ever ready to deliver judgement. They had no need to raise themselves above their own level in order to attain self denial; it came naturally to them. In the same way the savages of America tranquillity offered up their limbs for torture and by education, temperament, habit and nature mocked at what the martyrs with all their exaltation dared hardly face. Manlius was a Siranda Viveki. Even Vivekis hand out such punishment.

Even during recent times a boss, a teacher and the head of a family had the right to punish errant youngsters. This is very essential for the welfare of a nation. Nowadays those who are strict are punished. Peter the Great, removed his son from the world., whose conduct was unbecoming of his royal family and who committed a mistake.

69H: Thuravis though omnipotent will not harm anyone in the least. If they wish so, they may demonstrate their miraculous Atmic powers.

- A. He who abandons his mother at the behest of his wife is a Sinner.**
- B. He who ill treats his wife at the behest of his mother is a Sinner.**
- C. The foolish son who disregards his mother's well meaning advice is a Paamaran.**
- D. He who keeps up the good reputation of his father is a Paamaran.**
- E. He who brings up his children with discipline is a Viveki.**
- F. He who expects the same discipline from his slave and son is a Viveki.**
- G. He who does not think about the future of his son is a Sirandha Viveki.**
- H. He whose family attains to a virtuous state is a Mahaan.**
- I. He who can sit as Swayambu Lingam is a Thuravi.**

(71)

- A. The inappropriate parents who incur the hatred of even their own children is a Sinner.**
- B. Those dull witted who praise their stupid children is a Paamaran.**
- C. Parents who don't praise their brilliant son is a Viveki.**
- D. He who avers that the deeds of ancestors affect their descendants is a Viveki.**
- E. He who avers that wife has a share of the good done by her husband is a Deiva Viveki.**
- F. He who avers that the wrong done by wife becomes the sin of her husband is a Deiva Viveki.**
- G. The king who lays down his life if anything goes wrong in his regime is a Deiva Saadhu.**
- H. He who gives away what he has to a thief is a Mahaan.**
- I. He who can transform an imbecile into a scholar is a Thuravi.**

71(G): A Manu Vendan (a king who rules by the principles laid down by Manu) will give up his life in penitence even if one criminal appears during his regime. They get concessions in the matter of births.

(72)

- A. She who shuns the responsibility of her house for social life is a Sinner.**
- B. He who focuses on the welfare of his family is a Paamaran.**
- C. He who does not diminish his focus on family welfare is a Viveki.**
- D. He who looks upon himself as a debtor to his family is a Sirandha Viveki.**

- E. He who is indifferent to family duties is a Mutrina Viveki.**
- F. He who has a family only to discharge his duties towards god is a Deiva Viveki.**
- G. He who intends to talk it out with god is a Mahaan.**
- H. He who experiences Kadavul (Para Brahman) by arguing with himself is a Thuravi.**
- I. He who remains inactive physically and mentally is a Gnaani.**

(73)

- A. The modern rich who don't respect their old parents is a Sinner.**
- B. The obedient son who avoids sitting in front of his father is a Paamaran.**
- C. (The Good) He who does service to his parents is a Paamaran.**
- D. He who worships his parents as God is a Viveki.**
- E. He who incurs no sin by abandoning obsequies is a Mutrina Viveki.**
- F. He who avers that giving up rites for the dead invites their curse is a Deiva Viveki.**
- G. Those devotees who don't give up obsequies are Deiva Saadhus.**
- H. He who may perform obsequies too is a Mahaan.**
- I. He who is worshipped by his parents is a Thuravi.**

(74)

- A. He who tortures and rapes women is a Sinner.**
- B. The damsel who looks wistfully at an attractive male is a Paamaran.**
- C. The man who looks wistfully at feminine beauty is a Paamaran.**
- D. He who does not respond to overtures from other woman is a Viveki.**
- E. He who ignores glances from other women is a Saadhu.**
- F. He who is reluctant to look at beautiful women is a Sirandha Viveki.**
- G. He who is not approached by women is a Mutrina Viveki.**
- H. Carnal pleasure, is a possibility upto Deiva Saadhu.**
- I. He who is oblivious of sex is a Mahaan.**

J. He who can look upon women as just shadow is a Thuravi.

(75)

A. He who abandons the innocent woman who trusted him is a Sinner.

B. Wealthy Women of ill repute who entice men for money is a Sinner.

C. He who impresses women with appearance, wealth and proficiency in arts is a Paamaran.

D. He who does not miss a fortuitous opportunity with other women is a Paamaran.

E. He who is vulnerable to the looks of a beautiful woman is a Viveki.

F. He who hesitates to turn down even requests for carnal pleasure is a Saadhu.

G. He who emphasises the noble traits of women is a Sirandha Viveki.

H. He who is vulnerable to seduction is a Deiva Saadhu.

I. He who may have an incompatible wife is a Mahaan.

J. He who also looks upon his wife as yet another creation is a Thuravi.

75H: Purandara Dasar who was supremely devoted towards Pandurangan, happened to develop a relationship with a Dasi. Pandurangan didn't allow this relationship to continue. Bhagavan visited the Dasi's House in the form of Purandara Dasar and put on her His golden bangles (Pon Kaapu). The bangles were missing from the hands of Panduranga in the temple. There was lot of commotion in the temple. At the same time the Dasi entered the temple and the workers in the temple saw the missing bangles on her person. Dasi informed them on enquiry that they were given to her by Purandara Dasar. Dasar was sent to prison. After many days an incorporeal voice announced one day, "My Dasan is innocent". At the same time, the workers at the temple informed the prison officials that the bangles that had been melted are seen again on the hands of Bhagavan. In this incident, Bhagavan not only gave a minor punishment to his devotee for his, but also demonstrated exceptional treatment for the devotee's Daiva Sadhu state. He has composed a lot of hymns on Pandurangan. Further, he has laid down a few rules for the way in which Carnatic music should be sung. From these incidents no one should come to the conclusion that all Daiva Sadhus are subject to extra marital affairs. If they come under the sway of carnal desires, it is neither a fault nor a mistake.

75G: In countries world over there was no need to supervise the conduct of women as long as they observed their Dharma. In general women especially younger ones avoided appearing in front of other men and practiced 'Gosha'. Gosha is not a specific Muslim practice. It was almost world wide. In Kerala wives in Nambudiri caste followed the system of Gosha. But this was not the case with Kerala Muslims. Most of our north Indians conceal their faces with cloth even today. In China, women never desired to see other men. At a later time, in China they adopted a technic to control the nerves in the foot region of female children, thereby ensuring that they walked in a modest manner without much speed. Finally, a number of arches were erected in the streets of China in the name of women who lead virtuous lives.

In the past women were married during childhood. After they become daughters in laws, mothers in law taught them strictly about their conduct as wives in family. The daughters in law who put these teachings meticulously into practice in their own lives passed on the same to their daughters in law

on their becoming mothers in law. Our ancestors had established this kind of woman's collage without pen and paper at each home. Yes, they were much more intelligent and healthier. Women carried out all their duties in an appropriate manner. By discharging all their mundane duties, men ensured that they remained healthy. The challenge of our government to drive away all diseases from our country is just impossible. (As if) Our ancestors were fools who didn't even know hospitals whereas we celebrate with pride proliferation of lakhs of hospitals is proof of "Cure is better than prevention". In the times gone by, there was no job oriented education. These days, daughters in law are transferred from mothers in law. If they happen to stay under the same roof, they happen to function as snake and mongoose. Or attempts are for separate family (Thani Kudithanam). In short, women have not only given up womanhood, but also willing to adopt an opposite stance.

In general as long as women maintained their conduct and fulfilled their responsibilities, men were watchful about their proper conduct. Till recent times, strangers behaved honorably and respectfully towards women. As a thumb rule women were better in appropriate conduct than men. As far as the family life was concerned, women were the heads and ensured that nothing went wrong in their family lives. Further by teaching parables and devotional practices to their children, they imbibed honesty and character in them. This kind of household education (Thinnai kalvi) stood them in good stead till their final days. I must express my concern about the almost complete disappearance of such 'University Professors' these days which ensured people grew up as human beings. Happy at being treated honorably by their husbands, women were not willing to trade away their womanhood. They also did not develop interest in irrelevant affairs outside their homes.

Women of the past were outstanding in intelligence and practical worldly knowledge. They never tried to shoot from their hips. They delivered children normally at their homes. They did not suffer from scarcity of mother's milk like the present generation. They didn't adopt modern culture. By following ancient practices, they prevented the deadly diseases that have become common these days. Minor diseases (internal and external) which cause us so much fear these days, will be automatically (got)cured in the past. Their blood was very pure. The main reason for this hygienic atmosphere was mothers functioning as doctors at home. Finally, they brought up children properly and made them virtuous.

The ideal caste systems turns upon three pivots, none of which can be displaced without utter ruin to the whole, viz, the regulation of daily life, the preservation of caste dharmas and the observance of the shastric injunctions as to the marital choice and marital duty. Especially important is the place of woman hood in the caste system. Well has it been said: All dharmas have woman as their whole cause. Sir Andrew Wingate said years ago: ' I believe the men of India would have long ago been lost, had it not been for the noble woman hood of India. When the womanhood of India leave the sanctuary of the home and get drunk with the wines of the new irrelevant knowledge and the new indiscriminate freedom, then will begin the decline and fall of India and not till then'.

Haskel Frankel says; In every age but this one, society has punished the lady who ceased to be a lady. It is only in this strange time that the lady who strays is rewarded while society is punished. Her reward and the society's punishment is one of those ' as told to' books, in which modern heroine, loose of both tongue and morals can lick her chops over her struggle with drugs, alcohol, or any handy form of degradation.

- A. The lady who chooses a noble man and then abandons him is a Sinner.**
- B. She who is forced to take shelter with other man because of a situation is a Paamaran.**
- C. He who does not show interest in women is a Paamaran.**
- D. The wife who serves her imbecile husband faithfully is a Viveki.**
- E. He who lives happily with a terrible wife is a Saadhu.**
- F. He who is not attached to even a virtuous wife is a Sirandha Viveki.**
- G. He who does not even think about another woman is a Deiva Viveki.**
- H. He who is rescued from a mistress by god is a Deiva Saadhu.**
- I. He who is indifferent to the quality of his wife is a Mahaan.**
- J. He who can look upon man and woman as one and the same is a Thuravi.**

(77)

- A. She who abandons him that supported and became a pauper is a Sinner.**
- B. She that takes up prostitution without a choice is a Paamaran.**
- C. She who takes leads a life of Devadasi with dignity is a Viveki.**
- D. She who falls for a noble man is a Viveki.**
- E. The pristine maidens who were dedicated to service of temples are Saadhu.**
- F. She who prefers a virtuous husband though he is ugly is a Sirandha Viveki.**
- G. She who transcends family life and surrenders to god is a Deiva Saadhu.**
- H. He who thinks the same of a beggar and a king is a Mahaan.**
- I. He who does not distinguish between silk and tattered cloth is a Thuravi.**

77C: As far as Greece was concerned the city of Corinth bore Devadaasis with pride. Even elderly statesmen treated them with honor.

77D: A woman who has risen above carnal desires is a Viveki. If such a woman thinks how fortunate it would have been had she become the wife of a highly virtuous person, it is not a fault. Only the intention is important here.

77E: In ancient countries, there were women priests in some temples where Devadaasis undertook some ritual services to Gods. There were temples which were devoid of male scent. Women who did

service in these temple lead an inviolable virtuous life. They courted impeccable conduct. For example, Vestales – The virgin priestesses of Vesta who kept unceasing watch over the sacred fire in the goddess's temple. They were instituted by Numa, on the model of a similar college at Alba Longa. Only patrician virgins were eligible and violation of their vow on continence was punished with burial alive, while for neglecting the sacred fire and allowing it to be extinguished, they were flogged by the Pontifex Maximus. They were treated with great reverence by all the people and even the consul had to lower his face in token of reverence when he met them and they occupied a conspicuous position at all solemnities. Their period of service usually extend over thirty years, but they rarely returned to the outer world. In addition to guarding the fire they had to keep the temple clean and maintain the sanctity. From the inviolability of the shrine, wills and documents of importance were intrusted to them.

As long as Dharma was protected at Rome, none of these virtuous maidens were subjected to punishment. Cybele Devi showed a lot of affection on them. Also called Ceres this Devi had a major presence in a 14 day celebration (Uthsavam) known as Eliyunisia. An important aspect of this celebration was the divine and Atmic vision experienced by Brahmins. Besides on each day of the Uthsavam public and especially married women (Sumangalis) attired in white dress enacted scenes depicting divine acts enthusiastically. Are we not aware of the symbols and power of our Gods? Similarly let us also know a little about Cybele. Cybele, a goddess was variously identified with Ceres, Rhea, Ops, Vesta, Bona Dea & C. Her worship was introduced in antiquity into Phrygia by Atys and there the Corybantes (the eunuch priests) most solemnly celebrated her festival. Cybele was generally represented as a robust woman, pregnant (to intimate the fertility of the earth), holding a key or a sceptre in her hand and her head adorned with a crown or oak leaves or riding in a chariot drawn by two lame lions, with Atys following, carrying a globe in his hand and leaning on a fir tree (sacred to Cybele - Sthala viruksham). At times she has many breasts and bears two lions under her arms.

Did I not mention about Vestal Virgins? One among them was Claudia. She was accused of becoming impure. However Claudia refuted the charges. However she was slapped with punishment. However the punishment was postponed since Cybele Ambal was on a visit to Italy to establish her primary abode there.

I have said that Cybele Ambal had her main temple at Eleusis in Greece. Later she ordered a shift to Rome through Sybiline. Accordingly Romans received her statue which was brought from Greece with incantations and executed a ritual boat ride (Theppotsavam) in the sacred river of Tiber. When they neared Rome the ship ran aground. Apprehensive of such an inauspicious sign, the elders in Rome approached Devi. At the same time an incorporeal voice announced this. "Claudia who has been punished by you out of wrongful suspicion is highly pure. She will bring the ship that is stuck ashore". As soon as this was communicated to Claudia who was in custody she reached Tiber, tied the ship to her hip with a rope and hauled it effortlessly ashore to its due spot.

A temple was constructed specially for Cybele Ambal in Rome. Once a year (VI.Kal.April) the sacro sanctum including sacred hall (Artha Mandapam) were washed ceremoniously (Samprokshanam) with the sacred water fetched from Almon river. Most of such divine excellence started vanishing from Rome many years ahead of the time of Julius Caesar. If we say more, greatness of womanhood registered a slight decline only in Rome. Atmic schools degenerated into sophisticated schools of philosophy only in Rome. Mixing good with bad, proliferation of modern cities took root only in Rome. People began to cut lose from societal restrictions only in Rome. Christianity substituted divine religion only in Rome. Even in these times, Rome was not bereft of a few virtuous persons. Besides till a Christian regime was established there, that is till Christianity and Divine Religion co existed , divine portents kept appearing time and again. However the presiding deity announced the appearance of an atheistic religion even in the times of Cladius, the emperor. An incorporeal voice that declared "Great PAN is dead", reverberated around the regions of Adriatic sea prompting the wise men at Rome to prophesy the appearance of an atheistic religion and the disappearance of the divine religion.

- A. She shreds coy or dignity and showup in filthy manner is a Sinner.**
- B. The secret Prostitute who reveals another is a Sinner.**
- C. The wife who leaves a wicked husband is a Paamaran.**
- D. The husband who leaves a characterless wife is a Paamaran.**
- E. She who renounces desires on death of her husband is a Viveki.**
- F. He who is not bothered about his wife's conduct is a Mutrina Viveki.**
- G. He who gives away even his wife if demanded by another devotee is a Deiva Saadhu.**
- H. He who never fails to think of god every second is a Mahaan.**
- I. He who can treat both nector and human excreta equally is a Thuravi.**

78F: Will a Mutrina Viveki who is fully aware of the fact that he has no connection whatsoever with a Jeevarasi (soul) that has taken N number of births and that will yet enter N number of bodies, going to focus on his wife's conduct?

(79)

- A. The lady who chooses a noble man deliberately and then abandons him is a Sinner.**
- B. The wife who hurts a noble husband is a Sinner.**
- C. The women whose hearts are deeper than ocean is a Paamaran.**
- D. The husband who obliges an unfit wife is a Paamaran.**
- E. The wife who obeys her husband implicitly is a Viveki.**
- F. He who is praised even by virtuous women is a Saadhu.**
- G. Those who indulged in sex only to procreate are Deiva Vivekis.**
- H. She who must give up everything and surrender to her husband to become a Mahaan.**
- I. Thuravi is not attainable in a woman's birth**

79H & I: Males can't reach Mahan level until they renounce worldly attachments totally and develop undivided attachment for God. But a wife can reach Mahan level by renouncing worldly desires and enslaving herself completely to God, especially husband. Such women will be born as males in the next birth and reach Thuravi level.

(80)

- A. He who slanders his relatives out of jealousy is a Sinner.**
- B. He who can't bear to see his neighbour's prosperity is a Sinner.**
- C. He who tries to remove his poverty is a Paamaran.**
- D. The Ex poor who grew in wealth is a Paamaran.**
- E. The poor person who improves on his conduct and deeds is a Viveki.**
- F. The good person who also becomes rich is a Viveki.**
- G. He who gives away multiplying stock of money is a Saadhu.**
- H. He who lives a life dictated by Vedas is a Deiva Viveki.**
- I. He who dedicates his life to his chosen idol is a Mahaan.**
- J. He who wafts like divine birds is a Thuravi.**

(81)

- A. He who encroaches upon land with impunity is a Sinner.**
- B. He who does not accept public counsel in partition is a Paamaran.**
- C. He who gives no room for complaint in partition is a Viveki.**
- D. He who shares with his relatives what is received as his share in partition is a Saadhu.**
- E. He who satisfied gods and ancestors is a Deiva Viveki.**
- F. He who completes divinity to commence enquiry into the Self is a Mahaan.**
- G. He who owns the contents of the universe is a Thuravi.**
- H. He who pervades all creation is a Gnaani.**

81D: A Sadhu will use the property that comes to him for the benefit of his relatives for the fear that unknown to him, any of them may have some right on the same.

81E: Brahmins are obliged to discharge ritualistic Karmas to their ancestors such as Devas and Maharishis.

(82)

- A. He who takes over property fraudulently is a Sinner.**
- B. He who goes to court for relative's property for which there are no claimants is a Paamaran.**
- C. The heir apparent who does not intend to give up his claim is a Viveki.**
- D. He who earns his wealth for his final journey is a Saadhu.**

E. He who gives up his property to the litigant is a Sirandha Viveki.

F. He who gives no room for any litigation is a Deiva Viveki.

G. He who diverts to god what is inherited by him is a Deiva Saadhu.

H. He who turns down his share of family wealth is a Mahaan.

I. He who does not have children is a Thuravi.

(83)

A. He who takes sides in Panchayat verdicts is a Sinner.

B. He who maintains his audacious stance in an argument is a Sinner.

C. The Good He who admits his mistake is a Paamaran.

D. He who does not back out on his commitments is a Viveki.

E. He who will listen patiently to others who tell him what is already known to him is a Saadhu.

F. He who refrains from laughing aloud in a hilarious situation is a Sirandha Viveki.

G. He who can smile is a Mutrina Viveki.

H. He who sings in praise of divine play is a Mahaan.

I. He who performs miracles rarely is a Thuravi.

(84)

A. The corrupt examiner who takes money to promote unworthy students is a Sinner.

B. The teacher who does not leak question paper is a Paamaran.

C. He who preserves secrets is a Viveki.

D. He whose life has no secrets to hide is a Saadhu.

E. He who condemns fake astrologers is a Sirandha Viveki.

F. He who discovered advantages and disadvantages through yagna is a Deiva Viveki.

G. He who can unconsciously appear in front of his devotees is a Mahaan.

H. He who has unravelled the mystery of navel's secret is a Thuravi.

84F: Ancient Brahmins announce beforehand the pros and cons of problems through Homa Yagnas.

84G: Bhagavan can make a Mahan appear in front of a person. But the Mahan in question is unaware of the same.

(85)

A. He who lets his cattle graze on crops belonging to others is a Sinner.

B. He who mows down half grown trees is a Sinner.

C. He who brings up two trees before using a fully grown is a Paamaran.

D. He who donates trees as well is a Viveki.

E. The Government which prevents the destruction of forest is a Viveki.

F. He who does not approve modern parks is a Deiva Viveki.

G. He who experiences divinity in temple garden (Nandavanam) is a Deiva Saadhu.

H. He who sees god even in trees at sacred places (sthala vrikshas) is a Mahaan.

I. He who can revive a dead tree is a Thuravi.

85 A&B: Saplings are planted in gardens, fields and roads. Those who prompt their goats and cattle to graze on them are heinous sinners. Similarly those who cut down trees on roads is also a heinous sinner. Such sins have proliferated ever since we got independence. If any conscious person tries to stop such villains, they are admitted to the hospital in a few seconds.

85 C: Even if it is of one's own tree, it should not be cut down before it is ripe. Further, only after two trees are grown, a third should be used. Those who cut down trees in an unruly manner will lose their limbs in their next human birth.

85D: Among the charities recommended by scriptures, charity of trees (Vruksha Daanam) is also one. Other than highways, (roads leading to graveyard, village, Space in the vicinity of temple, banks of river, pond, Market Places etc), those who plant at least one sapling or sow a seed and take care of it till they become trees, or undertake such responsibility without any remuneration, or pay for such work, they are supposed to fulfil one aspect of Vivekam.

85F:

Among the plants, creepers and trees, found in the world, some are detrimental while some are conducive to health. Plants that promote as well as detrimental to health of human beings are there in the earth. Breathing the air exhaled by a few plants regularly affect virtue, encourage aggression and carnal instinct in human beings. A harmful plant known as Veli Karuvai that is permeating our country is very unacceptable. This plant can simply suck out all the nutrients on land and make it barren. Besides, most of the Crotons which look attractive are not conducive to health. Due to this reason, one can't approve modern gardens.

85G: Nandavanam is a special garden charged with sanctity. Scripture has ordained that only a few trees which are dearer to Gods, flower plants, a lot of plantain trees and beetalnut (Paaku) should be grown in a Nandavanam. Noble persons who pluck leaves and flowers from a Nandavanam observing appropriate Achaaram are blessed with a evolution , intelligence and better health. Deiva Sadhus see

divinity in Nandavanam which house such excellent attributes. Besides, irrespective of what incurable disease a person has, if he meditates on a Nandavanam in Divine manner and maintains it or stays fully there, he will be completely cured in due course.

(86)

- A. He who sells grain with tampered weights is a Sinner.**
- B. He who plants trees for own use is a Paamaran.**
- C. He who does not make a living on selling eatables is a Viveki.**
- D. He who owns no place to rest is a Pazhutha Viveki.**
- E. He who learnt Vedanta under appropriate trees Deiva Viveki.**
- F. He who has several visions in god is a Mahaan.**
- G. He who plays even in forest is a Thuravi.**
- H. He who can transform a desert into an oasis is a Gnaani.**

(87)

- A. He who adulterates his merchandise is a Sinner.**
- B. The manufacturer who brings down the quality and increases the price is a Sinner.**
- C. He who is attached to the grandeur of modern metro cities is a Paamaran.**
- D. He who avers that expansion of cities will lead to deterioration in culture and womanhood is a Viveki.**
- E. He who avers that country and intelligence will suffer if village does not flourish is a Deiva Viveki.**
- F. He who fulfills the objective of human birth is a Mahaan.**
- G. He who can wander in dreams with gross body is a Thuravi.**
- H. He who presides over the five elements is a Gnaani.**

(88)

- A. He who propagates the flaws of noble persons is a Sinner.**
- B. He who warns about the consequences of friendship with bad persons is a Paamaran.**
- C. He who corrects the mistakes of known people without hurting them is a Viveki.**
- D. He who does not discuss faults of anyone with anyone is a Saadhu.**
- E. He who exposes defects of government through his dramas is a Sirandha Viveki.**
- F. He who brims with the divine aspect of life is a Mahaan.**
- G. He who can be underrated by the worldly is a Thuravi.**

(89)

- A. He who deplores the person that condemns a wicked deed is a Sinner.**
- B. He who does not cross limits even at the height of a controversy is a Paamaran.**
- C. The Vaideeka who learns the Vedas by memory is a Paamaran.**
- D. All Brahmins of recent past are Viveki.**
- E. He who does not turn down hospitality though not interested is a Saadhu.**
- F. Most of the Brahmins who lived in the middle ages are Sirandha Viveki.**
- G. All oriental Brahmins were Deiva Vivekis.**
- H. He who experiences the delight of sheer intellect is a Mahaan.**
- I. He whose intellect (chitham) has blossomed is a Thuravi.**

(90)

- A. He who slanders others but indulge in illegal activities on the sly is a Sinner.**
- B. He who fails to realise the purpose of human birth is a Paamaran.**
- C. He who is eager to pile up his stock of virtuous deeds is a Viveki.**
- D. He who achieves the goal of life well in time is a Saadhu.**
- E. He who understands the value of time is a Sirandha Viveki.**
- F. He who gets the endorsement by the master of time is a Mutrina Viveki.**
- D. He who hands over his wheel of time (destiny) to god is a Mahaan.**
- E. He who is praised by Kalan. (Yama) is a Thuravi.**

F. He who has conquered time is a Gnaani.

(91)

A. Those who rescue the thief who has been caught red handed are Sinners.

B. He who gives false evidence in court is a Sinner.

C. The judge who is sympathetic to the prisoner is a Paamaran.

D. He who gives fitting punishment for crimes is a Viveki.

E. He who accepts willingly if wrongly punished is a Saadhu.

F. The king who can never go wrong is a Sirandha Viveki.

G. He who gives punishment for offenses committed against god is a Deiva Saadhu.

H. He who approaches the judge of weal and woe is a Mahaan.

I. He who has risen above the need of five sense of perceptions is a Thuravi.

(92)

A. He who abets fraud and burglary is a Sinner.

B. He who sends threat letters to court is a Sinner.

C. The leader who appoints an unworthy accomplice as judge is a Sinner.

D. The lawyer who hesitates to take up a false case is a Paamaran.

E. The regime which takes action against increasing crimes is a Viveki.

F. The Judge who warns of the consequences of the modern system of Law is a Viveki.

G. The judge who does not get close to even virtuous persons is a Sirandha Viveki.

H. He who receives the primary reward from god is a Mahaan.

I. He who functions in a way different from the ways of the world is a Thuravi.

92E: During sinful times, efficiency in administration may diminish to an extent in countries world over. Citizens too may stray away from honesty. But courts of law should be above board. A youngster by name Murad came to power in Ottoman during 17th century and was informed that rule of law disappeared suddenly in his country. He immediately called for a meeting of judges and asked them for an explanation.

They said : we have no freedom; and if we protect thy subject against the violence of the spahis and the tax gatherers, we are accused of corruption; our tribunals are assailed by armed men and our houses are pillaged. The work of death speedily began. Energetic emissaries were sent through Constantinople who slew the leaders of the late insurrection and all whom, Murad marked for destruction. The revenge of royalty for its long humiliation reaped the bloodiest harvest under Murad's own eye. He patrolled the streets at night and with his own hand, struck dead the offenders against his numerous edicts in matters of police. The number of those who dies by his command is reckoned at a hundred thousand. Subsequently all faults small or great were visited by him with the same, short, sharp and final sentence and at last, the terror with which he was regarded was so general and profound that men who were summoned to the sultan's presence commonly made the death ablution before they entered the place. The courage of Murad, his bold and martial demeanour, confirmed the respect and awe which his strenuous ferocity inspired. Murad was then twenty years old.

In his latter reign when civil or military duty required his vigilance, none could surpass him in austerity and absterniousness or in the capacity of labour. He tolerated no crimes. The worst of evils, the sway of local tyrants ceased under his dominion. He was unremittingly and unrelentingly watchful, in visiting the offences of all who were in authority under him as well as of those of the mass of his subjects and the worst tyranny of the single despot was a far less grievous curse to the empire than had been the military anarchy which he quelled. Order and subordination were restored under his iron sway. There was discipline in the campus. There was pure justice in the tribunal. The revenues were honestly administered. The abuses of feudal system of Ziernets and Timars were extirpated and if Murad was dreaded at home, he made himself still more feared by the foe abroad.

(93)

- A. The police man who is friendly with the criminal is a Sinner.**
- B. He who does not let a verbal duel escalate to fisticuffs is a Paamaran**
- C. He who introduces reforms in the country is a Paamaran.**
- D. He who wants a strict code of conduct for higher police is a Viveki.**
- E. He who wants old customs and culture to come back is a Viveki.**
- F. He who is affected too on losing money is a Viveki.**
- G. He who will consider what is lost as stolen previously is a Saadhu.**
- H. He who is contented in reaping the fruits of his karma is a Saadhu.**
- I. He who has peace of mind is a Sirandha Viveki.**
- J. He who is rooted in imperturbable peace is a Mutrina Viveki.**
- K. He who is shown by God that which is lost by him is a Mahaan.**
- L. He who functions, as the symbol of non-duality (Advaitham) is a Thuravi.**

93 K. Thyagaraja Swamigal got back is lost Idols because of Lord Rama.

(94)

- A. He who wrongly maintains that he has returned what was taken is a Sinner.**
- B. The crusader who perverts the public with wrong doctrines is a Sinner.**
- C. The public who are not aware of the consequences of a perverse rebellion is a Paamaran.**
- D. He who avers that wrong rebellions will cause a bloodbath is a Viveki.**
- E. He who nips the wrong rebellion in the bud is a Rajya Viveki.**
- F. He who avers that wicked persons are beyond reform is a Sirandha Viveki.**
- G. He who avers that mother earth who bears wicked people will suffer is a Deiva Viveki.**
- H. He who does not appear in the age of modern science is a Mahaan.**
- I. He who does not wish to interfere in the ways of the world is a Thuravi.**

(95)

- A. The movement that demands abolition of capital punishment is a Sinner.**
- B. He who takes money from but does not vote for a bad candidate is a Paamaran.**
- C. He who says that adult franchise is dangerous is a Viveki.**
- D. He who desires voting rights only for graduates is a Viveki.**
- E. He who insists on voting rights for the charitable rich is a Saadhu.**
- F. He who wants voting rights for the wise adult is a Sirandha Viveki.**
- G. He who is oblivious of politics is a Mahaan.**
- H. He who looks even upon worldly duties as strange is a Thuravi.**

95 D, E, F: If voting rights are conferred only on those given in my list above, prosperity, peace and happiness can be achieved definitely.

95D: That is graduates resembling those in the times of British rule.

(96)

- A. The candidate who stokes caste feelings to secure votes is a Sinner.**
- B. The demagogue who alters laws for selfish ends is a Sinner.**
- C. Those who vote without assessing the candidate are a Paamaran.**
- D. Those who face the consequences of a bad government elected by previous innocent voters is a Viveki**
- E. The Pauranika who announces the advent of many wonderful times is a Saadhu.**
- F. He who bears the welfare of the world in his heart is a Deiva Viveki.**
- G. He who is indifferent to the joy and misery of human beings is a Mahaan.**
- H. He who emits rays that can cure diseases is a Thuravi.**

(97)

- A. The candidate who bribes people with money and clothes to get votes is a Sinner.**
- B. The regime that scraps all qualifications for candidates is a Sinner.**
- C. The educated who oppose the regime which does away with all qualifications for an electoral candidate is a Paamaran.**
- D. He who avers that snowstorms and earthquakes are the result of misrule is a Viveki.**
- E. He who says that in a bad regime floods will cause loss of lives and crop is a Viveki.**
- F. He who says that in a good regime heart rending daily crimes will not happen is a Viveki.**
- G. He who says in a real democracy there is no place for adult franchise is a Viveki.**
- H. The regime that insulates general public against unnecessary exposure to politics is a Viveki.**
- I. He who avers that abolishing adult franchise is good for everyone is a Saadhu.**
- J. He who avers that fertility of land and abundance of water is related to quality of regime is a Sirandha Viveki.**
- K. He who petitions god to sit as a Siddha is a Mahaan.**
- L. He who returns pardon to those who think of harming him is a Thuravi.**

(98)

- A. The regime that is plagued by daily protests from people is a Sinner.**
- B. The thieves who pretend to be poor are Sinners.**
- C. The regime that donates money to the so called poor is a Sinner.**
- D. He who says that showering money on the so called poor does not bring down anti-social activities is a Paamaran.**
- E. He who has understood the principle of unity that underlies the world through the grace of god is a Deiva Viveki.**
- F. He who sees god in everything is a Mahaan.**
- G. He who does not reveal the unity that marks his vision to the world is a Thuravi.**

(99)

- A. The regime in which political leaders meddle with justice is a Sinner.**
- B. The democracy that voluntarily makes living in prisons better is a Sinner.**
- C. He who says that those rulers who extend facilities voluntarily to prisoners are doing so with an eye on votes is a Paamaran.**
- D. Judges with a sympathetic mind set is a Paamaran.**
- E. He who resorted to flogging to punish disrespect is a Samooga Viveki.**
- F. He who hands out terrible punishment is a Rajya Viveki.**
- G. The regime in which no wrongs were committed is Deiva Saadhu.**
- H. He who is venerated even by emperors is a Mahaan.**
- I. He who keeps off the rule of political leaders is a Thuravi.**

99B: Prisoners=Majority criminals.

99D: During the beginning of human civilization Manu Maharishi compiled laws of governance and prescribed punishments according to severity of crimes. For several lakhs of years after Manu Maharishi's time, no occasion arose that necessitated implementation of his punishments. People all over the world lived without knowing the meaning of the word crime. Even after tens of thousands of years after the end of Dwapara Yuga Manu's laws were prevalent in the world In due course of time however, they registered a slight decline. Nevertheless the kings and law experts rejuvenated laws

only in tune what was set down by Manu. All these had the approval of Gods. The severity of punishments was never tampered with in these laws.

As far as I know, king Minos of Island of Crete and about 4000 years back a king of Babylon by name Kammurabhi have compiled Laws. The king has said that Shamash God has personally taught him the laws. It is contained in a stone tablet made up of 400 lines. At the head of the stone, Bhagavan is depicted on a throne with matted hair (Jada Mudi) and the king is depicted (as listening and grasping the teachings humbly with folded hands and covering his mouth. Moreover Shamash God is shown with Yoga Vasthrum (upper garment), Kamandalam (water pot) and Scepter (Sengol) in their appropriate places. This tablet is currently sitting in the London museum.

Besides, Jewish Prophets who created a fictitious character by name Moses during 6th B.C, have laid down a set of roles called "Laws of Moses". But they have simply been copied from Laws of Canaan (ancient Palestine). Lycurgus of Sparta (9th Century BC) and Solon (7th Century BC) have compiled Laws on Principle of Justice. In all their time, punishments were given on the basis of 'tooth for tooth and eye for eye' and hence crimes were very rare.

Finally listen to the words of a wise man who has commented upon the punishments laid down by Draco of Greece:-

Aristotle observes that Draco made no change in the constitution and that there was nothing remarkable in his laws, except the severity of the penalties by which they were enforced. It must however be remembered that the substitution of law for custom, of a written code for a fluctuating and flexible tradition, was itself of great importance and we also learn that he introduced some changes in the administration of criminal justice, by transferring cases of murder, or of accidental homicide, from the cognisance of the archons to the magistrates called ephetes; though it was not clear whether he instituted, or only modified or enlarged, their jurisdiction, Demades (Philosopher and a great orator who was highly esteemed by Philip the father of Alexander the great) was thought to have described the character of his laws very happily, when he said that they were written not in ink,, but in blood. He himself is reported to have justified their severity, by observing that the least offences deserved death and that he could devise no greater punishment for the worst. This sounds like the language of a man who proceeded on higher grounds than those of expediency, and who felt himself bound by his own convictions to disregard the opinions of contemporaries. Yet it is difficult to believe, that Draco can have been led by any principles of abstract justice to confound all gradations of guilt, or as has been conjectured with somewhat greater probability that viewing them under a religious rather than a political aspect, he conceived that in every case alike they drew down, the anger of the gods, which could only be appeased by the blood of the criminal.

It seems much easier to understand how the ruling class, which adopted his enactments, might imagine that such a code was likely to be a convenient instrument in their hands, for striking terror into their subjects and stifling the rising spirit of discontent which their cupidity and oppression had provoked. We are however unable to form a well-grounded judgement on the degree in which equity may have been violated by his indiscriminate vigour, for though we read that he enacted the same capital punishment for petty thefts as for sacrilege and murder, still as there were some offences for which he provided a milder sentence, he must have framed a kind of scale, the wisdom and justice of which we have no means of estimating.

At this juncture I will dwell a little on Mangolia. While the ancient Chinese prided themselves as descendants of Solar dynasty, the Mangolians projected themselves as descendants of Lunar dynasty. In our historical period a royal couple had no heir apparent however Bhagavan wanted set His mind on extending the royal line in the country that brimmed with purity. Shining golden rays that emanated from moon travelled towards the palace. Bhagavan blessed the queen who was at the harem and disappeared. Sometime after this miraculous incident was born a wonderful person by name Jenghiskhan. (Khan was a title held by kings of Mangolia of Divine religion).

A spellbinding mixture of poetry, mythology and hard boiled reporting the 'Saga' also contains the oft told birth of the Great Khan's having been born clenching a blood clot the size of a knuckle bone, in a moving lament which is also one of the most beautiful passages of the Saga – his mother Hoe-Lun cries:

'From the warmth of my womb

When he broke forth fiercely

Clutching a black clot of blood in his hand

This one was born from me!

Like a wild dog biting off its after birth...

Like a lion that cannot master its rage...

Like a falcon attacking its own shadow...

You have destroyed"

Hearing of the invasion of Jenghiskhan, every country in Asia and Europe trembled and surrendered. Jenghiskhan 1154-1228.

His son Ogadai 1228-1243. He stood on the banks of the Adriatic. He had no heir revolutionary period till Kublaikhan 1259-1295. One of his descendants captured (regularly) the Islam countries in the middle east and eventually settled down as a king. This Mangolian king who belonged to the Divine religion when on a hunting expedition happened to spend a night at the house of an Imam and fell in love with his daughter. When the king expressed his intent to Imam, the Imam pleaded helplessness in the matter as the king belonged to a different religion prompting the king to convert to Islam.

Only from his time, the Islam empire of Ottoman was born. Among those who ruled this empire was Sulaiman II, who gave equal treatment to Christians in his regime as opposed to the tenets of Quran.

Let us now turn to Jenghiskhan. Jenghis imposed the Mongols first written laws, dictating a code of conduct known as the great Jasagh. It provides savage punishment even for wrong doing for instance – death for refusing work, for gluttony. And the code of Jenghiskhan also set quite admirable ethical rules. Even during the 19th century, Mangolia was rooted in the Divine religion.

Did I not talk about Ottoman empire? This empire lasted gloriously for four centuries before the Ottoman emperors turned their attention towards their own personal comforts and desires. The treasury was getting depleted. Internal strife mounted. The Christian nations were pining for independence. One of such nations was Serbia. The public there rallied behind a mighty warrior by name George Kara. They fought a war and won. Though George Kara refused emphatically to become the king, the wise men there requested him to assume kingship. When he ruled thus:

A peasant has just lost his father. The bishop refused to perform the funeral service except for a sum of fifty piasters. All the resources of the orphan could not make up the sum demanded; it seemed that his father's body must remain exposed to the injury of the air and to the outrages of beasts and birds of prey. In despair the peasant sought out George Kara who with the fifty piasters gave him the orders to dig two graves. The funeral ceremony had hardly commenced when George Kara accompanied by several soldiers carrying a coffin, arrived at the cemetery. When the old man's body had been placed in the grave, George Kara brusquely asked the priest how many children he

had. ` Heaven has granted me five" replied the priest. " Well" answered his interlocutor with a voice of thunder, " It may be that if you leave no fortune they will some day find themselves in the same straits as this young man, hence I wish myself to provide for the expense of your burial." At a gesture of the king the soldiers seized the bishop and in spite of his fears and his resistance placed him bleeding in the second coffin.

(100)

- A. The regime that crushes private sector deliberately is a Sinner.**
- B. The regime that starts public sector enterprises that bleed the economy is a Sinner.**
- C. The regime where hospitals multiply despite having a welfare ministry is a Paamaran.**
- D. He who says "then a healthy life with peace of mind; now a miserable life due to a variety of diseases" is a Paamaran.**
- E. Then healthy children out of normal delivery; now beginning of miserable lives - says a Viveki.**
- F. Then a regime based on health and hygiene; now a downfall due to scientific gadgets- says a Viveki.**
- G. He who revived a corpse by Vibhuthi is an Avathara Mahaan.**
- H. He who can offer sand as a great medicine is a Thuravi.**

(101)

- A. The regime that bans god worship is a Sinner.**
- B. The regime that tries to put an end to our sacred religion is a Sinner.**
- C. The regime that inherits a neck deep debt burden from the previous one is a Paamaran.**
- D. Even foreign regime where peace and prosperity prevail is a Viveki.**
- E. He who does not give room to modernity in culture is a Deiva Viveki.**
- F. He whose objective is the regime of god is a Mahaan.**
- G. He who is firmly established in the empire of the enlightened is a Thuravi.**

(102)

- A. The corrupt democracy which characteristically loots public funds is a Sinner.**
- B. Those who evade taxes in a welfare regime is a Sinner.**

- C. The regime that collects extortionate taxes to the outrage of public is a Sinner.**
- D. The Citizens who evade taxes in a regime that indulges in extortionate taxation is a Paamaran.**
- E. The foreign rulers who offered safety and prosperity out of modest taxation are Viveki.**
- F. He who merges his identity into god is a Mahaan.**
- G. He who functions in an absolute independent state is a Thuravi.**

(103)

- A. The demagogues who get richer than Kubera (the lord of wealth) under the guise of promoting Equality is a Sinner.**
- B. The poor class which praises democracy relying on the false promises of equality dished out by leaders is a Paamaran.**
- C. He who says that highs and lows depend on past deeds is a Viveki.**
- D. The minister who does not become Kubera (god of wealth) in a democracy is a Viveki.**
- E. He who is particular to go through his karma is a Deiva Saadhu.**
- F. He who has transcended karma is a Mahaan.**
- G. He who can see through the previous lives of men is a Thuravi.**

(104)

- A. The democracy that is founded on the support of the riffraff is a Sinner.**
- B. The regime that ignores the plight of the middle class is a Sinner.**
- C. The regime that intimidates a honest auditor is a Sinner.**
- D. The auditor who exposes the corruption of rulers is a Paamaran.**
- E. The regime that respects the charitable rich is a Viveki.**
- F. He who does not show interest even in Annadanam (giving free food) is a Mahaan.**
- G. He who is devoid of a key is a Thuravi.**

(105)

- A. The democracy that showers concessions on the riffraff is a Sinner.**
- B. The regime that makes citizens to take up arms is a Sinner**
- C. The worker who refuses to attack his employer is a Paamaran.**
- D. He who establishes enterprises to generate employment is a Viveki.**
- E. He who knows (perceives) the secrets of here and hereafter is a Deiva Viveki.**
- F. He who ignores "here" (Igam) and demands "hereafter" (Param) is a Mahaan.**
- G. He who is above earthly and heavenly pleasures is a Thuravi.**
- H. He who functions as Paramathma is a Gnaani.**

(106)

- A. The regime that blows its tax revenue in wasteful entertainment is a Sinner.**
- B. The regime that does not bow to pressure for conversion from other religions is a Paamaran.**
- C. The regime that diverts attention from problems to sports and recreation is a Paamaran.**
- D. He who taught the principles of governance to the king is a Deiva Viveki.**
- E. He who can make a stationary idol move is a Mahaan.**
- F. He who can foretell what is going to happen next second is a Thuravi.**
- G. He who knows the ways of Prapancha is a Gnaani.**

(107)

- A. The religion that orders violation of armistice is a Sinner.**
- B. The regime that captures a country and indulges in persecution is a Sinner.**
- C. The leader who plans to get rid of wealthy persons is a Sinner.**
- D. The rich who were poor and who now hate schemes against the rich is a Paamaran.**
- E. He who does not advocate unfair means for gaining independence is a Viveki.**

F. The leader who prosecutes a war to gain independence is a Viveki.

G. He who is praised by known persons though devoid of any position is a Saadhu.

H. He who grants any well-meaning request is a Mahaan.

I. He who draws praise from gods is a Thuravi.

107B: I am giving below a few lines about the Mappilla Muslims of Kerala as compiled by Roland Miller and commented by one Natarajan. The Mappilas enjoyed peace and prosperity for nearly eight centuries and even today almost the entire Muslim population of Kerala consist of Mappilas. They have been consistently and significantly outpacing the growth of every other group especially after the formation of the Kerala. The tremendous growth in Malappuram district of 34 percent is directly related to the huge majority of Mappilas. The Family Planning Programme is least successful among the Mappilas. Early marriage is one of the reasons for their natural steady and rapid increase in number. Forced conversions are also another major cause for their increase. Records account for their extremely large growth during the days of Hyder. Tippu and the endless outbreaks of the Mappilas from time to time, in addition to the normal course of conversion, due to the social and religious set up of the untouchables and other unfortunate groups among the Hindus themselves.

The Mappilas continued to be contented, happy, prosperous and peaceful till the appearance of the Portugese on the West Coast. The Dutch, the English and the French stepped in the place of the Portugese and finally the English remained as rulers. The Mappilas lost their old strength and some of them became pirates and bandits. The impact of Hyder Ali and tippu in Kerala was significant. The Mappilas joined the Mysore army in large numbers and became administrators and landowners. They either purchased lands at a low cost or seized land rights of land lords who ran away for their lives and religion. The Mappila militancy regarded the Hindus as their natural enemies even after the disappearance of Hyder and Tippu. This was their age of triumph. As the result of the Mysore occupation of Kerala the situation in Kerala was in disarray and the British had to face the challenge of the Mappilas, though they became the real rulers of Malabar in 1800. The Mappila rebellion of 1921 was their last outbreak and it marked a turning point in history. Economic discontent, ignorance, fanaticism, the Khilafat agitation, freedom movement of the Congress and British oppression were the main causes. Once started, the rebellion swept Malabar with a startling Atrocities of all kinds, forced conversions and destruction of temples became common. It was regretted by everybody that no Muslim leader ever spoke during the rebellion. The rebellion ended in 1922 after six months. The bitter memory of this misguided Mappila madness may now be buried with the decision of the Kerala State Government to grant pensions to the active participants and their families as 'tyagis' or freedom fighters in 1971. In spite of the serious protests of various personages and organisations of India. The author has also dealt with the controversial formation of Mappilla district of Malappuram in 1969.

RELIGIOUS MINORITIES

The most interesting statement of the Prime Minister during her election campaign in Orissa was that, "In a way India was also an Islamic Country if one took note of the fact that it had a Muslim population of six crores!" Can a Muslim country ever be secular? Where is then the much vaunted claim of India being secular, which these very politicians make much of when it suits them to put down the claims of certain sections of other religions that certain traditions and customs should continue because of time honoured religious sanctions. If the politicians at the Centre and in the States vie with each other to placate the religious minorities for reasons of their own, one can very well understand a small minority trying to exploit the people in power to the detriment of others. Can any religious minority in a Muslim state claim anything on religious grounds as the Muslim minority does in the matter of personal law, when the Centre wants to bring in a uniform code for all the people of

the country irrespective of their religion? India, everyone should know is a secular country, first and last, and everyone is an Indian irrespective of his religious leanings.

Do the Islam countries have any problem of religious minorities, who try to put a block at every stage when the state wants to bring reforms of lasting nature. Even if there is a religious minority in an Islamic state can it do anything as the Muslim minority does in India? The fate of the Hindus in Pakistan as well as of Indian especially the Hindus who were settled in Uganda (Africa) for generations and developed the country's economic resources like anything is very well known to everyone. J.S.Gandekar

Tipu Sultan. (Hindu) : Sir, This has reference to the letter of Mr. Abdul Rub about Tipu Sultan 9 The Hindu Sep 10). The history lessons handed down to us under foreign rule are essentially garbled versions of truth. There are authentic records to establish that Tipu sultan was far from a tiger that he is made out to be . He massacred lakhs of people and his pillage at Kittur and Nargund and the cruelty he showed to the widowed queen and child of Kittur should make anyone hang down his head in sorrow. He massacred thousands in his Mangalore and Malabar campaign alone, converted over 40000 to Islam in a matter of two or three days and boasted that he was the greatest iconoclast of all times. When he met reprisals from the North, from Marathas and English from the South, he went to the Sringeri Math and sought special poojas and blessings for his escape from danger.

C.V.Krishna. Madras.

(108)

- A. The regime that puts an end to discipline and merit is a Sinner**
- B. Those who support this with glee is a Sinner.**
- C. The majority of those cheated by a divine fake is a Paamaran.**
- D. The regime who nips any fake in the bud is a Viveki.**
- E. He who is just and orthodox is a Deiva Viveki.**
- F. He who elicits awesome praise from inhabitants of Devaloka is a Mahaan.**
- G. He who can undo the curse of a Maharishi is a Thuravi.**

(109)

- A. The regime that facilitates violation of contracts by framing malafide laws is a Sinner.**
- B. The regime that locks temples and lays temple tanks waste is a Sinner.**
- C. Those who protect divinity by constructing more temples is a Paamaran.**
- D. Those who end up proliferating diseases by resort to modern science is a Paamaran.**

E. The kings who dedicated large scale services to God such as construction of temples is a Viveki.

F. He who says about the immortality of the world is a Viveki.

G. He who has given up interest in body, wealth and dress is a Mutrina Viveki.

H. He who functions in divinity with detachment is a Mahaan.

I. He who can see light at night is a Thuravi.

109D: Only from some 40 years back modern scientific industries have started to proliferate. Directly in proportion to their expansion, people will lose hygiene and will contract a variety of terrible diseases.

109C: It is not possible to enshrine divinity only by building more and more temples. Divinity is enjoying direct contact with Gods or minimum discerning the existence of Gods with proof. Till 1800 years back countries world over had direct contact with Gods. However this varied from country to country depending on the purity of citizens and efficacy of scriptural rules obtaining in the country. We who trust Gods are not able to feel their presence with proof these days.

Even if the list of sinners given by me reach 1% , divinity and divine presence in temples will vanish. But in our provinces this percentage has crossed 80. At such times, even if a few virtuous individuals adopt purity along with religious rules, they can only personally evolve but can't prove existence of Gods.

It is a rule that divine presence in temples vanish by proliferation of sins. However if virtuous persons visit temples that functioned with sanctity in the past, they will reap the benefits in their next birth. Though world is bereft of divinity, the Gods continue to supervise the rule of law in all countries and grant prosperity or send natural calamities as punishment, depending on the quality of rule. Foreign countries of any religion are no exception to this rule. Though other religions might have different notions of 'one God', they too cannot escape from the prosperity or punishments. Though the people of other religion may not believe this truth, this world and the countries are under the dominance of the Gods. The entire humanity that has appeared from time immemorial are creation of Gods only. The fictitious recent Gods of other religions have not conferred any distinct mark on people born in their religion. Hence Gods don't discriminate on the basis of religion, beliefs etc. Hence let us not forget the fact that Gods grant prosperity depending on the ability of governments to make their citizens virtuous. As on date in a lot of foreign countries character, good conduct, quality courts of law, appropriate punishments, real education etc are implemented by governments which take care of their prosperity. In these countries only 5% sins are obtaining unlike our country.

109E: As long as divine religion shone in countries world over, kings not only constructed a lot of temples but also gave away hefty donations to them with competitive spirit. For example I give below the list of donations made by an Egyptian king (13th Century BC). The record places us in a position to bring forward the evidence of figures. King Ramses III left behind a comprehensive manifesto, in which he enumerates in detail all that he had done for the sanctuaries of his country during the thirty one years of his reign. The numbers of these lists are evidently taken from the accounts of the state and of the different temples and are consequently deserving credit. This great record first contains the gifts to the Theban temples, then follows the gifts to Memphis and those to the smaller sanctuaries. Taking together the items, we have the sum of the income of the Egyptian temples somewhat as follows: about one Ton (1015 K.G 337 g) of gold: about 3 Tons (2993 K.G. 964 G) silver: 940 K.G 3G of black bronze; about 13 tons (13059 K.G. 865 G) Bronze; about 14 lbs (7 K.G. 124 G) precious stones; 1093803 pieces of valuable stones; 169 towns; 1071780 plots of arable

land; 514 vine yards and orchards; 178 ships; 1335433 slaves; 514168 herd of cattle(especially Oxen); 680714 geese; 494800 fish; 2382605 furits;5740352 sacks of corn; 6744428 loaves of bread; 256460 jars of incense, honey, oil etc: 1933766 items. The record places us ... 1933766 items.

(110)

- A. He who incites violence and pretends to control it later is a Sinner.**
- B. The dramatist who turns youth into mob by his dramas is a Sinner.**
- C. The actor who you enacts ethical conduct for money is a Paamaran.**
- D. The intellectual who composes literary dramas is a Sirandha Viveki.**
- E. The Pandavas who disguised themselves to live unidentified (Agnatha Vaasam) are Purana Viveki.**
- F. Those who are subjected to divine drama are Deiva Saadhu.**
- G. He who has realised god as the substratum of everything is a Mahaan.**
- H. He who enjoys the spectacle of Maya is a Thuravi.**

(111)

- A. He who describes a wicked regime as golden regime is a Sinner.**
- B. The regime that swears by welfare and imposes hardships is a Sinner.**
- C. The innocent who pray to God for abundant drinking water supply is a Paamaran.**
- D. The British which governed without expanding the welfare base is a Viveki.**
- E. He who avers that in a nation where there are no bad citizens water is free is a Saadhu.**
- F. He who can't be controlled by the fiat of any man is a Mahaan.**
- G. He who though he can, does not curse those who offend him is a Thuravi.**

(112)

- A. The regime that exonerate itself for the flood and famine is a Sinner.**
- B. He who says that natural calamities are due to deeds of citizens is a Paamaran.**

C. The regime that puts an end to criminals to check natural calamities is a Viveki.

D. He who avers that the world will not reform by advice is a Sirandha Viveki.

E. He who invoked Varuna to obtain rain is a Deiva Viveki.

F. A few lines of kings who undertook Vanavasam are Purana Mahaan.

G. He who does not interfere in divine punishment is a Thuravi.

112B: If regimes perpetrate unjust acts or makes its subject suffer from day to day problems of life or enact improper principles for personal benefits or if majority of the public sin more and more, such regimes suffer from paucity of grains and water intermittently. During the recent Centuries when there was prosperity in the countries, whenever monsoon rarely plays truant, the cause of sin was ascertained through God, amends were made followed by acts of penitence. In the beginning of 20th century, in drama stages, first Pillayar and then Saraswathi made their appearance. Then king's Durbar. The king will ask the minister, "Does it rain thrice in a month? (Mummaari). After the response, "Yes, king. It is so", the drama will start. This is to indicate the connection between just rule and prosperity. All ancient countries world over were aware of this divine scriptural saying. For example according to Chinese:- Every sin is a disordering of the universal harmony, a breaking through the laws of nature; Out of sin must come harm for the individual as well as for the universe, whereas virtuous men are accompanied with good fortune. This direct sequence of sin and punishment lets also the natural evils, such as sickness, famine, flood, earthquake etc., appear as the consequence3s of disturbance in the order of the universe due to the evil deeds of the rulers and people, therefore the state is obliged to keep watch over morality just as it does over the obedience paid to civil laws. In the common interest it must punish sin and reward virtue in order to restore the disturbed equilibrium. There is a close relation between the heaven and the people.

Overseeding cloud can cause Drought

Overseeding the cloud may produce drought instead of rain, according to Mr. Gorden Macdonald, an American weather modification expert. That overseeding creates drought a hitherto unpublicised effect was discovered by the United States Air Force during weather modification experiments in the 1940's. According to Macdonald the experiment created drought in Texas and Arizona and angered the cattle ranchers. Mr Macdonald's observation on weather modification has been reported in 'Science for the people' a journal for the Scientists and Engineers published in Messachusetts. The report, quoting Mr. Macdonald says: "Preliminary analysis suggests that there is no effect 200-300 miles downwind but continued seeding over a long stretch of dry land clearly could remove sufficient moisture to prevent rain 100 miles down wind." This extended effect leads to the possibility of covertly removing moisture from the atmosphere so that a nation dependent on water vapour crossing a competitor country could be subjected to years of drought.

A few scientists have now started exposing hazards of artificial rain. This technique was tried in our Chennai twice when there was severe water shortage, however God forbade rains. But our state government purchased water from Andhra Government in Railway Wagons for and tied over the crisis a little bit. For the past few years in Tamil Nadu, muddy water can be seen for a few days every year in rivers, lakes and wells.

Note: God may send water Level deeper down the earth directly in proportion to rising level of sins in the world. That is if Bhagavan decides to order an underground desert, scientists can't give any relief to regimes. Rather than trying to alleviate scarcity, it would be better if scientists suggest ways and means to regimes for ennobling their citizens.

(113)

- A. The regime that is regularly visited by natural disasters is a Sinner.**
- B. The regime that uses natural disasters as a lame excuse for its failures is a Sinner.**
- C. Those who agree with this are Paamaran.**
- D. He who dares not question the act of using natural calamities as an excuse is a Viveki.**
- E. He who avers that scientific methods poisons food is a Viveki.**
- F. He who avers that a bad regime is punished with natural disasters is a Mudhiya Viveki.**
- G. They who ruled over a regime without involvement is a Mahaan.**
- H. He who is capable of giving punishment even to kings is a Thuravi.**

113E: Poisoning the human system by Pesticides. The use of D.D.T and other pesticides posed problems of slow poisoning and in the field of toxicology even the most advanced countries had missed something fundamental and were groping in the dark for several years, not knowing about the accumulated poisons of specific nature in the human system said A.R.Natarjan, director, C.E.L. Dr. Natarajan who attended an international conference on DRUG ABUSE and Poison Control in Newyork and a world conference of the Association of Forensic Toxicologists, said two Instances could be cited and these came up for discussion at these conferences. One related to the evidence of mercury poisoning in slow degrees in Sweden and the other to the D.D.T poisoning in the United states. In the course of the last 70 years, the concentration of Mercury lead has gone up considerably in the soil, plants and in the marine organisms in Sweden. No survey was made till recently. Now it was found that people were affected by mercury poisoning. It was only by process of systematic analysis that scientists were able to establish that there were organisms both in the oil and under the surface of the sea, which could convert organic mercury, into soluble organic mercury, which accumulated in plants and fish in high concentrations. The source of mercury was traced to the mercuric chloride used in Sweden's paper industry, whose effluents were let into the water sources. Similarly D.D.T. did not easily undergo a break down but got into the fatty system of any tissue and stayed there for long. It had been found that D.D.T. was assimilated into the fatty tissue of the birds which ate D.D.T sprayed fruits. The D.D.T. poison got assimilated in the human system when people consume ate flesh of those birds. One could learn about the process only indirectly. The poison might come in insidiously without anybody knowing it. As a toxicologist he was concerned over the possible effects these powerful weapons might have on human beings two or three generations later.

113G: Few regimes in the Puranic age were considered as regimes of Mahans. In such regimes each person lived for the welfare of the other. This ensured that Mahans never had to rule consciously. Hence the royal couple lived a divine life in forests with a skeleton presence of servants. One such Mahan wished to conduct a Yagna for God. In those times Sri Lanka was also a tributary to this Mahan's regime. But Ravana never bothered to send his tribute. This Mahan was unaware of anything. However those with Him took his permission and left for Sri Lanka to procure items for the Yagna from Ravana. It is needless to imagine what sort of response they might have got from Ravaneshwara. Listening to Ravana's outburst patiently, the visitors made a miniature of Lankan fort

with clay and addressed Ravana thus: "Look, if we think of our Mahan's name and remove a part of this miniature, the corresponding part of your real fort will crumble ". Saying so, when they removed some clay from the miniature's northern entrance, the corresponding part of the real fort fell suddenly. Stunned by the occurrence, Ravana sent the necessary materials for the Yagna through his emissaries and also requested the disciples to pass on his humble prostration to the Mahan.

I am not surprised at this divine incident that happened at the Puranic age. But I can't help getting amazed that even in this Kali Yuga, that too after the advent of Christianity, in 842 AD a Mahan appeared in Poland, became a king at the behest of two Gods and that even while ruling he followed a life style of a mahan.

113H: Both Gnanis and Thuravis will not hurt the feelings of anyone.

(114)

- A. The regime in which prices rise meteorically is a Sinner.**
- B. The regime that claims abundance in paper and graphics is a Sinner.**
- C. The regime that has high appreciation for modern scientific gadgets is a Paamaran.**
- D. He who does not approve investigations into god's creation is a Sirandha Viveki.**
- E. He who praises the compassionate grace of god is a Mahaan.**
- F. He who is beyond the reach of modern scientific testing gadgets is a Thuravi.**
- G. He who pervades everything as Vignana is a Gnaani.**

(115)

- A. The regime that reeks in fear, poverty and disease is a Sinner.**
- B. He who is unaware of the consequences of modern scientific gadgets is a Paamaran.**
- C. He who investigates and exposes the dangerous consequences of modern scientific gadgets is a Viveki.**
- D. He who warns about the ultimate destruction wrought by modern science is a Sirandha Viveki.**
- E. He who taught the science of life is a Deiva Viveki.**
- F. He who enjoys the wonder of divine science is a Mahaan.**
- G. He who can put an end to wrong science is a Thuravi.**

115B & C: Approximately within 50 years scientific gadgets and packaged food using modern machinery have proliferated. These can make human beings sick with deadly diseases, affect their brain and literally convert them into living corpses in due course of time. By touching, breathing, seeing, hearing, consuming, enjoying, directing and experiencing scientific gadgets, our skin, liver, heart, blood, nerves, kidney and such inner parts have begun to deteriorate in a similar manner implied in the proverb "Erumboora Kallum Theyum" (Even stones wear out by ants creeping on them). Because of this, blood and its essence called Bindu(Semen) are damaged. At present a majority of us have started getting affected by these diseases to the extent of the size of a mustard and our children born from our Bindu carry these diseases in them in a seed form. Though these children may not be affected much, even when they grow up, since they will be growing up with gadgets, their children will carry the dangerous seeds in an enhanced manner. When such dangerous seeds join hands with scientific gadgets on their birth, the human race is going to come under the sway of a variety of terrible diseases. If modern science continue to permeate our live life like this, most of our children in the 5th or 6th descent may be affected with lethal diseases and undergo enormous suffering. Further, in future if a man's body is cut open for an operation, death may result. Even Asbestos and Tube lights could cause cancer for the progeny of the unhealthy people, why even for the present generation who lack resistance power. There are hundreds of other scientific productions like polythene, plastics, rubber feeding, fertilizers, gasoline and so on.

Modern industries have not only polluted land, water and air but also have caused extensive damage to flora and fauna. They are destroying forests and also affect the health of cattle and wild animals. God has created all things necessary for our welfare, taught us the ways of using them but He never ordained us to indulge in experiment or research of his creations. Due to this reason our ancestors nipped in the bud any attempts to pry into the nature, introduction of modern customs, invention of modern gadgets in the name of convenience, experiments in the creations and uncontrolled ways of life. They only knew very well that if even one of these things are allowed in the slightest manner, others will follow suit (Ondru thottu matrondru) exposing people to diseases and miserable life in due course.

CHICAGO: If mothers in India stopped breast feeding, a herd of 5 million cows would be required to provide milk for the babies according to an American expert. Mr.Jelliffe said decline in breast feeding contributes to development of infantile disease that infants often get when placed on other foods. Medical experts participating in the symposium said human milk is nutritionally superior to animal milk and formulas.

The elders are a worried lot that till recently the world which was place to an abundant supply of mother's milk is no more the same due to modern ways of life. Experts have spoken about the risk associated with use of synthetic baby food such as milk powder. Even cow's milk is loaded with three and a half times salt content compared to that required by an infant. But this much is required for adults. In a variety of baby foods salt content is as high as ten times. This is too much and is bound to impact the health of the child in future. Hence children who grow on cow's milk or synthetic milk powders carry proportionate traces of seed of blood pressure at that young age itself. They develop blood pressure as soon as they cross tender age. All this has been confirmed by research.

THOUGHTLESS USE OF SCIENCE: Eminent scientists, editors and writers met in Delhi to participate in a symposium on "Science for Citizens." The consensus at this gathering seemed to be that science and technology have immense power to better the lot of mankind, that their sustained application has already resulted in much progress and that the future is pregnant with tremendous possibilities. In contrast to the above rosy picture of the role of science and technology, another view has been propounded in a series of articles in a popular science magazine of Britain by eminent scientists of the West. The main burden of their writings was that the very success of science and technology in solving the immediate problems in the short run and they were afraid that many of the long term effects of the application of science and technology far outweigh the immediate benefits of such application.

ECOLOGICAL BALANCE One of the major problems facing this country is food shortage. Much work has been done on developing new types of food crops which can give high yields by heavy use

of chemical fertilisers, particularly nitrogen. These fertilisers do greatly increase the immediate crop yields; but at the same time, the impoverishment of soil organic matter by altering the physical character of the soil, sharply reduces the efficiency with which the added fertilizer is taken up by the crop. As a result unused nitrogen fertilizer is taken up by the crop. As a result unused nitrogen fertilizer drains out of soil into rivers and lakes causing overgrowths of green plants and resultant organic pollution. Another example of relevance to this country is the massive use of synthetic insecticides. Recent reports from various countries of Asia, Africa and Latin America show that such massive use, while being immediately beneficial has greatly upset the ecological balance in the world. These insecticides kill the natural predators and insect parasites which keep the spread of other insects and pests under control. Once such control is removed, major out brakes of insects and pests have been induced at regular intervals. While this cycle is not fully understood, the hazard is recognised and use and even manufacture of D.D.T is now being banned in several countries. Another problem of relevance to this country is nuclear power. The multiplication of nuclear power stations is going to increase the incidence of cancer of the thyroid manifold. At the same time, the release of hot water from these stations into the rivers, lakes or the sea has tended to raise the temperature of water and thus kill many fishes and plants which are sensitive to such change, there are many other examples.

INVISIBLE LEAD CONTAMINATION

Pasadena (California): A geochemist says industrialisation has created an invisible, potentially dangerous film of lead that coats the earth and nearly everything on it. " If we had sensitive spectacles, we could see the streets brilliantly painted with lead" says Dr.Clair Patterson of California Institute of Technology. Minute particles of lead come from leaded automobile gasoline and industry, coat sidewalks, foliage, buildings, automobiles, clothing, food and human bodies. Were the lead visible, you would see it hovering over freeways and streets," he says.

According to him, most people do not have the classic symptoms of lead poisoning, irritability and hallucinations that sometimes lead to permanent brain damage. But human beings may have symptoms of lead poisoning as yet unrecognised, he adds. He says more than 80% of the lead in grass and mice is of industrial origin. In populous areas, 99% of the lead is from industrial sources. "Man has 100 times more lead in his body than he would if lead technology had never been used." he pointed out. If all the automobiles in the world stop burning leaded gasoline instantly, lead contamination will drop in 30 days, but Dr.Patterson believes it will take centuries to get rid of the pollution.

Prof.H.A.Schroeder of the Dartmouth medical college told the Senate sub committee that the health of the people is endangered not so much by the contamination as by the refinement of the food products. " The milling of wheat into refined white flour removing 40% of the chromium, 86 % of the manganese, 76% of the iron, 89% of the cobalt, 68% of the copper, 78% of the Zinc and 48% of the molybdenum, all trace elements essential for life or health." After the residue is removed, the nutritive best is fed to the pigs. The moral of this story is that you can't have your cake made of refined white flour and eat it too.

If the world prefers instantaneous comforts provided by modern scientific gadgets that make life easy similar to that conferred by Alladin's lamp, the posterity will be forced to live as diseased and mental patients.

(116)

A. The corrupt regime that throws exam results for bribe is a Sinner.

B. The teacher who promotes the disqualified to higher class is a Sinner.

- C. The regime that appointed qualified and responsible teachers is a Paamaran.**
- D. The intelligent teacher who gives marks only on merit is a Viveki.**
- E. He who shrinks from the sight of demeaning behaviour is a Saadhu.**
- F. He who is oblivious of good and bad aspects of human conduct is a Mahaan.**
- G. He who can look at people as faltering frogs is a Thuravi.**

(117)

- A. The regime that promotes imbeciles as officers is a Sinner.**
- B. The regime that accepts qualified persons as clerks is a Paamaran.**
- C. The wise who stress tough examination for administrators is a Viveki.**
- D. The regime that accords first place to the meritorious is a Rajya Viveki.**
- E. He who will refuse to offer a job to his unqualified son is a Sirandha Viveki.**
- F. Those who don't instruct everything to everyone are Uyar Vivekigal.**
- G. He who has got through the examination of the only one god (Kadavul) is a Thuravi.**

117 C & D: All Chinese life finds its support and centre in the state. In the state are united all intellectual activities. The state for the Chinamen is a creation of heaven, an essential factor in the harmony of the universe and therefore the sum of reasonableness and perfection. Official stations alone determine a man's position and dignity. To be useful to the state is the highest employment of the Chinaman and it is therefore the duty of the wiseman to seek and accept government offices. Morality and piety are one with obedience to the laws of the state. These laws, which according to the Chinese nation, were imparted to man in the sacred primeval period by the celestial rulers Fohi, Yao and Shun, are of more importance than all human authority. They are not the product of the whim of an individual, but are the sum and substance of the divine rationality, the product of the mind of the whole people and must therefore be obeyed no less by the emperor than by every subject. "Only intelligence," say Wuttke, "not birth, qualifies for office. The emperor may have only such servants as bear within themselves the consciousness of the everlasting kingdom. "State examinations are held in every official city in a hall dedicated to the memory of Kong-fu-tse; they are under the supervision of the authorities and scholars. The highest examinations are conducted by the emperor himself in his palace. For further education of the officials monthly lectures are delivered on their duties and the laws.

117 F: The people are not initiated into the cosmic ideas, nor into the awakened throb of more vivid consciousness. Try as you may, you can never make the mass of men throb with full awakenedness. They cannot be more than a little aware. So, you must give them symbols, ritual and gesture, which will fill their bodies with life upto their full measure. Any more is fatal. And so, the actual knowledge must be guarded from them, lest knowing the formula, without understanding at all, the experience that corresponds, they may become insolent and impious, thinking that they have all, when they have only an empty monkey-chatter. The esoteric knowledge will always be esoteric, since knowledge is an experience, not a formula. But it is foolish to hand out the formula, a little

knowledge is indeed a dangerous thing. No age proves it more than ours. Monkey-chatter is the most disastrous of all things.

The science of augury certainly was not exact science. If you live by the cosmos, you look in the cosmos for your clue. If you live by personal God, you pray to Him and bring to bear on your subject. If you are rational, you think things over. All it depends on is the amount of true, sincere religious concentration. Any Psychological or political attainment comes by an act of divination. But when heart loses its purity even prayers are only jugglery as of today.

The masses were never allowed to penetrate the mysterious sanctuaries. Indeed in most ancient temples world over the capacious interior court yards were as much as they dared not enter. Such was the exclusive character of this religion wherein priestly exclusiveness played the central part. I thought of the freedom of mosque and church and I understand again why the priests, who had overreached themselves in their efforts to gain and maintain power, finally lost every shred of their influence. "Freely you have received: freely you should give" was a Biblical sentence which did not apply to their days. They took and gave with utmost reserve and caution. That was why the ancient were able to impart recondite esoteric knowledge to the qualified initiates through the Divine Mysteries where as the Christian Mystery is dealt with gospel events and lip-services only. The initiates who were admitted to the ancient Mysteries not only gained the power of wisdom, but had an insight into the cosmic divinities and secrets of the universe. Paul Brunton.

(118)

- A. The regime that appoints idiots as teachers is a Sinner.**
- B. He who fills offices with useless persons is a Sinner.**
- C. He who refuses to appoint unfit persons as worker is a Paamaran.**
- D. He who avers only a few can appreciate higher education is a Saadhu.**
- E. He who latches on to god for attaining liberation is a Mahaan.**
- F. He who catches hold of Kadavul to attain liberation is a Thuravi.**

(119)

- A. The renegade student who confronts and assaults his teacher is a Sinner.**
- B. He who behaves respectfully towards his teacher is a Paamaran.**
- C. The teachers who treat their students like their children are Viveki.**
- D. The regime that excommunicates the rouge student is a Rajya Viveki.**
- E. He who insists on service to guru is a Saadhu.**
- F. He who was shaped by gurukula education (gurukula = school) is a Deiva Viveki.**
- G. He who makes god his guru is a Mahaan.**
- H. He whose has Kadavul as his guru is a Thuravi.**

(120)

- A. The country that reduces college education into chaff is a Sinner.**
- B. The educated officer who incites caste enmity is a Sinner.**
- C. The educated who is not arrogant of his oratorical skills is a Paamaran.**
- D. He who does not accept modern education as real education is a Viveki**
- E. He who warns about the consequences of relaxing norms in education is a Sirandha Viveki.**
- F. He who is fit for surrendering to god is a Mahaan.**
- G. He who radiates great spiritual energy is a Thuravi.**

120 D: Dr. Malcolm Adiseshia, Deputy director general of UNESCO said " Indian universities, instead of being vehicles of intellectual cooperation had become 'anti-intellectual bastions'. Their teaching methods were 'one way ex-cathedra pontificals' and their learning techniques were those of the method of cramming. 'The content of what is taught or learnt has no relation to the state of the arts, the country's development demands or its employment profiles.' he said. "The examination system is not an evaluation of the student's intellectual capacity. It is a huge and inhuman meat grinder which separates and cuts up into meaningless groups, the false foods which fall, under its teeth. It is a call to resourceful deception or a display of superficial cleverness."

(121)

- A. He who squeezes out bribe is a Sinner.**
- B. He who accepts what is forced on him is a Paamran.**
- C. He who rejects bribe even in poverty is a Viveki.**
- D. The incorruptible Indian bureaucrats in British regime are Viveki.**
- E. He who finds out the problems in his regime incognito is a Rajya Viveki.**
- F. He who sells his things to redeem that of others is a Saadhu.**
- G. He who was sustained by kings is a Deiva Viveki.**
- H. He who lives apart from the world is a Thuravi.**

(122)

- A. He who fulfills unethical desires with money earned through bribe is a Sinner.**
- B. He who demands his customary tips is a Paamaran.**
- C. He who conceals income in a democracy is a Paamaran.**
- D. He who does not cook up his accounts even in a bad regime is a Viveki.**
- E. The king in whose regime there are no poverty related suicides is a Rajya Viveki.**
- F. He who gives sweet words to everyone naturally is a Saadhu.**
- G. He who experiences the joy of detachment is a Mutrina Viveki.**
- H. He who exemplifies pure devotion to attain god is a Mahaan.**
- I. He who can forget and recall anything is a Thuravi.**

(123)

- A. He who lays down his life for a wrong cause is a Sinner.**
- B. He who lays down his life in a just revolution is a Paamaran.**
- C. He who lays down his life for a common cause is a Viveki.**
- D. He who avers other (non human) births for mistakes and slips is a Saadhu.**
- E. Those who died of fasting and meditating on god are Uyar Vivekigal.**
- F. He who lauds the death of his relatives too is a Mutrina Viveki.**
- G. He who agrees to lay down his life is a Mahaan.**
- H. He who can lie dead alive is a Thuravi**

123D: As we commit sins and good deeds alternately, we also perpetrate mistakes (Pizhaigal), flaws (Doshangal) and proscribed acts (Koodadhavaigal). Such mistakes enacted time and again accumulate like an Andes mountain in our lifetime. These gets included into the list of Chithragupthan periodically. For such mistakes Bhagavan has ordained a variety of births other than human beings. But we have to enjoy and suffer respectively for our virtuous and sinful deeds only in a human birth.

Did I not say that our daily mistakes accumulate into an enormous heap? The non human births ordained for such mistakes are scheduled in between two human births. Our scriptures say that from a virus up to a whale the total number of beings run into 83 lakhs. We are experiencing these lakhs of non human births in our long life journey. In other words all these 83 lakhs non human beings take on human births time and again. Brahmins(Deiva Viveki) of the Puranic age witnessed this transmigration directly through Athma Vidya or Mystery.

Besides, our Kochengatchozha Nayanar of Tamil Nadu was born as a spider in his previous birth. I will now give a few lines about him.

Kochengatchozha Nayanar

To prevent dry leaves falling on Jambulingam under a Jambul tree, a spider spun a web. Similarly an elephant used to bring water in its trunk from Kaveri and poured it on the Lingam daily as Abhishekam. The elephant used to undo the spider's web daily since it considered the presence of web as obstruction to its abhishekam. Spider also untiringly spun the web daily. Even then this angered the spider which entered into the elephant's trunk in lightning speed. Conscious of its end, the elephant struck its trunk forcefully on the earth resulting in the death of both. The spider which was born as a Daiva Sadhu in the Chola dynasty in its next birth constructed a temple for Jambulingam and built a narrow entrance for the sacrosanctum to ensure that an elephant can never it.

At the sacrosanctum of Thiruvannamalai temple, spring water is present always. This water is expelled daily through a trickle (Neer daarai). It is called the Appu Kshetram. The compound wall of this temple is unmatched by any other compound wall in India for its height and perimeter. Besides it is said that Kanchi is Prithvi, Thiruvannamalai is Theyu, Kaalahasthi is Vaayu and Chidambaram is Aakasam (Kshetras).

123E: This line refers to a method (Vadakkiruthal) of giving up life voluntarily sitting at a place facing north, refraining from food and water. This method has been prescribed in scriptures. The higher Vivekis who adopt this method are promoted to the next stage bypassing most of the non human births destined in between. They have to complete certain divine Yagnas before sitting facing north. Gods grant expeditious death to those who undertake this. Sadhus and Vivekis don't benefit from this method. If Pamarans indulge in Vadakkiruthal, they will end up sinning. The ancient world of divine culture religion adopted this procedure. This procedure prevailed in western countries till some time before the appearance of Christianity. Pythagoras, Zeno, Epicurus, Lycurgus, Parmenides, Iamblicus, Eratosthenes - the geometer and cosmographer (276-174) and such belonging to ancient noble class have given their lives following this procedure. Since the Christian wise men had no background for comprehending the objective of this procedure, they simply have spoken as "Starved to death". This procedure was named Vadakkiruthal in Tamil Nadu. Recently Ramalinga Swamikal who was a Siranda Viveki adopted this procedure at the behest of a Thiruvai. A Brahmin poet in the court of a Pandya King by name Pisiraandaiyaar and a Chola king by name Koperunjchozhan entertained a wish to meet each other. Finally when the poet came to know that the Chola king was going to undertake Vadakkiruthal through messengers, he joined the king and adopted Vadakkiruthal himself.

123F: God has conferred six senses on us in order that we evolve in the human life journey. We must sublimate these six senses into Buddhi culminating in philosophical maturity to rise above desires is the meaning of this line. But we who are caught in this Maya world don't even try to come out of it, but end up using these senses to aggravate our bondage. Besides, unless one is able to rise above the discrimination of mine and not mine, he can't make any progress even at the kindergarten level of philosophy. Whatever feeling we experience by coming to know about the death of someone in Australia, the same feeling is experienced by a Mutrina Viveki even on coming to know about the death of someone in his own house. Even if someone teaches us such philosophical truths, we are unable to accept them even a wee bit.

123G: If someone approaches a Mahan requesting even his life as charity, the Mahan won't refuse. But no one take away the life of a Mahan. That is, a Mahan is protected by Bhagavan at any given moment. But the Mahan does not know this truth till a situation occurs to him.

A. The country that sows a litre of paddy and reaps a fistful of the same is a Sinner.

B. The regime that proclaims abundance and lands in famine is a Sinner.

C. Those who are deceived by novelties is a Paamaran.

D. The king whose regime is free of drought and flood is a Viveki.

E. The king who concert his subjects into noble citizens is a Sirandha Viveki.

F. He who sees the basic substratum of Vedic science is a Thuravi.

G. He who functions as the prime mover of all creation is a Gnaani.

LYCURGUS

124 E. Ancient Greece, similar to our early India, consisted of many independent states. But unlike our country, all Grecian states used only one language for communication. Even though our country was multilingual, Sanskrit functioned as a common medium of communication. Sparta, one of the ancient Grecian states, was ruled by Polydectus in the 9th century BC.

After the death of the king polydectus , the general voice gave it for his younger brother Lycurgus to ascend the throne. He actually did so, till it appeared that his brother's widow was pregnant. As soon as he perceived this, he declared that the kingdom belonged to her issue, provided it were male and he kept the administration in his hands only as his guardian. It happened that he was at supper with the magistrates, when she was delivered of a boy and his servants who were present carried the child to him. When he received it, he is reported to have said to the company. "Spartans, see here your new born king". He then laid him down upon the chair of State and named him "Charliaus", because of the joy and admiration of his magnanimity and justice, testified by all present. Thus the reign of Lycurgus lasted only eight months. But the citizens had a great veneration for him on other accounts and there were more than paid him their attentions and were ready to execute his commands, out of regard to his virtues than those that obeyed him as a guardian to the king and director to the administration. But to clear any suspicion of Queen Mother he set sail therefore and landed in Crete.

Then having observed the forms of government and conversed with the most illustrious personages, he was struck with admiration for some of their laws and resolved at his return to make use of them in Sparta. From Crete Lycurgus passed to Asia, desirous, as he said, to compare the Ionian expense and luxury with the Cretan frugality and hard diet, so as to judge what effect each had on their several manners and governments. The Egyptians likewise suppose that he visited them and as all of their institutions he was most pleased with their distinguishing the military men from the rest of the people, he took the same method to Sparta and from separating from these the mechanics and artificers, he rendered the constitution more noble and more of a piece.

Returning, he immediately applied himself to alter the whole frame of the constitution; sensible that a partial change and the introducing of some new laws, would be of no sort of advantage he applied to the nobility and desired them to put their hands to work; addressing himself privately at first to his friends and afterwards by degrees trying the disposition of others and preparing them to concur in the business. When matters were ripe, he ordered thirty of the principal citizens to appear armed in the market place by break of day.

He had established a proper regard to modesty and decorum, with respect to marriage. He was equally studious to drive from that state the vain and womanish passion of jealousy; by making it

quite as reputable to have children in common with persons of merit, as to avoid all offensive freedom in their own behaviour to their wives. He allowed, that if a man in years should have a young wife, he might introduce to her some handsome and honest young man, whom he most approved of and when she had a child of this generous race, bring it up as his own, for the purpose of performing his funeral rites.

As soon as the children were seven years old, they were all kept under the same order and discipline and their exercise and recreations in common. As for learning, they had just what was absolutely necessary. Strictly speaking their whole education was an exercise of discipline. If any of the boys learn to steal, they were punished not only with whipping, but with hunger.

The songs of the Spartans had a spirit which could rouse the soul and impel it in an enthusiastic manner to action. The discipline of the Lacedaemonians (Spartans) continued after they were arrived at years of maturity. The city was like one great camp where all had their stated allowance, and knew their public charge, each man concluding that he was born, not for himself, but for his country. Hence, if they had no particular orders, they employed themselves in inspecting the boys and teaching them something useful or in learning of those that were older than themselves.

The world was a perfect abode for life as long as people lived in tune with hereditary laws of hygiene (Aacharam) since time immemorial.

But beginning several centuries ago many countries witnessed a gradual deterioration in adopting in laws of hygiene based on divine scriptures (Aacharam). However a few Wisemen who appeared every now and then were able to infuse considerable vitality by adopting a few ancient living ways. Despite this, these countries were unable to permanently benefit in matters such as peace, leisure and **Visranthi**. Nevertheless Lycurgus born in Sparta, gave people permanent peace.

One of the greatest privileges that Lycurgus procured his countrymen was the enjoyment of leisure, the consequence of forbidding them to exercise any mechanic trade. It was not worth their while to take great pains to raise a fortune, since riches were there of no account and the husbandmen, who tilled the soil were answerable for the produce above mentioned. Their discourse seldom turned upon money or business or trade, but upon the praise of the excellent or the contempt of the worthless and the last was expressed with that pleasantry or humour, which conveyed instruction and correction without seeming to intend it. Nor was Lycurgus himself immoderately severe in his manner, but as Sosibius tells us, he dedicated a little statue to the God of laughter in each hall. He considered facetiousness as a seasoning of their hard exercise and diet and therefore ordered it to take place on all proper occasions, in their common entertainments and parties of pleasures. Upon the whole, he taught his citizens to think nothing more disagreeable than to live by (or for) themselves.

The senate consisted at first of those that were assistants to Lycurgus in his great enterprise. Afterwards to fill up any vacancy that might happen, he ordered the most worthy men to be selected, of those that were full three score years old. This was the most respectable dispute in the world and the contest was truly glorious, for it was not who should be swiftest among the swift, or strongest of the strong, but who was the wisest and best among the good and wise.

With regard to burials, he suffered nothing to be buried with the corpse except the red cloth and the olive leaves in which it was wrapped. Nor would he suffer the relations to inscribe any names upon the tombs except of those men that fell in battle or those women who died in some sacred office. After eleven days of mourning, relatives were to put an end to it and offer sacrifice to Ceres on the twelfth day.

No part of life was left vacant and unimproved, but even with their necessary actions he interwove the praise of virtue and the contempt of vice and he so filled the city with living examples, that it was next to impossible for persons who had those from their infancy before their eyes, not to be drawn and formed to honour.

For the same reason he would not permit all that desired to go abroad and see other countries, lest they should contact foreign manners and gain traces of life of little discipline. He forbade strangers too, to resort to Sparta, who could not assign a good reason for their coming, for along with foreigners come new subjects of discourse; new discourse produces new opinions and from these there necessarily spring new passions and desires, which like discords in music, would disturb the established government. He, therefore, thought it more expedient for the city, to keep out of it corrupt customs and manners, than even to prevent the introduction of a pestilence.

When his principal institutions had taken root in the manners of the people and the government was come to such maturity as to be able to support and preserve itself, then, as Plato says of the Deity, that He rejoiced when he created the world and given in its first motion; so Lycurgus was charmed with the beauty and greatness of his political establishment when he saw exemplified in fact, and move on in due order. So, he assembled all the people and told them, the provisions he had already made for the state were indeed sufficient for virtue and happiness, but the greatest and most important matter was still behind, which he could not disclose to them till he had consulted the oracle; that they must therefore inviolably observe his laws, without altering anything in them till he returned from Delphi and then he would acquaint them with the pleasure of Apollo. When they had promised to do so he took an oath of the kings and senators and afterwards of all the citizens, that they would abide by the present establishment till Lycurgus came back. He then took his journey to Delphi.

When he arrived there, he offered sacrifice to the gods, and consulted the Oracle, whether his laws were sufficient to promote virtue and secure the happiness of the state. Apollo answered, that the laws were excellent and that the city which kept to the constitution he had established, would be the most glorious in the world. This oracle Lycurgus took down in writing and sent it to Sparta. He then offered another sacrifice and embraced (Prema Aalinganam – Loving Embrace – Scholars of other countries embraced one another and sang a divine hymn at the end of every successfully completed divine ritual or celebration. This practice was referred to as Loving Embrace/Prema Aalinganam in our country) his friends and his son, determined never to release his citizens from their oath, but voluntarily there put a period to his life.

Lycurgus undertook attempts to die voluntarily (Vadakkiruththal). For an explanation to Vadakkiruththal, please refer to 123 E. Though this Christian scholar was unable to grasp the concept of Vadakkiruththal or the noble intention behind embracing death voluntarily, he did not fail to depict albeit in a different manner, the attempt to voluntary death adopted by Lycurgus. Hence, in the sentence below, he has avoided the generally expected use of 'yet' and substituted it with 'therefore'. After having offered another sacrifice to Apollo at Delphi, he voluntarily there put a period to his life while he was yet of an age, when life was not a burden, when death was not desirable and while he was not unhappy in any one circumstance, he therefore, destroyed himself by abstaining from food.

Espousing an exemplary opinion the end of a person when his life is devoid of troubles, difficulties or diseases and replete with well being was best, the scholar has used the word 'therefore'.

The Spartans have set a noble example of sobriety and of contempt for passion, pain and death. They could obey and they could die. Law was for them, according to felicitous expression of Pindarus of Montaigne: "Queen and Empress of the World." Let us accord to them one more virtue which does them honour, respect for those upon whose head time has placed the crown of whitened locks.

(125)

A. The regime that helps in shrinking work and augmenting wages is a Sinner.

B. The unresponsive corrupt government office that ignores the suffering public is a Sinner.

C. The general public of recent past who were afraid to commit sins are Paamaran.

D. Those bureaucrats who feel bad for the wrong policies of the rulers are Viveki.

E. He who carries the foot dust for our welfare is a Mahaan.

**F. He who bears on his body the dust that can bestow incomparable protection is a
Thuravi.**

Zurich Milk Yield – The annual milk yield in India which has the world's biggest bovine population, is only 500 K.G. against 6500 K.G. for an Israeli Cow. The Japanese cow takes the second spot with 6000 K.G. while swiss cows occupy an unspecified middle rank with a yield of 4000 K.G.

In Japan average yield of paddy is 6 tons per hectare. In India average yield of paddy is 1.2 tons per hectare. In every country the average output of labour and the states' staff is about 80 percent, whereas in India, the output is only 30 percent.

(126)

A. The rulers whose only concern is position and power are Sinner.

B. The regime that is cool to the petitions of the aggrieved is a Sinner.

C. The regime which disposes of the petitions of the public promptly is a Paamaran.

D. The officer who roots out corruption by prohibitive penalties is a Viveki.

**E. The king who resorts to publicity in order to disseminate his good policy measures is a
Viveki.**

F. He who abdicates his post in an improper regime is a Sirandha Viveki.

G. He who came down from the celestial world is Avathaara Mahaan.

H. He who can also be brought forth by Kalarudra is a Thuravi.

126 E: With the intention of ensuring that their descendants and fellow rulers, much like themselves, governed their kingdoms with justice, without sin, while upholding divinity, rulers advertised on temple walls, stone pillars, rocks and metallic plates. Moreover, kings of the ancient world have proclaimed of their governance in line with divine ordainment, their devotion towards Gods, the numerous endowments they created. besides how the Gods blessed them.

Egyptia Churukkam (The Egyptian Summary)

As far as we know, the Egyptians attained amazing heights in several departments. The Egyptian Brahmins have proclaimed that since they followed ancient scriptures stringently without wavering an inch, the Gods voluntarily blessed them. They also worshipped Apis, a live bull as Parameswara. They have affirmed that the mother of this bull conceived through lightning. When one such bull died, they proceeded to the place where the next such bull is born, and brought it with them. They knew, through divine help, that Osiris (Parameswara) had entered these bulls. Osiris is otherwise called Amen- Ra, P- tah. They celebrated festivals with grandeur, towards the Apis God who resided in a palatial abode at Memphis. They have proudly declared that the Gods blessed them with several varieties of grains. Since they considered a few animals and birds sacred and equivalent to Gods, each family according to their capability, took to raising them with sanctity. Besides making them

beds filled with aromatic substances and covered with velvet, they fed them nutritious food with honey added in them. If any such creature died, members of the family bathed and undertook days of mourning. They also desisted from using any food items that were present in the house at the time of their death. It was customary for the Brahmins to bind the crocodiles that lived in the Nile with sacred incantations, for about ten days, to prevent any danger they may cause during a festival that entailed bathing in the river. From the eleventh day, the crocodiles got back to their routines. The kings of the ancient Pyramid clan buried themselves in Pyramids. Now only two such huge Pyramids are seen. On one occasion, they obtained permission from the Gods and brought two Pyramids from the lower banks to the upper banks of the river Nile. In 16 BC when the Sun dynasty was deficient of an heir, God Himself appeared in person to revive the dynasty. Hatshepsitu herself was not, however of purely Solar Race. Sensneb had not been a Scion of the royal house and this flaw in her pedigree might have marred the sanctity of the solar blood. But according to pagans doctrines, this defect of birth could be remedied only by a divine miracle and the ancestral god, becoming incarnate in the earthly father at the moment of conception had to condescend to infuse fresh virtue into his race in this manner. The inscriptions with which Hatshepsitu decorated her chapel relate how, on that fateful night. Amen, (Parameshwaran) descended upon Ahmes in a flood of perfume and light. The queen received him favourably and the divine spouse on leaving her announced to her the approaching birth of a daughter, in whom his valour strength should be manifested once more here below.

The sequel of the event is displayed in a series of pictures. The protecting divinity who preside over the birth of children conduct the queen to her couch and the sorrowful resignation depicted on her face, together with the languid grace of her whole figure, displayed in this portrait of her a finished work of art. The child enters the world amid the shouts of joy and the propitious genii who nourish both her and her double, constitute themselves her nurses. At the appointed time, her earthly father summons the great nobles to a solemn festival and presents to them his daughter, who is to reign with him over Egypt and the world.

Now let us learn a little about Maha Ramaseshar (Ramses II 1345-1285) who was involved in a large-scale war. The ruler of Kheta who was traditionally an enemy of Egypt, enlisted the support of the rulers of Palestine, Asia Minor (Modern Turkey) among other rulers in the region, and readied himself to destroy Egypt. Upon learning of this, Ramaseshar with his magnificent armies proceeded to a particular place. At this time, two spies met with the king and left after informing him that though they were employed by the enemies, their employers wanted to work for the king and that the enemies were camping forty miles away and ready for combat. Trusting this information, the king ordered that his primary contingent travels with him at the forefront with the army coming behind them. But even before the king could travel three miles ahead, a section of the enemies who were hiding and ready, pounced on the unarmed forces of the king, preventing them from proceeding further. They also confiscated all weaponry. Similarly, the king who was travelling ahead was also surrounded by the enemy forces. The king found himself alone and distressed in such a situation.

The forces of the enemies were not inferior to the Egyptians. The King of Khilibu alone commanded eighteen thousand picked men besides a well trained infantry. They had also two thousand five hundred chariots each carrying three men. In other words, the whole of Syria, from the banks of Euphrates to the Nile rose in arms against Egypt. The King is here represented alone, surrounded by the enemy and in great danger, but his first impulse is to god and before rushing into the melee; he makes this long address to Amen, and help came to him:

In such a perilous situation, the enemies moved towards the king in apparent mockery, but did not attempt to kill him right away. From inside his chariot, the king thus beseeches –“My Father Amen (Amen= Parameshwaran), where art Thou? Does a father ever forget his son? Only on your command did I undertake this expedition! I have not been the one to disobey any of your orders! He is endowed with great power! Does not the Lord of Egypt win over anyone who crosses His path! What match are these Asians to you? Does not Amen reduce the strength of those who are not extremely devoted to Him? Have I not offered you countless gifts? Have I not built you temples that will stand for millions of years? Have I not offered to you the rarest riches of the world? Have I not loved you a thousand times more than how I love my wives and children? I am not one to be unaware of the fact that the assistance of thousands of sons and brothers and millions of cavalymen,

does not stand a chance in front of the mighty Amen! My father! I stand alone now. Millions of enemies have surrounded me. I neither see my generals, archers, cavalymen nor my chariots." "My divine laments fell upon the ears of the God Hermonthis. The God Amen offered me refuge. He lent me His hand. I squealed with overwhelming bliss. He stood behind me, blessing me." "Meri Amen Ramaseshan! I have rushed to your rescue. Child, I am indeed your Father. I appreciate your determination. I have offered you My hand. I am indeed with you. Fulfil your heart's yearning" the assuring voice of the Lord fell upon my ears. The prayer of Ramaseshar and the assurance of God occurred within a very short time. Hence, Ramaseshar, like Lord Rama, began shooting arrows from his chariot. The Hittite ruler who led the enemy forces ordered the sounding of the conch. In short, the arrows of the enemies did not reach the king. Each and every arrow shot by the king threw hundreds of enemy soldiers into the river Orantis in a wave of destruction. Many enemy fighters lost their power even to wield their arrows. Realizing this, many thought that God Himself was fighting in the place of the king and left the battlefield for their own countries. The war did not last for long. The king's forces also reached him. The King pardoned the Hittite ruler and consented to the pacts requested by him. The King has declared this divine incident by way of paintings, sculptures and inscriptions at a many places in his kingdom. While referring to this rare feat, the king has repeatedly praised only the Lord's glorious blessing and has not in the least referred to his pride or valour. A Christian scholar has mentioned that 'The subject in fact is not the victory at Kadesh and the defeat of the enemies; important as these may be to the historians, but the indomitable courage of Ramses, his faith in the aid of Gods, the irresistible strength of arms'.

Ramaseshar built a temple in each of the 20 thousand cities of Egypt, besides expanding many, like his ancestors. The idol of SetiI, the father of Ramaseshar, sat among the idols of previous kings who functioned as Deiva Saadhus flanked by those of deities. He holds the club in one hand and in the other a complex sceptre combining the different symbols of life and death. Furthermore Ramaseshar was depicted as worshipping his father standing in front of these idols. Similarly, in another temple, Ramaseshar was depicted worshipping his own statue that was sitting among the Gods. This is a philosophical truth (Vedantha Tatvam). Next, the Egyptians were experts in embalming corpses. What can be said about the excellence the Egyptians had achieved at the practice if even today the eyelashes are intact and the skin unshrivelled on the corpses they embalmed? Moreover, it was customary for the both commoners and nobility to bury with their own bodies articles in gold that they could afford. Though similar tombs of kings have been ransacked, a few tombs have escaped such fate. European researchers have discovered these. The corpses buried in intricate velvet coffins, were found to be wearing gold armor decorated with precious stones. Researchers who noticed the striking faces of the kings carved on such armor, have heaped praise on the skills of the Egyptian artisans.

Moreover the geometrical accuracy, symmetry etc. found in the floral designs and decorative art of Egyptians astonished the modern art scholars.

The value of the gold found inside the tomb of Tutankhamen (BC1390-1380) was found to be 2500000 dollars, equivalent to one crore twelve lakh fifty thousand rupees of the time of 19th century British rule.

The King's tomb consisted of four small chambers filled with 5000 objects-strange animals, statues of gods and gold bejewelled vessels, furniture, writing utensils, musical instruments, weapons, games, decorative object such as the ethereally translucent, effigies of deities such as the glowering glided cobra intended to speed the King's passage from this to next world.

A few mummies of important kings that were especially safeguarded inside enclosures created by carving into a lofty hill range, are now housed in museums of the Western world. Among those, the Maha Ramaseshar rests in the London Museum. Besides, let us now learn about a few places of the world that were abundant in gold, as far as our knowledge may take us. The Incas who followed the Divine Religion lived unaware of armed conflict. The Spanish Christians who were the first to step into South America waged war on the Incas. The Incan King came forward for a pact of peace. But the Christians imprisoned him inside a hall and posed a condition that gold must be filled inside the hall to the height of an arm's reach. The subjects who considered their King to be God, gathered all the gold

they could find and placed it before the Spanish ruler, begging for their king's release. But the ungrateful Spanish leader murdered the Incan king, and further tortured the Incan people to for more gold. Let me also, at this juncture, mention a little about the gold of the Jerusalem temple of our religion. A professor has said thus about the Jehova (Shiva) temple of the Hebrew king Solomon –the gold which Solomon (1000 B.C.) employed in overlaying the sanctorum of the Temple, which was no more than thirty feet square and thirty feet high, amounted to four million three hundred and twenty thousand pounds sterling. The gold which he had in one year from Ophir was equal to three millions two hundred and forty thousand pounds

A huge bronze cauldron that was constructed at the entrance of the temple was borne by seven huge bulls. It was customary for the cauldron to be filled with water every day for the devotees to wash their hands and feet. Solomon had married into Egyptian royalty. He was initiated into spiritual visions by the elders of the Egyptian society. Marco Polo (1256-1323) mentions thus about Japanese gold:

Zipangu (Japan) had gold in greatest abundance. The entire roof of the palace is covered with a plating of gold in the same manner as we cover houses with tiles. The ceiling of the halls are of the same precious metals; many of the apartments have small tables of pure gold considerably thick and the windows also have golden ornaments. So vast indeed is the richness of the palace that it is impossible to convey an idea of them. However the quantity from any region in the world cannot compare to its Egyptian or Babylonian equivalent.

Pericles, who ruled during the golden Grecian years (5 BC) got expensive statues made of each Grecian god. In particular, the statues of Jupiter and Minerva that were made with gold, silver, ivory, precious stones, Cat's Eye, Cedar, Ebony wood etc., were heavily praised by the historians of ancient times. These were creations of a sculptor named Phidias. Imagine the sight of the statues inside temples, with the incredible Jupiter statue standing 50 feet tall, and Minerva 28 feet tall. Jupiter's statue was seated on a throne. Herodotus has remarked that such Grecian constructions, the Samos temple or the Ephesus temple cannot be compared to the Egyptian creations. He has said: a magnificent labyrinth with four side walls and a ceiling made of marble, containing 1500 courts with each room containing a variety of statues, sculptures and paintings, as did the inner ceiling. Ultimately at the end of the rooms, a Pyramid was seen within the inner ceiling but was constructed from the underground, he has added. Besides he has described the sides of the pyramids were covered with drawings of a variety of creatures, while it stood 240 feet tall with a secret tunnel originating from its base. The Egyptian and Babylonian kings had constructed several secret tunnels in order to travel across their kingdoms. It was a general practice for kings around the world to construct such secret tunnels.

Besides he has also added that similar to the 1500 rooms above ground level, 1500 rooms were subterranean and contained holy crocodiles along with sacred corpses of kings, and that he was not granted access to the holy underground site.

Secondly, what fascinated me more than this labyrinth, was the Moyaris Lake. The masonry structure of the lake was constructed with granite. The maximum depth was 300 feet. From that depth, two pyramids had been built. Those pyramids were 300 feet above and 300 feet below the waterline. There were two gigantic statues that sat on top of the pyramids. The water of the lake was drained out entirely through a tunnel into the Nile, once every six months and functioned as a dry patch of land. For the other six months, the lake was full of water. The circumference of the lake was 400 miles, Herodotus has concluded. It is difficult for everyone to comprehend the feats of draining the lake of water and refilling it apart from the accomplishment of its construction itself.

The Egyptians who built millions of temples, had also installed idols of their gods, kings etc. on mountain ranges as well. Each tall temple wall declared their divinity and spirituality through paintings. One among the cave temples created on the slopes of mountains was of the time of Ramaseshar. In Abu Simbelat Nubia a few cave temples and idols of deities can be seen, apart from four incredible statues of Ramaseshar seen sitting together on the same plane, at a height of more than 300 feet. Each of these statues are about 90 feet tall. Having survived unscathed until as

recently as the 19th century, these have now undergone some damage, with the head of one statue missing. Now since another dam (Assuan Dam) has been planned in that region, and since upon completion of its construction the ancient treasures will be submerged under water, the UNESCO establishment has decided to dismantle the treasures and situate them at a higher elevation on the same mountain. The incredible accomplishment of UNESCO is that the trans-located structure will not vary an inch from the original structure itself. The sum allocated towards this cause is 360 million dollars.

Also, Queen Hatshepsut mentioned in the earlier pages sent a holy contingent, similar to the one sent by King Sankara and three other kings to their motherland Punt 4400 years ago. It appears to me that this queen (1552-1530) had the Gods sculpted on the slopes of the mountain Deir-el-Bahari, and had it depicted on their left to look like the chief deity was blessing the queen. These magnificent images have over time come to major ruin. An Egypt that achieved excellence in several departments across the world, had to incur the fate of losing its greatness gradually, before losing its divinity. Many centuries before such a fate was met, a Brahmin of excellence had, with sorrow, predicted the future of Egypt.

Thus is accomplished the sad prediction of the Egyptian philosopher whose works bear the name of Hermes Trismegistus.

"O Egypt; Egypt, there shall remain of thy religion but vague stories which posterity will refuse to believe; and words graven in stone recounting the piety. Some other prosperous neighbour shall dwell in Egypt. The Divinity shall reascend into the heaven. And Egypt shall be a desert, widowed of men and gods."

A Brahmin of excellence in the American Maya kingdom had announced something similar in the royal court itself. But even during his very time, the Christians reached America, invaded the country and perpetuated Christianity. Upon observing an ancient Maya construction, special features that can be noticed are halls with pillars and cornices similar to those found in our south Indian temples, and the images of dread locked Maharishis seated in those halls. Similar to how the idols of a few Maharishis are seated in a few temples of ours, it is seen that the Mayans established the idols of a few Maharishis who were their ancestors.

Twice a year, the Egyptians partook of castor oil mixed with Kashayam (a bitter tonic). They used cow dung for a variety of purposes. The Egyptian Brahmins bathed three times a day every day. They adopted Sarvaanga Kshavaram (removal of hair throughout the body). Experts have opined this to be an extremely hygienic principle. During the festival processions of God, they wore tiger skin, wielded the trident and paraded behind the Lord. While parading thus, they recited Vedamantras and gestured appropriately. Upon completion of chanting each Vedic chapter, they chanted 'Kriksha, kriksha'.

The Egyptians called out to the eagles upon laying down food for them every day. There was also a law that awarded immediate death sentence to anyone who killed a cat. But the Egyptians never took to performing unacceptable deeds. During the fag end of the Egyptian era while it was under Roman control, a Roman soldier had killed a cat. He was killed at the very spot by Egyptians. It is to be noted that the Roman government took no action upon hearing the news. They used brass utensils. Even young lads were adept at astrology. A 12 year old boy showed respect towards a 15 year old boy.

Similar to the commoners of the ancient world countries, (why, until those of recent times as well) the Egyptian citizens were unable to read or write. However they were exemplary in discipline, good behavior, intelligence, and honesty. While referring to Egyptians, a great scholar has opined that the merits and virtues of the Egyptians were not told as Idle Tales, while another scholar stated that "the Egyptians are the most ingenious being attentive to the improvement of the memory beyond the rest of the mankind", and that "they never adopted means that were wrong or prohibited, nor did they falter in living by stringent regulations. Even the lower caste Egyptians lived with characteristics that were appropriate to them. The fat-laden water of the Nile was not used even for cattle." Another

scholar has praised that "Egypt is not a country, but a Gandharva world (paradise)." Another researcher while referring to the Brahmins in particular, has said "Egyptian Brahmins underwent birth and death similar to us. But I do not want to hide the fact that a divine power pervaded their being."

Thebes is a place of origin of the Egyptians. Until thousands of years before Parameswaran and Parameswari (Osiris and Isis) changed their primary abode to Memphis, Thebes functioned as the chief domicile. Desiring to revive such a holy place, the valorous king Usertsen, obtained God's permission and began work. This note on Thebes can be found in the epic of Homer as well. (The Grecian Thebes is different). Thebes was the metropolis of Egypt. Here stood the great royal Temples (Karnak and Luxor) of the hundred-gated Thebes which was dedicated to Amen-Ra, the king of the gods. This sanctuary which became prominent during the reign of the mighty Usertsen under the old Theban Dynasty between 2400 and 2300 B.C. even now exhibits some ruins in the centre of the building from that period bearing name of this king. All the succeeding kings emulated in the glory of enlarging this national sanctuary. A magnificent temple was raised round the remains of the most ancient sanctuary with a great many chambers round the cella with a broad court and pylons (Tower-like tapering walls on both sides of the gateway) appertaining to them. In front of the pylons two obelisks covered with gold plate were erected. Two other high pylons with contiguous court walls were also built – on the backside a hall resting on 56 columns besides many chambers which surrounded it on three sides were encircled by one common outer wall. In front two more large pylons so that now four lofty pylons formed the magnificent entrance to the principal temple.

In the fifteenth and fourteenth centuries, a far more splendid enlargement was executed - added in the original axis of the temple, the most magnificent hall of pillars- The store roof, supported by 134 columns, covers a space of 164 feet in depth and 320 feet in breadth. Each of the twelve central columns is 36 feet in circumference, 66 feet high beneath the architrave; the other columns 40 feet high are 27 feet in circumference.

It is impossible to describe the overwhelming impression when upon entering into this forest of columns and wandering between the lofty statues of gods and kings on every side. There were also erected many graceful caryatids (draped statues of female figures for supporting the roofs) which the Greeks copied at a much later period in their country. Every surface is covered with various sculptures. In front of the hypostyle hall was a great hypaethral court 270 by 320 in extent, decorated on the sides only colonnades and entered by a magnificent pylon. The entire length amounts to nearly 2000 feet as also the breadth.

The road leading from Luxor to Karnak had on either side, parapet walls which bore the models of sphinxes at short intervals is a very grand sight to the beholders.

Every king was donating for all the temples according to their ranks. – A great record which fills papyrus roll 1333 feet long with seventy nine pages of a large size, divided into five sections, according to the recipients of the gifts, was discovered by Egyptologists. Thus for instance 2756 gold and silver idols of gods were destined to Theban temple alone as its lion's share. The halls of the mysterious sanctuaries were gilded. There were several obelisks covered with plates of gold. Sanctum sanctorum of thousands of temples were adorned with gold. There is no need to mention about the treasures of the palace and the treasures in thousands of Royal temples.

The Egyptian treasures have been ransacked since about 400 BC by the Christian invaders, followed unceasingly by the Arabian robbers, later by Christian missionaries under the guise of research, and finally by the Egyptian sultans. Ultimately the constructions were destroyed to the extent possible. A few Christian scholars reached Egypt to study these. Who were they, you ask? They were the ones who were aware of the ancient glory of the land through the historical accounts of Herodotus. Hence, with the intention that the world should become aware of the greatness of Egypt, they set out studying the walls of the temples. But in spite of roaming throughout the hot region, they only saw the sculptures and paintings on the walls but did not come across letters that resembled writings/scripts. But the lord did not let them down. If the chance discovery of the Rosetta stone (a black stone slab) hadn't offered them clues, the literary world could not have learnt of the 400 year-

history of Egypt. On the slab, a short detail in two paragraphs each containing a few lines –the first paragraph with pictorial script in Egyptian–the second paragraph in Greek –the detail contained in both paragraphs were the same –it was a honorary saasanam presented by the Brahmins to Ptolemy V. These scholars began studying these alphabets in 1814 and completed this exceptional feat in 1824. It was thereafter that the historical achievement commenced –I am at a loss of words when it comes to praising these scholars who dedicated their entire lives to the cause, forgetting family, reaching Africa, neglecting the heat and hunger in a desert area, and most importantly without expecting anything in return. These advanced scholars and popular scientists by nature have been granted a position of excellence by the elite scholars of the world. They are referred to as Egyptologists. Among them, Thomas Young, Champollion, Rosellini, Richard Lepsius, M. Renouf, M.M. Maspero, Samuel Birch, Mariette, Chabas, Brugseh, Meyer, Erman, E.A. Wallis Budge, Flinders Petrie, are noteworthy. Similar to these men, the researchers who brought out the greatness and divinity of Babylon along with ancient scriptures, have begotten a position of excellence in the literary world.

Among the researchers on Egypt, a scientist, Flinders Petrie, set out to also study the ancient land of Egypt. He collected the skulls of various countrymen. He compared them scientifically with those of the ancient Egyptians. Ultimately, he affirmatively concluded that “the ancient Egyptians were from the southern part of South India”. In an editorial ‘Voyage to Punt’, it has been mentioned that a king Sankara sent a holy contingent of 3000 to his motherland 4400 years ago, and that those voyagers passed Arabia, built ships, reached Punt, visited the holy places of Uak and Rohan, and brought from those places sweet smelling spices to offer to their own Gods. When this voyage by sea is studied, it is evident that the region Punt is our very own Malayalam (Kerala). Moreover a linguistic expert has said that the meanings of a few names derived from Malayalam are also found in the Egyptian language. Many millennia ago, the Aryans from other countries migrated to North India and eventually moved down to South India as well. Therefore, our native Aryans, in an attempt to preserve their unique lineage, migrated to riverbanks in the south, while some groups moved to riverbanks in Malayalam. But as the population of Malayalam increased over time, they sought the help of God. God ordered them to reach the plains of River Nile, and upon reaching the area via land routes, they demarcated use of the lower banks of the river for cities, and the upper banks of the river for cemeteries (Necropolis). Upon learning that the Egyptian Brahmins do not undertake sea voyage, a researcher has expressed inability in understanding the reason behind it. Yes, the scriptures have prohibited Brahmins from performing their daily duties over water. From certain descriptions, it is learnt that the Nile flowed at the speed of approximately 8 miles. In today’s times we walk at a speed of three to four miles. Finally, a Gnaani named John blessed that honey flow in the Nile for up to a month. This Gnaani was born in Antioch of Canaan (Ancient Palestine) 7000 years ago.

(127)

- A. He who feels bad if he misses even a day's earnings in thousands is a Sinner.**
- B. He who is crestfallen about aspirations belied is a Paamaran.**
- C. He who talks big till his luck crashes is a Paamaran.**
- D. He who warns about a downfall due to expiry of luck is a Viveki.**
- E. He who calls those lucky who feel contented in deficit is a Saadhu.**
- F. He who avers that fortune is not subservient to command is a Sirandha Viveki.**
- G. He who avers that fame and wealth don't follow one after death is a Mutrina Viveki.**
- H. He who will attribute ups and downs and death to the grace of god is a Deiva Saadhu.**

I. He who is exempted from a few rules that are applicable to Mahan is a Avathaara Mahaan.

J. He who can achieve whatever he thinks is a Thuravi.

127 A: People who gain profits running into thousands of rupees a day, and yet get dejected at reduced gains on a given day, have appeared, in the present times.

127 H: It has been said that fall from grace and death are due to the grace of God. But we are unable to accept it. But Deiva Saadhus derive bliss from these circumstances as well.

127 I: As and when they feel, Mahaans request Gods for miraculous solutions and fulfilment of their personal needs.

(128)

A. He who masquerades as officer to swindle the unwary is a Sinner.

B. The fortunate who excels in worldly arts is a Paamaran.

C. He who diverts his earnings from arts to good causes is a Saadhu.

D. The wise man who teaches purity through living is a Sirandha Viveki.

E. He who is indifferent to worldly arts is a Mutrina Viveki.

F. He who evolved code of temple construction and conduct from Agamas.

G. He who even adopts stoning as a mode of worship to god (Siva) is a Deiva Saadhu.

H. He who avoid even lessons in Vedanta is a Mahaan.

I. He who has completely avoided complications in life is a Thuravi.

128 B: Even though an individual may have attained popularity by way of exceptional talent in any mundane art, he remains only a Paamaran. If one among these attains all the characteristics of a viveki, he may be considered a viveki. But this is a rare occurrence.

The Lord ordains a variety of mundane benefits in accordance with the good deeds performed in one's previous birth. This should be described only as a gift. Such a fortunate beneficiary cannot escape the consequences of his evil deeds either.

128 I: Each and every happening in life may be considered a complication in a way.

(129)

- A. He who uses fine arts for a perverted cause is a Sinner.**
- B. He who indulges both in noble and ignoble arts is a Paamaran.**
- C. He who enjoys refined arts is a Viveki.**
- D. He who supports noble arts that appeal to subtlety is a Saadhu.**
- E. He who is indifferent to entertainment is a Sirandha Viveki.**
- F. He who is not awed by achievements of modern science is a Mutrina Viveki.**
- G. He who keeps off fine arts meant for the eyes and ears is a Deiva Viveki.**
- H. He who joins the rays of sun and moon through devotion is a Mahaan.**
- I. He who does not interest worldly men is a Thuravi.**

(130)

- A. Those who make life difficult for the silent majority in the name of Ahimsa is a Sinner.**
- B. He who is enthusiastic about participating in mob fury is a Sinner.**
- C. He who shows interest in friendship with artists is a Paamaran.**
- D. He who is interested in contacts with philosophers is a Viveki.**
- E. He who is devoted to love and harmlessness is a Saadhu.**
- F. He who opposes scientific exhibitions is a Sirandha Viveki.**
- G. He who does not have human beings for his friend is a Mahaan.**
- H. He who had god for his friend is a Thuravi.**

(131)

- A. He who lays down ways and means of destroying culture is a Sinner.**
- B. He who reveals archaeological facts with ulterior motives is a Sinner.**
- C. He who distorts historical facts is a Sinner.**
- D. He who writes following wrong history is a Paamaran.**
- E. The wise who condemn prejudiced books is a Viveki.**
- F. He who interprets the works of intellectuals on epics is a Sirandha Viveki.**

G. He who sizes up rare weather conditions is a Deiva Viveki.

H. He who does not praise man though he may be king is a Mahaan.

I. He who does not give out inspired predictions (Arulvakku) is a Thuravi.

The translocation of Vishu, Graham etc

131G.

Celebrated once every year, New Years' Day (the Vasantha Vishu Punyakaalam) undertakes its long journey at a snail's pace through each degree of the 12 zodiac signs. That is, this holy period is in a state of repose through the 365 days. It is this holy period that we celebrate as New Years' Day on the first of the Chithirai month. Many among us believe that New Years' Day has always fallen on the first day of Chithirai since the creation of the world. That is not the case, however. In the present time, the New Years' Day (the Vasantha Vishu Punyakaalam) occurs around the 8th day of Pankuni. That is, holy occasions such as New Years' Day, Dhakshinayanam, Thulaavishu and Uththaraayanam actually occur 22 days before our date of celebration. That is, the days of the Vishu that sit in each degree (or date) for about 72 years, were calculated by ancient scholars without the use of any devices. This holy period of Vishu travels in a direction opposite to that of the planets and stars as observed by us. The translocation of Vishu or the Precession of the Equinox has been deemed accurate by modern astronomers. But no one has satisfactorily explained the phenomenon of migratory precession of Vishu. Let me attempt explaining the same subject to my limited understanding.

Similar to how each planet in our solar system revolves around the Sun God in an anticlockwise direction, our entire solar system is revolving around a bigger sun in a clockwise direction. (It is now discovered that our Solar system is moving towards the direction of LEO at the rate of 1.6 million miles per hour). This causes the translocation of Vishu. Those desirous of grasping this concept better, mark the big sun at the centre of a large piece of paper. At an approximately 4 inch radius from the sun, draw a circle. On that circle, mark our sun and our earth's orbit (oval in shape) and place the earth at any point on this orbit. Draw this structure at two more points on the circular orbit of 4 inch radius. Now draw a circle of 10 inch radius from the bigger sun. Divide this orbit into 12 parts, and denote each of the 12 zodiac signs in an anticlockwise direction. Mark the 9 parts of each star within each zodiac sign. Now join the bigger sun and any one of the earths in the oval orbit, with the help of a straight line. Extrapolate this line to touch the dominion of stars. Whichever quarter (paadham) of the star this line touches, you may understand that the Vasantha Vishu occurs in that part. Similarly, in a clockwise motion, extrapolation through the other two earths to the dominion of stars can help you easily understand the precession of Vishu.

The clockwise movement of our sun and earth (i.e. our solar system) should be denoted by arrow marks on the circle of 4 inch radius.

Until 1700 years ago when Vishu Punya Kaalam occurred on the 1st of Chithirai at the start of Aswini, the Deiva Vivekis of our country calculated the days of Vishu with pinpoint accuracy. On both days of Vishu, both day and night are of the same duration the world over. Moreover, the Sun God rises exactly in the east on both days.

Of the sacred festivals we celebrate, Sankranti or Pongal denotes the day on which the Sun God, who until then travels southwards, veers to travel northwards (Uththaraayanam). The Shaastraas have dictated that worldly events (temporal) be held during Uththaraayanam and divine worship and rituals towards ancestors be performed during Dhakshinayanam. 'Thaipirandhaalvazhi pirakkum' ('When Thai is born, a path is born') is a saying that proves this concept.

Furthermore, let us now turn to the Niryaana kaalam of Bhishmar, who lay waiting for the Uthraayana Punya Kaalam. Bhishma, an utmost puritan, shed his mortal coil at at his will (Ichaa Mruthyu), 37 years before the commencement of Kaliyuga (according to current Almanac), and 67 days post the start of the Mahabharatha war, lying on a bed of vertical arrows until then. The holy period of Sankranthi as awaited by him, occurred when the Sun entered the 4th quarter of Sadhayam star while the moon entered his 7th day. That is, we should learn that Sankranthi occurred on the Shuddha Sapthami thithi of Maagha (Maasi) month. The day after Sankranthi, on Ashtami when the moon (Valar Pirai- Waxing of the moon) was in the 3rd quarter Rohini star, Bhishma attained to heaven (abode of Gods) at noon, accompanied by one and all. Even today, we accord much sacred importance to Maagha Shuddha Sapthami also referred to as Ratha Sapthami, and many habitually offer tharppanam on the following day Ashtami. From this explanation, we learn that Sankranthi which occurred during the Maagha month during Bhishmar's time has moved ahead to the month of Maargazhi. But let us not forget that these holy periods spanning through 360 degrees, reside in each circle without break, one after the other.

Our recent ancestors who were unaware of the translocation of Vishu Ayanams, announced the advent of Kali as at the start of the present cycle, on the basis of certain astronomical evidences present in Mahabharatha. However it is my opinion that the birth of Kaliyuga was not as recent as claimed by them.

Throughout our Kali Yuga, Northwest India has had a close relationship with the Babylonian kingdom. Babylonian clay tablets have depicted in detail the apocalypse of the previous Kali and how a pristine soul Sithnibhishtam was unharmed during the catastrophe. The legend of Matsyavatharam after the apocalypse has also been noted. According to our Bhavishya Puranam, the message "Upon the advent of Kali, mankind lost Sanskrit, the only language it spoke until then" has been presented as that "Mankind which spoke just one language lost it due to confusion of its tongue (Babel =Confusion of the tongue)" as by the Saltiers (the Brahmins of Babylonia). Besides, the clay tablets have also mentioned about Abiramu (Abraham). Needless to mention that the Saltiers, who have conveyed these details, could not have ignored the advent of the Krishnavatara in Northwestern India, during the time of the Babylonians.

Since Sanskrit, until then spoken by the masses was to fade away, the 80000 Maharishis who resided all over the world left their abodes and reached the Indian forests where no man had ventured. Jagadambikai appeared before them in Kashmir. The Maharishis prayed to Her that Sanskrit live on at least in India. Ambikai granted their wish. It takes around 25827 years for our solar system to revolve once around the big sun. It is customary for the Maharishis to perform Mahayagnyas during the translocation of Vishu and Ayanam. Accordingly, our Puranas have illustrated the Yagnyas they had performed until they resided in India. Our researchers have also calculated the years by deducing the Nakshatra Padas from the Puranic verses.

I do not have the heart to conceal my thoughts, though I am a novice in astronomy. Hence, I believe that the advent of the present Kali occurred at the 12th revolution (as given above). That is, roughly 300000 years are already over (12×25287). Bhavishya Puranam helps establish this fact to an extent. It is mentioned in Bhavishya Puranam that the commencement of Kali was the ascension of SriKrishna to His heavenly abode, and the ascension of King Parikshit to the throne. It is also mentioned that Kali commenced when the Magha nakshatra (Alpha Leonis or Regulus) moved into the Saptarishi constellation. Moreover, a long chronological list of descendants of King Parikshit has been provided. A few rulers belonging to this list ruled for thousands of years, while many others ruled for many millennia. I have not noted down the list. As far as I remember, it seems the rulers of that dynasty held power for more than 250000 years. Post this dynastic rule, many other kings have reigned during the medieval times.

Regarding the verses detailing the Mahayagnas of Maharishis, a friend has claimed that they stretch coherently for over 6000 years. We should know that after this time period, the Maharishis left to their own abodes. Note that since researchers have calculated time in the present circle (vattam) we are compelled to consider that the Maharishis lived in our country until recently. The Saltiers, who have mentioned Nipur, a sacred place tens of thousands of years old, have not mentioned anything

regarding the Maharishis. Now we have stepped into the last leg of the Kali Yuga. However at some point of time even in this Kali Yuga a few good things like the British Rule may happen.

Note that since the northern tip of the world is inching towards the Pole star (Dhruva Nakshatram), we refer to it as the North Pole. Similarly, we refer to the southern tip as the South Pole. People living in the Northern Hemisphere still rely on the Dhruva star to know the directions. Let us imagine that while on a train journey, we are able to see through a window, a tower that is 4-5 miles away from us. If the train traverses a straight path without any bends or curves, we see that the tower travels along with us over a distance of many furlongs. Similarly, we know how the peak of a mountain approximately 20 miles away travels with us over a few miles, and how the sun travels with us throughout the entire distance. Thus the objects travel with us, proportionate to both their dimensions and the distance between us and them. However it is not possible for people like me to determine for how long a gigantic autonomous Dhruvanakshatram that exists several galaxies away, has been traveling with us. Our solar system has been revolving through the expanse of the universe at a speed of more than 1500000 kms/hour. Hence it is possible for our earth to pass over a few stars such as Dhruva

It is mentioned in our Puranas that Dhruvan of an incalculable lifespan exists as the king of the constellations and at a position loftier than that occupied by the Saptha Rishis. The time of ascension of Dhruva to this loftier position as mentioned in the Puranas, is the time of his rising for earth, and now sits at about $1\frac{1}{2}$ degrees north of the North Pole. It should be noted that when the present Dhruvan sets, a new Dhruvan will rise. Through such incidences, the Maharishis were able to reveal in particular several occurrences over long periods in time. Such detailed verses, in majority, became indecipherable since the advent of Kali. However, scholars of later times were able to deduce certain details and present it to us. Among these, the time of commencement of Kali is one, as given in the Vishnu Puranam. This beginning of Kali is given as the time of Niryaanaa of Lord Sri Krishna and the ascension to the throne by King Parikshit. Since evidence aiding accurate calculation of this time has diminished, recent scholars have established that Kali's beginning was at 5050.

The Vishnu Puranam says that Kali commenced when the Saptharishi constellation entered the Magha Nakshatram (Alpha Leonis or Regulus). Most of you would have noticed this constellation of seven stars. People of the West, belonging to the intermediate times, considered these stars stationary. But it has been calculated that it takes these stars, which are indeed to planets, around 100 years to pass through each star starting from Aswini. Some also considered these moved in an anticlockwise direction. According to mathematical experts, it takes 2475 years for this constellation to move from one star to another. Hence, mindful of the fact that this constellation that resided in the Magha star has completed two revolutions, a few contemporaries are satisfied that it coincides with the approximate age of Kali i.e. around 5050 years. But they seem not to have given much thought to find out during which revolution Kali actually commenced.

Let us now pay attention to the structure of the Saptharishi constellation. The one at the northeastern corner is Marichi. West of him and lying a little lower are Arundhathi and Vasishtar, while Angiras lies a little higher in the west. Near to him, there is a square of four stars, with Atri at its east (Eesanya) corner, to Atri's south is Pulastya, Pulaka at his west. At the northern Vaayuviam is Kirathu. Arundhathi appears slightly less conspicuous to the southeast of Vasishtar. Note that modern scientists have also discovered a few couple planets (husband and wife) that revolve around each other. One among these are the pair of Vasishtar and Arundhathi. Since ancient times, it is customary during Hindu wedding rituals to look at these 'couple stars'.

Let me mention another thing here as well. June 21 the longest day—(13.58 hours) Dec 21 longest night—(14 hours).

I would like to take you now to Egypt for a while. At the 26th latitude, at the banks of the river Nile that flows a little westwards, there existed a place named Dendera. The temple in Dendera in which a Lingam was consecrated at a time well before 6000 years, was sanctified as per tradition during the rule of the later Egyptian kings, and was renovated during the reign of the last Queen of Grecian

descent, Cleopatra. In the remnants of this ancient temple today, there can be seen the statues of and pictorial depictions of deities, king's etc along with an idol of Cleopatra and a few verses in Greek (Cleopatra 69-30BC). Even though this temple stands in ruin, it lives on as one of the best Egyptian emblems.

Napoleon (1769 –1821) took interest in visiting these ancient wonders when he toured Egypt. Among the constructions he saw was the temple of Dendera. Not only did Napoleon notice a constellation of zodiac signs on the ceiling of the temple's hall, he also thought that the ancient zodiac constellation would be of help to his astronomers. But when he observed a few verses in Greek at another place, he assumed that this temple was built during the time of the Greek and abandoned his thoughts.

Observing attentively the very same zodiac constellation, our contemporary Paul Brunton found that Vasanthavishu was depicted in a sign (Raasi) away from the sign (Raasi) that was considered its seat until then, and opined that the illustration was 90000 years old. When calculated from the Vasanthavishu of the Pankunimonth of the present times, it seems that spring could have started during the reign of Uthra nakshatram of KanniRaasi during the time of relevance of that zodiac constellation. Though spring from KanniRaasi has occurred 4 times during the last 90000 years, when considered from the present, it seems that he has calculated a lengthy spring having taken into account a few more factors. Paul Brunton has described in detail the zodiac constellation thus:

The great round figure was closely packed with effigies, animal, human and divine-set within a globe and encircled by the twelve well-known signs of the zodiac. And to complete this wondrous symbolism, the forms of twelve different gods and goddesses, some standing and others kneeling, were distributed around the globe with their upraised arms and flattened palms ceaselessly assisting it to revolve. Thus the whole universe with its unending movement was faithfully, if emblematically, represented by this graphic piece of carving, a memorial of the round worlds which move so rhythmically through our sky and which must leave the most sceptical of sensible minds with a sense of wonder at the sublime intelligence who patterned this universe.

One of the secrets our world has forgotten over time is the translocation of Dhruva. However the astronomers of today have been continuously, perseveringly, with great attention and difficulty, observing for about 70 years the translocation of the North Pole. They had also found that the North Pole is located over 72 square feet. Let us delve into this further. Similar to how the umbrella/cap of a running chariot sways back and forth in all four directions, the top part of our earth that is the 72-sq. ft.-wide North Pole sways floatingly at a snail's pace in all four directions in an anticlockwise manner, due to the anti-clockwise revolution of the earth. Moreover, scientists have calculated that over the past 70 years it has moved towards Greenland at the rate of six inches per year. But its orbit path is neither straight nor a perfect arc, but is crooked. That the earth does not uniformly revolve as per its weight and at times differs slightly in its path, is the reason behind this crooked orbit. For instance, if we photograph the moon for half-an-hour and observe the film's negative, we can find that the moon travels in a zig zag course. Hence the quivering of our earth as it revolves ferociously swaying back and forth is the reason for this crooked orbit. Such quivering exists with other planets as well.

I also would like to tell you that the earth which revolves east-west in an anticlockwise manner has not always revolved in that direction. That is the equator, latitudes etc. as mentioned in our geographical earth gradually at the width of a thread bend towards the Northeast while revolving, and over time from the south to the north, then from the east to the west, then from the north to the south, and finally, as at the beginning, thus our earth with its latitude, equator etc. revolve. Hence in agreement with the direction of these revolutions at the time, both poles translocate in accordance. That is both poles sit on a perpendicular axis to the latitudes through each time period.

You may be able to grasp and understand from these explanations that our earth revolves over 360 degrees in all directions and that due to this each sq. ft. of the earth's surface becomes its north and south poles. Although the movement of the pole is slight it does tie in with many important geophysical questions most of which remain unanswered –the scientists have said. Besides, when it so occurs that each point on the earth's surface becomes the opposite poles, the cities, mountains

and forests on that surface are submerged into glaciers. Similarly when the ocean breaches into land, whatever is on the land surface submerges into the ocean. Besides, islands appear from beneath the ocean and pervade the surface. Hence, we should know that land may become ocean and ocean may become land.

Our earth does not undergo only the phenomenon that I just described –the earth revolves according to the direction of sunrise –that is towards the east –but I have mentioned earlier that the earth revolves in many directions. Moreover, whenever the earth adopts revolution in various directions at each point in time, the sun does not budge each time in order to appear in the path of said revolution of the earth. Hence the earth facilitates its revolution towards the sun by other means. That is, the earth, whenever it tilts in every pointed direction during its revolution, it re-arranges its own orbit around the sun accordingly. To explain this further, if we consider that the earth has a horizontal orbit at present, in future it shall adopt northeast southwest and later north-south vertical orbits. It re-arranges its orbit in a similar fashion over all 360 degrees. Through this, the earth has facilitated its west-east revolution towards the sun at all times.

Even if our earth adopts its orbit in various directions, since it, on occasion, adopts its revolution towards the sun, people at each point in time have been referring to the direction of sunrise as east. Hence each direction we determine at one point of time, changes into other directions at another point in time. Yes, what is east or west for this universe! Similarly, what is above and below for the planets in this universe? The universe has no directions. Many such astronomical accounts have been provided by the Maharishis.

Since sunrise and sunset have been happening in other directions as well, the ancient people desisted from mentioning directions. For instance, Aanjaneyar has narrated that he had seen certain countries to his left and others to his right, while carrying the Sanjeevi Mountain. Similarly, in Homer's epic the same countries have been mentioned as being on left and right. Besides, the ancient Greeks referred to Romans not as those from the West, but as those from the side of the sunset (Hesperia). Hesperus = setting sun or evening. However, keeping in mind our convenience, the world has laid down directions from the direction of sunrise.

From these explanations, you may have learnt now that the sun rises in other directions as well. This miracle was told to Herodotus by the Egyptian Brahmins. They did not mention directions such as east or west either. They also proclaimed that sunset at the present direction of sunrise and sunrise at the present direction of sunset had occurred twice. Herodotus, who was praised as the 'father of history' and who had paid obeisance to the purity of the Egyptian Brahmins did not value this marvel lightly. Hence he has prominently noted this piece of news in his book. (Herodotus 484-424 BC).

We have learnt how the latitudes of the earth tilt through each degree, through the course of its revolution. But I could not calculate accurately the number of years it takes for these latitudes to tilt one degree. The Egyptians have declared their time of immigrating to Egypt as 25000 years ago. It is apparent that in those initial years, a magnificent deity named the Sphinx was placed to guard Egypt. Constructed towards east, this deity after having faced at each different direction through the 360 degrees, now sits facing the east again. Hence I consider that it takes about 72 years for the one degree tilt to be completed. Also, a note mentions that at some point in time, there were forests to the north and south of the Nile River. That is, we have to know that in ancient times, the Nile flowed from west to east. Moreover since olden times all temples of the world were constructed to face east. Similarly, Shiva Lingams were consecrated facing east in our country. But until a thousand years ago, huge temples were not built to house them. Hence these Shiva Lingams now face directions different from those they initially faced. Furthermore, those who constructed temples at later times, must have built temples according to the direction that the Lingams faced, and not moved the Lingams around to face the direction that prevailed during their time. If the architects of the temple had situated the Lingams towards whatever direction was the east of their time, we can calculate the age of the concerned temples. That is we can find the age of the temples by counting the degrees from today's east to the direction the temples are facing. However, as far as I have considered, it is evident that a majority of our ancient temples were not constructed to face the east of their time. The Kanchipuram Kailasanathar temple that is 1200 years old, is the oldest in our country. If it had been built to face

the east of its time, it must now be facing 16 degrees to the northeast. On the contrary, it is now facing 16 degrees to the southeast.

On the other hand, while referring to the river Danube, Herodotus has mentioned that it flowed from the northwest to the southeast. Upon witnessing this, the 19th century European scholars were a little hesitant. The reason being, though the river had a few detours along its path, its origin and merging into the ocean are now located facing west-east. That is, it majorly lies along the same latitude. Hence, so as to not refute the father of history, the European scholars pacified themselves thinking 'Herodotus imagined what he did'. But what Herodotus has mentioned is not inaccurate. During his time, that is 2400 years ago, it is true that the river flowed 35 degrees to the southeast.

Besides, while Herodotus was conversing with Scythian Brahmins, they had mentioned that they had heard from their ancestors of a huge river that flowed underground. At present, Russian scientists have discovered the very same fact.

(132)

- A. Those who berate and attack a noble society are a Sinner.**
- B. He who speaks always and only about income and money matters is a Sinner.**
- C. He who is interested in worthless gossip is a Paamaran.**
- D. He who is interested in meaningful conversations is a Viveki.**
- E. He who though speaking incessantly does not indulge in idle talk is a Saadhu.**
- F. He who does not indulge in idle talk is a Sirandha Viveki.**
- G. He who stops giving written messages is a Mutrina Viveki.**
- H. He who avoided recording of Vedas in any form is a Deiva Viveki.**
- I. He who does not converse with anyone is a Mahaan.**
- J. He who does not answer questions is a Thuravi.**

132 H. The Great Vedamantras should neither be printed nor written down. They should be passed down hereditarily only through voice, even in million years. If violated, the power of the Vedamantras shall diminish. Brahmins of the ancient world were mindful of these two tenets.

(133)

- A. Those who read a lot of good books but remain wicked are a Sinner.**
- B. He who misinterprets exalted tenets is a Sinner.**
- C. The educated who has read quality books is a Paamaran.**
- D. The research scholar who delves into oriental culture is a Viveki.**

E. He who knows how the commoner was spoilt by print is a Sirandha Viveki.

F. He who has divine thought as his lessons is a Mahaan.

G. He who has brushed aside thoughts and scriptures is a Thuravi.

133 E: Since the global advent of paper, though exemplary texts beneficial to scholars were being published, over time, paper began facilitating international exchange of distasteful essays, despicable magazines, abysmal cultures of each country, and the uncouth activities of the wicked. Anticipating this, an intellectual of the bygone century declared thus in a single sentence – **“The printing press is a curse upon humanity”.**

Until paper became widespread, a majority of the lowly led respectable lives of honesty and discipline. In the present times, obscene book, magazine, pictures and speeches have become rampant. Hence it is imperative that the government prohibits these, besides bringing about an end to the evil activities of the lowly.

(134)

A. The Pauranika (he who interprets Puranas) who condemns greed but amasses wealth is a Sinner.

B. The Pauranika who earns a lot of money by giving discourses but does not give charity is a Sinner.

C. He who lectures fluently on lives of saints is a Paamaran.

D. He who impresses audience with high sounding philosophical lectures is a Paamaran.

E. The Pauranika who lectures without an eye on reward is a Viveki.

F. He who does not give public discourses is a Mutrina Viveki.

G. He who is fit to give spiritual discourses or advise is a Deiva Viveki.

H. He who is not interested even in expounding Puranas is a Mahaan.

I. He who has activated the power of Kundalini is a Thuravi.

(135)

A. He who instigates public against Puranas is a Sinner.

B. He who condemns heroes of Puranas is a Sinner.

C. The innocent who organises Homam for welfare of the world is a Paamaran.

D. He who does not get ecstatic even in a fervent session of bhajan is a Viveki.

E. He who is not shocked even when his house burns is a Sirandha Viveki.

F. He who indulges in Bhajana forgetting self is a Deiva Saadhu.

G. He who routes blessings through god for a good life is a Mahaan.

H. He who can confer liberation out of will is a Thuravi.

135 C. Deiva Vivekis of the ancient times performed Homams (Yagnams), though not for prosperity. They were indebted to Gods for conferring prosperity on them and therefore were duty bound to perform Yagnas as a mark of gratitude. But in these degenerate times, when the Gods send punishment like recurring fever

(136)

A. A Sinner may even attain world wide popularity.

B. The dud who is routinely praised in felicitations is a Paamaran.

C. The intelligent who appreciate the importance of wise men is a Viveki.

D. He who who will not accept the words of the learned as Veda (the final word) is a Viveki.

E. He who draws admiration from friends that does not degenerate into popularity is a Saadhu.

F. The wise man who is not popular among the public is a Sirandha Viveki.

G. He who spurns popularity is a Mutrina Viveki.

H. He who does not even attain minimum popularity is a Mahaan.

I. He who is indifferent to praise even from celestial beings is a Thuravi.

(137)

A. He who rationalises his unjust deeds is a Sinner.

B. The rich who donates with an eye on popularity is a Paamaran.

C. He who introduces reforms in the country is a Paamaran.

D. He who wants old practices and customs to return is a Viveki.

E. He who gives away what he has and accepts the consequent poverty with pleasure is a Saadhu.

F. He who is totally unattached to wealth is a Deiva Viveki.

G. He who welcomes poverty in the course of serving god through sacred deeds is a Deiva Saadhu.

H. He who is oblivious of popularity which is not helpful in the other world is a Mahaan.

I. He who can view happenings of the world from his place is a Thuravi.

(138)

A. He who misappropriates funds collected in the name of charity is a Sinner.

B. He who wants a long, prosperous life is a Paamaran.

C. He who does not waste his time in modern wasteful entertainment is a Viveki.

D. He who welcomes death is a Sirandha Viveki.

E. He who has transcended the feeling of death is a Deiva Viveki.

F. He who can die at his will (Ichamrythyu) is a Mahaan.

G. He who can revive the dead is a Thuravi.

H. He who can stop Yama, the god of death is a Gnaani.

138 E. The Etruscan Brahmins of ancient Rome shined in spirituality, as did their counterparts the Bardhi Brahmins from among the Druidic Britons. In general the ancient Brahmins who worshipped the fountain head of all creation in the form of a Linga, also offered various types of worship (Utsavam) to it. For instance, Phallica- festivals to the Egyptian Osiris, and forming a part of the Greek Dionysia, when the Phallus, the emblem of fecundity (Lingam) was borne by the priests. Besides, the Etruscans, just like the other Brahmins, imagined themselves to be Kaalarudhras, and danced in front of the Lingam. This was part of the ritual worship protocol. Moreover, they were aware of the philosophies of the soul, similar to the citizens of other ancient countries. Hence they welcomed blissful death with alacrity. D.H. Lawrence has heaped praise on them, thus: 'And death to the Etruscans was a pleasant continuance of life, with jewels and wine and flutes playing for the dance. It was neither an ecstasy of bliss, a heaven, nor a purgatory of torment. It was just a natural continuance of the fullness of life, of living'.

(139)

A. He who argues that everyone should be treated equally irrespective of merit is a Sinner.

B. He who organises sacrifice with incantations (Mantra Homam) to thwart death is a Paamaran.

C. He who offers voluntary help for last rites is a Saadhu.

D. He who does not enquire about the ups and downs of others is a Mutrina Viveki.

E. He who gives away his limbs as offering is a Deiva Saadhu.

F. He who thinks that his body is for doing service to god is a Mahaan.

G. He who can disconnect and reconnect limbs is a Thuravi.

H. He who is unconscious of his limbs is a Gnaani.

(140)

A. The enemy who sheds crocodile tears pretending to be a friend is a Sinner.

B. He who is vulnerable to wrong friends or advice is a Paamaran.

C. He who is vulnerable to tempting novelties is a Viveki.

D. He who does not give up kindness for fellow human beings though detached about wealth and relatives is a Saadhu.

E. He who does not change his mind even if tempted with the wish yielding cow Kamadhenu is a Sirandha Viveki.

F. He who functions as a symbol of detachment is a Mutrina Viveki.

G. He who does not demand money for Veda Mantra is a Deiva Viveki.

H. He who could be taken lightly by his relatives is a Mahaan.

I. He who is not approached by the ignorant is a Thuravi.

140 E: When a magic wand capable of granting whatever one wishes, is presented to a Paapi, it is needless to explain what sort of deeds he would commit using it. Even when the magic wand is given to a good individual at the gradation of Paamaran, his mind would change and he will set out to use it for undesirable purposes. Hence, if a magic wand reaches the hands of an individual, the world would be pushed to function with fear and insecurity. When a Viveki is given the magic wand, he would use it to perform divine duties steadfastly, while helping others with their indispensable needs. But, in course of time, he too would succumb to unwelcome desires. A Siranda Viveki, in order to avoid these, would break and burn the magic wand to ashes. The divine Kamadenu will bless us only with wordly fortune, and not extraordinary virtues issuing from pertaining to Vedantic wisdom.

(141)

A. The wretch who suffers in poverty is a Sinner.

B. He who comforts himself on thinking about suffering wretch is a Paamaran.

C. He who desires the charitable rich and educated to multiply is a Viveki.

D. He who diverts the amenities that come to him to others is a Saadhu.

E. He who avers that a regime will wither without the charitable rich is a Sirandha Viveki.

F. He who adopts intense love towards god is a Deiva Saadhu.

He who sublimates love for god to attachment is a Mahaan.

He who has understood the truth through detachment is a Thuravi.

He who functions as the indestructible, ultimate truth is a Gnaani.

141: Seemangal = the Rich who are not miserly.

Prabhukkal = the rich who occasionally and willingly performed charitable deeds and offered benefactions to the Gods. Even at my young age, all the Seemaangal functioned as Prabhukkal. Furthermore, all the Prabhukkal were well-educated.

(142)

A. The preacher who do not follow his own sermon is a Sinner.

B. The arrogant hypocrite who adopts double standards is a Sinner.

C. He who wants everything to happen according to his wishes is a Paamaran.

D. He who does not profit through milk and crops is a Viveki.

E. He who has not unravelled Maya though becoming a Sanyasi is a Pazhutha Viveki.

F. He who moves among wild animals without hesitation is a Mahaan.

G. He who has understood Maya by giving up hatred is a Thuravi.

H. He who could take on the body of any created being is a Gnaani.

(143)

A. The wretch who berates the religious orthodox is a Sinner.

B. He who thinks devoted celibacy as a means for liberation is a Paamaran.

C. He who advocates purity too for the path of Gnana(enlightenment) is a Viveki.

D. He who says that grace of god is essential in the path of enlightenment is a Saadhu.

E. He who avers that enlightenment presupposes detachment is a Mutrina Viveki.

F. He who avers that everything should be experienced as Maya is a Deiva Saadhu.

G. He who has quit work among men is a Mahaan.

H. He who has risen above himself is a Thuravi.

I. Gnanam is explained in Upanishads.

(144)

- A. The impostor who sports religious symbols such as Vibuthi and rosary made of Rudraksha/Tulasi is a Sinner.**
- B. He who focuses only on Vedic Acharam (Rules for everyday orthodox living.) is a Paamaran**
- C. The noble person who is above enmity irrespective of his religion is a Viveki.**
- D. He who looks graceful though troubled is a Saadhu.**
- E. He who is above restlessness is a Sirandha Viveki.**
- F. He who can minimise talk and sit on the road is a Pazhutha Viveki.**
- G. He who lived in solitude to observe the rules Acharam is a Deiva Viveki.**
- H. He who quits material world to attain the world of god is a Mahaan.**
- I. He who transcends divinity to cognize the one and only substance is a Thuravi.**

144 A: The feeble state our country has come to suffer in the 20th century had been attained by the Jewish nation as early as the first century. The Hebrews who lived in Israel as followers of the divine religion until the 2nd century BC, later converted to Judaism. Most of the holy men of Judaism turned into impostors early on. Note the following lines of a contemporary Christian philosopher totally aware of the qualities to be adopted by holy men, such as detachment and pristine virtues, condemning the divine impostors of Judaism:

Acting on the principle: "Build a fence about the law" they saw in the restriction and limitation of action a sign of orthodox piety. "Driven by ambition and more or less consciously indulging their own selfishness, the Pharisees made piety a kind of trade, in order by it to gain permanent power." They wore certain signs, e.g., little roll on arms or neck inscribed with words from the sacred law; and they sought by the "appearance of piety" to draw the people to them. "Living poor in the sight of the world many of them, nevertheless, did not despise the treasures and pleasures of the world."

(145)

- A. He who abuses temples is a Sinner.**
- B. He who does not see God in natural forces is a Paamaran.**
- C. The regime which does not appropriate jewels belonging to temples is a Paamaran.**
- D. He who does not desire even a spec of dust that belongs to a temple is a Viveki.**

- E. He who does not use a temple light to eat is a Saadhu. (The implication is that he is so reluctant to use what belongs to a temple.)**
- F. Those who worship natural forces (such as fire, earth, air, water and ether) daily is a Deiva Viveki.**
- G. He who considers god his parents is a Mahaan.**
- H. He who can't be pointed at by those who run into him is a Thuravi.**

(146)

- A. He who affects excessive devotion to God but lives a life devoid of integrity is a Sinner.**
- B. He who makes offerings to overcome miseries is a Paamaran.**
- C. He who manifests devotion to get richer is a Paamaran.**
- D. He who spends his wealth on charity and regrets later is a Paamaran.**
- E. He who focuses more on honesty than devotion is a Viveki.**
- F. He who avers that only the noble benefits from devotion to God is a Saadhu.**
- G. He who avers that devotion is not obtained by getting emotional is a Sirandha Viveki.**
- H. He who does not participate in any gathering is a Mutrina Viveki.**
- I. It is not possible to become Mahan without attachment for god.**
- J. He who dwells in the self devoid of any attachment is a Thuravi.**

(147)

- A. He who hates other languages is a Sinner.**
- B. He who is passionate about his mother tongue without hatred for other languages is a Paamaran.**
- C. He who avers that prayers in good old days bore fruit is a Viveki.**
- D. He who avers that today's prayer is futile is a Saadhu.**
- E. He who avers that the noble derive benefit hereafter by reciting hymns here is a Saadhu.**
- F. He who hands over his needs to god is a Sirandha Viveki.**

G. He who gets timely help without demanding it is a Mahaan.

H. He who has risen above divine assistance is a Thuravi.

Paamara Ulagamum Praarthanaiyum / The ignorant world and prayer

147 C & D. Prayers are requests made by people towards Gods in order to tide over their difficulties. These prayers are also offered at the tombs of the Mahaans of the Divine Religion. In our world of the Divine Religion, the Gods stopped demonstrating their evident existence in those countries since the time they began seeing a great reduction in the number of good people. Only since then did we commence referring to ourselves as 'Paamaran'. However, over time, we have habitually used the term 'Paamaran' to refer to only the innocent, those unaware of worldly affairs, and the illiterate. That is not correct. Those who possess up and downs in good character and traits are also Paamarargal. That is, 'Paamaraan' is in accordance with one's temperament and modest attitude, and does not concern his intelligence and skill. Moreover, if a well-educated individual or an illiterate were only to be considered Paamaran, it wouldn't be possible to consider all the well-informed as Vivekigal! Even though one may be educated, honorably positioned, skilled in the arts, well-versed in the Shaastraas, or makes for a modern scientist, he is still a Paamaran until he completely acquires the traits of a Viveki. It may also be possible that they sin.

Even during the time of the ignorant when there did not exist tangible proof for the existence of Gods, people held on to their unshakeable belief in divine functioning. Though not entirely consisting of a Viveki population, a majority of the people were noble. Hence the Gods granted prayers of people based on merit. That is, the Gods released destined punishment, their remedies in the same birth after prayers were offered. Through this, the Gods indirectly made evident their presence to the good people of the past. Several centuries passed by in this manner. But since a few centuries ago sins that were growing at a snail's pace suddenly increased enormously and greatly exceeded the number of good people in the 20th century. Subsequently, divine sanctity and the benefits gained through prayer began declining since the 19th century and have now vanished completely.

147 D. That is the time of the world of the Paamarargal has passed. Do not worry. The world of the Paamargal is set to return. Now let us revisit Poland. Until the time our Divine Religion existed across the world, the practice of worshipping at tombs of Mahaans was given its due importance. Even after converting to Christianity, the people did not desist from offering prayers at the tombs of Mahaans of the Divine Religion. Among these mausoleums, the tomb of Guiles was of significance. Upon the sudden disappearance of Boleslaw, who murdered Stanislaus (a puritan of wisdom and the pope of Poland), Wladislaw (brother of Boleslaw), took over the kingdom.

Whether Boleslaw should return or not, Wladislaw sensed that he had a powerful party in his interests, resolved to marry and perpetrate his authority in his offspring. Judih, daughter of Andrew, king of Hungary was selected as the duchess of Poland. As, however, in two years from her arrival this princess exhibited no signs of pregnancy. Both Wladislaw and clergy were apprehensive that she was cursed with barrenness and no less so of the consequences which such a misfortune might produce. Recourse was had to the interference of heaven; prayers, alms, pilgrimages were employed in vain.

Still the voice of inward conscience spoke out too loud to be silenced and the unhappy duke had recourse to the usual expedient of the times. He fasted, subjected himself to the rigorous acts of penance and visited in the garb and with the staff of a pilgrim, the shrines of several saints. And at last Bishop of Cracow advised him to implore the intercession of St. Guiles, who had done wonderful things in this way. Pilgrims with rich presents were accordingly sent to the monastery in Lower Languedoc where the saint had spent and ended his days. It is said he ventured a long and painful pilgrimage to the shrine of St. Guiles in Languedoc the efficacy of whose intercession had been so signally experienced by his mother. On his way he relaxed not from the severe austerities he had

imposed: with naked feet he daily stood in the shrine, joining with utmost fervency in the canonical hours, in the penitential psalms and all other offices of devotion. He relieved all the poor he approached and wasted himself with vigils. During fifteen successive days he lay prostrate before the tomb of St. Guiles. such, indeed, was his abstinence, his contrition, his humility that the monks were as edified of his visit as he himself. Her prayers were heard; for who could doubt that the son which she afterwards brought forth miraculously vouchsafed to her? Her child was christened Boleslaw – 11th century.

Over time, the Christian priests through strict ordinances, banned the worship at the tombs of our Mahaans.

(148)

- A. Those who try to destroy the divine language is a Sinner.**
- B. He who diverts temple funds for other purposes is a Sinner.**
- C. He who does charity thinking of a good life after death is a Paamaran.**
- D. The foreigners who appreciated the greatness of divine language is a Viveki.**
- E. He who donates true education is a Sirandha Viveki.**
- F. He who avers that unworthy charity begets sin is a Deiva Viveki.**
- G. He who obeys another extraordinary man like him is a Mahaan.**
- H. He who has the power to vanish with his body is a Thuravi.**

148 D: The foreigners who appreciated the greatness of divine language. As early as the 18th century, the Western literary scholars had begun their research on the greatness of our Sanskrit. In particular, astounded by the contents of our Vedas, a scholar by name Max Muller has translated them. Since then, literary works in Sanskrit are being preserved in libraries across Europe and America, apart from Sanskrit being taught in a few universities. Besides, foreign experts who studied our Sanskrit manuscripts used them for a variety of purposes. In particular, our manuscripts were the reason behind the Germans becoming excellent physicians. The Germans who shone with incomparable excellence in many departments were annihilated by the alliance of other super power nations after the Second World War. The scriptures, art etc. that exist today have all originated from Sanskrit. Below are the lines of a contemporary Christian scholar on Sanskrit:

Sanskrit is not dead. It will go on forever, whereas other languages like English die out in 100 or 200 years said Dr.A.K. Warder, Professor of Sanskrit and chairman of the Department of Sanskrit and Indian Studies, University of Toronto, Canada. "No language has so far produced a greater work than Panini's grammar. It is the most complete description of a language ever written and it has given eternal life to Sanskrit language' the Professor said. He regretted that Sanskrit is badly neglected in India. India ought to have recognised Sanskrit in the constitution itself.

He said that there are now 150 under graduates, 25 post graduates and 10 doctoral students in the Sanskrit Department. "They are interested mostly in Philosophy, Literature and History. You can understand all these aspects clearly only when you get access to the language." He also admitted that the cults like Hare Krishna and so called Maharishis had distracted students from serious study of Indian Philosophy.

148 G. It was customary for Thyagaraja Swamigal to sing in praise of SriRama, and while doing so, walk around town and accept rice as alms from Bhaktas offering it with utmost devotion. One day, the song of another such singer fell upon his ears. At once, he began paying keen attention to it. He found that the other singer's tone brimmed with deeper devotion and divinity than his own. He regretted that he did not possess such a heart. Immediately, he developed tremendous devotion for the other singer and set out to find him. It was at this time that he sung ' Entharo Mahaanubhaavulu'while on his way. He spotted the Bhagavathar, and prostrated at his feet. Later, standing up, with folded hands, he requested affectionately "may I beget the fortune of learning thy name?" "My name is Rama Bhagavathar", replied the Bhagavathar and disappeared in an instant. Thus Sri Ramapiraan granted the blessing of His vision on one occasion to Thyagaraja Swamigal. Similar to Thyagaraja Swamigal, Muthuswamy Dhikshathar and Syama Sastrigal were two Mahaans who reached God through their songs. These three are referred to as the Musical Trinity.

(149)

- A. The regime that gifts away temple lands is a Sinner.**
- B. The demagogues who grab government lands is a Sinner.**
- C. He who prays for a variety of objectives is a Paamaran.**
- D. He who worships God with a sense of duty is a Viveki.**
- E. He who does not allow modern articles in his puja room (worship chamber) is a Viveki.**
- F. The charitable rich who administered temples are Viveki.**
- G. He who performs puja under rigorous religious rules is a Deiva Viveki.**
- H. He who is a rabid devotee though offering unconventional worship is a Deiva Saadhu.**
- I. He who indulges in idol worship forgetting himself is a Mahaan.**
- J. He who sits in worship of the self is a Thuravi.**

(150)

- A. He who becomes rich by devious means is a Sinner.**
- B. The Hindu who treats all deities equally is a Paamaran.**
- C. The foreign wise men who researched expositions of Vedantha is a Viveki.**
- D. The king who ruled a country of divine religion and derived divine love is a Viveki.**
- E. The regime that belongs to any religion that receives divine blessings is a Viveki.**
- F. He who does not think much of friendship with kings is a Sirandha Viveki.**
- G. Those who had the power to prove the existence of gods is a Deiva Viveki.**

H. He whose subtle pulses cause Yoga in him is a Mahaan.

I. He who sees the one and only Kadavul unknown to other religions is a Thuravi.

150 C. The sages who had realised the highest truths embodied in the Upanishads, assert that they have discovered the purport of all the Vedic teachings in the knowledge of the Absolute, of whom the gods worshipped in the Manthras as well as all objects of creation are mere names, forms and relative manifestations.

DIVINE REMEDY

150 D: Even though the country of Egypt had begun losing its spiritual greatness since 3 BC, it was full of divinity. In such later times, two Egyptian commoners were handicapped in their eyes and hands. They sought God. God in turn ordered them to seek relief from the king. This incident has been proclaimed by Tacitus, a scholar of the time of that particular king. The sober minded Tacitus relates one of the incidents when Vespasian was in Egypt, which is worth repeating, if for nothing else, to illustrate the gap between the writing of sober history in that day and in our own. During Vespasian's stay at Alexandria, one of the common people of Alexandria known to have a disease in his eyes, embraced the knees of the emperor, importuning with groans a remedy for his blindness. In this he acted in accordance with the admonition of the god Serapis and he prayed the emperor that he would deign to sprinkle his cheeks and the balls of his eyes with the secretion of his mouth. Another, who was diseased in the hand, at the instance of the same god, entreated that he might be pressed by the foot and soul of Caesar. Vespasian at first ridiculed the request and treated it with contempt; but when they persisted, at one time he dreaded the imputation with weakness, at another, he was led to hope for success, by the supplications of the men themselves and the encouragement of his flatterers. Lastly he ordered that the opinion of the physicians should be taken, as to whether a blindness and lameness of these kinds could be got the better of by human power. The physicians stated various points that in the one the power of vision was not wholly destroyed and that it would be restored if the obstacle was removed; in the other, that the joints which had become diseased might be renovated, if a healing power were applied; such peradventure was the pleasure of the gods and the emperor was chosen to perform their will. To sum up all, that the glory of accomplishing the cure would be Caesar's, the ridicule of its failure would rest upon the sufferers. Accordingly, under an impression that everything was within the power of his fortune and that what had occurred nothing was incredible, with a cheerful countenance himself and while the multitude that stood by waited the event in all the confidence of anticipated success, Vespasian executed what was required of him. Immediately the hand was restored to its functions and the light of day shone again to the blind. Vespasian 69 – 79 A.D. Parameswaran, with the face of Nandikeswarar, was referred to as Seraphis in Upper western Asia and Europe.

150 H: The Canaans (ancient Palestinians) referred to the singular Vedantic God with the term 'Brahmam'. We learn from history that the Hebrews of the Divine Religion who appeared later used the same term as well. Brahma = one among our Holy Trinity of Gods. Brahman = Paramporul; Almighty.

(151)

A. He who steals idols of gods and sells them abroad is a Sinner.

B. He who affects humble conduct in temples is a Paamaran.

C. He who takes to devotion in his heart laced with reverence For God is a Viveki.

D. He who will not exhibit idols unearthed is a Viveki.

- E. He who does not approve novelties in temples is a Saadhu.**
- F. He who meditates on god though remaining away from temples is a Mutrina Viveki.**
- G. Those who pervaded the whole earth in days of yonder are Deiva Viveki.**
- H. He who has the approval of the idol worshiped by him is a Mahaan.**
- I. He who has transcended love for idols is a Thuravi.**

151A: Our country is not as poor as it is at present. Until as recently as a few centuries ago, a few rare products grew in our country, and spectacular prosperity prevailed. Besides, the enormous quantity of gold and several varieties of articles that were bought by the ancient Phoenicians from our countrymen was enjoyed by citizens of many other countries as well. Unlike people of other religions, our country men were never greedy at any point of time, to resort to, invasion of other countries to loot gold. We achieved independence. Our very own Hindus steal and smuggle idols of our deities to other countries. The value of one such idol- the Shivapuram Nataraja of Kumbakonam is one crore rupees. The Thiruvaalakkudi Natraja idol of the same region is valued at 50 lakh rupees. Both of these sit in museums of the western world.

(152)

- A. He who belongs to any religion but faces divine punishment is a Sinner.**
- B. The Hindu who believes dissolution of sins by penitential rites is a Paamaran.**
- C. Those who believe dissolution of sins by their respective Gods are Paamaran.**
- D. He who wonders at the spectacle of different Gods worshipped in different religions is a Viveki.**
- E. A sadhu with appropriate qualities can be born in any religion.**
- F. He who says that there are many "one and only god " in the age of Kali is a Sirandha Viveki.**
- G. He who sees his idol alive is a Mahaan.**
- H. He who harbours no hatred too for idols is a Thuravi.**

152 A-C-D: There is no relief from effects of sins. Maasu, thappu, thavaru, ariyaaththavaru, dosham etc. have remedial measures. When you happen to help a great man out, if it so happens he fails to thank you for it, and the thought occurs to you that he did not thank you for it, you attain dosham for it. When prohibited deeds are performed, or when everyday living rules are violated, or when disrespect is shown, dosham occurs. Remedial measures for Dosham, thavaru etc. exist only for Vivekis and those on higher levels (than Vivekis). Those undergoing remedial practices are exempted from birth as other creatures for the wrongs they committed. Bathing in holy rivers and chanting remedial mantras, they attain relief. Generally, Mutrina Vivekis and others on higher levels will not commit thavarugal or any kind of koodaadhavaigal. However any koodaadhha seyal that may occur are exceptions to them. If a citizen of the country commits a crime, a king of the country functioning as a Siranda Viveki may lay down his life. Such a person is elevated to the level of a Mutrina Viveki without having to cross a few steps at his own level.

152 F: Dheivangal are one kind, while Kadavul is another. Deivangal originated from Kadavul. Kadavul is a single entity. But when each new religion is born, new gods come along. We have the habit of mentioning Dheivangal at times as Kadavul. There is no harm in that. Similarly, who we are provoked by the misbehavior of a fool, we ask him "don't you have gnaanam".

(153)

A. The religions which degrades our divine religion are Sinner.

B. The Hindu who sues for secularism is a Paamaran.

C. The non Hindus who reject secularism is a Paamaran.

D. He who follows a proper code of conduct irrespective of religion is a Viveki.

E. He who does not approve repentance as a means for remission of sins is a Saadhu.

F. He who prescribes a sacrifice to repent a wrong deed is a Sirandha Viveki.

G. He who rejected the concept of cure or penitence for sins committed is a Deiva Viveki.

H. He who does not accept any modern code is a Mahaan.

I. He who does not found a religion by demonstrating miracles is a Thuravi.

153 E: If repentance is accepted as a policy by a religion or a society, 90 percent of the public (and the ignorant) would consider it their license to sin. That is, their line (to commit sins) would be clear. Needless to explain what would happen if they are also told that they can attain the world of Moksha. These tactics have not only succeeded in augmenting crowds for religions, but also have provided unbridled opportunity to commit sins. Therefore those who make use of the concept of repentance would face twice the quantum of punishment in hell.

153 F: For instance, if A had caused bodily harm to B, he has to approach B with a contrite heart and request him to cause him the same harm. If B does not comply, A has to harm himself right in front of B. Or, if B had killed A's child, B has to kill his own child in front of A. Or if B had looted A's property, B has to return the stolen items to A besides working for A as his slave for a few days as repentance for his sin of stealing. For sacrifices such as these, there are no punishments in hell or in the next birth. With regards to a ruler, he will incur sins if he does not award ghastly punishments meant for each sin committed. Manu NeedhiChozhan sacrificed his son who was responsible for the death of a calf. He had installed a bell at his palace gates along with a rope, which his subjects could ring to let him know of their grievances if any. Since people without grievances were not to touch the bell, it was covered with dust due to disuse. One day, as the prince was driving his horse-drawn chariot, a playful calf died, having been caught under the wheel. Wailing with grief at the sight, the mother cow pulled the rope of the palace bell. Shocked upon hearing the bell, the king rushed to the palace gate. The prince, distraught by the sad incident that had occurred without his knowledge, ordered for an appropriate remedial measure. He fell at his father's feet and with sadness, narrated the incident. The king however said "Son, there is no remedy for this. We are both responsible for this mishap. Some error has occurred in my rule. If not, this mishap would have not occurred. Hence, the remedial measure should be that I accept the punishment of losing a child, while you accept the punishment of laying down your life"and drove the chariot over his son, killing him in the same manner as the calf was killed. The king was functioning at the level of Deiva Saadhu. Hence, God

revealed the accurate just nature of the king through enacting this incident, and brought both the calf and the prince back to life.

(154)

- A. The three religions which lies about their origin are Sinners.**
- B. The religions which reject the personal God without grasping the impersonal God too are Paamaran.**
- C. The religions which have no idea of the one and only supreme God are Paamaran.**
- D. The religions which consider the one and only supreme God as a talking God are Paamaran.**
- E. Wise men of any religion who understood the concept of one god correctly are Viveki.**
- F. The intelligentsia who examine the one and only culture prevalent throughout the world are Viveki.**
- G. He who will refuse admission in divine religion to a Hindu sinner is a Saadhu.**
- H. The state that is open only to those who are born in divine religion is Deiva Saadhu.**
- I. He who leaves his family to undertake pilgrimage is a Mahaan.**
- J. He who can prove the wonder called spirituality is a Thuravi.**

154 F. Through Puranams we are aware of the fact that Gods who created our world are being worshipped since time immemorial. However let us pay attention to the lines of an expert who studied how the people of the entire world functioned as followers of a single religion, to the extent of known history. Religion appeared essentially as a cult of the mighty forces of nature. The deities were worshipped with and without temples and images were appealed with prayers and sacrifices. The art of prophecy was developed early as also oracles. I think I am right when I say that archaeologists are unanimous in considering the mankind the outcome of one and the same civilisation and the product of one and the same race. The religious ceremonies and rituals were celebrated in the temples of ancient Greece, Crete, Egypt, Persia and India with splendour religious feeling and understanding. Although the names of the deities were different, the substance and the truth of the cosmic Law veiled in the allegory of the ritual were the same. M.Manas

(155)

- A. Any religion that uses death threat to convert is a Sinner.**
- B. Foreigners who altered our temples are Sinners.**
- C. Follower of any religion who does not accept murder as a means is a Paamaran.**
- D. Foreigners who believe in polytheism are Viveki.**

E. He who feels sorry about the absence divine touch in life is a Saadhu.

F. He who avers the disappearance of divinity due to proliferation of sins is a Sirandha Viveki.

G. He who shares a close relationship with gods is a Deiva Viveki.

H. Adam, the first man, is Mahan of divine religion.

I. Abraham (Abiramu) is a Gnani of divine religion.

155 B. At the end of 4th century BC (A.D), Christianity was established. Many centuries later, the Bible was completed. In the meantime, Christian priests tried to convert each kingdom of the divine religion in Europe and its subjects to Christianity. During the initial years, death threats during religious conversions were not scarce. For instance, it so happened that the 9th century Bulgarian king Boris of the Divine Religion was forced to convert to Christianity. Generally first generation converts could not escape the feeling of guilt and sorrow resulting from the sin that had befallen them. But this Boris felt no such worry. Furthermore he forced the citizens of his capital to convert to Christianity immediately. The people and the Brahmins (Boyars) who led them opposed vehemently. But after a few Brahmin families fell prey to the sword, the others had no other option than to convert. A Christian scholar has referred thus to this incident –about sixty whole families of Boyars were exterminated by the unworthy deed of the newly converted Christian. Since people during the times of Boris and his successor were forced to convert, many of them joined the association of Bogomiles and adopted the garb of a Sannyasi. Generally the priests targeted the Brahmins first, during their conversionary tactics. Why go this far? As soon as Christianity was proclaimed, the religion began using murder as a tool. Around 385 (A.D), a chief priest Ambrose ordered Theodesiu, the first Christian Emperor of Rome, to kill the Egyptian Brahmins, to demolish temples, and to spread the religion. Such activities were adopted by many of the successive priests, apart from doing the same to compete with Muslims in India. For instance I present below a commentary by someone, upon the pages of a Christian author who to an extent studied the way in which Hindus in the Goan region were converted: Christianity in Goa:- The historical enquiry relates to the period 1510- 1567. Its purpose is to examine minutely and carefully the traditions in many Goan homes that Christianity spread in Goa by the use of force. The author made extensive researches in the Archives of Rome for several years. He studies the numerous letters which the Jesuit Missionaries wrote to Europe for publication and also the confidential letters which they sent to their superiors in explanation of various happenings in their mission fields. This information he checked with statements by eyewitnesses who condemned or approved the action taken by the Missionaries. He has come to the conclusion that the evangelists in their missionary fervour made many mistakes. He also points out that today the Roman Catholic Church in the proceedings of the recent Vatican council acknowledges that many mistakes have been made. The author takes pains to show that while the missionaries encouraged the use of force, they did so because they were sincere and truly believed that they were doing the right thing. He accepts however that man should follow Jesus Christ not from any fear of persecution, or from any motive of economic or social betterment but by free choice. During the initial years of converting each country to their religion, both Christianity and Islam either demolished the temples of those countries or altered their towers to resemble theirs to enable worship according to their religion. The followers of the Divine Religion, newly converted to either of these religions, took consolation in worshipping alien Gods at least at the same holy sites. A majority of the temples of Europe in which our Gods resided were converted in those years to churches. St Paul's Cathedral that stands a majestic 346 feet tall, was erected at the site of a Roman temple of Goddess Diana. A buried temple for the Sun God 'Mitra' has been discovered recently near this church. A majority of you will not be unaware of the conversion of a temple at Mecca with a Sivalingam in its sanctum, to a mosque. On the same day, the Meccan people, at the edge of a sword, were converted to Islam. If you observe a few old mosques in our country, you can see that the structure of their interior halls and pillars resemble those of our own culture. The small mosques that are seen at the junction of

streets in a few towns of Tamil Nadu are all old temples of Vinayagar. Among the few temples of Tamil Nadu that had been converted into mosques, Natharshah Mosque with a huge dome, near the Trichy Fort station, was built over the Ratnagireeswarar (Shiva) temple. Since ancient times, the installation a Sivalingam over the tombs of elders and in particular those of Mahaans, was a tradition adopted by each country. For a long time post the embracing of Christianity by every European country at each century, the Christian people did not abandon the custom of praying at the tombs of Mahaans of the Divine Religion. Moreover, they bathed with water and wine, the lingams that sat atop each tomb. Despite the fervent attempts of the Christian priests to put an end to such worship, the people with unanimous obstinacy continued their custom. Hence, the priests began interring dead Christian priests in those tombs and installed crosses on top of them. The people, though, reinstalled the lingams again on top of the tombs. However, over time, due to the strict enforcement of each of the Christian laws, worship of the Lingam has disappeared completely. Bertrand Russell has this to say in regard: Considerable elements of Phallic existed in all the pagan religions of antiquity and supplied the Fathers with polemical weapons. In spite of their polemics, however, traces of phallic worship survived throughout the Middleages and only Protestantism was successful in extirpating all vestiges of it. "In Flanders and in France ithyphallic saints were not uncommon, such as St. Guiles in Brittany, St in Anjou, St Grelucon at Boureges, St Regmuard, St Armad. The most popular throughout france was St Fautin. When his shrine at Embrum was destroyed by the Hagnonots, the phenomenal phallus of the holy personage was rescued by the ruins stained red from abundant libations of wine, which his worshippers had been in the habit of purging over it, drinking thereafter the potation as an infallible remedy against sterility and impotence." That which pervades the entire universe, that which takes no form, that which cannot be understood by those of the world, that which cannot be satisfactorily explained, that Paramporul which wields the magnificent power of creating Gods - is said to be Kadavul. Excepting our Upanishads, the other religions are unaware of this truth. But these alien religions, not content with depicting that single Kadavul wrongly, have also demeaned us that we are struggling with false Gods. Moreover Quran prohibits worship of our Mahaans who had worshipped Gods. Though associates of Nabi during the early years accepted this, they begged Nabi to grant exception to worship at the tombs of two Mahaans of the Divine Religion –Safa and Marwa. Nabi conceded their request reluctantly. Similar to how our orthodox Hindus (Vaidheekargal) chant the names of the lord while rolling rosaries (Jabamaalai) through their fingers, the Muslim Maulvis utter the names of Safa and Marwa with rosaries.

Naagoor Dhargaavum Velaankanniyum – Naagoor Dhargaa and Velaankanni

Alien religions are unaware of the fact that Thuravigal and Gnaanigal belong to the Divine Religion, that without completion of the state of Mahaan the state of Thuravi cannot be attained, that only Thuravigal can lay claim to a solitary God, and such Thuravigal are above divine worship. Islamists, oblivious of these philosophies, consider our Thuravigal as Muslims. That is, one who performs miracles but does not visit temples or worship Gods, is habitually considered a Muslim Mahaan by Islamists. The tombs of a few such Thuravigal are still under the control of Muslims.

Veeraasaami, a Brahmin who lived in the Chola kingdom, had attained the state of a Thuravi. He undertook tours of the coastal areas, especially the regions of Nagoor and Nagapattinam. Muslims were inhabitants of Nagoor even in those times. People of the region, including Muslims, who witnessed the miracles performed by the Thuravi, extolled him as 'a great Mahaan'. But as I mentioned earlier, the Muslims did not praise him as a Mahaan of the Divine Religion. Our Veeraasaami Thuravi did appear at times amidst members of all communities. The Hindus took pride in the fact that the Muslims too sought refuge in our Thuravi. Ultimately, as it were, the Thuravi happened to shed his mortal coil in a Muslim-dominant area of the region, following which the Islamists buried his body and erected a tomb above it. Now known as the Naagoor Dhargaa, the tomb has been under control of Muslims since its construction. Until the last century, Hindus had adopted the practice of worshipping at the Dhargaa, and a few continue to do so even today. The Muslim priests, peacock plumes in hand, bless the devotees with the words 'Meera Sahib' (Veera Sahib).

Let us now visit Velaankanni. A small city in present times, Velaankanni was a rustic village in the 17th and 18th centuries. An unknown Maariyamman resided in a hut there. In the region where fishermen had ample opportunity for livelihood, an old woman made her living by selling paniyaaram (an Indian snack). She lived with exemplary honesty and exceptional devotion towards the divine. She began her trade everyday only after offering a snack to the Maariyamman first. While eking out a living thus, reduction in sales made her worried. Even in the face of trouble, she did not stop her practice of offering a snack to the Maariyamman. On a particular day, not one snack was sold, and the old woman was distressed. At that moment, a lady accosted the old woman and bought a few snacks, offering a few gold coins as payment. Astonished at the sight of the money, the old woman hesitated to accept it. Stuffing a lot of gold coins into the old woman's hands, the lady disappeared from the sight of the snack-seller at the very same spot. Only then did the old woman realize that she had received the blessing of Maariyamman.

Let me tell you another thing here. While people think that their requests are granted only when they visit popular and rich temples, some may doubt the possibility of a relatively unknown Maariyamman idol having such powers. Similar to those in other ancient countries, our nation too have a few famous holy places. Each area may also have less popular, simpler temples. The divinity that actively permeated these temples were one. That is deities residing in one neighbourhood namely Sivan, Perumaal, Pillaiyaar, Murugan, Devi and the rest, are the same that reside in the temples at other places as well. However, the wise have also attached significance to a few particular holy places. It is the intention of the wise that pilgrimage to these holy places be undertaken at least once during one's lifetime. Note that if ignorant bhakti joins pure conduct and character in a man, even deities in huts may (if They so desire) perform miracles unto him, as in the case of the old woman. The Gods may perform miracles at any temple at Their whim. But miracles with witnesses and proof are not going to occur in these times. We are bound to perform our duties out of gratitude to God by way of everyday 'Temple visits' and 'Worship of Deities'.

In these times, a few famous exaggerate and advertise their favorite temples greatly as boon-granters. People of today, who suffer from a variety of difficulties resort to thronging such temples. Such flocking is unnecessary.

Besides, since sinners have increased manifold in present times and are flocking popular temples in great numbers, divine presence in temples has diminished. However, though divine presence has diminished in temples in general, it is very very essential that the good people in the community visit the poor or rich temples in their locality and worship the deities dutifully. Temples once functioned as the residences of Gods.

Let us now return to Velaankanni. Residing in a hut similar to those of Her surrounding subjects, the Mariyamman idol did not have as much as a penny as Her property. However people did offer the idol whatever little they could, with devotion. People of the past were mostly honest, and adopted bhakthi laced with sincerity. Hence Devi had sanctified the idol with Her presence. With regard to the old woman, she did not pray for riches. She only shared her worry of not having sold even a single snack that particular day. Since she lived a life of exceptional purity, Ambaal blessed her thus.

As the news of this divine miracle spread across the less-populated region, people from neighboring villages began visiting the Maariyamman to worship and pray to Her. At this time, a few Europeans using trade as a guise, competed with each other to establish their dominance in India. Amongst them, the Danish Christians built a fort in Tharangampaadi of Tanjore district and dug in their feet firmly.

Of the European Christians, the portugese was the first to settle in Nagapattinam. The Dutch expelled the Portugese in 1658 and this Danish built a fort at Tranquebar. Danish missionaries installed a printing press there. Subsequently French started a trade market at Karaikal.

Did I not mention about the Danish Missionaries? While they were looking for more conducive places for themselves along the coastline, they happened to hear of the miracle of the Maariyamman and

proceeded to occupy a large land area around Her temple. They constructed a small building to house the Maariyamman, and distributed material and clothing relief to the inhabitants of the surrounding region. Gradually, they took to converting most of the villagers to Christians. It was propagated that Maariyamman and Mary Amman were one and the same, and the Maariyamman idol was removed. Her place was usurped by captivating idols of Mary and Jesus. Even then, many Hindus continued to worship the idols in the name of Maariyamman only. During the following century, the Mary Amman temple was constructed as a grand shrine of Mary and promoted as a temple for Christians. Also, the Christian priests took to printing fictional material proclaiming that Mary Amman was performing miracles and that the disabled and destitute were gaining inexplicable relief from their troubles upon visiting and worshipping her. Similarly, a few Hindus also indulge in exaggerating the powers vested in their favorite temple deities. Yes, it is essential for people intending to gather followers for their religious organization or holy association, to pour out fictional accounts of miracles. Ultimately, Maariyamman transformed into Mary Amman.

However, since both these shrines were patronized from the beginning by Hindus, their descendants continue to follow the practice. Whether the history I had given here is accepted by others or not, I am heartened that the Muslims and Christians are still sustaining the shrines as places of worship.

155 D & F. The rise of religions with 'hitherto-unheard-of' policies that denigrate divinity, is facilitated in countries belonging to the Divine Religion in which sins become pronounced, during the Kaliyuga of each Mahayuga (a Mahayuga consists of four Yugas). It may also be the case that members of the Divine Religion may be its namesake followers. Since we have come to behave like the latter, we are unable to establish with proof the functioning of Gods, to others. Nevertheless historian-scholars and especially researchers, have without hesitation declared the functioning of Gods and the divine forsaking of men during the present times. A contemporary theist Paul Brunton thus states:

Fools seeing the pictures of the abodes of the gods and goddesses in the ancient Egyptian temples wonder how the ancients could be so stupid as to believe these things. The deities themselves are far from fictions. There is room in God's infinite universe for other and higher beings than man and even though took various names and forms, at various times, these deities did not change their innate character. I think with Plutarch that : 'Not different gods with different people but like the Sun, Moon, Sky, Earth, Sea are the common property of all men but yet are called by different names by different nations.'

If apparently, they have retreated from our vision today, their work cannot come to an end. This retreat can be only to realms less tangible to our physical senses, but we are none the less within their sphere of influence. They still watch the world which has been entrusted to their care; they still control the trends of human evolution, even though they no longer descend into visible earthly forms. I believed in the gods as the ancient Egyptians believed in them- as a group of super human beings who watch over the evolution of the universe.

Zosimus, a 5th Century Christian historian has sorrowfully affirmed the diminution of both divine functioning and celestial incidents. Furthermore, he has condemned the Roman emperor Constantine for having validated Christianity. He was justly severe in his structures on Constantine.

Dr. Ulrich (Prof. of Classical Philology at the University of Berlin, member of the Imperial Archaeological Institute) a Greek scholar of the 19th Century, undertook research in the history and mythology of Ancient Greece, and has thus stated the significance of Lord Apollo of Delphi:

The freeman has come into being; the power above him, which we call society or the state has also come; at that time it was called Law or Custom *Nómos* and this power is sanctified by the existence of an exponent of the divine revelation, the god (i.e. the Apollo) of Delphi. The authority of this god and of the Oracles by which he answers through his priests is undisputed. He addresses the mortal with the warning "know thyself", that is as a creature that is mortal. He enjoins self-control and self-restraint; the numerous Greek adages recommending moderation. The praise of the mean and of

equality the encomiums on *soprosyne* belong to this period and to this world. No doubt so much would not have been said of this virtue if it had not been so rare, but erroneous as it is to conceive of the Greeks as examples of the virtues they recommend. The establishment of this moral ideal is significant; a compliment to their faith in the power of man to gain admittance into heaven by force.

A famous London Banker Grote (1794-1871) also dedicated his later life to researching Grecian culture and mythology. He says:

The traditions are not of course, to be weighed on the same scale with the concrete findings of the modern historical investigators. But neither on the other hand, should they be set aside. We live in a world curiously woven full of paradox and illusion. Often it chances that the records, even of recent times, which bear the fullest stamp of authenticity are really nothing more than fables, a mixture of prejudice, falsehood, myth and fetish. And on the other hand it may chance that a purely fabulous record contains the very essence of history. Indeed, always, where the tradition is of longstanding and widely accepted among a people at some stage of its evolutions, such a tradition must be redolent of the *zeitgeist* of its epoch.

It may be as such fables commonly are impossible tales of gods and godlike heroes of superhuman feats and supernatural creation and yet none the less it is in one sense historically true. If nothing more, it is the epitomized history of the psychology of an epoch. But generally it is more than that; it is the idealized expression of a racial memory of actual events idealised, glorified, transfigured, yet perhaps never actually created save upon a substratum of facts. And how infinitely expressive this idealised record becomes. It condenses the events of centuries, sometimes into a phrase; it embodies the essence of civilization of an epoch in a parable.

Who would give up the Homeric legends, with their records of gods and supernatural heroes for the realistic recitals of Thucydides? Who would give up the myths of Greece for a record of actual wars? Fortunately we have not to make the choice; we may retain the one record to supplement the other. So, the historian should do with the early records of every people wherever accessible.

Generally, the ancients lived without the need for Oracles. Oracles were usually given through men or women, chosen by Gods. But during the final years of the Egyptians, the idols of Gods themselves mouthed Oracles. Oracles functioned in each country of the ancient time. Apart from these Oracles, answers and solutions to problems were granted in a variety of ways. For instance, during the time Christianity had still not been established, L. Domitius Aurelian (270-275 AD) a Roman emperor belonging to the Divine Religion, attempted a second invasion on Palmyra. Queen Zenobia of Palmyra, also belonging to the Divine Religion, lost the war. Domitius Aurelian did not order the queen's execution. He, instead, ordered her to be restrained all over by heavy gold chains and be brought to Rome by foot. Let me mention below a few lines regarding Zenobia:

After the death of her husband Odenathu, Zenobia held the government in the name of her remaining sons. In her person she displayed the beauty of the East. Her voice was strong and harmonious. She spoke the Greek, Syrian and Egyptian languages. She was fond of study but at the same time she loved vigorous exercises and she accompanied her husband to chase the lion, the panther and the other wild beasts of the wood and desert, and by her counsels and vigour of mind she greatly contributed to his success in war. To these manly qualities was united a chastity. Viewing the union of the sexes as the appointed means of continuing the species, Zenobia would admit the embraces of her husband only in order to have offspring. She bore the title of Queen of the East, wore royal robes and the diadem, caused herself to be adorned in the oriental fashion and put the years of her reign in her coins. She defeated an army sent against her by the powerful Gallians: she made herself mistress of Egypt and her rule extended northwards as far as the confines of Bithynia. This extraordinary woman claimed a descent from the Ptolemies of Egypt.

I cannot here omit to mention (Zosimus Continens) what happened before the ruin of Palmyra (ancient Tudmor) though, I profess only to write a transient history. For as Polybius informs us by what means the Romans in a short space of time attained a vast empire. It is my purpose to show,

on the other hand, that by their ill management in as short a time they lost it. But I am now speaking of the Palmyrenians who having as I related acquired a large portion of the Roman Empire, were warned by several declarations from the gods of the overthrow which they afterwards sustained. For example at Selencia in Cilicia there was a temple of Apollo and in that temple an oracle. It is reported of this deity that he used to give to those that were infested with locusts, a species of birds called Seleuciades, which used to hover about his temple and would send them along with any that desired it; that these birds would fly amongst the locusts, catch them in the mouths and in a moment destroy a vast number of them thus delivering the people from the mischief they produced. This I ascribe to the felicity of that age; our own generation (5th Century AD) has not merited such kindness from heaven. The palmyrenians having consulted this oracle, to learn if they should ever gain the empire of the East received this answer:

'Accused race, avoid my sacred fame

Whose treacherous deeds the angry gods disdain'

And some persons inquiring there concerning the success of the expedition of Aurelian against the Palmyrenians the gods told them,

'One Falcon many doves commands, whose end on his destructive pounces must depend.'

Another event was like wise much circulated of the Palmyrenians (Says ZosimusP). Between Helipolis and Byblus is a place called Aphaca, where is a temple dedicated to Venus Aphacitus and near it a pond resembling an artificial cistern. Here is frequently seen, near the temple and in the adjacent places, a fire in the air, resembling a lamp of a round figure, which has appeared even in our time as often as people have assembled there on particular days. Whoever resorted hither, brought to the pond some offering for the goddess, either in gold, silver, linen, silk or anything of like value. If she accepted it, the cloth sank to the bottom, like substances of greater weight; but if rejected, they would float on the water and not only cloth and such substances, but even gold, silver or any other of those materials which usually sinks. For an experiment of this miracle, the Palmyrenians, in the year before their overthrow, assembled on a festival and threw into the pond several presents of gold, silver and cloth, in honour of the goddess all of which sank to the bottom (as a significance to their victory in that year). In the following year, at the same festival, they were all seen floating on the surface; by which the goddess foretold what would happen. In this manner was the regard of heaven shown to the Romans, so long as they kept up their sacred rites. But it is my lot to speak of these times, wherein the Roman Empire degenerated to a species of barbarity and fell to decay.

Though the Roman Empire had by then, for the most part, lost its divine glory, it still had exemplary governance until 3 AD. The rulers had to work hard to exercise their authority since the Government had not banned Christianity, and by the 3rd century the increasing number of Christians in Rome were a major part of the Roman army, not to mention the continued nuisance caused by the leaders of the Christian community. Hence a few later emperors did hand out harsh punishments and ordered executions of public denigrators of Gods and Gurus, and those causing disruption in the kingdom. Ultimately, Constantine the Great (a Mahapurusha), ascended the throne in the 4th century. He had to bear the burden of dealing with a community that desecrated Gods, whose unchecked growth and prevalence had by then resembled that of a huge banyan tree. During the initial years, it were the Roman Magistrates who prevented the Jews from obliterating all Christians. However foreseeing the impending end of the Divine Roman Empire, he accorded recognition to Christianity. In doing so, he desired a peaceful rule. Subsequently, the news of an alien invasion of the Roman Empire spread across Rome. Taking advantage of this scenario, the Christian priests approached the Emperor and advised him that "if he and his soldiers prayed to Christ, they would win the war", to which the Emperor agreed. After the victory, the priests approached the Emperor once again and asked him "Did you notice the sign of our Christ in the sky blessing us with victory?" to which also the Emperor nodded.

Upon ascending to the throne, Constantine thought of constructing a city equivalent to Rome and chose Asia Minor for the purpose. He determined the limits of the city and returned to Rome. Upon the end of the war, he proceeded to Asia Minor with his subordinates to pray for an auspicious start to the construction. After completing the rituals, he proceeded on foot towards the border, armed with a trident. But since he did not stop at the border and walked further, his ministers informed him that he had crossed the border. "Where the Mahapurushar, invisible to all eyes but mine, walking in front of me stops, there shall be drawn the border" stated the Emperor. The Mahapurushar disappeared after having extended the perimeter much beyond the plans of the Emperor. Note that marvelous treasures and gigantic metallic statues were abundant in Rome. These served to decorate the new city in all their glory. Yes, Constantinople was an exhibition for the world. Also a great scholar, Constantine enacted several laws for governance. His laws aided Europe for about a thousand years.

Note that the priests occasionally approached the Emperor and requested him to adopt Christianity. Uttering "May it happen" as his sole answer, the Emperor did not fail to perform his prayer ritual to Siva (Jupiter) until his death in 337 AD. He was a Sirandha Viveki. Finally, Theodesiu ascended the throne. Unable to control the uprisals of the Christians during his time, the king himself converted. Within a few months of his conversion, Christians burnt down a Jewish synagogue at Kallinikam. The king condemned the Christians and ordered them to rebuild the temple. A high priest Ambrose, upon hearing this, met the king at once and condemned him saying "you have committed an unforgivable sin", and went on to order the king to revoke his punishments meted out to Christians. (Theodesiu - 379-395).

155G. A Mahayuga consists of four Yugas and stretches over a lifetime of 4320000 years. The past Mahayuga was divided according to the time of ten Mahaans of the Chandra Vamsam(Lunar Race). Among these, Adam was the first. He, along with his wife Havyaavathi, lived a life of absolute bliss in Navasatham (an Udhyaanavanam) near Babylon. Details regarding this is found in our Bhavishya Puraanam. Most countries, as early as 2500 years ago, were aware of this by oral tradition. Babylonians have noted those details(vriththaandham) on their clay tablets. However the Jewish prophets who created a fictional religion propagated that the world was created in 4004 BC with Adam as its first inhabitant, and proceeded to make him the foremost prophet of the Jewish religion, while establishing a line of fictitious descendants. Christianity and Islam, religions that sprang up after Judaism, have copied this fictitious line of descendants competitively, each claiming the line as its own.

Prior to 1859 the people of Christendom rested secure in the supposition that the chronology of man's history was fully known from the very year of creation.

One has but to turn to the first chapter of genesis to find in the margin the date 4004 B.C. recorded with all confidence as the year of man's first appearance on the globe. One finds there, too, a brief but comprehensive account of the manner of his appearance, his abiding place as well as the creation of the earth itself. Until about half a century ago, as has just been said, the people of our portion of the globe rested secure in the supposition that this record and this date were part of our definite knowledge of man's history.

Thanks to the monuments from Egypt and Mesopotamia the student of human civilization has today a sweep of view that hitherto has been utterly withheld from him. Until the scripts by the Nile and the earthmounds by the Tigris and the Euphrates gave up their secrets, absolutely nothing was known to the scholarship of the main sweep of the civilization more ancient than about the sixth century B.C. Beyond that all was myth, fable, unauthenticated tradition. And now the indubitable monuments of civilization carry us back over a period at least three times as great. Archbishop's famed chronology, which so long dominated the ideas of men, is swept away and we learn from evidence graven in stone and baked indelibly in bricks that in the year 4004 B.C. which our Bible margins still point out as the year of creation, vast communities of people, in widely separated portions of the earth, had attained a high degree of civilization. In the year when the proverbial first man wandered naked in Eden, the actual man lived with thousands of his fellow men in vast cities, built houses, erected temples and wonderful monuments, practiced such arts as glass making, sculpture and painting and

recorded his thoughts in written words. And from that day to this stretches the thread of civilization, unbroken by any universal flood or other cataclysm.

155 I. Abiramu was a Gnaani of our Divine Religion in Canaan (today's Palestine) in 23 BC. His grandfather migrated to Canaan from Babylon. The Babylonian Brahmins took many names such as Abiramu, Abidhenu and Abisuka. Until the time of Hebrews, the memory of this Gnaani was prevalent in West Asia. Hence, the Hebrew prophets who originated Judaism, falsified our Gnaani to be a Jew and used him to color their various fabrications.

(156)

A. Those who misuse liberation for conversion are Weak.

B. The religions which have different concepts of the God are Weak.

C. Those who convert using show and pomp are Paamaran.

D. Foreigners who researched the worship of Lingas (phallus) throughout the world are Viveki.

E. The Rishis who symbolised Parabramhan in the form of Linga are Sarva Viveki.

F. Adhishankara who propagated the doctrine of Advaitam was an Avathara Mahan.

G. John of Bulgaria is a Thuravi.

H. The concept of Gnanam is not contained in any other religion.

156- A,B. The weak religions (Heena madhangal) are unaware of scriptures consisting of truths of here and hereafter. Though there are differences in portrayal and opinions of the prophets of Judaism, Christianity and Islam, they appear united in decrying Gods and members of the divine religion.

156 D. From ancient times, the entire population of the world worshipped Shiva Lingams. During the time of the Etruscans, the Gurus of Rome, Italy abounded in Shiva Lingams. Even though they have been destroyed in other parts of the world excepting ours, scholars have affirmed that Lingams were worshipped by people. The Shiva lingam was referred to by various names by the citizens of each country.

Lydian (a portion of modern Turkey) sculpture was probably similar to that of the Phrygians as displayed as Doghau, Kumbet and Ayazi; a necropolis lately discovered by Mr.amsay, Phallic emblems,for averting evils, were plentiful: even the summit of the tomb of Alyattes is crowned with an enormous one of the stone about 9 feet in diameter, the tumulus itself is 281 yards in diameter and about half a mile in circumference, it has been partially excavated by Spiegethei and Dennis and a sepulchral chamber discovered in the middle, composed of large, well cut and highly polished blocks of marble, the chamber being 11 feet long, nearly a foot broad and 7 feet high. Nothing was found in it except a few ashes and a broken vase of Egyptian alabaster. The stone basement which, according to Herodotus, formerly surrounded the mound has now disappeared."

Alyattes – King of Lydia, 617-560 B.C. of the Memnadae family and father of Croesus; expelled the cimmericians from Asia, and warred with the Medes, an eclipse happening during his battle with Cyaxares. He died when fighting against Miletus.

The traveller coming over the Leuco-Syrian route was informed of the strange sights awaiting him by the monuments of every style along the road. There were colossal figures graven in the rock, figures of strange gods, processions of priests with pointed tiaras and soldiers with boots turned up at the toe, while lion and bull fights spread along the skirts of the mountains. Occasionally hieroglyphics accompanied these rock-hewn bas-reliefs, witnessing to the Pterian origin; again the alphabet of the inscriptions showed they were the work of Phrygian Sculpture. In places were enormous conical mounds, tombs in the Thracian style, high as little hills uniformly surmounted by a Phallus. The most recent of these funeral mounds were ornamented with friezes. These showing hunting scenes, files of warriors, groups of animals, all bore the mark of oriental inspiration but in style revealed Greek handiwork. It was like being in a land of transition where the most diverse influences crossed and mingled."

The Phallus (lingam) worship was widely prevalent in the ancient world at one time. The Egyptians, Greeks and Romans worshipped Priapus; and the Canaanites and idolatrous Jews worshipped Baal-peor. These gods represented the Linga-cult. The worship of Bacchus was another form of it. For long in his RIVERS OF LIFE endeavours again and again to show that Phallic worship is far more ancient than any other religion known and he says in one place(Vol.ii Page 38) "The earliest instance I know of Phallic worship or reverence or at all events Phallic drawing, is that mentioned in the MONITEUR of 1865. There it is related that in the province of Venetia, Italy, in a bore cave beneath ten feet of stalagmite and amidst post-tertiary remains, beside a bone needle, was found a rude drawing of a Phallus, scratched on a plate of an argillaceous compound, surely a primeval idea of the Linga in Argha."

Dr.Grinsburgh, in the article "Oath" in Kitto's Cyclopaedia finds reverence, for the Phallus, if not worship, in primitive customs as old as the time of Abraham. He says: "Another primitive custom which obtained in the patriarchal age was that the one who took the oath put his hand under the thighs of the adjurer(Gen 24, 2:47,29). This practice evidently arose from the fact that the genital member, which is meant by euphemistic expression, 'thigh' was regarded as the most sacred part of the body, being the symbol of union in the tenderest relation of matrimonial life and the seat whence all proceeds and the perpetuity so much coveted by the ancients(Of Gen,46,26; Exod 1,5 Judges 8.30). Hence this creative organ became the symbol of the Creator and the object of worship among all nations of antiquity."

"Originally" says the author of Phallism "Phallic worship had no other meaning than the allegorical one of that mysterious union between the male and the female which throughout nature seems to be the sole condition of the continuation of the existence of animated beings. There is no reason whatever for supposing that licentiousness invented the rites incidental to the worship of the Pan, Priapus, Bacchus and Venus, whatever may have been made of them afterwards. "It is impossible to believe" said Voltaire "that depravity of manners would ever have lead among any people to the establishment of religious ceremonies, though our ideas of propriety may lead us to suppose that ceremonies which appear to us so infamous could only be invented by licentiousness. It is probable that the first thought was to honour the deity in the symbol of life and the custom was introduced in times of simplicity." Even today, the Lingams housed in temples are being worshipped by the Hindus with great devotion without any hesitation whatsoever.

It would thus appear that the Phallic worship was at one time prevalent throughout the ancient world and it may have prevailed as much among certain Aryan tribes of Saptha Sindhu, as among the Dravidians without mutual borrowing. Even in a Rig Vedha hymn (X129.5) occurs the idea of the origin of the universe from a union of Swadha (nature) below and Prayathi (Power and Will) above, which sowed the seed from which mighty forces arose. This was the germ of the Linga in Argha worship which was in later times fully developed.

TUMULU: Tumulu is a Linga shaped mound of earth generally raised over the bodies of the dead. Evidences of such mounds are frequent even from the prehistoric remains, the latest investigation reveals in Rhodesia such colossal types, as in many other parts of the continents so far found. Even the mounds of Marathon inclosing the bodies of Athenians who were killed in the famous battle with the Persians is a celebrated Tumulu. Such mounds are commonly raised over the tombs of the

distinguished dead in ancient times. And sometimes enclosed heavy structure of masonry. The Roman "barrows" were Tumuli or "Lingams"

Similar to how Lingams were consecrated in sanctums of temples across the world in ancient times, Mecca had a Lingam named Haran consecrated in it. This has been clearly stated by a Roman professor named Pliny, who also informs that a holy garden dedicated to the God was named Haran Kaadu (Haran forest). (Pliny 61-113 AD). Upon the successful advent of Islam, the Lingam of Mecca was destroyed. However, Nabi permitted its worship in a way, since the Linga form depicted the One Supreme God. So Islam directed the worship of the broken upper part of the Lingam. That is, most Muslims of those times did not have the heart to forsake the stone that was once part of the Lingam. However, the later Muslims have recorded the history of the broken Lingam in a different way.

Besides, Kaaba(Phallus or Lingam) is a Black stone, oval in shape and from 6 inches to 7 inches in diameter. It is kissed by every Mussalman making the pilgrimage. The Kaaba is covered with a cloth of black brocade replaced every year.

156G. With regard to Bulgaria, the phenomenon of Sanyasam that pervaded the world since time immemorial, existed during their time as well. One significant Sanyasi from among the lot was John. John is not a Christian name. John means Gnaanam (enlightenment). That is, 'John' owes its origin to the phrase 'Jaanaami', a Mahaa Thathvam (a great philosophical truth). This was one of the names adopted by the members of the divine religion in those countries. Most of the contemporary Muslim names and a few Christian names are the names of the ancient Gods of their respective countries. Note that the Bulgarian Sanyasis referred to as Bogomiles were followers of the teachings of Paul. That is, they learnt the philosophical treatises of Paul who lived in 1st century Rome, and based their lives on them. Generally European scholars who embraced Christianity, continued to live by the code and philosophy of the Divine Religion until a few centuries later. Now let us learn a little about John.

Bogomiles: Under Peter, men of gloomy disposition came into the foreground, men who withdrew from human society into impenetrable forests and mountains, to lead their life of the strictest asceticism without touching a pen. The most important of these was John of Ryl, afterwards the patron Saint of Bulgaria. Born in a village in the province of Sofia, he passed his youth as a poor shepherd. After the death of his parents he entered a cloister, which he soon exchanged for the solitude of the heights of the Ryl plateau. For twenty years he lived in a dark cave, then in the hollow of an old oak and finally for seven years upon an unapproachable cliff under which at present stands the great Ryl monastery. Czar Peter once visited the hermit. John died in 946 at the age of seventy. Contemporaneously with him lived, in the north of Macedonia, three other equally celebrated hermits so far we know. Five centuries of southern Slavic history are inseparably connected with the history of the Bogomiles. From Bulgaria it spread over the whole peninsula to Slavs and Greeks and still further to Italy and France. That their belief originated in Bulgaria was forgotten neither by them nor by their opponents. The Bogomiles comes from the founder of their remarkable sect, a reformer of the Paulician doctrines, by the name of Bogomile(Love of God) who appeared in the second half of simian. His disciples gained a large following by their strictly moral lives. They were of peaceful disposition, abstained from loud talking or laughing and were distinguished by faces white from fasting. That gave them an appearance of sanctity, which in the orient from the most ancient times has not failed to be effective and now John is spoken of as a Christian hermit.

The Bogomile theology was founded on the principle that there are two original elements, a good and an evil. The good and the evil divinity are not equal in power and antiquity. The good divinity is a perfect tribunal being from whom nothing incomplete and temporary has proceeded; it is the creator of the heavenly, the invisible and perfect world. The evil divinity, according to Christian terminology called Satan or the Devil created everything visible and corporeal, together with the universe and everything animate and inanimate. Satan was thus for the Bogomiles the creator of the world. The earth, his work was according to their belief doomed to destruction.

The Bogomiles rejected Moses as well as Prophets. They rejected completely the ecclesiastical hierarchy. Christian churches were to them the seat of evil spirits and their bells were trumpets of

the Devil. Satan, they said, lived first in the temple of Jerusalem, then in the church of St. Sofia at Constantinople.

The "perfect" Bogomiles were distinguished from ordinary believers by special asceticism. They might not marry, could not eat meat or drink wine, dressed in black, lived in poverty and abstained from all enjoyments of life. The conditions for becoming a "perfect" Bogomile were so difficult that in the beginning of the thirteenth century, when this strange cult was at its height, among a million Bogomiles there were only four thousand "perfect" ones.

(157)

- A. The religions which accuse the God are Sinner.**
- B. He who changes his religion for worldly comforts is a Paamaran.**
- C. The wise foreigner who knew the real single god is a Viveki.**
- D. The Christian Scholars who did not accept the content of Bible are Viveki.**
- E. He who is so simple that others won't notice him as someone remarkable is a Saadhu.**
- F. He who thinks of mistakes as heinous sins is a Deiva Viveki.**
- G. The stage of Mahan is attainable only through divine religion.**
- H. Our Thuravi is worshipped by people of any religion.**

(158)

- A. He who depicts ancient people as fools is a Sinner.**
- B. Follower of any religion who does not believe age of epics (Puranas) is a Paamaran.**
- C. The scientist who finds the content of Vedas mind boggling is a Viveki.**
- D. He who avers that body and brain deteriorate by use of modern gadgets is a Saadhu.**
- E. He who sees God in the Yagnya is a Deiva Viveki.**
- F. He who had the power to punish a sinner who is dead is a Deiva Viveki.**
- G. He who may be held in contempt by his relatives is a Deiva Saadhu..**
- H. He who takes liberties with his favorite god is a Avathaara Mahaan.**
- I. He who can bless those belonging to any religion is a Thuravi.**

158 F. Harsh punishments existed in Egypt, as they existed in the other ancient countries of the world. But not even as transgressions occurred in Egypt. The Egyptian Brahmins were endowed with the abilities to cause death by uttering a few incantations. But they were resolved to uphold the tenet that a Brahmin cannot unleash a fatal curse on anyone. However they did not tolerate even minor lapses in matters of cultural ethics or divinity. In Egypt of such divinity, King Akhnaton made changes in divine regulations 3400 years ago. That is, he ordered that the Sun God be given importance compared to worship of multiple Gods. Angered and saddened by this, the Brahmins pleaded with the king in vain, and consequently, waited till the king's death to punish him.

Egyptologists do not all agree that Akhnaton was a great man. Some go so far as to assert that he was a misguided fanatic, whose ignorance and obstinacy almost ruined the country; who deserted his loyal servants in Syria and Palestine, forced a new cult which they detested upon his subjects; and who may possibly have taken up his attitude of hostility to the cult of Amen-Ra (the name of the chief god) because he coveted the possessions of the god, rather than because he hated the greatest national religion of Egypt. Akhnaton, according to this theory was the victim of heredity and circumstances, who towards the close of his reign, became so conscious of his own disabilities, mental as well physical, that he appointed son-in-law whose name was Sakara (Saanekeh) to rule with him. The religion which Akhnaton founded did not long survive him, probably only for a few years. Under his son-in-law Tutankhamun, the old religion was restored. Amarna was deserted, the priests of Amen recovered their influence and Thebes became the capital once more. Akhnaton was denounced as a villain and heretic, even his mummy was not spared, the name was cut out of the golden ribbons which passed round it, so that the king's soul was debarred from the benefit of earthly prayers and forced to wander unpitied and unknown through the other world.

'Through the starry space the execrations of the priests passed searching out of the wretched ghost of the boy and banning him as they supposed even in the dim uncertainties of the lands of death, over the hills of the West, up the stairs of the Moon and down into the caverns under the world, the poor twittering shadow was hunted and chased by the relentless magic of the men whom he had tried to reform. There was no place for his memory upon earth, and in the underworld the priests denied him a stone upon which to lay his head. It is not easy now to realize the full meaning to an Egyptian of the excommunication of a soul; cut off from the comforts of human prayers; hungry, forlorn and wholly desolate; forced at last to whine upon the outskirts of the villages, to snivel upon the dung heaps, to rake with shadowy fingers amidst the refuse of mean streets for fragments of decayed food with which to allay the pangs of hunger caused by the absence of funeral offerings. To such a pitiful fate the Priests of Amen consigned "The first individual in history," and as an outcaste among the outcasts, a whimpering shadow in a place of shadows, the men of Thebes bade us leave the great idealist doomed to the horrors of life which will not end, to the misery of a death that brings no oblivion".

(159)

- A. The professional cheat who performs Homam to alter destiny is a Sinner.**
- B. He who approaches a divine fake for wealth and to get things done is a Paamaran.**
- C. He who has evolved in simple, natural life is a Sirandha Viveki.**
- D. He who enjoys high command status though simple is a Deiva Viveki.**
- E. He who offers mental service to god is a Deiva Saadhu.**
- F. He who avers that everything belongs to god is a Mahaan.**
- G. He who treats worldly objects as dust is a Thuravi.**

159 E. Poosalaar, a destitute Naayanaar, had constructed a temple in his heart and had set a date for its consecration. The king had also set the same date for sanctification for an actual temple he had built. But God appeared in the king's dream and directed him to go in person to attend and preside over the consecration of Poosalaar's temple. The king visited Poosalaar, paid his respects to the great devotee, narrated the divine orders, and offered endowments to the temple in the vicinity before returning to his capital. Sivaperumaan thus revealed the greatness of Poosalaar.

(160)

- A. The divine fake who performs ostentatious puja to draw crowds is a Sinner.**
- B. He who worships the divine fake who speaks like the messenger of God is a Paamaran.**
- C. The detached who happens to live a worldly life is a Viveki.**
- D. He who has divine blessings among the worldly is a Saadhu.**
- E. He who prepares himself for the world of god is a Sirandha Viveki.**
- F. He who is fit to adopt Sanyasa (sainthood) is a Sirandha Viveki.**
- G. He who has overcome attachment though without the saffron robe is a Mutrina Viveki.**
- H. He who is not impressed by crowd is a Mahaan.**
- I. He who does not give room for crowd is a Thuravi.**

VAIRAAGYAM (asceticism/perseverance)

160 C. A good man who has developed hatred towards material life, may suddenly start functioning like a Pazhuththa Viveki, without conversing with anyone. If he sustains this state throughout the rest of his lifetime, he can rise to the state of Deiva Saadhu in his next birth. But he should have attained the mental faculties and spiritual elevation of a Pazhuththa Viveki. In these times, a few good men who appear to be Pazhuththa Vivekis are made to sit in buildings constructed by commoners. Over time, the building becomes an establishment, and sees an increase in crowd and funds. It so happens that the Pazhuththa Viveki is made the head of the establishment. Hence it follows that the man of detachment gains subordinates, followers, honor, worldly luxuries, and constrained to attend to matters of the establishment while having to collect funds for its development. That is, these men undergo temporary renunciation similar to how momentary renunciation occurs in our lives occasionally. Detachment or asceticism of this sort is not to be considered meaningful. They are men pushed by their desire for detachment and eagerness to free themselves of worldly bondage. The removal of worldly bondage is not renunciation. For worldly attachment to falloff their own is true detachment. The withdrawal of attachment can be equated to how the outer shell automatically separates from its tamarind fruit, upon ripening. Besides, even if a Siranda Viveki refuses to accept a thousand rupee note, he does value it. But a Mutrina Viveki who adopts Vairaagyam, will not accord any value to the rupee note. Even if he is forced to accept an honorable position, he will not budge. Hence, people who go in search of Vairaagyam and end up heading an establishment (or a large family) can be considered the best among Paamarargal or Vivekigal.

What we call momentary or temporary renunciation, do not come under the realm of detachment. A man who functions alone, devoid of honor, position, donation etc. is a man of

asceticism/renunciation/vairaagyam. The greatness of such a man cannot be easily understood by the commoners of the world.

160 F. You may ask a question as to how Sanyasis (Saamiyaargal) of the present day can function without money. Yes, I have thought of the same as well. But when the thought of accepting money occurs to a Sanyasi (saamiyaar), his renunciation becomes tainted. It is not possible for such a thought to not occur these days. Sanyasis (Saamiyaargal) should be content with the meagre offerings of food and clothing, made by devotees. Sanyaasam does not have provisions to accommodate the vagaries of time. Hence it is a sin to declare oneself as a Sanyasi (Saamiyaar) without fulfilling the criteria I have provided through my relevant lines. In case the practice of honoring and nurturing true and simple Sanyasis (Saamiyaars) is defunct, it is best for puritan householders to live with as much detachment as possible within their family. Such people mostly obtain the benefits of Sanyasam. In today's times, one in ten thousand can be called a true sanyaasi. It would be beneficial to bar Sanyasam that fakes divinity. Pandaaram and Aandi are a different category altogether.

(161)

- A. The black magician who takes money to solve problems is a Sinner.**
- B. He who attempts to cure an incurable disease by treatment is a Paamaran.**
- C. He who is not cheated by a divine fake such as black magician is a Viveki.**
- D. The saint who abandons his pension and provident fund is a Saadhu.**
- E. The Sanyasi who is exempted from the births of a few insects is a Sirandha Viveki.**
- F. He who is exempted from several future births is a Mutrina Viveki.**
- G. Those who should be served for minimising problems are Uyar Vivekigal.**
- H. He who has earned the love of planets which ordain destiny is a Mahaan.**
- I. He who can alter destiny is a Thuravi.**

VINAIPPAYANGAL KURAIYA (To Minimise the Problems)

161 G. It is not that there are no ways for us to reduce our difficulties, trials and tribulations. That kind of relief is not to be obtained from God, but only through Virtuous persons. Even they are actually powerless to grant relief. God indirectly grants relief to those who help such Virtuous persons. Are you asking who are these exemplary beings? Simpletons who dedicate their lives to divine assignments, without an eye on rewards, especially those in the state of Saadhu, are these exemplary beings. It is not enough to just offer them a salute and turn back. If you are able to identify such people you should pay your respects to them and fulfil their meagre needs. Moreover it is essential that we discard our status and offer our occasional services to them. In doing so, most of our difficulties vanish away, and even great troubles are reduced in their magnitude. A few privileges are shown to us in our afterlife as well. For these good deeds, a comfortable life awaits us in our next birth. But, even if someone narrates to us the greatness of such people, our mind does not let us attach much importance to them. Since these good people do not possess majesty, attractive

appearance, fame, a modern holy position or an avatar exhibiting miraculous acts, we could take it that our mind refuses to be convinced of their greatness.

Note: Even if a certain section of people at the stages between Saadhu Deiva Saadhus live in penury, Bhagavaan undertakes the responsibility of fulfilling their needs at all times. That is, He keeps sending someone to help them out as and when necessary. Moreover, they are exempted from any or every action they are subjected to/party to

(162)

A. The fake who assumes divine arrogance by controlling genies (Ikshini) is a Sinner.

B. He who coerces the innocent public to purchase fake talisman is a Sinner.

C. The professional magician who does not attribute divinity to his acts on stage is a Paamaran.

D. The hermit who stays put at known places is a Paamaran.

E. The saint who lives in a public mutt is a Viveki.

F. He who dislikes the sight of human greed and ambition is a Saadhu.

G. The Sanyasi who kindly turn down an offer for a feast is a Sirandha Viveki.

H. He who enjoys expressing his divine incidents as songs is a Mahaan.

I. He who is proficient in tricks that defy imagination is a Thuravi.

162 A, B, C:

(1) Pure Incantation (2) Illusion (3) Evil Incantation have all been part of Scriptures since time immemorial. The ancient men of wisdom who lived with purity and divinity, performed journeys of the soul and marvelous miracles with the help of Pure Mantrams. Through Mahendra Jaalam, a few performed marvelous acts, while a few others performed wonderful acts. These few of the later times, performed their feats in palaces, among lords and in assemblies, and were rewarded. Even in today's times, these good men still do earn their honest livelihoods by performing their arts in public establishments.

However most of those who are adept in these very arts at present, use them in unscrupulous ways. With the intention that others worship them as though they are endowed with divinity, and with the motive of accumulating money through devious ways, these people have diverted these acts in a different direction. To build further trust among their devotees, they perform a divine pooja and homams. When these people produce from their bare hands Vibhuthi, Kunkumam, idols, and ornaments, even those with rational minds start regarding them as Avatars and donate money besides worshipping them. A few divine fakes at the end of their pooja, offer their devotees a few fruits and vegetables and tell them to cut them open. A few of those are found to contain tiny idols, bits of charcoal, iron, and garbage. The divine fakes forecast their fortune based on the findings. A few among these divine fakes who become rich, similar to how a small fish is used to lure a bigger one, in order to become richer, hand over a golden ornament produced from their hand, as a reward

to someone in the crowd. Individuals who witness this, may place their riches at the feet of the divine fake.

Generally, it is possible through magical acts to create a plant at once. But it is not possible to create forests or trees on roads. Clothes may be burnt to ashes in front of our very own eyes and brought back intact from the very same ashes. But if we burn an item of clothing in front of such an artist, he will be unable to bring it back intact. It may be possible to lock a big box in front of our very own eyes, and later upon opening it, make it appear full of dhotis and sarees. But it is not possible to abolish handlooms and create textile showrooms. A cauldron filled with water, or baskets filled with grains can be materialized at once. But water scarcity or famine cannot be prevented. One can be locked inside a room and be made to exit through another house. But prison inmates cannot be brought out. Showers of currency notes and dollars can be shown. But the terrible economic state of a country cannot be reversed. Above all these, a man may be shown as being stabbed with blood stains, and brought back to life. But those killed cannot be revived. You all are not unaware of these things. When such amazing acts are performed by magicians, we stop with praising them. But when an individual projects divinity and performs that same act in a different manner, we start worshipping him.

Generally magical acts are performed with the help of a few spirits. Among the aforementioned acts, hoodwinking is one. Honest magicians only refer to themselves as practitioners of these acts, and do not project themselves as divine.

Where do these objects manifested at will, come from? Does God send them; no. These are all especially possessed by the illusionists. Wherever and however these illusionists desire these objects to be placed, appropriate spirits reach those accordingly. For instance, when a running car runs out of petrol, a mantravaadi sitting in the car may fill it up with petrol he has stored away at his house. Similarly, when a purchase is made at a shop but there is no money at hand to pay for it, it is possible to retrieve the required amount from the box at home in a second to one's hands or purse. But before performing such deeds, a few prior arrangements must be made accordingly. Besides these, money can be paid to bring a few articles from foreign countries. This is an accomplishment of a spirit. For different feats, different spirits act as the base. Apart from these ordinary spirits, we may be mesmerized by one through evil spirits, collyrium etc. and cause us loss and troubles.

If we pay heed to the words of such an evil mantravaadi (while we are alone) or if we show pity towards him, the faint hearted among us may come under his influence in a matter of seconds. Such an individual may use us to fulfil his intention and harm our very lives.

A black magician (Seppidu vidhaikaaran) may remove one's consciousness using collyrium. From amongst the crowd gathered to witness his feats, the magician beckons at someone whom he considers suitable, makes him lay down, and covers him with a cloth. He then makes the person lying down accurately describe the physical attributes, objects in hand, the amount of money safely stored inside bags etc, of people in the crowd witnessing the feat. That is, the spirit utters everything through the man lying down. That is, the spirit reveals the details through the voice of the man lying down. Besides, the spirit only mentions the details of those in the audience, and is unable to mention details of other passersby on the street. Such magicians of the present times make use of such a spectacle, and declare that they are possession of all-healing talisman (Rakshais) and coerce the spectators to buy them. Those with money buy the Rakshaigal in fear that the magician may order something evil upon them otherwise, and are deceived. There is no benefit whatsoever by this Rakshai. There is also no need for the audience to buy it either, not is there a need to fear. The policemen without fail get kickbacks from such Seppidu magicians who loot a lot of money on a daily basis.

These days, a few who call themselves 'Worshippers (Upaasakar) of Gods', make a living by answering our questions without looking at the paper on which they are listed. A few others provide answers (Prasnam) through applying 'collyrium'. If we write down our questions and send it across in a sealed envelope to one among the former kind, that worshipper without opening the envelope,

sends back to us the answers to each our questions along with our sealed envelope. That is, if our sealed envelope reaches his hand, an Ikshini-like spirit can show the letter inside the envelope to the worshipper. That Upaasakar orderly writes down any answers that occur to him and sends it across. The latter kind (the ones that see Prasnam) astonish us by revealing only the doubts or thoughts in our mind through the minor spirits, but are unable to tell us what we want to know. The good men who have learnt the same feats astonish us by revealing what's on our mind and written in our letter, but do not project divinity as done by the frauds.

Besides, apart from the life time destined karmas for humans, relief from the temporary ups and downs happens by itself at the end of the tenure fixed for them or through medical treatments if they are sought. Similarly, fortunes definitely materialize according to good deeds performed in the previous birth. It is not that you don't see the planets changing a rich man into a beggar, and a healthy man into a patient. Also, it is not that you don't see people who alternatively go through difficulty, joy, profit and loss. Hence you should not forget that our next life is being manufactured on the basis of the consequences of our daily sinful and virtuous acts. Hence beware of your activities.

Besides, our ancestors were experts at removing evil influence. They were capable of revealing looters and other culprits. For instance, when an incantation is applied on a stick, it reaches by itself the looter and starts attacking him. When another incantation is chanted the stick reaches the place where the looted objects and sits upon it. They shone as experts in many such accomplishments. Those suffering from evil spells are relieved as soon as they lay eyes upon such great men. These are the real Worshippers (Upaasakar) of Gods. They received authentic divine blessings through dreams. They never violated in the least purity and stringent norms. The time of such men has gradually ended.

Generally, honest methods are employed to master a few spiritual feats, while evil methods that lead to terrible sins are employed for a few others. Apart from these feats, those that perform 'sorcery' (Eval/Billi Soonyam) heinous sins.

Let me mention below about one kind of divine frauds. These kind of people may advertise themselves as Muruga/ Devi/Aanjaneya Worshippers (Upaasakar). They also may attract people by indulging ecstatically in opulent divine poojas. If we approach them, they tell us to write the name of a flower, fruit or a random number on a piece of paper and hide it. Later, they pretend as if they discuss with God and reveal to us what we had written. Some demonstrate magic by placing hand into fire; but if we catch hold of the hand of such a person and press it into our household fire, it will be burnt to ashes. Besides, they may also demonstrate the disappearance of an object enclosed in our palm. Some may mention our names and our purpose of visit. Upon witnessing many such spectacles, we will be astonished and let them wield control over us. So, those with needs and troubles will proceed to approach them.

There is a type of fraud that involves demonstrating multiplication of rupee notes. This individual will cleverly approach a particular few wealthy persons, obtain a rupee note from one in a private room, have him buy and bring over a few articles required for chanting, and while pretending to chant, will place the rupee note on the floor and cover it. Sometime later, when the cover is removed, two rupee notes are seen in the very same place. Even if the rich man is impressed by the illusionist upon witnessing this wonder, he may have the doubt that the extra rupee note may disappear after a period of three-and-a-quarter Naazhigai.

Hence the illusionist will hand over the rupee notes to the rich man and leave. Once his suspicion has been dispelled, the rich man will approach the illusionist with the rupee bundles in his possession and tell him he would pay him his fee later. The illusionist, however will win over the rich man's trust by cunningly claiming that if the rupee notes are to be multiplied a poojai, homam and japam are to be performed for at least a few days, and that this matter should remain between them, and until then the rupee notes should remain in the poojai, and also that the rich man be seated near him while the poojai is being performed. The Poojai is performed.

On a particular night, at a time when the others are asleep, he would sedate the rich man by mixing sleep medication in the prasadam, and disappear with the rupee notes. If he is caught prison awaits him, else fortune descends. Apart from the aforementioned methods, they may adopt various other methods as well. You may doubt if rupee notes can actually be multiplied. If we had learnt this trick we can demonstrate multiplication as desired. But that much money has to be inside our own box first. Unless we are in possession of a lakh rupee notes, a hundred rupee note cannot be shown to multiply 1000 times. When a hundred rupee note is placed on the floor and covered with a basket, the spirit in charge the illusion retrieves the lakh rupees from our box and places it into the basket. When the basket is opened, a lakh rupees are seen. This is an art, a trick that astonishes the audience. But use of this trick for fraud is a great sin.

Similarly, for some time now, a few fraudulent *mantravaadis* who claim "purging of evil substances" (Marundhu Eduththal) have come into being. Generally, a few contemporary children may develop hatred towards their parents. Some may also become mad. Members of the family in which such deficiency occurs, may decide that their in-laws or enemies of the family may have kept Marundhu (literally 'medicine' in English, refers to an evil spell/witchcraft). Such people approach a sorcerer, much like how rats enter a snake-pit. The sorcerer, after pretending to study the afflicted, will aver that 'the evil medicine has been kept for certain' and declare emphatically that "the relatives who move closely with you have kept an evil medicine for you". It is only at this juncture that the situation of losing money commences for the concerned party. That is worship of Gods, Homam, offering evil spirits their favorite things, especially fees etc. begin to take their share. The entire fees may be collected even without visibly performing all of these. Finally, it is customary to feed the afflicted with an item that induces vomit. Consequently, the afflicted vomit. Along with the spittle, out comes a small solid particle of the size of a small betel nut. The sorcerer will explain to the relatives of the afflicted that this evil medicine was served mixed into food, and that it had been many months since then, it had solidified. Ultimately, saying "You need not worry anymore; everything will be alright", he will leave after taking his fee. But the state of the family shall remain as it were, without any change whatsoever. However if the time of relief has been ordained, the problems will automatically recede by themselves.

Didn't I mention that a solid particle falls out while vomiting? That solid particle does not fall out of the stomach. It is a solid particle that falls along with vomit from the mouth, above the throat level. It is customary for sorcerers to have this solid particle in their possession. While vomiting, this solid particle is placed inside the mouth by a spirit. Even rational persons who are afflicted by deficiencies, are deceived upon witnessing such fraudulent acts of numerous varieties, and lose their wealth. In the present times, parents of those suffering from 'the disease of love', try to commence attempt of 'removal of evil medicine' for their wards. Besides, experts in removing ear dirt (wax), made their livelihood for the past several years. It has now come down. They used to store a wax-like substance in a container. They used to remove dirt the size of a lemon from an ear that cannot hold dirt even the size of a peppercorn. For each quantity of dirt they remove, an equivalent quantity of wax is taken away from the container. That is, this is a livelihood carried on with the help of a little spirit. Similarly, a magician may show water pouring out like a waterfall from his mouth. But the water thus pouring out comes from above the throat. The quantity of water in the conjurer's pots diminishes proportionately.

Generally, some leading fraudulent livelihoods, may mention the physical characteristics of those we suspect. A few others may mention in general the problem for which we have come to them. A few sorcerers may apply collyrium on betel leaf and have little girls narrate physical attributes of individuals in an utterly incomprehensible way. However only those we consider as our enemies can be mentioned by those spirits, and not the real culprits. But it may be that those we suspect are the real culprits. Hence if we approach the sorcerers of today, we may have to incur the circumstance of "sin or substance at one place; blame at another". Besides if approached to ask for predictions regarding theft, they may give a vague answer "yes" or "no" regarding recovery of the burgled items. Since there are only two answers, on occasion a few answers may turn out to be true aiding in propaganda.

Note that those who approach fraudulent Mantravaadis who fulfil the intentions and great desires of human beings, relieve difficulties, and redress grievances, are not going to ask them for a guarantee. Neither is the Mantravaadi going to agree to accept his fee after providing relief. Once the incantation is over, instance cure is not going to be obtained. The mantravaadis are not going to return our money either. Moreover, everyone will fear making enemies out of the Mantravaadi. (Approaching medical doctors and undertaking treatment is an entirely different concept). If a bodily disorder is destined to be cured through treatment, it is to be taken that the fate of that disorder ends there. But if while during treatment through Mantras by chance a remedy emerges, it is to be taken that the fate ends there and not that it was remedied by the Mantra itself. Moreover even if no remedial measures are adopted, the destiny comes to an end it vanishes by itself. That is the trials and tribulations shall change. Similarly, when a time of good fortune commences, no one can stop it.

Note that I had mentioned that a few who use magic skills in the guise of divinity have dared enough to show themselves off as divine beings and incarnations. They, as a result of a few good deeds committed in their last birth, inherit a fortune of worldly comforts in this birth. But these very same Mahaa Paapigal (great sinners) are going to fall prey to unspeakable miseries over many subsequent human births.

These aside, a Mantravaadi may show flowers being plucked from a plant from which its flowers had been entirely plucked earlier. When his hand is placed on the plant each time, one flower at a time reaches the hand of the Mantravaadi. But the number of flowers he shows himself to be plucking, he must have in his possession elsewhere. To exhibit their divinity, divine fakes do employ such methods. Similarly, an entire house may be filled with the fragrance of Attar. Only if Attar is in possession, its fragrance may be made to pervade anywhere, through a spirit.

Besides, the Mantravaadigal employ another method as well. Generally those who are the targets of trials and tribulations that take place or are happening in their families, have the habit of consulting these Mantravaadigal. These relievers, however, declare "to cause you troubles, those who project themselves to be moving benevolently with you, have buried a few articles in your backyard, through a sorcerer. Until those articles remain there, some misfortune may keep befalling you. For relief, it will cost you this much for poojai and dhakshinai (fee). Once the poojai is over, God shall inform where the evil articles are buried. I shall come in person and retrieve those inauspicious items for you to see" and grant such assurances. The aggrieved individual would agree to everything. Once the poojais for relief are complete, he will dig a small hole at the place of his choice in the garden of the aggrieved. Afterwards, he would pretend to think for a little while, post which he would dig at another place. While digging, he would retrieve for the occupants of the house to see – a lock of hair, bone fragments, a dried and shriveled lemon, ash, pieces of charcoal etc.

Upon seeing these, the inmates of the house would unquestionably believe what he said. But the problem at hand is whether the inauspicious articles were actually buried at that spot. They were not buried at that place at all. As I had mentioned at an earlier juncture, they (locks of hair, bones etc.) are placed in his hands by an insignificant spirit while he digs. That is, when those who have learnt that skill, call upon the concerned spirit, that spirit shall bring to wherever they are, in a second, the requested articles. But they should have prepared the articles beforehand and placed it at their own house. Hence, this is a type of atrocity that involves use of magic skills for fraud. Apart from these, those with higher skills may demonstrate a few other spectacles. That is, they may orchestrate the deposit of Vibhuthi, Kunkumam or other substances on their portraits hanging in the houses of devotees who believe them to be endowed with divinity. Besides, they may cause loss of consciousness to a chosen member from a few families that profess unassailable divine trust towards them. Upon this happening, the members of that family get a doctor to check the afflicted. The doctor, though, unable to comprehend this disorder, stands hesitant. Upon seeing this, the family members meditate on their guru and pray to him. At once the afflicted regains consciousness. Such a disorder of unconsciousness can be made to last only for a particular period of time; after that time has lapsed, it vanishes on its own. Those with expertise in such remarkable deeds may gain popularity through them. These are performed by spirits that are a little tough in nature.

Irakkam – Anbu

Among tenets emphatically dictated by our Vedas for the worldly are mercy and love. Generally, human beings are duty-bound to be kind and show love. Moreover, these factors figure among those that aid progress of humankind. But, specifically in present times, those who receive love, kindness, and charity from us, do not even think of gratitude and loyalty. Moreover, the majority of the unscrupulous persons who receive our love, kindness and charity, do not hesitate to repay with harm and damage. Besides, a few felons mesmerize people, and set out to perform appalling deeds. Until you are capable of distinguishing between such offenders, it is best not to show kindness or love towards anyone. Besides if you begin to move closely with a Saadhu, you will become a slave of him and though he doesn't desire anything, you will begin to engage yourself in fulfilling his needs voluntarily. This may be called 'natural mesmerism'. Those who are subjected to the fascinating appeal of Saadhus and assist them, beget wonderful benefits.

It is essential that you must be aware of evil charm that is the exact opposite of the natural charm mentioned. Through '*mai*' (dark collyrium) produced through depraved methods, a few offenders mesmerize and harm people. They may enter your homes as beggars, Kudukudupaandis, solicitors of help, or as men offering sacred ash. (Vibhudhi). Especially, they utilize opportunities when individuals, particularly women, are alone. When you show kindness to such people or believe they might bring good to you or are besotted with their likeable fabrications, they can bewitch you. When you are enchanted thus, you lose your sense of judgment. Consequently, these offenders will proceed to take advantage of you in many ways. It may so happen that you give them your household articles they may fancy. They may enchant us into walking behind them at their whim, and extort money from our family, using us as a collateral. They may molest women without force. When an opportunity presents itself, he may enchant a young pregnant woman, make her leave home and follow him, the very same night. He may murder her later and use her to manufacture more dark collyrium. By entertaining and earning the regard of passengers, he deprive them of their boxes containing money. But when such a criminal is caught red-handed by us he cannot do anything. Due to this, the felons begin with their evil deeds prudently, only at opportune times. Similarly, we should also be vigilant towards strangers. Since these offenders did not exist in the past, problems did not arise in showing kindness and love. Hence, until we are able to distinguish the genuine from fakes, it is best not to be compassionate. Moreover, when we refuse to show involvement in their words, they cannot enchant us. On the other hand if we heed to their words our mind starts seeing eye to eye with their intentions. Charity should be done with detachment. Or, when a pompous stranger arrives at our doorstep seeking information, he should be sent away with whatever information we have in a disinterested manner. That is, we should act as unconcerned towards him, as we would towards a stranger who approaches us to know the time. Especially women should exercise caution. It is impossible for anyone to mesmerize a Viveki. Instead of recommending compassion, affection, and hospitality (the genial act of welcoming strangers), I am constrained to request you to suspend these virtues under certain circumstances keeping in mind the present scenario. But before any such request from me could be made, these have diminished by themselves in our independent India. Hence, our government must take it upon itself to eradicate fakes, offenders and the depraved, and rejuvenate compassion and love.

Speaking of evil arts, there are 56 types of spirits that govern them. A person has summarized clearly as to what the Shaastraas have to say about them.

Speaking of evil spirits from Jaimini sutras (vedanga) Suryanarayana Rao observes in his book. "There are about 56 varieties of evil spirits mentioned in the Mantrasastras. There are two Principal divisions among the Mantras. Kshudra devoted to the invocation of evil spirits and actions performed by them and Maha Mantras or incantations to Divine and Angelic Spirits and work that can be done by them... A few names of the evil Spirits: Bhuta, preta, pisacha, Sakini, Dakini, Mohini, Jalini, Malini Bhethala, etc. The Maha Mantras invoke Gayatri, Savitri, Brahma, Vishnu, Maheshwara, Lakshmi, Lalita, Durga, Ganapathi, Surya, Skanda, etc". M.P.Pandit.

Even in recent times, a few with immaculate divine purity meditated upon the Maha Mantras of Gods and Goddesses. Only these divine greats could cure those afflicted by evil incantations. But the era of these greats is now over.

It is obvious that the art of magic is quite incomparable. At present, one among the adept practitioners of the art is a magician by name Bhagyanathan. One of his speeches has been summarized in Tamil by one Goswami.

When a street performer does it, it is hoodwinking;

If a holy man does it, is it a miracle?

There is a general tendency spread across our people. That is, their tendency to believe rumors blindly and based on them trust fakes. It is due to this that our nation abounds in fake yogis, Saadhus and Pakkiris (divine fakes). Activities may seem 'paranormal' in nature. Even if they are practiced, with a few concealed mechanisms. I can prove that anyone can perform these activities.

Fake yogis and Saadhus perform many kinds of deceitful acts. One produces sacred ash (vibhoothi) out of thin air; another materialises idols. These are all done with the intention of making people believe that they are endowed with mystic powers.

The act of walking on water, albeit a failure, that was to take place in Bombay, is similar to the ones I have explained thus far. It is an illusory act as well. It can be performed using illusory magic aided by hoodwinking techniques.

I'm not saying that yogis are all deceitful, nor will I. There **are** true yogis. But one thing is for certain. True yogis will never use their yogic powers to make money.

It is quite normal for a man to have a heightened sense of Ahankaram ('me', 'mine'). To control these senses and to obliterate them, just imagine the amount of effort (karmas) that has to be undertaken! How many years of penance is required for the same! A true yogi never talks about his yogic faculties. If someone is found doing it, it is certain that an act of deceit is bound to follow.

In recent times, under the guise of 'Ashtaavadhaanam', a few are reeling off answers as if they were computers, with the help of spirits. But Ashtaavadhaanam is an entirely different art.

(163)

A. The Jewish religion which believes in the death of Soul is Weak.

B. The religions which are oblivious of Shastras are Weak.

C. Buddhism that does not comprehend Maya (principle of illusion projected in the form of world) is a Paamaran.

D. The religions that does not accept cow as sacred are Paamaran.

E. He who benefits to a limited extent from Sanyasa is a Saadhu.

F. He who avers that soul is immortal is a Sirandha Viveki.

G. He who indulged in the journey of soul (Athma Sanchara) is a Deiva Viveki.

H. One can rise to the level of Mahan by adopting Vanaprathashrama too. (a house holder quitting home and living in forest)

I. He who deliberately conceals his potency is a Thuravi.

163 A. Heenar = the weak.

(164)

A. The divine fake who misuses his sacred spiritual position to enjoy worldly pleasures is a Sinner.

B. The "Ananda" "yogi" of modern Ashramas are Paamaran.

C. He who avers that there is no guru for acquiring power of self is a Viveki.

D. He who completed the final stage of worldly life (Igama) is a Saadhu.

E. He who is in the threshold of spiritual life (Param) is a Sirandha Viveki.

F. He who had in his head various Vedas and Shastras is a Deiva Viveki.

G. He who does not accept the Yogi title deserved by him is a Mahaan.

H. He who does not call himself an Ananda is a Thuravi.

164 B. The terms Yogi and Ananda are meant only for Mahaans and Thuravis respectively. The happiness experience by us usually (Sense Pleasures) we experience is different.

(165)

A. The obscene hermitages which function under the cloak of spirituality are Sinner.

B. The hermit who is involved in running organisations is a Paamaran.

C. The hermit who collects money for common cause is a Paamaran.

D. The saint who does not preside over inaugural functions is a Viveki.

E. He who does not mount a vehicle though necessary is a Mutrina Viveki.

F. The Sanyasi who does not enquire the well-being of others is a Sirandha Viveki.

G. He who has completed a variety of births is a Deiva Saadhu.

H. He who has restrained the vital life seed in a benefic manner is a Mahaan.

I. He who is young even when old is a Thuravi.

165 F. To rid oneself of worldly matters and to relinquish attachment in its entirety, Sanyaasam a holy state has been prescribed by the Shaastraas. A Siranda Viveki, by abiding by the rules laid down for a Sanyaasi, is born again as a Muttrina Viveki, gaining exemption from taking births as other creatures in the list. But when Deiva Vivekis by embracing Sanyaasam, are exempted from consequent births as other creatures, and attain another human birth in the very same lifetime.

A Muttrina Viveki may set his heart upon reforming a state or a philosopher. But a Sanyaasi should not involve himself in any such affairs. At this juncture, I'm reminded of an incident narrated by Sri Ramakrishnar. A woman involved in flesh trade was occasionally condemned by a Sanyasi, and the helpless woman was wallowing in guilt every day for her sinful existence. Upon her death, she did not suffer appropriate punishments in hell, while even though hundreds of devotees thronged his funeral to pay their respects, the Sanyaasi had to land up in hell and given a warning. That is, a person that has embraced Sanyaasaa cannot involve himself in other matters. Besides, the intention of the harlot in this incident is significant.

(166)

A. The regime that proclaims any right to any person is a Sinner.

B. The preacher whose speech and conduct are at total variance is a Sinner.

C. Saint of any religion who eats meat is a Sinner.

D. The hermit who desires for a Luxurious bungalow is a Paamaran.

E. The unworthy hermit who uses modern gadgets is a Paamaran.

F. The passionate person who desires liberation is a Paamaran.

G. The preacher of flawless character who expounds scriptures is a Viveki.

H. The Sanyasi who does not cross the steps of a residence is a Sirandha Viveki.

I. He who avers that by genuine Sanyasa many births can be transcended is a Deiva Viveki.

J. He who, oblivious of his position as Mutt head, holds fast to god is a Mahaan.

K. He who casts off the saffron robe to experience transcendental meditation (Nishtai) is a Thuravi.

166 A. Generally, the eminent, the good, and their kind, do not accept such concessions. But the lowly are the kind to welcome such concessions with alacrity. Likewise, leaders of a few countries proclaim with selfish agenda saying 'I will save the poor'. Such announcements may initially affect the eminent and the good and in course of time will affect the country at large. Hence, to say 'I shall protect all citizens' is appropriate. Those of the past took such oaths. They did not resort to roaring at public stages. Moreover, they acted upon their assurances. Due to this reason, seasonal rainfall prevailed, and grains grew in abundance (unlike the loss of crop and other troubles of present times). They lived unaware of the concept of water shortage. (Even though land three times as large has been cultivated now, there is no such yield) the people of the past made use of grains without scarcity.

Besides, these despicable lowly who were a minority, have now multiplied into majority. Hence, for ornaments to be released from the bank lockers, to avoid the necessity of building grills in front of the village and city houses, to obviate the necessity of securing the open yards with iron fencing, to relieve people from living in constant fear during the day and particularly at night, to provide reprieve to families unable to meet their living expenses and in finality to prevent the wrath of Nature, the mode of governance to be adopted must be accorded primary priority. i.e. Government is an art of governing men "Appropriate places for appropriate beings" is a wise saying.

(167)

- A. The regime that does not keep riffraff in their place is a Sinner.**
- B. The regime that winks at the atrocities of rowdies is a Sinner**
- C. The unlawful wretches who indulge in mass destruction are Sinner.**
- D. Those who don't indulge in destruction even if given crores are Paamaran.**
- E. Any regime who nips any impropriety in the bud is a Viveki.**
- F. The regime that awarded death for violation of code of conduct is a Sirandha Viveki.**
- G. He who commands the respect of Devendra is a Mahaan.**

167 A & F. The lowly of the present times are those such as:- the uncouth, one who deceives his master; one who participates in demonstrations, pelts stones and torches property; causing damage and loss; one who opportunistically resorts to open larceny; one who misuses his privileges; one who humiliates and offends the dignified and the virtuous; one who threatens and extorts the common man; one who mocks and provokes passersby.

Post our independence, a majority of college graduates have become enthusiastic in indulging in such activities. Mongolian ruler Genghis Khan of the divine religion had imposed a death sentence those who failed to listen to those who are in a position to command them.

(168)

- A. The divine fake who attains popularity is a Sinner.**
- B. He who believes the miracle stories about the divine fake is a Paamaran.**
- C. He who accords top priority to eliminate divine fake is a Rajya Viveki.**
- D. He who has won the hearts of his neighbours is a Saadhu.**
- E. The saint who does not pay attention to daily news is a Saadhu.**
- F. A holy Sanyasi who is not popular is a Sirandha Viveki.**
- G. He who does not realise his greatness is a Mahaan.**

H. He who does not prove his power to a non believer is a Thuravi.

168 C. During times of deterioration of the divine culture, and through the advent of the new religions, even though laws of governance were altered in accordance with justice, governance was still uniform in function. That is, the governance ensured that the occasional offenders were crushed and citizens lead noble lives. Even though the Islamic monarchs implemented orders to annihilate those of the divine religion, they kept a close vigil on Muslim citizens. Besides till the 19th century, divine fakes did not generally appear in our country, while in other nations, divine fakes had been around for centuries. In contrast these days, our country abounds with divine fakes who have become extinct in other countries.

Let us now visit the ancient Jewish land. The fake Jewish prophets who appeared in that country, made announcements that a Messiah was to appear amongst them to convert the world into Jewish.

Finally, one Jesus born in the Jewish religion opposed the tenets of his own religion, and as a consequence of courting unnecessary controversy with Jews, was subjected to death sentence. Nevertheless a few Jews who admired him founded a sect under the name of Jesus, and proceeded to establish a religion as well. Furthermore, they projected Jesus as the messiah anticipated by the Jewish prophets.

The Jews called their nemesis Jesus as a sinner, and chose to wait for their own Jewish messiah. Similarly, Islamic leaders averred that a divine incarnate was to appear as the son of Nabi to annihilate Christianity and to fortify Islam on a globally. Finally as centuries passed without the advent of any, a Jew named Sabbataizevi, and a Muslim anointed themselves as the Jewish messiah and the Dedjal or anti-Christ, respectively.

Two Religious Imposters

The contests between the Greeks and the Christians of the Latin Church in Jerusalem raged furiously during Muhammed IV reign of the Ottoman Empire. But the Ottomans of that age watched with far stronger interest the agitation caused among the Jewish nation by the celebrated Sabbataizevi who in 1666 came forward at Jerusalem and asserted that he was the Messiah. Under the title he sent circular letters to all the Jewish synagogues of the Ottoman Empire; and such was his dexterous audacity in imposition, so eagerly were the legends respecting his miraculous powers received, that thousands of his countrymen flocked together at his bidding, not only from Constantinople, Smyrna and other Turkish cities, but from Germany, Leghorn, Venice and Amsterdam. Some of the rabbies opposed him and the most violent tumults were raised at Jerusalem, Cairo, Smyrna and other cities of the East, where Sabbatai proclaimed his pretended mission – The Ottomans observed his progress with religious anxiety, not from any belief in his alleged character, but on the contrary, from the fear that he was the Dedjal, or anti Christ, who according to Mohammedan creed, is to appear among mankind in the last days of the world. They believed also that the speedy advent of the day of judgement is to be announced by the reappearance on earth of the prophet Mahdi. And as at the same time at which Sabbatai came forward in Palestine, another religious imposter arose in Kurdistan, who called himself the prophet Mahdi and excited thousands of Kurds to follow him. The alarm of many orthodox Moslems at these combine signs of the of the world was extreme. The grand Vizer Ahmed Koprilli(Who is justly eulogized both by Ottoman and Christian historians as the greatest statesman of the time) in order to check the troubles caused by Sabbatai, seized and imprisoned him; but his fanatic followers only saw in this certain prelude to their Messiah's triumph. They said that according to an ancient prophecy Messiah was to disappear for nine months and was then to return mounted on a lioness, which he was to guide with a bridle made of seven headed serpents and then he was to be the lord of the world. But one of Sabbatai's countrymen, who was jealous of his influence denounced him before the Sultan's ministers as endeavouring to raise a revolt among the people – Sabbatai was brought before the Sultan for examination and Muhammed then made him the characteristic offer of an opportunity of proving by a miracle his right to be acknowledged the Messiah. One of the Sultan's best archers was called forward and Sabbatai was invited to stand steady as a mark for the arrows, which of course could do no harm to a personage gifted with

miraculous powers; only the Sultan wished to see them bounce back from his body. At these words and at the sight of the bended bow, Sabbatai's courage failed him. He fell prostrate and owned that he was nothing but a poor rabbi and no whit different from other men. The Sultan then offered to allow him to embrace the Mohammedan faith and so make some amends for the scandal which he had caused and for the crime of high treason which he had committed by assuming the title of Messiah of Palestine which was one of the sandjacks of the sublime porte. Sabbatai eagerly accepted the proposal. He became a Moslem and instead of being worshipped as Messiah or dreaded as anti Christ, he filled for ten years the prosaic station of a door-keeper in the Sultan's palace. He however, still made himself conspicuous by his religious zeal; but that zeal was now directed to winning converts from Judaism to Mohammedanism, in which he was singularly successful. He was ultimately banished to Morea, where he died. The Kurdish spiritual pretender, the self-styled Mahdi was captured and sent before the Sultan a few months after Sabbatai had owned his imposture in the royal presence. The young Kurd abandoned the character of 'Precursor of the last judgement' as soon as he was led before the sovereign. He answered his interrogators with sense and spirit and his life was also spared. He was made Sabbatai's fellow servant; in the capacity of one of the pages of the treasure chamber of the palace.

(169)

- A. The divine fake who lures devotees by deceit is a Sinner.**
- B. He who treats both a genuine saint and a divine fake as equal is a Paamaran.**
- C. He who appreciates innate greatness and bows is a Viveki.**
- D. He who cares not for any worldly pleasure (in the form of wealth, honour or popularity) is a Mutrina Viveki.**
- E. He who can make evil forces (durdevathas) tremble is a Deiva Viveki.**
- F. He who has no desire for disciples is a Mahaan**
- G. He does not want to prove his power also to believers is a Thuravi.**

(170)

- A. The divine fake who bestows a noble image on a wicked person by associating with him is a Sinner.**
- B. He who is tainted by sight of the divine fake is a Paamaran.**
- C. The saint who is affected by hardships suffered by his past family members is a Viveki.**
- D. He who loves even the mean is a Saadhu.**
- E. A Sanyasi who is experiencing all round detachment is a Sirandha Viveki.**
- F. He who has devotees unknown to him is a Mahaan.**
- G. He who can demonstrate his power if he so wills is a Thuravi.**

170 B. It is harmful to even look at the malicious – Ouvaiyaar.

(171)

- A. The fake yogi who pretends to have overcome hunger and thirst is a Sinner.**
- B. The writer who helps spread fame of the divine fake with fictional works is a Sinner.**
- C. The disciples of a genuine saint who exaggerate his greatness is a Paamaran.**
- D. The pure who reject exaggerated references to them is a Viveki.**
- E. He who visits those who want to see him is a Saadhu.**
- F. The Sanyasi who does not preach ethics is a Sirandha Viveki.**
- G. He who has overcome the need for culture is a Mutrina Viveki.**
- H. He who does not preach even philosophy is a Mahaan.**
- I. He who starts giving rest to the inner organs of the body is a Thuravi.**

(172)

- A. He who gives darshan claiming to be a divine incarnate is a Sinner.**
- B. The intelligent who founded Buddhism are Paamaran.**
- C. The Ashramas which run secular organisations are Paamaran.**
- D. The modern Ashramas that carry no taint about them are Paamaran.**
- E. He who avers that there are numerous steps in every stage is a Deiva Viveki.**
- F. The kings who ruled by the laws of Manu are Deiva Saadhu.**
- G. Mahan is the ultimate goal of Visishtadvaitha (Vaishnavites) / Dvaitha (Maadhvas).**
- H. The Dwaithi who can experience Advaitam is a Thuravi.**

172 – B BUDDHAR

Siddhartha was born in 560 BC, as the son of Suddhodhana, the ruler of Kapilavastu, which was one of the dominions unified under the excellent kingdom of Magadha governed by Emperor Bimbisara. When he reached the age of adolescence, he developed a desire to adopt the life style like Mahans and Gnans.

Gnanam(Enlightenment) is the ultimate spiritual faculty. . This state can be compared to an extent to that of a Thuravi. Having God besides them at any moment, is the state of a Mahan. To be in this state, it is essential to develop complete detachment and every breath being dominated by the thought of God. In the state of the Thuravi, even basic activities such as food, drink, sleep, bath must have fall off and even a gunshot shall not harm him.. Besides if a young person who happens to be bread winner of our family dies, we should think that some creature in different country has died. One should feel happy if one loses one's property. When a thousand rupee note and a gold bar are seen unclaimed, they should be ignored as if they are garbage. Worldly achievements whatsoever should not be given significance. These are a few attributes of detachment. But no one can avoid food, sleep, drink, and especially body thinking that they are alien to us. They are expected to fall off by themselves on completion of the state of Mahan. Only a person who attains this state can realize "Who am I".

Nowadays, many sinners projecting themselves as having attained this state, have appeared in India. Even ancient sages realized the sheer difficulty in attaining Gnanam. Our Buddha desired to attain this state of excellence. At his age, he not only was ignorant of the attributes of Gnanam, he was ignorant even about the depth of ripeness demanded for detachment. He thought that he would be able to attain Gnanam by meditating in a forest. Hence he left his palace with a few of his disciples and reached the woods. He sat in holy meditation for a few days, forgoing food. But he took to quenching his thirst. As days went by, his bodily strength began diminishing, and the pangs of hunger tormented him. Fainting with exhaustion, Buddha entreated his disciples for food. He began to realize that Gnanam cannot be attained by tormenting one's body, or imagining the rise of kundalini force by holding one's breath. Hence he moved out of the woods back into the country. Meanwhile, the news of his abdication and of his leaving to the forest had spread throughout his kingdom. Upon reaching his country, Siddhartha took refuge in a suitable person as his guru and learnt lessons of Vedanta from him. Then, he undertook pilgrimages living on alms along the way. Though he wasn't an ascetic after popularity, there were hardly any citizens in the kingdom who failed to have glimpse of him. Hence, he advised those who came to see him the importance of sustaining at all times truth, virtue, love, non-violence and devotion. He had immense devotion towards the Gods. Once while sitting in meditation under a peepal tree, he was overcome with a sense of detachment. Through this blessing, he began to grasp increasingly the secrets of Vedanta and divinity. Finally, while he was staying in Varanasi, many interested in Vedanta became his disciples. Siddhartha had attained the state of Deiva Saadhu. He shed his mortal coil only as a Hindu. As Jesus passed away only as a Jew without ever knowing Christianity, Siddhartha passed away as a Hindu unaware of Buddhism. By virtue of having been a prince who abdicated his throne, he achieved wide fame in his lifetime itself.

HG Wells has said thus about Siddhartha: 'The Indian teacher did not forget 'SELF' he concentrated upon it and sought to destroy it. All suffering he taught was due to the greedy desires of the individual. Until man has conquered his personal cravings(even hunger, thirst and sleep) his life is trouble and his end sorrow. When they were overcome, when self had vanished altogether, the serenity of soul, NIRVANA, the highest good was attained. Gautama's disciples declared that he was a Buddha, though there is no evidence that he himself ever accepted the title, as Jesus to Christ or Messiah. Before he was well dealt a cycle of fantastic legends began to be woven about him. The human heart has always preferred a wonder story to a moral effort, and Gautama Buddha became very wonderful.

Generally, Mahaans, especially Thuravis and Gnaanis do not achieve wide popularity, the reason being they function without attracting attention of others. However, a few such greats did find praise among regional hereditary groups. Contrary to this, it might be possible that a person of national importance who has attained a very basic spiritual state, might gain wide fame and fond posthumous remembrance. **In Kaliyuga**, it is possible for a crook/a virtuous man/sinner to earn lasting fame, when a community, religion or society take his name. You may not be unaware of such established phenomena. But fame is utterly useless to help one's spiritual rise and salvation. There are no rewards for fame either in Yamaloka or in subsequent births. Fame is a reflection of a good deed performed in a previous birth. Consequent to fame, one may adopt arrogance, pride, a sense of greatness, or humility, in accordance to his spiritual state. A Siranda Viveki will not accord any importance to wide fame he may achieve. At this juncture let us turn to our issue at hand regarding Gautama. Similar to how exaggerated miracles are attributed to divine fakes nowadays, there were instances of concocted marvels attributed to Gautama posthumously. As a result, with time followers of Buddha began to increase in number across the region. That is, only those capable of leading a life of asceticism were included in the group of devotees. However, there were commoner-devotees who supported these followers. These followers were still Hindu, despite adopting a change in costume. But they nursed a desire to function akin to Brahmins. Even though the followers of Buddha initially functioned similar to the present devotees of Muruga, Iyyappaa, Sai, Ramakrishna, Ramana, and Aravinda as part of the Hindu society, as time progressed they evolved into a separate sect. Additionally, each later king who considered Buddha as God commissioned his statues in temples, apart from nurturing his followers. Moreover, rulers of the era averred that Buddha was part of the Ten Chief Incarnations of Vishnu. Buddha found a place even in the South Indian temple-abodes of Nayanmars and Azhwars. Generally speaking, it is safe to say there weren't any temples in India where Buddha wasn't consecrated. Furthermore, rulers who commissioned cave sculptures of Gods, accorded a place for Buddha in them. Rock edicts were also subjected to this treatment. But since Buddha devotees began proclaiming him as an establisher of a religion opposing Hinduism, removal of Buddha sculptures from temples commenced.

Even in the last century, our people did not gain much awareness regarding Buddha. Buddha's followers, whose purity began declining right from 4 AD, planned to establish a religion in his name. Accordingly they formulated a Vedanta exclusive to their religion, and started propagandizing that Buddha was a God Incarnate, that he decried all Gods, that he criticized the yaaga-yagnyas and class divisions of Brahmins, and that he instructed love and non-violence. They did not stop there. They gained expertise in magic arts that supported religious conversion. So, Buddha devotees who projected themselves as Hindus between 4 AD and the first part of 5 AD, turned into Bhikshus and set out with extreme vigor to convert rulers and commoners into Buddhists. Yes, in 6 AD, most Indian rulers were Buddhist in countenance. However a majority of these rulers did not force their unwilling citizens to convert, nor did they interfere in matters of the Hindu shrines.

Note that these Bhikshus proclaimed that Ashoka of ancient times lived as a Buddhist. Ashoka, who ascended the throne in 269 BC, had been styled as a Buddhist Constantine. That is, it was said that Ashoka embraced Buddhism similar to how Roman emperor Constantine of the divine religion (at the start of 4 AD) approved and embraced Christianity. For instance, at a time when Christians formed the larger part of the army, Constantine triumphed in a large-scale war. But he accepted the assertion of the Christian priests who claimed they foreknew the victory due to the vision of a Sign of the Cross – Labarum that Constantine might have also witnessed. However, being a man of devotional fervor, Constantine kept postponing the ritual of his religious conversion until his death. Ashoka, who lived at a time when Buddhism was non-existent, did not have to deal with such a predicament. Hence, these two emperors did not embrace any alien religions. They died as members of the divine order. Moreover, Brahmins who were styled as enemies of Buddhism, were accorded great importance by Ashoka during his lifetime. Due to his being the devotee of a Hindu elder (Buddha), he sustained Gautama's followers as well. These devotees of Gautama assumed the title of Sramanas. Ashoka can be considered a Buddhist Paul. That is, similar to how Paul who died unaware of Christianity was the reason for the glory attained by the Bible, Ashoka who was unaware of Buddhism was considered the reason for the rise of Buddhism. Ashoka considered Gautama as a wise man among the Hindu elders.

He did not order propaganda in favor of Buddha, either. He was subject to the affection of the Gods. None of his edicts on rocks or pillars thus far carry Buddha's name. Here is his 13th Proclamation: 'There is, however, another reason why His Majestic feels regret, in-as-much as the Brahmins and ascetics and householders who dwelt there and who obeyed Superiors, parents and elders and gave proper treatment to friends, comrades, relatives, slaves and servants-to all these befell violence or death or separation from their loved ones. This is a matter of regret to his Sacred Majesty – 'So that of all the people who were then slain or carried away captive in Kalinga, if the hundredth part were now to suffer the same fate, it would be a matter of regret to His Sacred Majesty. Moreover, should any one do him wrong, that too must be borne with by His Sacred Majesty so far as it can possibly be borne. His Sacred Majesty even looks kindly upon the forestfolk in his dominions and he seeks to make them think right. They are bidden to turn from their evil ways that they be not punished, because His Sacred Majesty desires for all being security, self control, peace of mind and joyousness. All this has been won by His Sacred Majesty both in his own dominions and among all his neighbours as far as six hundred leagues.

Even where the envoys of His Sacred Majesty do not go, the people of those places, hearing His Sacred Majesty's ordinance based upon the Law of Piety, practice and will continue to practice, the law.

'It is for this purpose that the Law has been recorded, so that my sons and grandsons may heed my words. 'Let all their joy be that which lies in doing good; that avails for both this world and the next'. (HULTZCH'S TRANSLATION JOURNAL of the ROYAL ASIATIC SOCIETY).

I quote here, a few lines of K.M. Panicker:

The inscriptions of Asoka begin in the third person as "King Devanampriya Priyadarsin speaks thus', Asoka soon changes into the first person singular and tells about his past life and his present thoughts, of what he considers ethical and unethical. Only once is the name Asoka used; the usual style is to give the title Devanampriya Priyadarsin(Beloved of the gods, of Gracious Mein) . Here is an example which well illustrates what is said above. The following is the text of the XI Rock Edict. "Thus saith the King Priyadarsin, Beloved of the gods: There is no such gift as the gift of DHAMMA, to wit, acquaintance with DHAMMA and kinship DHAMMA. There in this happiness, 'seemly behavior towards slaves and servants, meritorious hearkening to father and mother, meritorious gifts to friends, acquaintances and relatives and to Brahmins and Sramanas (and) meritorious non-slaughter of animals'. This might be said by a father, a son, a brother, a master, a friend or acquaintance, nay even neighbours this is meritorious; this ought to be done. He, who, does it in this manner, accomplishes the worldly life and obtains infinite, spiritual merit through the gift of DHAMMA'. – But Asoka never forgot that he was a king as well and the religion he espouses in his inscriptions is more a system of morals than a sectarian creed. He recommends charity, good conduct, respects for parents and elders, ascetics and Brahmins, and above all non-injury (ahimsa) towards all. He emphasizes the virtue of unity in the family and the affectionate family behavior and takes care to tell us that in his own case practice and precept are not at variance. He informs us that the use of meat, to please the royal palate, has been reduced to the minimum and the favourite sport of the kings, hunting, has been given up and that the entire nation is regarded as a happy family with the king presiding over its destinies. He became enthusiastic about issuing many a decree that his ideas affected the life of the people. He disapproved of fairs and popular sports. Later he banned the slaughter of many animals and birds, but as most of these were generally not used for food, the ban could have caused but little hardship to a generally non-vegetarian populace.

Asoka is spoken of as a Buddhist emperor and his reign as kind of Buddhist period in Indian history. But in the view of the people of the day he was a Hindu monarch following one of the recognized sects. His own inscriptions bear ample witness to this fact. While his doctrines follow the Middle path his gifts are to the Brahmanas, Sramanas and others equally. His own name is Devanampriya, the beloved of gods, which gods? Surely the gods of the Aryan religion, Buddhism has no gods of its own.

The Satavahanas (73 A.D. to 218 A.D.). Under the Satavahanas Hinduism and Bhuddhism seemed to have flourished equally. In the Nasik inscriptions which record the dedication of a great Bhuddhist cave monastery excavated at his own expense. Ushavadata the donor speaks of his numerous charities to Brahmins also. Ushavadata the pious Bhuddist merchant also fed a hundred thousand Brahmins. Gauthamiputra Satakarni who declares to be the sole protector of Brahmins records a benefaction for the Bhuddhists.

HARSHA – A part from the unique biography of Harsha Charitra by Bana, we have the record left to us the great Chinese pilgrim, Yuan-chwang, whose life is one of the romances of world history. Yuwan chwang was, in matters unconnected with Buddhist miracles, an accurate observer and his travels provide the first complete picture of India that we possess. He lived at Harsha's court and we have therefore a trust worthy description of the life of the time. In his own books it is to Siva that he prays. Daily he fed five hundred Brahmins along with a thousand Buddhist monks. At all ceremonial festivals of the king, Siva and Vishnu received full honours along with Buddha. The pious chinese doctor of laws himself bears witness to this fact.

As I have often said, the divine religion pervaded the world before other religions originated. But after the fading of the singular language of the world Sanskrit (until about 300,000 years ago Sanskrit was the only prevalent language) people of each country took to naming deities in their native languages. Upon observation of this phenomenon, modern historians assumed the habit of referring to citizens of each country as belonging to different religions. This is erroneous. Religion of civilizations such as Mayan, Egyptian, Babylonian, Indian, Chinese, Japanese etc. must be referred to as the divine religion or Religion of the Gods, as opposed to other religions. Customs and habits may differ between citizens of each country, but this cannot be considered religion. Religion is a set of principles that are part of the ultimate goal of God. Hence it would be appropriate for historians to characterize these civilizations as differing based on their customs and manners rather than differing based on their religion. Historians have committed this same error in the issue of Buddhism as well. Until about 900 years after the time of Buddha, that is while he was depicted among Gods in cave sculptures, rock edicts and art, he was considered a divine Hindu incarnation. Until this time, rulers nurtured Sramanas who were especially devoted to Buddha apart from other Gods. Once these Buddha devotees began vilifying Gods and established a new religion, they were not assisted by the Hindu rulers. Historians who couldn't arrive at this conjecture, have caused confusion by stating Hindu rulers nurtured Buddha Bhikshus (not Buddha devotees belonging to the divine religion). That is, they have erroneously stated that the religion of Buddhism was in vogue well before 4 AD.

BUDDHISM

When Buddhism was first made known to Europe, not so very many years ago, by means of translations of philosophic writings dated six centuries after Buddha, profound astonishment was felt at taking cognisance of the fact that a religion which had brought three hundred million souls under its law should acknowledge no god, should look upon the world as vain illusion and should offer nothing but annihilation to the aspirations of man.

The examinations of the bas-reliefs, with which the ancient monuments of India are covered, proves that the religion of Buddha, as practiced by the Hindus during a period of one thousand years, differs completely from the representation of it given to us by the written document. Not in books, in fact, but in a close study of the monuments themselves can be learned what Buddhism was in former days and the message of these monuments deliver to us a totally different one from that contained in books. The monuments reveal that this religion, which modern scientists have distorted into an atheistic belief, was on the contrary, the most polytheistic of all religions.

It is true that in the first Buddhist monuments, eighteen to twenty centuries old, such as the Balustrades of Bharhut, Sanchi, Budda-Gaya etc. the reformer figures solely as an emblem. Worship is accorded to the imprint of his feet and to the image of the tree under which he entered the state of supreme wisdom; but we shortly begin to see Buddha represented as a god, having a place in all the sanctuaries. At first he is represented as alone or nearly so, as in the most ancient temples of

Ajunta; then he gradually appears in company with Brahmin gods, Indra, Kali, Saraswathi, etc., as is to be seen in the Buddhist temples of the Ellora series of monuments. Completely lost a little later in the crowd of gods that he had at first dominated, he comes after a few centuries, to be regarded as nothing more than an incarnation of Vishnu. From that day Buddhism has been extinct in India.

The disappearance or rather than transformation which has just been indicated in a few lines, required a thousand years for its accomplishment. The numerous monuments which retrace its history were erected during the period extending from three centuries B.C. to the seventh of our era. During this long interval of time Buddha was constantly worshipped by his followers as an all powerful god. Legends show him to us appearing before his disciples and according them favours. Legends and monuments are perfectly clear in their teachings and had the study of Buddhism been primarily based upon them, entirely different impression of the religion would have gained ground from that which now prevails. Unfortunately the European writers on India, had never visited that country gaining all their knowledge of Buddhism from books; and ill chance had directed them upon the works of certain philosophical sects, written five or six centuries after the death of Buddha, and containing little or nothing of the religion as actually practised.

Neither did the metaphysical speculations, which so astonished Europe by their depth, contain anything new. Now that the works of Indian writers are better known, the same theories have been found in the writings in the philosophical sects which developed during the Brahmanic period. Atheism, the contempt for life, morality as existing apart from religion the world considered as illusion – all these had already appeared in certain philosophical works known under the names of Upanishads of which there exists about 250, dating from all the epochs. In some are found the same doctrines that are presented in the philosophical writings of the Buddhists. Their authors also profess the doctrine of Karma, the fundamental belief of Buddhism as of all the religions of India – a doctrine according to which the acts accomplished by man in this life determine his condition in a future existence, this forming also the base of the code of Manu. The ultimate purpose of these successive reincarnations is absorption in the universal principle of things, the Brahma of which Manu speaks, parent to the Nirvana of Buddhism. Then and then only is the soul absolved from reincarnations.

For the attainment of this final state of absorption, Buddhists and Brahmanists lay down the same rules; suppression of all desire, renunciation of the things of this world and a life passed in solitude and contemplation. The philosophical theories of the age of Buddhism were thus the same as those held in Brahmanic age which had preceded it. They are theories which developed parallel with the religion that was taught by the priests and practised by the people, yet they differed from it essentially. To look upon these doctrines as being identical with Buddhism would be to commit an error as though we were to confound the theories of certain Upanishads with Brahmanism; nevertheless it is these philosophical utterances of some of the disciples of Buddha which have been received in Europe as Buddhism itself.

It would seem to suggest itself at once as improbable that a religion counting five hundred million believers could be founded solely on cold philosophical reasoning, but perhaps an error of such a nature is excusable in the case of learned men who, having passed their lives in the study of books, have had no time to pursue the deeper study of men, in two or three thousand years, when the centre of civilisation shall have again shifted and our present languages and the books written in them have been forgotten, it is quite probable that some professor who has come upon the English language in his researches will translate the first works that come to his hand, such as Spencer's First Principles or Darwin's origin of species and give them to the world as the beliefs professed by the Christian peoples in the nineteenth century.

It is only necessary to observe Hindus closely to perceive that they are not the people to adopt the tenets of any religion that is without divinity. Make him learn by heart the catechism of the southern Buddhists, recently composed with the assistance of Europeans, which teaches that the universe has no creator that all is illusion and you will see that that will not prevent him from feeling the need of still offering up worship to the great Buddha and all the gods of sanctuary. The most ancient of all books on Bhuddism, the Lalitha Vistara written some eighteen centuries ago,. Six centuries later than Bhuddha himself, contains a numberof dissertation on the illusiveness and vanity of the things of this

world. But to whom is Buddha teaching these truths? To the gods, principally to those innumerable gods of whom mention is made on every page and who Brahma at their presided at the birth of the reformer who was to be go din his turn, accompanied him wherever he went and finally came to offer him worship. Naturally contradictions abound in this book; but they are no contradiction to the Hindu. His thought is formed in an entirely different mould from ours, for him our European logic does not exist. Not a single one of his books, from the antique epics of the Ramayana and the Mahabharatha to the philosophical works previously referred to, is free from glaring contradictions, doubtless logic is not always lacking, but it is the feminine form which carries its deductions to their extreme limit without concerning itself with contradictions.

Discussion for a long time as to whether, by reason of the cummingling upon them of the emblems of Buddha and of Siva, the celebrated monuments of Angkor were Buddhists or Brahmanic. No disputes on this point would have arisen if the scientists who examined the monuments of Combodia had first studied those of India – of Nepal in particular. On these they would have found the same intermingling of the two sets of emblems; they would also have observed the same peculiarity in a neighbouring country, Burmah. Mr. Wheeler a former English functionary there, calls attention to the fact that Burmans, Buddhists as is well known also worshipped the Vedic gods, notably Indra and Brahma and the king of Burmah had many Brahmins at his court. He also makes a remark that Moghul khans of Asia, those in the neighbourhood of Mount Atlai worship the Vedic gods to this day.

In order to place the theory of disappearance of Buddhism from India, it will be necessary to place ourselves back in the seventh century of the Christian era or to discover a country which is undergoing a phase similar to that which India passed through at that epoch. Nepal one of the cradle of Buddhism, is the region which has opposed the strongest resistance to the transforming forces by which it was menaced as soon as it came in contact with ancient Brahminism and has now reached the very moment of transformation at which Buddhism has become mingled with Brahminism without having been entirely swallowed up. The Hindu and Buddhist gods are so closely intermingled in the temples of Nepal, that it is often impossible to determine to which religion a particular temple belongs. The peculiarity has been remarked, though nothing has been offered in the way of explanation by those English scientists who have made a study of Nepal. The fact, so inexplicable when not made clear by a study of the ancient monuments of India, is perfectly apparent when they have been given careful examination. One notes, as was said a little earlier, that the same confusion of divinities prevail everywhere at a certain period and it is easy to comprehend, how ancient temples could be attributed even by learned Hindus, first to one religion and then to the other.

The same explanation makes clear to us the fact, so strange at a first glance of Buddhist. Jain and Brahminic temples being constructed side by side during the same period. Looking now on the phase when the two intermingled religions were on the point of merging into one, it will be at once comprehended how a sovereign can have distributed his liberalities between them with as much impartiality as a king of the Middle Ages displayed towards churches dedicated to different saints.

There remains to us but the account of a single traveller relative to the epoch of which we speak, that of the Chinese pilgrim Hwan-Tsang; and in this we are told how a Hindu sovereign on the occasion of some festival, divides his generosity equally between the two dominant religions of that time; giving presents to Buddhist sectarians the first day, to those of Brahminism the Second. The phase had already been arrived at when the cults were entirely reconcilable a phase which preceded that of their being united into one. The study of the religion of Nepal at the present time shows exactly how this fusion came about.

Buddhism of the earlier period offers for the worship of its followers a supreme trinity. This comprises 1st Ali Buddha, who is its principal personage, representing spirit, 2nd Dharma, representing matter, 3rd Sangha; representing the visible world, produced by the union of spirit and matter. This trinity nearly enough related, as one sees, to that of Brahminism, Brahma, Vishnu and siva has for symbol a triangle with a point at its centre. This point is the emblem of Ali-Buddha, looked upon definitively as the first cause. Below this superior trinity are placed the gods of the old Brahmanic pantheon – Vishnu, Ganesha, Siva, Lakshmi etc.

The most important of the temples of Nepal, notably that of Sambunatha, are dedicated to Ali Buddha, in all, the Buddhist trinity Buddha, dharma, Sangha is represented in the form of a statue seated, with legs crossed upon a lotus leaf: Buddha having two arms, Dharma Sangha generally four. Of this trinity, Dharma alone, the goddess of matter, is given the form of a woman.

After the Buddhists trinity the most common objects of worship are the images of the founder of Bhuddhism and of his predecessors, both mortal and divine. Next came the gods of the Hindu pantheon, Mahenkal, avator of Siva, Kali, wife of Siva: Indra, king of heaven, Garuda, god of birds, having a bird's head; Ganesha, divinity of wisdom, having an elephant's heat etc. The last is the most venerated; his image being found at the entrance to every temple and it is with the worship of this purely Brahminic divinity that all the Buddhist ceremonies commence. The Hindu lingam has also been adopted by the Nepal Buddhists, but with the complete alteration of its significance. Instead of looking upon it as the male creative power of Siva, it is held too be the emblem of the lotus in which Ali Buddha manifested himself in the form of a flame. Its shape is also modified, four figures of Buddha are sculptured upon its lateral parts and its summit is surmounted in the manner of the Buddhist Chaityas.

It is to be seen from the preceeding how intermingled with Brahminism is Bhuddhism in Nepal. The religion of that part of the population which calls itself Brahmanic is equally tingled with Bhuddhism. Buddha is frequently represented in the temples dedicated to Siva and several temples containing divinities common to the two religions are frequented alike by Brahmins and Buddhists.

This fusion of the two religions to be observed in the temples is also found in the legends with the literature of Nepal abounds during the religious festivals. In the case of some of these it is really impossible to decide whether they are Brahmanic or Buddhists. Pilgrims also visit with equal confidence the shrines of the two religions. Such is Bhuddhism at present at Nepal and it is easy to predict from what has taken place in the past, that with the expression of two or three centuries. It will have been swallowed up in Brahminism. The traveller of the future ignorant of the phase of evolution through which Nepal is now passing will attribute, as do modern writers who treat of Buddhism in India, its disappearance to violent causes. The temple ruins with which Nepal will at that time no doubt be strewn will also be invoked to attest the mercilessness of the persecutions.

It is a matter of historic record that Buddha, a purported enemy of Hinduism, removed Gods and established a religion installing himself as God, and that the religion had India in its grip for over a thousand years. But history does not indicate how the religion disappeared without a trace. Researchers who studied ancient sculptures and art in which Buddha has been depicted along with Gods, are of the opinion that Buddhists were a group of followers of Buddha who did not reject Gods. It is the conclusion of researchers that the Hindu rulers would not have nurtured these Buddha followers if they hadn't accepted Gods. The conclusion is not devoid of truth.

Ultimately, a few researchers opine that Buddhists who diverged from Hinduism as a sub sect, over the time decided to return to Hinduism. But neither of these surmises are accurate. Until the followers of Buddha did not intend betrayal to Hinduism, Hindu rulers continued to include Buddha in divine sculptures, and constructed Viharas for the followers of Buddha.

Similarly, a few rulers and lords who were captivated by the Buddha followers did not back out from supporting Brahmins. However, Buddha's followers devised a plan until 4 AD, to anoint Buddha as God, and to spread his popularity in the neighboring countries, and thereby establish a religion in his Name. To this end, they planned to get rid of idol worship and beganto gain expertise in black magic for religious propaganda. Thus in 5 AD, Buddhist establishments functioned across the country, and several hindu kings had embraced buddhism. Only From this period on, sculptures of Buddha were removed from Hindu temples. The leaders of Buddha followers adopted public discourse to abolish Hinduism, and proceeded to call themselves Buddha Bhikshus.

Several Hindu kings who witnessed unspeakable acts performed through unethical incantations were easily trapped by these bhikshus . Isolated kings could not remain independent. Thus by the

6th century, the country was besieged by Buddhism. You may ask why Brahmins could not use these spells. As the incantations chanted by the Bhikshus were considered scriptural violative of scriptures, Brahmins were strictly prohibited from learning them. Nevertheless, due to their spiritual might, ancient Brahmins were endowed with the ability to arrest any kind of colossal confrontations. However, the Brahmins of the time of Bhikshus were of proportional spiritual status in tune with their times which fell short of the spiritual pinnacle described by me. During the time of these bhikshus, Hindus of a few kingdoms were tortured. A few Buddha kings did exhibit compassion towards the Hindus. One or two kings may have actually nurtured Brahmins in transgression of conditions imposed by bhikshus. Therefore, bhikshus of a few regions may have satisfied themselves with keeping Buddhism alive, and would have escaped the wrath of kings by insisting upon more rigorous following of the religion. The 7th century progressed thus.

That said, because the ancient Hindus conducted themselves with exemplary purity and devotion, and because justice prevailed (Manu Dharmam) in every kingdom, and especially when Brahmins beseeched the Gods to save Hinduism, Parameswaran decided to revive Hinduism (Divine Religion). Subsequently, a few Deiva Saadhus and particularly Avataara Mahaans who appeared since the 8th century, triumphed over Buddhism time and again and firmed up the hold of Hinduism.

At this juncture, since introspection (vichaaram) in Vedanta had begun diminishing at that time, and keeping in mind the world may forget the ultimate state of human existence that is Gnaana (becoming one with Brahman), Adi Shankara reincarnated to revive Advaita Siddhantam. Not stopping at having established Advaitam, this Avataara Mahaan triumphed over Buddhism and fortified Hinduism in regions that he travelled across. Hindu Pandits of the time who were astonished at Shankara's intellectual prowess believed him to be a reincarnation of Parameswarar, and a few from these regions, noted down his life stories. It is due to this that we are able to learn his history in a sequential manner. He undertook travels to a majority of Indian regions.

When Adi Sankara (8th Century) was touring in North India, Hinduism was very feeble in most of the parts. The high souled Sankara while travelling along all directions declared that Bhuddhism was false and it was based on the doctrine of nothingness (Sunya Vedha) and he was out to destroy that religion. Bhuddhists grew terribly angry with Sankara and brought him before the king of Ujjain. Sankara prayed to be allowed to prove the falsity of Buddhism. His prayer was granted. With his unassailable reasoning, Sankara proved the false logic of the Buddhists and defeated them easily. When the latter admitted their defeat, they accepted Sankara's doctrine and embraced Hinduism. Then he travelled to Malla, Marunoha, Magadha, Gaya, Ayodhya, Prayag and other places and converted the Buddhists to his own religion. Then he went to Kanchi. The King of Kanchi, Himsitala had great leaning towards the religion of Buddha. Sankara appeared before the king and proved the falsity of Buddhism. There upon the king and the learned men that were present there became exceedingly angry and even threatened to punish him. But Sankara prayed that he would be allowed to argue with the pundits and said that if he was defeated, he was prepared to undergo any amount of punishment. The king then brought down many learned Buddhists from different places. Sankara argued with those numerous pundits and finally the Buddhists one and all admitted their defeat. The king consequently punished all Buddhists and accepted the doctrine of Sankara. The history of this victory is found inscribed on the gate of the temple of Siva in Kanchi. After founding the cities by name Siva Kanchi and Vishnu Kanchi, he desired to have a pilgrimage to Rameswaram. He next went to Tiruppathi, defeated the Buddhists there also and then directed his course towards southward to Rameswaram..

A small group of Bhikshus who had lost to Adi Shankarar in the Kanchi Royal Court, harbored resentment towards him and decided to overcome and put an end to him by adopting devious means. Being aware that Shankara was proceeding to Rameswaram, while visiting Kshetrams along his way, they rushed to the south to meet him. Shankara questioned the purpose of their arrival, upon their spotting him in Chozha Naadu finally. They evinced thus, informing him that they had come back for a debate with him: "If indeed the Gods of your Vedas exist, you must prove that to us. If you do, we shall accept the Vedic religion and kill ourselves. If you fail to do so, you should accept Buddhism and lay down your life", they stipulated with severity. Shankara, having accepted this without the slightest of hesitation, said, "let us go to the Kshetra where you would want to see the proof for yourselves"

and left the decision to their choice. They replied that it would be sufficient if he would prove it at the nearby Madhyaarjunam (Thiruvidaimarudhur) Mahalinga Kshetram. Without delay, Shankara took them to the sanctum of Mahalingam. "(You have to testify for Vedic religion)It is You Who has to testify on behalf of the Vedic religion" Shankara beseeched Mahalingam. Immediately, the divine words "Veda Matham Sathyam" ("Vedic Religion is the Truth"), were heard from the Lingam and two arms showing Abhaya Hastham arose from it. Upon witnessing this unexpected divine incident, the Buddhists accepted the Vedic religion and readied to lay their lives down. But Shankara forgave them, advising them to accept and propagate the Vedic religion. He then pacified the fierce Goddess Akhilandeswari at Thiruvaanaikaaval by offering Her a pair of earrings (Thaadangam) and proceeded on his journey. Shankara was an Avatara Mahaan much like Gnaana Sambandar.

Since historians were unable to figure out how Buddhism disappeared suddenly in India without revolution or use of force, none showed interest in the controversy. Or they may have been sceptic about divine intervention. You may ask why Avatara Mahaans did not appear during the invasion of Islam and Christianity in India. Even though purity and honesty had not diminished in India by then, they have reduced to an extent that Gods could not interfere, i.e., since spiritual merit had deteriorated by about 50%, Gods did not set heart on sending any Avatara Mahaans. However the Gods did reveal their presence to Hindus at a lot of other occasions, amidst other aspects and issues. Besides Divinity prevailed in many places.

Let me add another thing here. Even though a religion devoid of trust in God may appear in a country, Gods take it upon themselves to bless subjects with prosperity, peace, and zeal, in accordance with justice, honesty, and discipline that a government ensures in the country. Nevertheless, people will not be able to discern divinity or the functioning of Gods. In a country where people belonging to the Divine Religion who trust in God but where on honesty and discipline diminish, Gods conceal their presence. That is, even though citizens of that country believe in Gods and indulge in their worship, they cannot perceive divinity nor the functioning of Gods, let alone attain divine benefits. Nevertheless, when good people of the same country take to worshipping Gods, they shall attain benefits in their next birth, in accordance with their good deeds (punnyam).

MAHAVASTHU (BIKKUTELIVATTERAHULA) ABOUT BUDDHA

The text proclaims itself to be a 'repository of the dharma based on the teachings of the Buddha' a claim which is hardly justified by its contents. The Lokottaravadhina, a sect of the Mahasanghika school of Buddhism which came into existence over two centuries after Buddha's nirvana, consider it as an important scriptural work belonging to their Vinaya - pitaka though hardly any vinaya or disciplinary teaching can be found in the present text. It is written in 'Buddhist hybrid Samskrit' a mixture of the then prevalent middle Indic dialects with a lot of sanskritisation, which presents complicated problems for the linguist.

No definite date can be assigned for this compilation, but as Dr.Winternitz suggests " The nucleus of the work is old and probably originated as far back as the 2nd Century B.C. even though it was enlarged in the 4th Century A.D. and perhaps still later by additions and inter prolations." The social and administrative structures described in the M.V. would make it more a work of the 4th Century A.D. than of an earlier date. Needless to state, this portion is the most informative and readable part of the present Study.

Reviewed by S.R.Iyer.

(173)

A. The heinous will take crores of births to become Paamaran.

B. Paamaran will take crores of births to become a Viveki.

- C. He who can even become a heinous sinner (Pathakan) is a Paamaran.**
- D. He who can slip to the position of Pamaran is a Viveki.**
- E. He who only moves forward in the spiritual ladder is a Saadhu.**
- F. He who can sit in Jiva Samadhi (liberation without giving up body) is a Mahaan.**
- G. He who can extend his life span is a Thuravi.**

173 A to D: The game played using the picture 'Paramapadha Sobhana Padam ' consisting of pictures of ladders and snakes, depicts A to D.

(174)

- A. He who misinterprets the sayings of Rishis of which he has no knowledge is a Sinner.**
- B. He who thinks of Asuras as heinous sinners is a Paamaran.**
- C. He who had understood Vishnu to be the king of Jagath (universe) is a Viveki.**
- D. He who avers that Lord Shiva rules over Sapthamandala is a Saadhu.**
- E. The Rishis who did penance to acquire greatness are Purana Viveki.**
- F. The Asuras who undertook penance to defeat Vishnu are Purana Viveki.**
- G. The Asuras who were killed by Vishnu Himself are Parama Viveki.**
- H. He who can be hidden alive by Easan (god) is a Mahaan.**
- I. He who merges into Omkara is a Thuravi.**

174 F. G. It is difficult to overlook mentioning Asuras who desired a position of high excellence. In spite of being Brahmins and kinsmen of the Devas, the Asuras were men of anger and obstinacy. They nurtured unlimited greed towards rank, but were excellent devotees of Lord Shiva. Their kingdoms shone with excellence as well. They were bestowed with great boons begot by penance towards Lord Paramasiva. Using these boons, they developed agreed to rule over the entire earth. Hence the Asuras undertook measures to dethrone Lord Mahavishnu. (Lord Parameswara is the ruler of the universe. Lord Mahavishnu commands our world that is part of the universe. This is what our ancestors meant when they said '*Sarvam Vishnu Mayam Jagath*'. Moreover, the Asuras considered as their enemies, the Maharishis who refused to praise them.

Ultimately, Lord Mahavishnu who was anointed by the Almighty as the savior of the world, himself incarnated in various forms to put an end to the entire Asura dynasty. The Asura leaders who were obliterated by God Himself are now servants of Lord Mahavishnu!

174 H. Sivaperuman hid the mortal bodies of Nandhanaar, Sridhara Ayyaavaal, Govinda Dheekshithar and absorbed them into Himself.

(175)

- A. He who suffers for his past atrocious deeds is a Sinner.**
- B. The Sinner will suffer in the after birth if he harms a Paamaran.**
- C. The Sinner will suffer in the same birth if he harms a Saadhu.**
- D. He who is fit to cut down his sleep is a Viveki.**
- E. He who experiences Athma in sleep is a Mutrina Viveki.**
- F. He who benefits by sublimating sleep into Yoga is a Mahaan.**
- G. He who has conquered sleep is a Thuravi.**

(176)

- A. He who invents perverse arguments by brain is a Sinner.**
- B. The modern scientist with brilliant brains is a Paamaran.**
- C. He who learns Hata Yoga by body is a Paamaran.**
- D. He who practices devotion in his heart is a Viveki.**
- E. He who imbued science of Vedas (Veda Vignana) in his Chitha is a Deiva Viveki.**
- F. He who bears pure Yoga in his intellect (chitha) is a Mahaan.**
- G. He who totally ignores the need for brain is a Mahaan.**
- H. He whose body reverberates with Nishtai is a Thuravi.**
- I. He who functions as incarnation of Satchithananda is a Gnaani.**

176 A, B, G. Normally, we who use intelligence are unable to ignore brain altogether. That is, we are benefited in our everyday activities by use of our brain. Besides, higher education, mathematics, astrology, modern science, research etc. that are undertaken by those with better intellect, are supported ably by the brain. But the same brain aids those with an evil intellect, in matters of guile, theft, lies, needless wordy duels, and spiritual fraud. The expansion of good intelligence can be considered 'Buddhi'. Sirandha Vivekis, who are gifted with such Buddhi, mostly do not require use of their brain. Mahaans, who become engrossed in Bhakthi have no use of their brain. Besides, it is important to know, especially for governments, that when factors except virtues, buddhi and bhakthi develop beyond their limits, the world may gradually be engulfed in worry, distress, insecurity, grave diseases, famine etc.

The effects mentioned above will be realized by the world only a few generations down the line, as evinced by the adage 'the stone may wear out as ants move over it'. Elderly statesmen who possessed the buddhi to foresee these consequences. (thumbai vittu vaalaip pidikkavillai).

They had imposed a ban on modernity under the disguise of cultural advancement, did not get their priority mixed. 'Even Excess Nectar is Venom' 'Expansion means friction'. Besides, I agree that each of the wonderful scientific gadgets are made with the best of intentions. But those achieved by unrestrained use of brain unaccompanied by buddhi will eventually destroy well-being. One among the divine punishments (punishments of nature) unleashed during this present time of sinners, is for mankind to suffer due to the exceptional human brain. Such a scientific brain is granted by the Lord Kali to a few, during each era of sin of the Kali Yuga. Kali yuga is the final yuga of each Mahayuga. One Mahayuga consists of four yugas. These four yugas are: Krutayuga of duration 1728000 years, Tretaayuga of duration 1296000 years, Dwaparayuga of duration 864000 years, and Kaliyuga of duration 432000 years. The lifetime of our earth consists of a thousand Mahayugas.

Note: Our Kaliyuga has now crossed approximately three lakh years.

(177)

A. He who denies the concept of virtue and sin (Papa and Punya) is a Sinner.

B. He who thinks of immortality by a few virtuous deeds is a Paamaran.

C. He who infers that the world is a delusion is a Sirandha Viveki.

D. He who knows impermanence of world by experience is a Mutrina Viveki.

E. He who knows by proof the one indivisible substance that pervades creation (Maya) is a Deiva Viveki.

F. He who sees god as distinct from him is a Mahaan.

G. He who merges into oneness by understanding duality is a Thuravi.

H. He who merges into Kadavul as Advaiti is a Gnaani.

177 A. Until we comprehend our body as real, until our body can be affected by weapons or grave diseases, until we experience bodily hunger and thirst, Paapam and Punyam are real and true.

177 B. It is said that there is no rebirth when one bathes in Ganga, or when one visits certain sacred places, or when one observes a few divine karmas or enacts a few holy deeds. But these sacred deeds and their enacting were imparted by ancestors with the noble intention of uplifting the virtuous people of the time through their several rebirths. Hence, these sacred deeds do not bear fruit when performed by paapis.

Orumaiyum Upanishadgalum – Oneness and Upanishads

177 F.G.H. Thuravis, even while bearing witness to the contents of the world just like us, experience the same as illusory at the same time. For instance, even when a huge rock is dropped on a Thuravi who is lying down, he will not be crushed under it. The reason being the rock is an illusion to him; similarly his body is also an illusion to him. Hence the thuravi emerges from under the rock. That is, it is to be taken that one illusion emerges from another. Contrarily, if the thuravi so wills to show us that his body and the rock are real, he may let his body to be crushed underneath. That is, he may appear dead although the very next moment, he may startle us by leaving the place with his body intact.

Let us elaborate further. Vedanta (the Upanishads) have explained that the universe is an illusion, with an omnipotent 'Brahmam' pervading it entirely. Moreover according to Vedanta everything we see are only reflections of the omnipotent entity otherwise known as 'Manas' and are unreal. That is, it is to be understood that these reflections perpetually merge into the omnipotent entity and reemerge from it. Such an explanation is difficult to comprehend for those like me. Hence it is enough if we know that Brahmam is the only real entity and those emerging from it are all illusory. The gun is an illusion; the body of a thuravi is an illusion to him; the act of gunshot is also an illusion. Hence shooting of a thuravi does him no harm. Such explanation of the Brahmam is referred to as Monism or Advaitam. But members of two recent sects do not accept Advaita philosophy.

They declare that human attainment of the Lord's feet at Vaikunta or the functioning of humans on a divine plane is Vedanta or the culmination of human birth. That is, they have adopted philosophies namely Dvaitam and Visishtadvaitam which regard divinity as one entity and us humans as another (dualism). Therefore, those of this material world who do not believe in Advaitam generally refer to themselves as 'Dvaitigal', while those who trust Advaitam call themselves as 'Advaitis'.

Upanishadhugal -- Upanishads

A scholar who researched the Upanishads says thus:

Dr. Winternitz computes that there are over 200 works which style themselves Upanishads. Many of them can never claim any direct affiliation to the vedas and are clearly sectarian in tenor. They reproduce almost verbatim some passages from the Canonical Upanishads, jumbled with other passages that exalt a particular sectarian divinity to the status of Brahman. Such titles as Gopichandanoparishad betray their sectarian origin. The great Sankaracharya who was the first to write Commentaries on the Upanishads selected only ten Upanishads as being genuine and purely philosophical in their outlook. The ten Canonical Upanishads are Easa, Kena, Katha, Prasna, Mundaka, Mandukya, Aitereya, Taitriya, Chandokya and Brahadaranyaka. Of these, the most voluminous are the Brahadaranyaka and the Chadokya, and the shortest are the Isavasya and the Mandukya. Swethesthavara and Kaushitaki are also considered Canonical though there are no commentaries on them from the pen of Sankara.

(178)

- A. He who feels that animosity is strength is a Sinner.**
- B. The base who think bodily strength as real strength is a Paamaran.**
- C. He who sees health and proper conduct as power is a Viveki.**
- D. The King whose Object is Justice and Sword is a Viveki.**
- E. He who has evolution of mind for strength is a Sirandha Viveki.**
- F. He who enjoys mental power is a Deiva Viveki.**
- G. He who attains spiritual growth by the grace of Easan (god) is a Mahaan.**
- H. He who attains spiritual power through belly is a Thuravi.**
- I. He who functions as storehouse of all energy is a Gnaani.**

(179)

- A. He who experiences great fear on death is a Sinner.**
- B. The base who does not expect a punishing world is a Paamaran.**
- C. The noble who take their flaws with them with fright is a Paamaran.**
- D. He who takes flaws alongwith virtue in his journey to the other world is a Viveki.**
- E. He who is accompanied by wonderful traits in his final journey is a Saadhu**
- F. He who is received by Devas on shedding his mortal coil is a Mahaan.**
- G. He who completes the final journey by spiritual power is a Thuravi.**
- H. He who sits engrossed in the bliss called self is a Gnaani.**

Egyptiyargalin Predha Adakkam -- Egyptian Corpse Burial

Each ancient country of the divine religion that held obsequies in high esteem, ensured exemplary puritan functioning of its citizens. Let us now pay attention to the historically known method of Egyptian corpse burial.

After having embalmed the body for about 75 days, the friends and the nearest relations of the dead acquaint the judges and the rest of their friends with the time prefixed for the funeral of such any one by name, declaring that such a day he is to pass the lake at which time 40 judges appear and sit together in a semicircle in a place beyond the lake; where a ship (before provided by such as have the care of the business is hauled upto the shore, governed by a pilot, whom the Egyptians called Charon.

The ship being now in the lake every one is at liberty by the law to accuse the dead before the coffin be put aboard; and if any accuser appears and makes good his accusation, that he lived an ill life, then the judge give sentence and the body is debarred from being buried after the usual manner; but if the informer be convicted of scandalous and malicious accusation he is very severely punished. If no informer appear or that the information proves false, all the kindred of the deceased leave off mourning and begin to set forth his appraises; but say nothing of his caste as is the custom among the Greeks. Because they account all in Egypt to be equally noble. But they recount how the deceased was educated from a child, his breeding till he came to man's estate, his piety towards the gods and his justice towards men, his chastity and other virtues, wherein he excelled; and they pray and call upon the infernal deities to receive the deceased into the society of the just. The common people take it from the other and approve of all that is said in his praise with aloud shout and set forth likewise his virtues with the highest praises and strains of commendation, as he that is to live with the just in the kingdom of Jove.

It is a Custom among them to give the bodies of their parents in pawn to their creditors and they that do not presently redeem them, fall under the greatest disgrace imaginable and are denied burial after their deaths. One may justly wonder at the authors of this excellent constitution, who both by what we see practiced among the living and by the decent burial of the dead, did (as much as possibly lay within the power of man) endeavor to promote honesty and faithful dealing with one another. And in aftertimes, when the kindred pay off the debts, they bury their ancestors with state and splendor. Amongst the Egyptians, it is a sacred constitution that they should at their greatest costs honour their parents and ancestors who are translated to heavenly habitation. During thousands of years of the Egyptian epoch, nobody had ever been accused of vicious deeds, but on the contrary were praised of their worthy life for they were a people possessing moral rectitude.

The Egyptian Brahmins were proficient in sending the Jivatmas of the dead to appropriate sacred regions (temporary lives of bliss). They wielded such prowess with the permission of the Gods. Let us stop this here.

In contemporary times, a few who are unable to bear grief, unending worry, grave diseases, extreme poverty etc. commit suicide. This is wrong. A ban has been imposed on performing obsequies for them for a particular period of time. That is, even karmas performed will not be effective. Hence such disembodied souls suffer from hunger and thirst. Hence, these souls take refuge in the bodies of women who have been destined to be possessed by evil spirits, and consume unlimited food through them. Moreover, the women who are so destined, indulge in evil pranks and cause distress to their family members. Such women are generally referred to as 'having been possessed'. Once these souls of suicide victims complete their period of suffering they gain freedom from these evil spirits. A few souls of those who committed suicide also suffer from hunger until the stipulated time. Unable to earn the fruits of karma, these consume eatables lying on the road. There is absolutely no relation between possession by spirits and brain disorder. Besides, these disembodied souls may visit their homes and observe the activities of their family members. These souls cannot communicate with their family members, nor can the family members see them.

(180)

- A. He who screams due to punishments in hell is a Sinner.**
- B. The bad person who suffers punishment in hell is a Paamaran.**
- C. The good person who takes minor punishments is a Paamaran.**
- D. He who is penalised in Yamaloka is a Viveki.**
- E. He who is accosted affectionately by messengers of Yama is a Saadhu**
- F. Those who go around Devaloka and see things are Uyar Vivekigal.**
- G. He who attains to the realm of Swargaloka is a Deiva Sadhu.**
- H. He who attains to the world of Moksha is a Mahaan.**
- I. He who attains Mukthi Loka is a Thuravi.**
- J. He who is not born again is a Gnaani.**

Maharishigalin Nilaigal – The states of Maharishis

Until now, we spoke about the states of human beings. Let us now learn a little about Maharishis. I shall refer to the ups and downs prevalent among Maharishis, as 'states' ('nilaigal'). I shall now narrate how Viswamitra Chakravarthi rose through each rank.

Viswamitrar who commenced Penance (Thapas), attained the title of Rishi only after six thousand years. A few thousands of years later, he attained the title 'Rajarishi'. In the mean time, by virtue of having cursed a few, and by having redeemed others or by having granted them boons, the power gained by his Penance (thapas) was gradually spent. Hence the Rajarishi adopted vigilance in

spending the power gained from his Penance (thapas). Resuming Penance(thapas) , the Rajarishi attained the title of Maharishi, a thousand years later. He continued his Penance further. At the end of a millennium, upon the appearance of Menaka, he lost himself in her glamour. But he did realize the obstacle in his evolution. Hence, until his ascension to Brahmarishi, he vowed to take food only once every thousand years of Penance(thapas). When the Penance(thapas) resumed after the Menaka episode started to gain strength, Devendran sent along Ramba. This time round, though the Maharishi avoided falling for Ramba, he committed the fault of avoidable anger. That is, Ramba became a victim of his curse. The Maharishi, however, immediately realized his huge blunder in cursing her. He reminded himself of the need for equanimity and forbearance in the quest for a glorious state. Hence, Viswamithrar resumed Penance (thapas) and upon the completion of a thousand years, he was about to partake of food. Just then, Devendran appeared in front of the Maharishi in the guise of a Brahmana. Claiming that he was on an empty stomach, he asked for food as alms. This time round, the Maharishi exercised caution. Recognizing the real identity of the hungry Brahmin, he did not assume even an iota of anger. He lovingly gave away the food he was about to partake. (It is customary for Devendran to misconstrue the motives of a Maharishi's severe Penance , as an attempt in dethroning him). However, at the very same moment, he expected the appearance of Brahma. Even after all the requirements of a Brahmarishi had been fulfilled, the non-appearance of Brahma irked him a little. He immediately had a change of mind. He realized that it is a mistake to expect the arrival of God at his will and pleasure, and that he must possess an imperturbable mind.

Hence he adopted unconditional surrender(Sarvasanga Parithyaagaa) and sat in deep meditation of God. That was all! Devendraloka suffered from unbearable heat waves. All the Devas rushed to the abode of Brahma (Brahmaloka) along with Indra. They entreated Brahma to immediately grant the request of Viswamithrar. Brahma proceeded to the earthly abode of penance(Thapovanam)of Viswamithrar, along with everyone. Viwamithrar fell at the feet of Brahma. Brahma conferred the title 'Brahmarishi' on Viswamithrar. But Viswamithrar was not satisfied with that. He requested that he be endorsed by the very words of Vasishta Maharishi. Brahma, along with the Devas, met Vasishtar. Vasishta Maharishi reached the abode of Viswamithrar in person and endorsed the title of Brahmarishi conferred upon the later. You may be aware of the earlier incident involving Viswamithra Chakravarthi and Vasishtar. While in the woods on a hunting expedition, Viswamithra Chakravarthi (a Kshatriyan) was received by Sage Vasishta. A grand feast was accorded by Vasishta to the king and his soldiers, under the aegis of his celestial cow Nandini (Daughter of Kamadhenu). Amazed by this, the king claimed that the celestial cow with such powers had to belong only to an emperor such as him, and asked Vasishta to grant him possession of Nandini. When Vasishta responded that it is not within his powers to grant the request, the king tried to forcefully drag the cow away. Nandhini expressed her desire to stay back in the hermitage with Vasishta, the Brahmarishi responded saying "It is up to you" . Nandini then proceeded to use her powers to create armies who chased away the soldiers of Viswamithrar. Enraged by this, the king along with his army, schemed to eliminate Vasishta and drag Nandini away. But all his weapons proved futile against the power of Vasishtar's Brahmahanda. Through this incident, Viswamithra Chakravarthi was inspired to become a Brahmarishi himself.

States equivalent to Viveki, Rajya Viveki, Saadhu, Siranda Viveki, Mahaan etc. exist for the Devas and especially for the Rishis. Generally they are also privy to family, status, position, interest, anger, rage, peace etc. But Rishis are aware of the all the secrets of creation. They are the architects of the world's refined arts and Scriptures. They wield the powers of curse, as well as redemption. They can reach the abode of Gods at their whim. However as per the adage that there exists a superior for everyone in the world, there are higher and relatively lower powers among the Rishis. A few are incomparable far sighted (Dheerkadharisis). By introspection they are capable of knowing everything. Some are capable of redeeming those they cursed. It is a cardinal sin to compare ourselves to Maharishis, even though they assume states just like us. Maharishis who function as Mahaans are immersed in bliss (Aanandam). Note that Devas who commit grave mistakes may also be at the receiving end of the curses of Maharishis.

Upon hearing a crow (in fact given by Devendran), Rishi Gautama proceeded to the riverbank for his bath in the dead of the night. However, feeling something amiss, he got wind of the conspiracy through his powers of discernment. Meanwhile, Indran knocked at the door of the Rishi's abode and Akalya, wife of Gautama Rishi upon opening the door, stood mesmerized at Indra's glorious looks

(thejas). At the very instant, Gautama entered the ashramam. Consequence? Gautamar cursed Indran and Akalya. Akalya received a horrible curse, while Indra was condemned to a humiliating curse. Gautamar may be equated to the state of a Viveki.

Nahushan, who earned the title of Devendran, was carried aloft in a palanquin borne by Maharishis, on his way to meet Indrani for the first time. One among those Maharishis was Agastya. Overcome with amorousness, Nahusha ordered the palanquin to be steered faster. Agastya, who was angered by Nakusha's lack of magnanimity considering his position as Indra, cursed him to become a snake. Nakusha fell from his seat on the palanquin, as a huge snake. Kubera-like Brothers Villavan (Iluvan) and Vaataapi, practiced evil in the guise of hospitality. That is, in the feast offered to the guest, Vaataapi would sit as a particular food item. Once the guest finished eating, the brothers enacted an evil drama in which Villavan would call out to Vataapi asking him to 'come out', and the latter would tear open the guest's stomach and emerge. Through this evil act, they managed to kill many Rishis and scholars. When they tried this scheme with Agastyar, the rishi being aware of their evil act, ordered Vaataapi to be digested into his system. The deceitful magician was killed.

Parikshit Maharaja left after garlanding a Maharishi who was lost in Penance and accordingly did not respond to his questions. The Maharishi's son who arrived later, removed the dead snake from around his father's neck and cursed that "Let one who put the snake attain death by snake within a week". At the very instant, the Maharishi lapsed out of Penance thapas and remarked "Son! You have given such a severe curse for an insignificant issue; may he listen to Bhagavatham within this week and attain liberation. Go and inform Parikshit who committed this mistake" and sent his son on his way. Such a Rishi may be compared to the state of a Saadhu.

Maharishi Dhurvaasaa was known for his anger; he cursed Shakunthala that she may be forgotten by Dhushyantha, because she did not welcome the Maharishi with reverence. He did not curse her thus for her transgression in hospitality alone. It was Dhurvaasaa's intention to emphasize the righteous behavior to be exhibited at the very sight of elders. By recounting this incident, I am reminded of another instance in which the Greek God Jupiter punished those who faulted in hospitality of guests. Note that Dhurvaasa Maharishi may be compared to a Rajya Viveki who dishes out punishments.

Renukadevi was slightly amazed looking at the shadow of a Gandharva, which had fallen on earth. Jamadagni Maharishi, who learnt through his intuition of this transgression and it was the reason behind his wife's delayed return to the Ashram, ordered his son to decapitate her. Obeying his father's orders implicitly, the son completed the task without flinching. Maharishi then ordered his son to request any wish he needed fulfilled. The son beseeched for his mother's life to be restored. Unable to go back on his word, the Maharishi brought Renuka back to life. Jamadagni Maharishi appears to be a censurer of even minor sins, and as an exalted one endowed with powers to restore lives. There exist Deiva Saadhus who are capable of dishing out shocking punishments to those who commit transgressions towards divinity even unknowingly. Thus Jamadagni may be compared to a Deiva Saadhu. Maharishis who transformed into Mahaans, still shine brightly from their abodes at Kailasam, Vaikuntam and Brahmlokam.

Then and now. (Andrum Indrum)

If you ask a virtuous person about the purpose of human birth, he will unhesitatingly declare, "to evolve". This means that one who is born as a human being should sublimate his character and activities. But of late the world which has become increasingly dependent on money has come to a conclusion that the purpose of human birth is to get richer and richer. However the world is not bereft of wise men who earn money and take care to evolve at the same time. It is also not bereft of rich men who earn money through proper means and spend the same in charity.

It is not that gold coins have not been in vogue from Puranic times. They were used by government for the purpose of giving rewards and conducting immense foreign trade. In the ancient regimes of divine religion paper money was not in use among public. They were contented with the barter system in an atmosphere of abundant crops. Besides, in the puja rooms of many families, tiny idols made of gold were seated. The idea of considering these golden idols as an investment did not even occur to them. Though people were affected by grief caused by death of near and dear, they were free of anxiety, misery, pain and scarcity.

During the times of divine religion, thieves simply were absent. Even the ones who appeared rarely were punished severely here by government and hereafter in hell. Their count went up only when extraneous religions started taking root. However it is not that they were let off lightly by regimes of other religions. In our country, thieves were a rare phenomenon even after invasion by foreign powers. Such thieves never dared to loot crops or Mangala Suthras (Thali) of ladies. They will run away once the residents got awake. They did not learn to loot by brandishing knives. The statues and idols in the temples which were decked up by golden ornaments and did not have anyone to guard them were not targeted by thieves who considered such acts as a heinous sin. They dared not even cast a glance at Hundis (boxes kept in temples where devotees drop offerings). This was the situation even during the final phase of British rule. But these days our own Hindus have started looting idols of Gods. The idol thefts which started after independence have now become a day to day affair.

Our mind and its thought waves are capable of entertaining a variety of desires and greedy ambitions. The same mind is also capable of controlling desires. Those who are content with bare minimum necessities can be called Vivekis or Sadhus. In those days a man's wealth was estimated on the basis of land, farms, cattle, servants and vehicles possessed by him. This wealth was incapable of being converted into currency notes and stuffed into a bag. When a person of present times accumulate money through improper means actuated by a desire to possess modern luxuries and gadgets, he becomes a sinner. Most of the contemporary millionaires belong to this category. In general, none of the Indian officers wasted government's money during the British regime. They did not aspire for bribes and consequently did not become rich.

Dr. Radhakrishnan who was our president revealed his apprehension in the following words at the end of his tenure.

"Unless we destroy corruption in high places, root out every trace of nepotism, love of power, profiteering, black marketing which have spoilt the good name of this great country in recent times, we will not be able to raise the standards of efficiency in administration as well as in the production and distribution of the necessary goods of life."

In today's world though in other countries people commit ordinary sins, by and large rule of law prevail there. Besides, our rupee contained 192 paises. During the final phase of British rule though the prices were rising by a few paises, the public were largely unaffected. The salary of government servants were raised gradually without their expectation. During the British rule the number of government servants was small in proportion to the population who however were highly efficient. When the Englishmen ruled us, our subjects did not dare commit the atrocious act of manufacturing counterfeit coins by melting copper and silver.

Most of the people worked fearlessly in jobs, various professions and mainly by tilling the land. In free India which has abandoned farmers, government servants have become corrupt and inefficient. This has in turn affected a very few government servants who are honest and efficient besides creating obstacles in redressing complaints of the public.

Had our government not interfered in the emoluments of workers, prices would not have risen so drastically and the consequent labour strikes for increase in salary with all its attendant disasters could have been averted. Run away inflation would not have come into existence and everyone would have lived peacefully as in the British regime.

In the process of achieving an egalitarian society, both the rich and the poor have become miserable. Besides, thieves who loot lakhs of rupees at the point of knife, the highly corrupt politicians cum bureaucrats and smugglers are unwilling to accept equality! Violent agitations are not going to subside till every individual who calls himself poor is going to get car, bungalow and huge money. But on the day when everyone becomes equal, food and water will become scarce.

The divine religion is all about raising man to divinity through contact of Gods on the solid foundation of virtue. Now the foundation itself has been destroyed. Men have simply given up everything that must be acted upon and are wasting their time in learning undesirable things and in revelling in unwanted entertainment.

In the past employment was not a must for a person to live. The society was developed in such a way that everyone could live with peace of mind and without scarcity. In the past there was no job oriented education. Everyone concentrated on developing his intelligence and intellect. This was accomplished through Gurus, speeches and mainly through parental advice.

The rigorous and useful education in school and house that was freely available for the children of past has now completely disappeared. Those in charge of dishing out this education have themselves lost it completely now! Moreover, those in the past did not function as hypocrites like the present generation whose talks and deeds hardly match. Experts in each shastra lived in the past. Not even a single such shastra is to be found in any books of foreign religions. Those who belonged to these religions were to be content with what their ancestors left behind. As far as Hindus are concerned, they have lost most of the shastric way of life.

Besides these days students are only taught from books containing sheer information and lives of ordinary fellow human beings. Granting that the syllabus contains a few lessons containing useful doctrines, it is clearly beyond the capacity of the present crop of teachers to interpret them. This is due to the government appointing teachers in the last twentyfive years who are graduates but literally illiterates. However there are still talented students in standard colleges by dint of their merit. India also has meritorious persons and experts in various fields like those abroad. It is up to our government to make use of such persons.

As a rule virtuous, great and scholarly persons do not exhibit their excellence and hence it is very difficult to know their worthiness unless one gets an opportunity to observe them from close quarters. They would like to avoid honor and popularity. Their state may be compared to "full pot does not spill" or "silence is golden ".They may appear as idiots to our eyes or mind. But these persons have the stamp of approval to some extent of Gods irrespective of their religion. They may be referred to as Viveki or Sadhu. In the past such persons were accorded primary status in the society.

In the past governments gave away awards to individuals purely on merits and no meritorious person was excluded. However in these times of pretensions selfish persons, especially actors put on a false appearance as if they are ever contented and hence it is extremely difficult to understand the activities or malfeasance of a person unless observed from very closer quarters. In other words it will be dangerous to judge a person from his appearance, humble conduct, personality with appropriate facial expressions, sweet talk or exaggerated show of devotion.

A sheer blackguard or one who is trying to earn our trust or a servant can act as a virtuous person for 365 days and harm us later at an available opportunity. Hence we should never judge a person as good and praise him unless we have moved with him for a full year on a day to day basis. Nor we should denounce him as a bad or wicked person. One should be befriended or discarded after reading his qualities well. As a rule we should cultivate a moderate friendship with our equals which will help us avoid embarrassments in future.

Besides these days we have started admiring those who have amassed illgotten wealth as evolved persons who have come up in life. In the past honest persons who have renounced worldly pleasures were regarded as honorable persons in the temporal world. As against this kings who had the

responsibility to mould their subjects as virtuous citizens should be regarded as noble persons though they enjoyed a lot of worldly comforts.

Though belonging to a foreign religion a king who protects his subjects without persecuting them on the basis of religion earns the approval of Gods. Such kings should be regarded as representatives of Gods. Their regime is blessed by Gods with abundance of water resources and fertile lands.

Gratitude and Authority (Nandriyum Padaviyum)

In Puranic times, only emperors were authorised to perform the Rajasooya Yagna. Through this the emperors paid their debt of gratitude to their ancestors by elevating them to higher realms. Dharma Putra was one of the emperors who had duly completed the Rajasooya. Though Dharma Putra has not attained the stage of Mahan, he was the very best among the Vivekis of Puranic times. Justice dwelled in him at any given moment. Dharma Devatha desired to demonstrate his sense of justice to the world and created a pond which contained poisonous water drinking from which all the four brothers of Dharma Putra passed away. When Dharma Putra reached the lake and got to know the fate of his brothers, the Dharma Devatha appeared there and directed him to answer its questions. Dharma Putra answered the questions patiently to the fullest satisfaction of Dharma Devatha and requested that all his brothers be revived. However the Dharma Devatha offered to revive only one brother as chosen by Dharma Putra.

Even at this juncture Dharma Putra did not want to revive either Arjuna, the remarkable archer or the puissant Bhimasena both of whom could have been of immense help in the impending war. On the other hand he wanted Nakula to be revived prompted by a very unselfish and virtuous desire that his step mother's line too should continue. Pleased with Dharma Putra's incomparably virtuous objective, the Dharma Devatha revived all his four brothers.

Many years after this incident Dharma Putra successfully concluded the Ashwamedha Yagna too. At the end of Ashwamedha food was served to both ordinary and virtuous persons. On completion of this, a mongoose came running and rolled over the leftovers on the leaves of the virtuous (Sreshtas) persons who were fed. Dharma Putra who was astounded at this happening asked the mongoose the reason for its queer act and the mongoose replied as follows:

Oh Emperor! In a nearby region there lived a old couple who spent their entire stock of wealth in gratuitous charitable acts. They lived with their son and daughter in law. One day it so happened that they had nothing to eat and their son managed to bring two fistfuls of flour. When they were just getting ready to eat their part of the flour an old hungry guest tottored in. On seeing the visitor the son offered his share of the flour to him. This was objected to by his wife who came forward to offer her share and this was followed by the old couple who wanted to offer their share first. With their arguments and counter arguments by way of offering their share to the old guest unending, all the four offered their share to the guest.

When the old guest was eating that flour some of it spilt on the floor and when I was eating it, the right side of my body came into contact with the flour by chance. Alas! The right side of my body transformed into gold. I was told that you are doing a great Yagna and came here with the desire of transforming my left side into gold too. I rolled over in the remnants of the food served here in vain.

"

The pundits there thought over the matter. They told Dharma Putra that the old guest was Bhagavan, the incident narrated by mangoose was His divine play and the mangoose has narrated the incident to remind the emperor about the many stages that are higher than the Ashwamedha. The above incident should not however make one think that Ashwamedha is insignificant.

Similar to the act of noble emperors to elevate their ancestors to higher realms, the following acts too denote the great sense of gratitude of children to their parents. 1. The act of Puru lending his youth to his father Yayathi. 2. The act of Parasurama who requested his father to revive his mother. 3. Bhishma's vow of celibacy for the sake of his father. 4. The act of redeeming the debts incurred by his grand father by Chitharanjan Das in recent times.

Another important debt owed by a son to his parents after their death is Shradham. When anyone ignores this basic duty to the ones who begot and raised him, he will incur the wrath and curse of the hungry Jivan, which lays a sin on the him and his descendants. Irrespective of the various practises obtaining in different religions to commemorate the dead ancestors, only the method of Shradham can give consummate benefit.

Besides, even if it is assumed that a dead person is reborn as a human being or something else and leading a happy life, the fruits of Shradham performed by his descendants reach the previous forms in which they existed before.

Whether it is on the earth or in some other world, holding a position of authority is a matter of good fortune. Those who discharge their duties properly in such positions of authority are elevated in subsequent births.

In historical times, countries were ruled by kings belonging to a family. In case of one such king dying childless, a wise person was elected as king by the noble class. In Greece this system was known as oligarchy. Under this system only the noble citizens could vote. Leaders were chosen by voice vote and were called tyrants. Tyrants actually meant those who ruled justly. For example in 6 BC the post of king fell vacant in Athens. Among those who contested, one Pisistratus got himself elected through a subterfuge. Solon, the wise, criticized Pisistratus publicly for employing such dubious means to get elected.

Sensing danger to Solon's life, his influential friends asked Solon to leave Athens. Solon did not agree. Pisistratus functioned as a noble leader and appointed wise people from other countries to important posts and ran the government as per scriptural ordinance. He also appointed Solon as a counsel and implemented his rules and regulations as a result of which the regime brimmed with purity and divinity.

Whether it is a political or spiritual or community or religious institution or Acharya Peetam, if someone who is incompetent and unfit becomes its leader, they will suffer untold miseries for hundreds of births. In the past, people used authority in an appropriate manner thereby gaining divine recognition. But in the present degenerate times, positions of authority are abused to become Kubera, enjoy worldly comforts and achieve wrongful objectives.

SOLON AND CROESUS

Solon who was as detached as possible, abstemious and virtuous, undertook a journey to meet Egyptian Brahmins as well as to observe the rule of law in some countries. One of the countries he visited was Lydia in Asia Minor.

Solon who was treated affectionately like a child in Egypt, was welcomed in the palace of Lydia very honorably. Though Lydia or any other country can in no way be compared to Egypt or Babylon in any manner, the Lydian king Croesus owned great riches and on that count was compared to Kubera, the lord of wealth by his neighbors.

Croesus has already heard of Solon who was one among the seven wise men of Greece and accordingly desired to get Solon's approval for his worldly greatness. Hence Solon was taken around and shown the parts of palace laid with gold, statues, cauldrons and ornaments made of gold as also the heaps of precious gems. After this Croesus sat down with the philosopher for a chat when he put a rather delicate question to Solon as to who can be considered a happy person in the world.

Though the question posed by the king might have put the philosopher in a dilemma, Solon did not hesitate in the least to speak his mind out. Solon went on to expound the tenets of happiness and illustrated it with the lives of one or two highly virtuous persons. He also added that Croesus can't consider himself happy at the moment unless his circumstances remain unchanged till his last moment. Disappointed with Solon's reply which was not in lines with his expectation, Croesus bade him farewell.

Among the tenets of happiness laid down by Solon, one impressed me singularly which I am giving below:- In the sacred Olympic games held 27 centuries earlier, two brothers belonging to the country of Argo emerged victorious. Known as Cleobis and Bito, both were virtuous and puissant. As Goddess Madurai Meenakshi ruled over the Pandian kingdom of Tamil Nadu, Goddess Juno ruled over Argolis of Greece from the city of Argo. Juno was the wife of Jupiter, who was the same as Lord Siva. (In Egypt she was known as Goddess Sathi who had cow's horns.

During an important festival of Juno called Bramhothsavam, the mother of Argo brothers desired to have darshan of the goddess. She was serving at one of the temples in her village. When she conveyed her wish to her sons, they attempted to get the bullock cart ready. At that time the bullocks had gone for grazing. Since there was not much time left to reach the temple after bringing the bullocks, the brothers themselves hauled the cart over a distance of 45 furlongs and ensured that their mother reached the temple in time.

In the crowd gathered at the temple, those who witnessed and heard about the extraordinary service done by the brothers to their mother praised them. After the rites in connection with the Bramhothsavam was over, both brothers had darshan of Juno and lay down in the temple precincts to take rest. Their mother prayed to Juno to bestow her best blessings on her sons. Juno absorbed both brothers into her and ordained that their statues be placed in the temple.

In this regard a sagacious Christian scholar writes : "They terminated their lives in a manner which was singularly fortunate. In this event the deity made it appear that death is a greater blessing to mankind than life".

Including human beings, there is no death for any living object. The word death is used to denote the departure of soul (Jeevan) from body. Death should actually be construed as the termination of that particular birth. "We" are not our bodies. "We" refer to our souls (Jeevan) only. Jeevan is permanent. It is the combination of intellect, mind, brain etc. That which is attached to Jeevan is Athma. We are granted human birth in between only to purify Jeevan more and more. However from a distant past most of the people have deteriorated gradually in character and have now become sinners. Due to this reason deities have stopped manifesting themselves to those belonging to divine religion (Hindu religion). Though divinity had disappeared from our country too, gods still watch good and wicked deeds of human beings from their region. Regarding other religions, divinity has disappeared from their countries long back since they have rejected the concept of gods and wrote them off from their religions.

No one thinks about the time defying eternal journey one undergoes in the form of countless births. No one is also aware of the fact that they are repeatedly born as human, beast, animal, bird, plant, aquatic being, insect, worm, again human etc. Suffering from terrible diseases and physical handicaps, families suffering from abysmal poverty, being subjected to hatred by others, forced into beggary, undergoing mental torture, suffering untold miseries, losing their beloved one in accidents - those who either suffer such calamities directly or indirectly don't realise the fact that these misfortunes happen on account of their destiny or karma. Moreover a majority of people continue

their sinful way of living and the inference is that they don't believe in the terrible consequences of such sinful life in their next birth. Further, the wicked wights, hypocrites and the rampant corrupt government officials of our times are not aware in what terrible ways will they suffer in their forthcoming human births.

You would have by now understood that all of us keep passing through countless births eternally and death does not cause our end. In general you can't appreciate the fact that for noble persons death is deliverance. Will you give your consent if a god seeks your permission to grant deliverance in the form of death to either your virtuous son or beloved wife? Even the lip philosophers of the present times or those who call themselves Anandas may be proficient in giving lectures on intricate philosophy but they too will tremble once they know that their death is imminent. Among several philosophical attainments, welcoming death is just a minor one.

If I say that death is a deliverance, you may ask how suitable is this for sinners and ignorants (Pamarans). Don't you feel that death saves them from committing further sins and errors in this life? But only Siranda Vivekis who are particular in completing their human journey fast can appreciate the fact that death is indeed deliverance. Besides, one should recall the reply given by Lord Krishna to the questions posed by Narada Maharishi.

Once Narada posed a question to Lord Krishna. "Krishna! People talk about the fruit of seeing great souls, what is it? In response Krishna replied, "Go and ask the parrot on that tree". When Narada put the question to the parrot it just fell down with a thud and died. A few years passed. Narada again met Krishna and put the same question to Him. This time Krishna pointed to a girl and asked Narada to ask her. When Narada put the question to the girl she also fell down and died. Many years went by. Narada repeated the question to Krishna. Krishna asked Narada to check with the emperor of that country. The emperor prostrated to Narada and submitted humbly: "Hey Rishi! You are omniscient. But I am replying your question in obeisance to your command. Three births back I was born as a parrot. At that time you gave me darshan as a result of which I was born as a girl. You again gave me darshan. Now I have become an emperor!".

In this illustrative incident, if the bird and girl have not seen Narada, they would not have obtained such meteoric elevation in such a short span of time. In other words, unless one has had the darshan of such a great saint, it would have taken lakhs of births to get such an elevation. In the hoary past, such death was granted rarely to Vivekis. When the mother of Argo brothers prayed to Juno to bestow her best blessings on them, Juno blessed them with death. The mother consoled herself sensing the truth. Similarly another God granted deliverance to Alexander. When Alexander's health became critical his ministers approached Serapis God and sought His permission to shift Alexander to His presence. Serapis replied, "Let him continue in his present location. Very soon he will be far better". Accordingly the king passed away the next day evening.

Croesus and Cyrus.

Have we not been discussing about Croesus of Lydia? This country was being ruled by the descendants of Hercules of which Candaules was the last king. In BC 691 he happened to be killed by his body guard Gyges who ascended to the throne after marrying the queen. The public were divided in their opinion in accepting Gyges as their king and the matter was referred to the God of Apollo at Delphi. Apollo ruled in favor of Gyges with a rider that his fifth descendant will lose his crown.

Croesus was the fifth descendant of Gyges. Within a few days of bidding farewell to Solon, Croesus had a dream in which he saw his eldest son Atis being pierced by an iron spear and killed. Shocked, Croesus took extreme care of his son from that day. At that time a prince of a neighbouring country by name Adrastu came to Croesus seeking asylum. He told Croesus that he killed his brother accidentally and on that count was exiled by his father. Croesus allowed Adrastu to stay with him after making him go through due rites of penitence which according to Herodotus was similar to that adopted by Greeks. Months passed by. People from a village in Lydia complained to Croesus that a massive wild boar was attacking their village and causing great trouble. Atis took it upon himself to fulfill the request of villagers in spite of his father's attempt to dissuade him by informing Atis about his dream. Atis brushed aside his father's reservations on the premise that this enterprise does not involve any human opponent and convinced Croesus to send him. However Croesus who was not fully satisfied sent Adrastu with Atis to safeguard him. Finally the wild boar was spotted and surrounded. Adrastu who was standing on the opposite side of Atis hurled his spear on the wild boar which pierced Atis accidentally and killed him. The wild boar too was killed.

Adrastu came back and reported the unfortunate event to Croesus with great sorrow and beseeched that he be put to death. Shocked, Croesus fell down unconscious. After regaining his senses, Croesus arranged for the proper burial of his dead son. Adrastu smitten with remorse reached the graveyard that night, killed himself and fell down on the cairn of Atis.

A couple of years went by. Croesus came to know about the conquests of Cyrus of Persia. Croesus planned to attack Cyrus and wanted to get Appollo's guidance through the oracle. To test the oracle, he asked his messengers to find out his routine on the hundredth day of their departure.

As soon as the Lydians proposed their question, than the Pythian answered thus, in heroic verse:

"I count the sand, I measure out the sea;

The silent and the dumb are heard by me;

E'en now the Odours to my sense that rise;

A tortoise boiling with a lamb supplies,

Where brass below and brass above it lies!"

Yes exactly the same meal was prepared at the king's place.

Croesus after these things, to conciliate the divinity of Delphi, offered a great and magnificent sacrifice. He collected, a great number of conches decorated with gold and silver(Sankabhishekathin poruttu – Libation to the idols using conches), many goblets of gold, and vests for purple; all these he consumed together upon one immense pile, thinking by these means to render the deity more auspicious to his hopes. As, at the conclusion of the above ceremony, a considerable quantity of gold had run together, he formed of it a number of tiles. The larger of these were six palms (appr: 21 inches) long, the smaller three palms (appr: 10 1/2 inches), but none of them were less than a palm (3 1/2 inches) in thickness, and they were one hundred and seventeen in number: four were of the purest gold, weighing each one talent and a half; 125 lbs, the rest were of inferior quality, but of the weight of two talents. He constructed a lion of pure gold which weighed ten talents. It was placed in the Delphian temple, on the above gold tiles.

Croesus moreover sent to Delphi two large cisterns, one of gold and one of silver : that of gold was placed on the right hand in the vestibule of the temple, the silver one was placed on the left. The golden goblet weighed eight talents and a half and twelve minae, that of silver is capable of holding six hundred amporace; it is placed at the entrance of the temple and used by the inhabitants of Delphi in their Theophanian festival. The Corinthian treasury also possesses four silver casks, which were sent by Croesus, in addition to the above to Delphi. His munificence did not yet cease: he

presented also two basins one of gold, another of silver, Many other smaller presents accompanied these; among which were some silver dishes, and the figure of a woman in gold, three Cubits high, who according to the Delphians, was the person who made bread for the family of Croesus. This prince, besides all that we have enumerated consecrated at Delphi, his wife's necklaces and girdles. The Amphiaraus, having heard of his valour and misfortunes, he sent a shield of solid gold, with a strong spear made entirely of gold, both shaft and head. These were all, within my memory, preserved at Thebes in the temple of the Ismenian Apollo. --The value of one talent is 2000 sterling pounds or 50000 shillings.. One amphorace: 10.2 gallons.

A few days passed. Croesus despatched messengers with presents to Delphi and wanted to know whether he can go to war with Persia and emerge victorious. The response from oracle was, "If Croesus prosecutes a war with Persia, a mighty empire will fall." Croesus was delighted with the response and enquired further whether his regime will function permanently after his victory over Persia. The following was the answer of the Pythian.

The following was the answer of the Pythian.

"When over the Medes a mule shall sit on high,

Over Pebbly Hermus then, soft Lydian fly;

Fly with all hast; for safety scorn thy fame,

Nor scruple to desrve a coward's name."

That is, a mule will enter Lydia through Medea and the Lydian will try to escape, according to Bhagavan. Croesus misread this reply thinking that a mule can't obviously rule over a regime and so his kingdom will endure. However he sent this response of the oracle to his counselors and before their clarification reached him he lost the war. In the clarification Cyrus was referred to as the mule and he would emerge victorious in the war with Croesus.

When the oracle was consulted on an earlier occasion asto whether the dumb son of Croesus will regain speech, it responded, "Wide ruling Lydian, in thy wishes wild, ask not to hear the accents for thy peace, And sad will be the day when that shall cease". The God said: "Don't desire that your dumb son speaks; the moment he starts to speak you will have trouble". When Croesus lost the war, Cyrus had instructed his soldiers to bring him alive. When a soldier was about to kill Croesus who lost his crown in the melee with his sword, the dumb son who got shocked started speaking with the words, "don't kill the king. " On hearing these words, the soldier caught hold of Croesus and arrested him.

The Persians thus obtained possession of Sardis, and made Croesus captive; a mighty empire, agreeably to the prediction which had deluded him, being then destroyed. The Persians brought him to the presence of Cyrus, who ordered him to be placed in chains upon the summit of an huge wooden pile. He did this, desirous of offering to some deity the first fruit of his victor in compliance with a vow which he had made. When Croesus stood erect on the pile, although in this extremity of misery he did not forget the saying of Solon, which now appeared of divine inspiration, that no living mortal could be accounted happy. When the remembrance of this saying occurred to Croesus, it is said that rousing himself from the profoundest silence of affliction, he thrice pronounced aloud the name of Solon. Cyrus, hearing this, desired by his interpreters to know who it was that he invoked. They approached and asked him, but he continued silence. At length, being compelled to explain himself, he said, "I named a man with whom I had rather that all kings should converse, than be master of the greatest riches." Not being sufficiently understood, he was solicited to be more explicit; to their repeated and importunate inquires, he replied to this effect: That Solon, an Athenian, had formerly visited him, a man who, when he had seen all immense riches, treated them with disdain: whose sayings were at that moment verified in his fate - sayings which had applied not to him in particular, but to all mankind, and especially to those who were in their own estimation happy. While

Croesus was thus speaking the pile was lighted, and the flame began to ascend. Cyrus being informed of what had passed, felt compunction for what he had done. His heart reproached him that being himself a mortal, he had condemned to a cruel death by fire, a man formerly not inferior to himself. He feared the anger of the god, and reflecting that all human affairs are precarious and uncertain, he commanded the fire to be instantly extinguished, and Croesus to be saved. They could not, however, with all their efforts, extinguish the flames.

In this extremity, the Lydians affirm, that Croesus, informed of the change of the King's sentiments in his favour by seeing the officious but seemingly useless efforts of the multitude to extinguish the flames, implored the assistance of Apollo, entreating that if he had ever made him any acceptable offering, he would now interpose and deliver him from impending danger. When Croesus, with tears, had thus invoked the god, the sky, which before was serene and tranquil, suddenly became dark and gloomy, a violent storm of rain succeeded, and the fire of the pile was extinguished. This event satisfied Cyrus that Croesus was both a good man in himself and a favourite of heaven: Causing him to be taken down from the pile, "Croesus," said he, addressing him, "What could induce you to invade my territories, and become my enemy rather than my friend?" "O King," replied Croesus, "It was the prevalence of your good and my evil fortune which prompted my attempt. I attacked your dominions, impelled and deluded by the deity of the Greeks. No man can be so infatuated as not to prefer tranquility to war. In peace, children inter their parents; war violates the order of nature, and causes parents to inter their children. It must have pleased the gods that these things should so happen.

Cyrus immediately ordered him to be unbound, placed him near his person, and treated him with great respect; indeed, he excited the admiration of all who were present. After an interval of silent meditation, Croesus observed the Persians engaged in the plunder of the city. "Does it become me, Cyrus," said he, "to continue silence on this occasion, or to speak the sentiments of heart?" Cyrus entreated him to speak without apprehension or reserve. "About what" he returned, "is that multitude so eagerly employed?" - "They are plundering your city", replied Cyrus, "and possessing themselves of your wealth" - "No", answered Croesus, "they do not plunder my city, nor possess themselves of my wealth: I have no concern with either; it is your property which they are thus destroying." These words disturbed Cyrus; desiring, therefore those who were present to withdraw he asked Croesus what measures he would recommend in the present emergency. "The gods," answered Croesus, "have made me your captive, and you are therefore justly entitled to the benefit of my reflections. Nature has made the Persians haughty but poor. If you permit them to indulge without restraint in this spirit of devastation, by which they may become rich, it is probable that your acquiescence may thus foster a spirit of rebellion against yourself. I would recommend the following mode to be adopted, if agreeable to your wisdom: station some of your guards at each of the gates; let it be their business to stop the plunderers with their booty, and bid them assign, as a reason, that one-tenth part must be consecrated to Jupiter. Thus You will not incur the enmity by any seeming violence of conduct; they will even accede without reluctance to your views, under the impression of your being actuated by pious motives."

Cyrus was delighted with the advice, and immediately adopted it; he stationed guards in the manner recommended by Croesus, whom he afterwards thus addressed: "Croesus, your conduct and your words mark a princely character. I desire you, therefore to request of me whatever you please, and your wish shall be gratified." "Sir" replied Croesus, "You will materially oblige me by permitting me to send these fetters to the god of Greece, whom above all other gods, I have most honoured; and to inquire of Him, whether it be His custom to delude those who have claims upon his kindness." When Cyrus expressed a wish to know the occasion for this reproach, Croesus ingenuously explained each particular of his conduct, the oracles he had received, and the gifts he had presented, declaring that these inspired communications, had alone induced him to make war upon the Persians. He finished his narrative with again soliciting permission to send and reproach the divinity which had deceived him. Cyrus smiled. "I will not only grant this," said he, "but whatever else you shall require." but Croesus declined to possess anything. Croesus accordingly dispatched some Lydians to Delphi, who were commissioned to place his fetters on the threshold of the temple, and to ask if the deity were not ashamed at having, by his oracles, induced Croesus to make war on Persia, with the expectation

of overturning the empire of Cyrus, of which war these chains were the first fruits: and they were further to inquire if the gods of Greece were usually ungrateful.

The Lydians proceeded on their journey and executed their commission; they are said to have received the following reply from the Pythian priestess:- "That to avoid the determination of destiny was impossible even for a divinity ; that Croesus in his person, expiated the crimes of his ancestor in the fifth descent; who being a guardsman of Heraclide, was seduced by the artifice of a woman to assassinate his master, and without the remotest pretensions succeeded to his dignities; that Apollo was desirous to have this destruction of Sardis fall on the descendants of Croesus, but was unable to counteract the decrees of fate; that he had really obliterated them as far as possible, and to show his partiality to Croesus, had caused the ruin of Sardis to be deferred for the space of three years; that of this Croesus might be assured that if the will of the fates had been punctually fulfilled, he would have three years sooner a captive: neither ought he to forget that when in danger of being consumed by fire, Apollo had afforded him his succour; that with respect to declaration of the Oracle, Croesus was not justified in his complaints; for Apollo had declared that if he made a war against the Persians, a mighty empire would be over-thrown the purport of which communication, if he had been anxious to understand, it became him to have inquired whether the god alluded to his empire, or to the empire of Cyrus; but that, not understanding the reply which had been made, nor condescending to make a second inquiry he had been himself the cause of his won misfortune: that he had not at all comprehended the last answer of the oracle, which related to the mule; for that this mule was Cyrus, who was born of two parents of two different nations of whom the mother was as noble as the father was mean; his mother was a Mede, daughter of Astyage, king of the Medes; his father was a persian tributary to the medes, who although a man of the meaeast rank, had married a princess who was his mistress." This answer of the Pythian, to the Lydians on their return was communicated to Croesus. Croesus having heard it exculpated the deity and acknowledged himself to be reprehensible. Such, however, was the termination of the empire of Croesus and this the recital of the first conquest of Ionia - 546 B.C.

Apollo's statement at the outset that even Gods can't escape from their destiny proves that no one can circumvent destiny. Similarly Nebuchadrezzar, the emperor of Babylon has announced the end of his empire beforehand and has regretted that even Parvathi and Parameshwara (Belus and Beltis) his foremost ancestors are powerless to check the destined end of Babylon!

In general human beings develop Arivu, Buddhi, Madhi, Chitham as the case may be according to their state of evolution. The sequence of evolution is from Arivu to Buddhi, Buddhi to Madhi and from Madhi to Chitham. But we use these terms without any sense of discrimination. Likewise we also use the term Gnanam at the drop of the hat. Mutrina Vivekis are those whose Madhi is in full bloom. They are unaffected by the consequences caused by planetary movements. The adage, "Vidiyay Madhiyal Vellalam (Destiny can be overcome by discrimination)" is only applicable to them. Deiva Vivekis, Deiva Sadhus and Mahans keep progressing in the growth of Chitham. Finally Thuravis rise above Chitham. They have the power to alter the destiny of other people! (Sir was a Thuravi)

In the present times, many divine fakes and purohiths claim to alter destiny! Those who approach these professionals only lose their money to regret later. As a matter of sheer coincidence with predestined relief, a few people get their problems solved which they mistakingly attribute to these fakes. But no one ever discusses about the thousands of cases which are not solved by these professionals.

People have become so foolish as to approach these fraudulent professionals for respite from insanity, problems in business, physical handicaps, barrenness, and for success in litigation, finding treasure, winning lottery, promotion, taming of enemies, reformation of spouse, escaping death due to terminal diseases etc. However there is nothing surprising that those who suffer from calamities become irrational enough to approach these professionals as a man being swept by river waters trying to clutch at a straw. But these quacks can do nothing to change the plans of destiny as sent by the gods of planets. All these protocol for penitentiary rites have been invented by persons of recent origin. Our adversities are unleashed by Gods in accordance with our destiny and may last for a few days or years or lifelong as the case may be as dictated by our evil deeds in the past. No one can

achieve success or get respite from destiny by resorting to penitentiary rites. No God has ever said that destiny can be altered by mantras. All Homams should be undertaken as a matter of dutiful worshiping of Gods. Even the heroes of Puranic times did not try to overcome destiny by resorting to Mantra Homams. Emperor Parikshith listened to Baghavatham. That is all.

Babylon

Let us now turn towards the historic Babylonian regime. Let me briefly mention a few sentences about Nebuchadrezzar who holds an important and famous place in the history of the world. Nebuchadrezzar has attained the state of a Daiva Sadhu. He ruled peacefully over a vast empire beginning from Northwest India, coursing through Libya in Africa up to Iberia in Europe (modern Spain). His capital Babylon was 40 miles circumferential and was surrounded by a fort which was 330 feet tall and 75 feet broad. There were two similar but smaller forts inside. The moats in between these forts resembled a sea. It is said that they originated from the river of Euphrates and again joined the same river as a tributary. On top of this fort several watch towers which were 60 feet tall were constructed. Hundreds of mammoth steps made of solid brass adorned these forts. We can say that Dhindhira (Babylon) which was the oldest kshetra in the world as city of brass. Parts of many constructions in the country were covered by brass armours. Apart from these, Nebuchadrezzar also completed a multi storied hanging gardens situated at a height of 700 feet approximately. In each storey there were fully grown up trees with an amusement park. This is one of the seven wonders of the ancient world. Both these structures were started by Nabopolasar and completed by his son Nebuchadrezzar.

Apart from these, there was a main temple constructed near the palace for the God Jupiter (Belus). This temple had a circumference of 8 furlongs and in its middle a tower was built at a height of one furlong. On top of this tower there was a large hall (Mandapam) where chairs and tables made out of gold were kept. In addition, there was a idol of Jupiter Bhagavan sitting in an easy chair with a special table opposite to Him. These were also made of gold. In this mandapam, a divine spinster who is free of male scent used to stay. She used to give inspired divine messages to the government. Chaldeans have told Herodotus that Bhagavan used to stay in this mandapam every night. The worth of this golden deity is given as 800 talents. Babylonians of the past shone like Egyptians themselves in the matter of divinity, scriptural knowledge and wealth.

Nebuchadrezzar and Jewish prophets

Let us now turn towards Nebuchadrezzar who appeared in the solar dynasty. Nebuchadrezzar who ruled following the dictates of Gods sincerely, announced with sadness the fact that his regime is going to be conquered. One day when he was sitting in the court, God possessed him. During these moments, those who come under this experience, speak for God in their own voice. As far as Nebuchadrezzar was concerned God simply lent His own voice to him. The emperor screamed once and informed those assembled as follows.

"Oh! Babylonians I Nebuchadrezer foretell unto you a calamity which must shortly come to pass, which neither Belus my ancestor nor his queen Beltis, have power to persuade the Fates to turn away. A Persian mule shall come and by the assistance of your gods shall impose upon you the yoke of slavery, the author of which shall be a Mede, the vainglory of Assyria. Before he should thus betray my subjects, O! That he might be cast out to wander through some desert, where there are neither cities nor the traces of men, a solitary among the rocks and caverns where beasts and birds alone abide. But for me before he shall have conceived these mischieves in his mind a happier end will be provided".

Even before that mischievous thought, cross the mind of Asthyage, I will have attained a blissful end. Saying so the emperor went into deep meditation on God for a moment! That is all. The God took him away as per his words.

Asthyage who was the king of Medea got his daughter married to a Persian who was born in a meaner family. Being born to this couple, Cyrus (BC 558-529) was referred to as a Mule by Gods. Asthyage had solicited the assistance of his grandson for his proposed invasion of Babylonia. In the meanwhile Asthyage came to know providentially that his death was destined at the hands of Cyrus and planned to eliminate him. Knowing this, Cyrus invaded Medea and imprisoned his grandfather. Unable to stand this affront, Asthyage escaped from the prison, wandered in a forest and died of thirst and starvation. This is how the curse of Nebuchadrezzar came to pass.

The Jewish prophets have distorted this end of king of Medea in their compositions. They have falsely represented in their book of religion that Nebuchadrezzar was driven to the forest and died living the life of a barbarian with unkempt appearance sporting long nails and unshaven hair.

The Hebrews of Israel were paying tribute to Nebuchadrezzar as his subjects and they were somewhat ferocious. But they still had not become Jews. But Jewish prophets have recorded that Hebrews were Jews from hoary past.

Aware of their ferocity, Nebuchadrezzar had appointed Babylonian supervisors to keep a vigil on them. However, these Hebrews massacred all these supervisors. Coming to know of this, the emperor did not retaliate, though he could have annihilated the country of Hebrews.

The emperor shifted most of the citizens of Israel to neighbouring countries. He particularly shifted those living in Jerusalem and other major towns of Israel to Babylon. He did not punish anyone. He also permitted them to live a private life in Babylon with complete freedom. Ladies and the aged were brought to Babylon in vehicles. This historically significant event has been described as Babylonian Captivity by professors. Jewish Prophets have recorded this incident as if the emperor imprisoned Hebrews in Babylon and consequently was driven to a forest by Jehovah, God of Hebrews, to die.

Did not Nebuchadrezzar (604-561) predict the end of Babylonia? After Nebuchadrezzar, three more kings of solar dynasty ruled Babylon. The last of these did not have a child and hence the Brahmins as per divine command chose Naponidus, who was a Daiva Sadhu and who descended in Babylon to be the king. Berosus, a famous philosopher in Babylon has described this incident, in which Bhagavan ordained the accession of Naponidus to the throne, in his book. (The wise men of Greece honoured Berosus by dedicating a bronze statue for him with golden tongue) Though he kept away from politics, the regime of Naponidus shone like Ramarajya for 16 years. During his tenure the mammoth doors of his fort always lay open. Naponidus used to visit the fort only on important festival days. He lived his ascetic life in a village by name Tema. (History of Babylon and Assyria by Prof. Rogers Vol 2. Page 361)

When Cyrus was on his way to invade Babylon as per his plan, Naponidus was carrying out a worship favourite to Bel (Parameshwara) in the palace mandapam. In general God need not announce to the king concerned, regarding the upcoming invader. As far as Naponidus was concerned, he would not have bothered about any such invasion. However Bhagavan blessed the sacred king to demonstrate his divine superiority. During the worship, a big hand appeared and wrote on the wall of mandapam a message to the effect that Cyrus was coming to invade Babylon and Naponidus should hand over his earthly position to him. As soon as this divine act was over, the Daiva Sadhu came out of the fort, welcomed Cyrus and handed over the regime to him. From this divine incident, the western historians also should understand that Naponidus was a favourite of God. But the Jewish Prophets have distorted this incident and reported that Cyrus killed Naponidus in a war and captured Babylon.

Besides the Prophets have asserted that many regimes of the divine religion were annihilated by the God of Jews. For example they have arrogantly composed an atrocious lie, to the effect, that Sennacherib, the powerful king of Assyria, invaded Israel but the Jewish God killed each and

everyone in his army overnight. But this blatant lie has been nailed decisively by the inscriptions of Sennacherib. Until the inscriptions of Assyria were brought to light, even scholars believed that Jehovah himself smote the whole Assyrian army of Sennacherib to death. But in due contrast Sennacherib subdued Judah and its allies and laid heavier tribute than before.

Do you want to know who these Prophets are? These are the ones who established a new religion against divine religion. The Old Testament is book that was born out of hatred containing fictitious incidents in which the God of Jews has been shown to have bestowed victory on kings of Israel and defeat on kings of the divine religion. Both Christianity and Islam have incorporated these fictitious incidents in their religious books to their advantage.

These Prophets have reported an imaginary incident in which Moses, founder of Judaism, is suppose to have annihilated Egyptians of divine religion and the Red Sea parted ways to make a road for Moses in this adventure. But historians have declared that Ten Commandments is an imaginary religion. Following are the words of some wise men, who have commented about Moses in a lighter vein.

Mark Twain with his logical humour has disposed of all these cynics. "If the Ten Commandments were not written by Moses" observes Mark Twain, "then they were written by another fellow of the same name." – And Heine with equal humour and with greater logic, remarks that "if Moses was not created by God, then the writers of the Old Testament did well to remind God of His oversight by creating Moses themselves." A facetious lecturer once remarked that "Moses was the greatest historical character who never lived; whereupon a member of the audience corrected him, "what you really meant to say,sir, is that Moses was the greatest fictional character who forever lives."

Jewish Prophets are one among those who edited history prior to advent of Christianity. Among the regimes that have adopted the divine religion - Egypt, Palestine, Babylon and Assyria have been targeted by their pens. These falsified accounts were adopted without question by Christians of later age since their book of religion, viz, New Testament has adopted Old Testament as a base. Though the Christian historians have taken note of the works of oriental historians, especially that of Herodotus, they still placed trust only on the version of Jewish Prophets. Until the inscriptions of kings of divine religion lay concealed /undeciphered, the motive of Jewish Prophets scored some victories. However, ever since the inscriptions came out in the open/deciphered, the world of arts have been blessed with a new vision. Our hearty salutes to the Christian researchers who have exposed the unadulterated lies found in the Old Testament.

Besides, it is not that impartial scholars and historians who have taken note of cooked up histories let them go without condemnation. Also these impartial scholars have appreciated very much the honesty, culture and divinity of those who lived during the times of divine religion after observing the consistency in the histories written by oriental historians and information found on contemporary inscriptions. For example look at the words of a Christian scholar in the meaning that whatever said by Oriental Scribe have to be accepted simply without any discussion. "The Oriental Scribe, whether of Egypt, Assyria, Babylonia or Persia, rarely made the mistake of putting details of unfortunate expeditions on record".

The words of a professor about the Jewish God (Jehovah) in lighter vein are as follows:

Jehovah brings success to his servants; this is what is supposed to have been observed, and this makes him very strong. There is as yet no instance of a servant of Jehova whom Jehova has abandoned. Jehova is a sure refuge, a rock whence one may defy one's enemy, a buckler, a saviour. The servant of Jehova is in all things a privileged being. Oh, it is a wise thing to be a scrupulous servant of Jehova! The victories of Jehova's servants are the victories of Jehova himself. The strong god is he who wins. Jehova is the true god by proof of experience. He gives victory to the faithful. A brutal realism saw nothing beyond this triumph of material fact. But what is to happen on the day when servant of Jehova shall be poor, dishonoured, persecuted for his fidelity to Jehova? The

element of the grandiose and the extraordinary reserve for that day may be perceived from the struggle of the Israelite conscience up to the present time.

H.G. Wells has this to say about the Book of Jews Ten Commandments). An intelligent reader of the prophetic books will find much hate in them, much prejudice and much that will remind him of that evil stuff the propaganda literature of the present time".

Herodutus(484-424)

Have I not often mentioning about Herodutus? Telling about him in short, Among the Oriental historians, whose position as a factor in the history of literature is so unique that we justified in giving more extended attention to him. This is of corse, the most remarkable of all. Herodutus- Herodutus the celebrated 'Father of History' or, as K.O.Muller styles him 'Father of prose', was the nephew of Panyasis, a famous epic poet, from which it may me inferred that he came of a literary lineage. To make his history known to the Grecian world he read it before the assembled personages at the Olympian festival. The reading created greatest enthusiasm and he received honours and award on the occasion. The work itself makes it clear that, in acquiring material for its composition the author travelled extensively in Egypt, Babylonia, Assyria and other countries in Asia. He had no inducement to depart from the recital of truth as he actually saw and heard it.

Olympian Festival

Let us know a little bit about Olympia. Olympia the mountain seat of Jupiter was in Ellis. There were also multiture of temples around and beneath the main temple. There was a large sacred grove adjoining the city. Olympia was famous for the greatest Greek national festival. The Olympic games, were celebrated here, at the end of every four years, on the first full moon after the summer Solstice. No-women were permitted to attend the games. Olympian Festival was dedicated to hero Hercules and particularly to Jupiter. During the festival, sacrifices, processions and various religious ceremonies apparently formed the principal pageantry with spleandour. The games were conducted before the presence of the deities which were carried to the stadium from various sanctuaries.

விநாயகர்-(Janus)

Janus is a Greek god antiquity. He founded a town, the Janiculum (one of the Seven Hills of Rome), on the Tiber. Janus is represented as a young man with two faces, as acquainted with the past and the future, and on some statues with four heads and sometimes with and sometimes without a beard. In religious ceremonies he was always the first invoked, because, through him alone prayers could reach the immortals; whence he often appears with a key in his right hand and a rod in his left; at times he is represented holding the number 300 in one hand and 65 in the other, as presiding over the year, of which the first month bears his name. Janus was chiefly worshipped among Romans, who reared many temples to him. The temples of Janus Quadrifrons (four-faced), were built with four equal sides, with a door and three windows on each side; the four doors were the emblems of the four seasons, and the three windows in each the three months in each season. His temples were also built at the corners of the cross roads.

Socrates (Mutrina Viveki)

He who was considered by the wise men of Europe as the one who brought down Vedanta from heaven to earth and who sported a single garment, viz, Socrates lived in Athens. In his youth, he took part in a battle and joined government service thereafter. In course of time he renounced the world and lived a detached life. Once his friend consulted Apollo (the famous oracle at Delphi) about

Socrates and the God responded: "No other man is wiser than Socrates". The teachings of Socrates were recorded by his disciples, primarily by Plato. Socrates was not only devoted to gods but also manifested divinity at times.

However Socrates, The Great, was considered a lazy person by his very wife who snubbed him at times. Used to taking everything lightly, the philosopher, ignored the ill treatment from his wife. One day Socrates was sitting at the entrance of his house and talking to his friend. At this time the wife started hurling abuses at Socrates, washing a room in upstairs simultaneously. The dirty water landed on the head of Socrates who sat unmoved. Questioned by his friend Socrates quipped indifferently: "So far it was thunder and now it is raining. That is all."

Antisthenes: Socrates, who never had a school to teach philosophy, got a philosopher disciple in Antisthenes. The disciple who grasped everything from his Guru, renounced the world but for a torn shirt. Watching this Socrates commented, "Antithesis, I see thy vanity through the holes of your coat." The Guru, who was aware of the excellent state of his disciple, humorously told him, "You still let the world bother you". What Socrates wanted to point out to his disciple was that he still was particular to wear only a torn shirt. Antisthenes finally started a school to teach philosophy with the permission of Socrates. Some philosophers were students of this school hereditarily. This school was known as the stoic school of philosophy during the Roman period. Antisthenes visited many pilgrim centers and sang eulogies on the deities there. He functioned as a Deiva Sadhu blessed by deities in his last human birth.

Let us now turn to Socrates. Sons of important government officials, used to meet Socrates and talk to him to kill time. Socrates will tell them only such things as he deemed fit. Socrates was blessed with mysticism (Athma Sancharam) by Egyptian Brahmins. When Socrates happened to meet highly learned scholars, he will put searching questions to them and segregate information he is looking for from their responses. (Elunches). As a result many scholars used to give Socrates the slip.

Socrates has averred that gods do not approve of human beings prying into creation. He has also expounded the concepts of virtue, soul etc as also the punishment and rewards suffered by Jivathma after death.

Socrates was in the habit of openly discussing the shortcomings of the government and the nature of Vedanta with relevant persons. Through this he earned the wrath of many influential persons. Finally, three of his enemies, who held important posts in government had Socrates arraigned. He was accused on three counts: 1. Speaking ill of the government. 2. Misleading the educated youth. 3. Absenting himself from prayer sessions. Socrates responded to these charges by explaining his stance on the first two charges and rebutting the third as wrongful. But he spoke in a manner which betrayed no fear for the court. After all why should Socrates, a Mutrina Viveki, should be concerned with the power of a court or obtaining a favorable verdict! The court which had 557 members imposed death sentence on Socrates at a slender majority. In states of Greece normally punishments were carried out without delay. But the punishment meted out to Socrates was deferred by a month in view of an impending celebration at a temple.

In spite of the fact that legal and just ways were available to Socrates to escape from his death sentence and the same was insisted upon by his friends, Socrates just refused to take recourse to them. The day of punishment too arrived. Right from the morning his disciples and friends started to assemble at prison to meet Socrates. Plato too was there. Only on that day the chain was removed from Socrates's leg. From morning to evening on that day Socrates discussed various aspects of philosophy with great enthusiasm. When it was 5 pm Socrates announced that he is going to enter a blissful life after death and hence no one should cry. He added: "The time is nearing. I will complete my bath and come. Let ladies not give bath to my corpse". Upon this Crito, a friend of Socrates told him: "Socrates, you need not hurry for your bath. We can get a couple of hours extension even after sunset". Socrates responded: "Crito! From what you say, you seem to think that there is some benefit in my overstaying here by two hours. But if I depart at the right time, I will be able to get two more hours at the other world". Saying so Socrates left for his bath. After his bath, he asked the

prison official asked what he should do after drinking the poison. The official politely responded: "You may walk till you feel a heaviness in your legs and then you may lie down". At this juncture Crito intervened and said: "Socrates, please instruct me on my duties to you and your family". Socrates replied "Crito, what is planned today may after all may not come to pass tomorrow. Hence I would rather things take their own course". Having said this Socrates took in his hands the cup containing Hemlock, the poison.

I will now simply quote Plato. "And he having received it very cheerfully, neither trembling, not changing at all in colour or countenance drank it off readily and calmly". He then sauntered for a while before lying down. Socrates was covered with a cloth. Just before this those who assembled there covered their faces and burst into tears. As far Plato, though he did not break down, he felt the grief that came from the realisation that this world will be bereft of a great soul.

After a few seconds Socrates removed the cloth from his face and instructed Crito thus: " I have promised to dedicate a cock to the God Aesculapies. Kindly implement it without fail". Crito responded that he would fulfill Socrates's vow in this regard. Within a few seconds Socrates started from this world.

CHRIST

Christ who was a born Jew, started leading a detached and independent life at 31. He was slightly short tempered and lived on food obtained by begging. He refused obstinately to abide by any religious or cultural rules. Labelling Jesus as a heretic, elders in the Jewish community threatened him with dire punishment. This provoked Jesus who engaged his opponents with heated arguments. Following this, the public and elders denounced Jesus at sight in impromptu gatherings. However their opposition did not deter Jesus. Finally the elders in the Jewish community requested the governor of Rome (Pontius Pilate) to execute Jesus. The governor kept postponing their request, before complying with their request eventually. This is the history of Christ.

However, in the Bible which was compiled many centuries later after the death of Christ, it has been recorded as if Jesus was born to a maiden, that Jesus was sighted by disciples on the third day of his death and Jesus performed many miracles during his lifetime. But those who compiled Bible were themselves sceptical about its credibility. As if to prove this scepticism right, a few Christian wise men and bishops rebelled against the divinity accorded to Jesus.

H.G.Wells, a man considered wise by the world says: A large proportion of the Christian world believes that Jesus was an incarnation of God of all the earth whom the Jews first recognised. The historian, if he is to remain historian, neither accept or deny the interpretation. It is as a man that he fainted when according to the custom, he was made to bear the cross to the place of execution. One Gospel is obliged to say: "Here was a man. This could not have been invented." Jesus was a penniless teacher who wandered about the sun-lit country of Judia living upon casual gifts of food. As far Islam is concerned, though Koran doesn't accord high importance to spirituality, it lays down rules and regulations to be adhered to in secular life by the passionate. However Muslims have an unshakable conviction that Allah is the only God whose only messenger is Mohammed, which is worthy of emulation by the followers of other religions.

Diogenes

Diogenes who was born in Sinope, capital of Pontus in 412 BC, was ostracized from his country for living a whimsical life. But Diogenes's quirk proceeded from a detached mind which he was aware of. **Yet,** He approached Antisthenes to understand the secrets of Vedanta. When he found that his Guru could not unravel the mysteries of spirituality (Athmikam), Diogenes left him and took to wandering.

In a few months his intellect (Chitham) attained clarity. Finally he reached the temple of Cybele at Athens and took his seat in a water tank nearby for a few years. The people of Athens regarded him as a Mahan. He wore only a loin cloth. Sometimes he used to go around during day time with a lamp in his hand. Observing this strange act of Diogenes some of his devotees humbly requested him to explain his queer deed! Diogenes replied that he is trying to find a highly virtuous person. From this it is clear that it is rare to be born as a virtuous person. The act of keeping a lamp during day time indicates that people turn a blind eye to the light of purity while they live.

When Diogenes was wandering in Attica, he was once kidnapped by pirates. Diogenes who was a Thuravi decided to partake of the fun. Thinking of this incident I am reminded of Sri Sadasiva Bramham who was made to carry firewood by Palayapattu sepoys. When the pirates sold Diogenes as a slave in the island of Crete, a wealthy person by name Kshanayathas bought him seizing up his greatness to certain extent, which act I deem surprising indeed!

This wealthy man from Corinth requested Diogenes to be the Guru for his sons. Kshanayathas who could appreciate the exalted spiritual status of Diogenes implored him to stay with him. The Thuravi agreed to his request and delighted the Corinthians with his miracles. However the mercurial Diogenes left Corinth all of a sudden, visited many places at lightening speed and reached Macedon finally.

A few persons of Macedon who were witness to his miracles were amazed and these reached the ears of emperor. Alexander the Great, who by nature was conceited wanted to meet Diogenes and asked his officials to locate him. Alexander was fortunate enough to meet Diogenes. He treated Diogenes with respect instead of reverence and asked him in his royal fashion whether he can be of any help to Diogenes! Diogenes appreciated the gesture of Alexander and responded "Yes, stand out of my sunshine".

The Thuravi has said "Yes" initially implying that if Alexander dropped his idea of helping him, that itself would be help enough. The later part of his response meant that he is shining like sun and a mere human being could hardly interfere. Or it may taken as an admonition to the emperor to the effect, "Don't try to illuminate my glowing self ". The emperor could make out that Diogenes did not think much of him but nevertheless was impressed by his response. Therefore, the emperor who was hardly sagacious, told Diogenes, "Were I not Alexander, I would wish to be Diogenes".

Diogenes performed his super human deeds in a few more countries before attaining Jeeva Samadhi at Corinth in 323 BC.

Crates-Hipparchia

Crates, a wealthy man from Thebes (Thebes in Boetia) was doing service to Diogenes at one point of time. Being the recipient of the full blessings of Diogenes, his inner self (Chitham) was evolving rapidly. After the miraculous disappearance of Diogenes from his city, Crates distributed his unlimited wealth among his fellow citizens. From this moment, he dedicated his entire life to meditation on God. Sporting an ugly look, he made it a habit to adorn himself in tatters during summer while wearing scanty costumes during winter.

Hearing the renunciation of the ex millionaire, Hipparchia a she-philosopher, was eager to meet him

and located him in due course. When she saw his form and mental state, she was enchanted and decided to dedicate herself to Crates. She importuned him to accept her as his wife and felt elated as the most fortunate woman in the world on getting married to Crates .

Many scholars became the disciples of Hipparchia, who was a treasure house of both secular as well as spiritual wisdom. Some of the disciples enemy became practical philosophers. Aspasia who taught the basics of philosophy to Socrates, had to end up as the queen of Pericles, a king, whom she loved. But Hipparchia who was a practical philosopher, was charmed by Crates, a pauper who was a Deiva Sadhu who renounced the world.

Democritus

Democritus, a celebrated philosopher born at Abdera - (460-361), a disciple of Leucippus, studied Natural Sciences, Mathematics, Mechanics, Grammar, Music, Philosophy etc; he expanded and developed his master's Atomic theory that the universe (material and mental) consisted of minute indivisible and impenetrable atoms. He had intellectual disciples from various cities.

The versatile scholar who was an adept in many worldly disciplines finally understood that they can't help him in any way to attain the highest goal of human birth. Hence in order to quaff the rays of enlightenment, he undertook a pilgrimage to far off places and returned to his native place Abdera (In modern Bulgaria).

When he was on his way back to Abdera, he went through an intellectual transformation and also grew up in yogic stature. After he reached Abdera, he perceived whatever he saw around him like dream objects and hence kept roaming in the streets without going to his house. Besides Democritus started laughing at people who were involved in meaningless temporal activities. When any prominent citizen of Abdera tried to communicate with him, Democritus responded with laughter.

A person who was a scholar, highly respectable and wealthy who now wanders in the city like a tramp Democritus naturally became the object of sympathy of his fellow citizens. The entire Abdera considered Democritus an insane person. If a common and unpopular person had a similar transformation, no one would have taken notice. But if a great personality looks like an insane person in his native town, how could kinsman ignore?

Democritus who had attained a divine status, adopted an absurd laughter to keep off his fellow citizens who misread his act and decided to give him medical treatment. Accordingly the divine Hippocrates (460-357) who was considered the Dhanvantri of Greece and who lived for more than hundred years was called in. (Hippocrates of Cos, one of the Grecian islands).

The Europeans regarded Hippocrates as the father of medicine who was kind enough to visit Abdera to examine Democritus who surprisingly submitted himself to the investigation. Hippocrates who checked Democritus thoroughly confirmed that he has been overcome by divine love and was rooted in pure soberness.

A few months passed. Democritus realised that he was getting involved with the world and pierced both his eyes to avoid unnecessary thoughts. But the Gods restored his eye sight to the Daiva Sadhu! European historians have referred to Democritus as the Laughing Philosopher.

Epimenides

Epimenides of Crete was blessed by goddess Athene who imparted spiritual instructions to him in the form of a woman when he was engaged in herding cattle as a boy. His intellect became pure and clear. He went to a cave nearby and sat there in meditation for almost fifty years without food. After this he left Crete and reached Athens, the abode of goddess Athene who blessed him.

His divine miracles astonished citizens of Athens who deified him as God. Epimenides has chronicled the history of Gods like Homer who wrote the Iliad and the Odyssey. Cylon who was tyrant of Athens at that time took refuge in the temple of goddess Minerva fearing punishment for a slight reduction in the amount of crops, along with his friends. (During those times, kings or tyrants used to be punished for wrongs committed by them as well as something going wrong during their tenure!)

One Megacles who was appointed as tyrant requested Cylon and his friends to come out of the temple assuring them of pardon. However they were killed on coming out of the temple. Plague disease started spreading in the country in view of the unjust act of Megacles. The citizens of Athens requested Epimenides Mahan to save Athens from the outbreak of the disease. Epimenides prayed to goddess Minerva and the disease was contained. This incident happened in 596 BC. As long as Greeks existed, Epimenides was treated as a god.

Empidocles

Empidocles incarnated at Agriguntam in Sicily at 444 BC. This scared place bore the name Agniguntam originally. His mind was haunted by a desire to learn Vedanta. He became the disciple of Telauges who was from line of Socrates. The Guru was amazed to see the speedy transformation of his disciple into a practical philosopher.

By indulging in divine mysteries held at various important sanctuaries, Empidocles got initiated into the principles of divine creation and secrets concerning life here and hereafter which lay outside human grasp. With his esoteric knowledge into such paranormal phenomena, he has explained in detail in his book about how human acts give rise to births as different beings.

In the same book he has mentioned that seven births previously he lived an impeccable virtuous life but had to be born as a young girl, boy, plant, bird and fish to due to mistakes committed by him in earlier births before finally incarnating as Empidocles. The divine and philosophical hymns composed by him were recited in front of Gods in Olympic festival and were held sacrosanct.

Empidocles has propounded a physical or materialistic Vedanta which is a combination of the works of Pythagoras and Heraclitus blended with the atomic theory of Democritus. Empidocles has stated that this universe comprises of four elements by name earth, water, fire and air which in turn are propelled by the twin forces of love and hatred. Modern people describe this phenomenon as attraction and repulsion. Apart from these two forces, he has mentioned a third factor, viz, necessity(Prathyaksha Nyayam).

All the above forces are prone to appear and vanish repeatedly and have Agni as their base element. However there is a divine substance (Kadavul) which pervades the entire creation as substratum from which Gods (Daemons) and human race (Fallen daemons) have proceeded.

Empidocles has mentioned that all the four elements are actuated by love and hatred as far as physical philosophy goes. All planets contained in the ether called universe together function through the same principle.

Since all these four elements reside in the ether, ie, since the ether is encompassing them, Empidocles seems to have not named ether as a separate element. Empidocles who delved deeply into divine mysteries has endorsed the stand of Vedanthis that this entire universe is an illusion. Though persons like me can't appreciate it, let us try to explain it in a way in which we too can understand it.

When a planet becomes devoid of the twin forces of love and hatred, it is simply destroyed and becomes non-existent. That is, in such a contingency a thing that was existing before becomes non-existent. In a way, you may treat this as Maya or illusion. Similarly when a human being rises above love and hatred, he will be able to perceive the objects beheld by him as well as his own body as Maya. Seeing through Maya, he gets the power to live even without a body.

Such a person can go through a wall or a house or a running motor car as if he is walking through space. Also perceiving his body as Maya he can transform it into any other sentient or insentient object such as speck. Such persons have attained the level of a Gnani.

Unlike Gnanis who have risen above love and hatred, we perceive all the contents of the world as real and hence are unable to concede that they are just Maya. A few who want to attain spiritual powers take recourse to books on Vedanta. I have only one suggestion for them. Among the ten gradations in human levels outlined by me, it is enough if one sets his mind on rising above the Pamaran level and reach the level of Viveki.

I have left Empidocles far behind. Apart from being an expert in divine music, he also framed rules for writing essays, poem and oratorical eloquence and taught them to his pupils. He was beyond compare whether it was expertise in worldly arts or moral rectitude. However Empidocles finally gave up even his attachment to arts approved by scriptures to develop one pointed meditation on God before undertaking extensive pilgrimage.

As a result Empidocles who was a Daiva Viveki evolved into a Mahan within a short time span. Those who came to know that the great philosopher and genius of worldly arts has renounced the world, followed Empidocles to his pilgrimage spots.

We have no information on the miracles performed by Empidocles when he was a Mahan. He was in general regarded as a God in Sicily. During his final days, he was about to step into the threshold of a Thuravi. Empidocles announced to the country that he is going to discard his shirt of skin (body) on a particular date at Mount Etna.

You may all know about Mount Etna which is one of the most popular live volcanos in the world. Sicily earned its name Agni Gundam from this volcano. Agni Gundam was the Thiruvannamalai of Europe, both being pilgrimage spots symbolic of fire element of the Pancha Boothas.

On the day marked for his departure from this world by Empidocles, a large number of persons reached Mount Etna. Accompanied by them Empidocles climbed the mount and entered the crater. Blessed by Agni, he surrendered to the fire God Himself for the purpose of cremating his body. There were many temples in Sicily dedicated to Parameshwara in his form as Agni.

Within a few seconds of Empidocles entering the crater, one of his sandals emerged upwards from it at great speed and descended among the crowd that accompanied him. Agni Bhagavan thus demonstrated the divine status of Empidocles. Those who witnessed this miracle carried the sacred sandals with devotion and installed it at the temple in Agni Gundam. The sandal was later shifted to a Mandapam constructed near the temple where it was worshipped with great veneration. Till Christianity entered Sicily Gods lived there and the worship of the holy sandal continued.

Like Pattinathar and Bodendral disappeared respectively into a Dhobi's Jar (Vannan Chaal) and sand, Empidocles disappeared into a volcano.

PERSIAN WAR

In a way this war can be described as the Mahabharata War of historic times. Deities participated in this war like how Lord Krishna took part in the Mahabharata war.

Darius, who ascended the throne of Persia in 521 BC made an attempt to expand the frontiers of Persia. Ionia, a part of the present Turkey, was defeated and annexed by Darius. Athenians who migrated in Ionia couldn't take this slavery lying down and indulged in acts of arson against Persia with the help of Athenians of Greece and torched the city and temple of Sardis. This kindled the anger of the king of Persia who sent his messengers to all the states of Greece ordaining them to function as his satraps. Both Athenians and Spartans unjustly killed the messengers who carried this message. (BC 492).

While the Athenians did not realise their blunder, the Spartans noted an inauspicious portent in their routine Yagnas to Gods after the messenger's incident. They didn't ignore their unjust killing of the messengers and hence took a decision to select two excellent youngsters as an act of penitence.

Two such youngsters of excellence namely Sperthis and Bulis unhesitatingly and voluntarily came forward to sacrifice their lives as an act of penitence for the unjust killing of the two messengers from Persia. They crossed almost 2000 miles on foot, reached Susa and informed the king of Persia their mission.

Several months passed by. The king of Persia sent an army of 2 lac warriors under a general by name Datis to wreck revenge on the Athenians. When the Athenians came to know about this move of the Persian king, they despatched an excellent young man to Sparta to request their help.

When the young man named Phidippides crossed the border of Athens, he (sighted) a human figure on a hillock who called him by his name, told him that he is Pan, the god and He is going to reward the Persians with defeat for a former unjust act done by Persians to Athenians and disappeared in the presence of the young man. (Pan, same as Jupiter)

Feeling happy by witnessing this divine miracle Phidippides reached Sparta within a short Span of time; that is he completed a distance that should be traversed day and night, much sooner.

The young man who reached Sparta informed the government representatives the divine assurance of Pan, his miraculously speedy travel to Sparta and revealed his mission. The Spartans replied that they are not able to leave on that day itself since it was Navami thithi but assured that they will reach Athens before the full moon day(Pournami). Phidippides dropped down dead after listening to the reply of Spartans.

In general death that occurs to good and more evolved persons should be considered as a deliverance. Though we may not be able to accept this, Bhagavan may grant such deaths to promote a few selected persons spiritually. Phidippides was one such fortunate persons blessed by Pan God.

When Spartans reached Athens as promised they came to know that the war was over and Athenians emerged victorious. Accordingly they informed Athenians everything Phidippides told them including Pan's assurance as well as his miraculously speedy travel to Sparta and returned to their country singing victorious songs.

Ten thousand Athenians fought with two lac Persians in this battle that took place in Marathon. The Athenians were led by king Miltiades. Due to the divine intervention of Pan many Persian soldiers couldn't lift their swords or spears or discharge their arrows. As a result of this many Persians died in the battle front. The loss to the Athenians too was not insignificant.

Conscious of their inability many Persians ran away from the battle ground. But Athenians who started the battle sure of their annihilation won the war miraculously. The battle was over in a single day.

Pan who wanted to demonstrate His intervention in the war showed His true form, only to an Athenian soldier by name Epizelus. Epizelus espied the huge form of Pan killing a Persian soldier with a sphere.

Since the eyes of a man who has seen God should not see any other person, Epizelus lost his vision after seeing Pan. But he didn't experience any pain or injury in the process. He was proclaiming this divine fortune enthusiastically to others as long as he lived. Within a few years, Pan granted death to Epizelus.

Only after the Spartans revealed, the Athenians came to know about the divine intervention of Pan as the reason for their miraculous victory in the battle of Marathon. This was also confirmed by the incident that happened to Epizelus. Hence memorials were erected for all who laid down their lives in this divine war according to their social standing with Lingams (Tumuli) on top of them. (Marathon War BC 490). The Greeks also worshipped Pan God who sported two horns, a blunt nose and legs of goat in the Linga form as well.

Normally people who belonged to the Hellenic age (Hellas) had a blunt nose.

Miltiades who lead the Athenians in the war became famous and was not contented with this victory. Under the pretext of collecting gold, he reached an island by name Paros without informing anyone. The army in Paros island knew this and was ready. The Athenians could not enter the fort so easily. The government officials in Paros were buying time in the guise of peace talks up to 26 days, strengthening their fort all the time.

Outside the fort was a temple of Demeter (Dhanya Lakshmi) who was the Kshetra Deity of Paros.

Only sacred women served in the temple in which there was a ban on the entry of men. The government officials of Paros approached the sacred holy virgins priestess to know what the Goddess's order was in this situation. When the chief priestess was walking near the enemy's camp as ordained by the Goddess, Milthiades approached her and enquired if there is a way to fulfill his mission. She replied that there is a secret to conquer the fort and she will reveal the same tomorrow. But the impatient king tried to cross over the wall on the same night, espied a fearsome apparition and retreated with a scream. He suffered a minor scratch on this thigh while crossing over the wall in retreat. But the scratch aggravated affecting his entire body because of which he had to be taken back to Athens in ship. A majority of the assembly demanded capital punishment for the king in view of this needless misadventure. A few of his friends requested that he should not be given capital punishment in view of his previous successful conduct of the war. However both these groups' wishes were not fulfilled since the king died by the punishment imposed on him by the Goddess. The accused disabled by his injured thigh which even began to show symptoms of gangrene was lying on his couch before the assembled judges. He was unable to stand or to say a word in his own defence. A fine of 50 talents was imposed for his iniquity. His injured thigh mortified and he died leaving the fine to be paid by his son Cimon (B.C.489).

Though the Persian king felt crestfallen about losing the war at Marathon, he took a vow to annihilate Athenians and bring all Greek states under his control in his lifetime.

In the bygone times, kings followed the tradition of receiving the blessing of two Brahmins as soon as they woke up. The Persian king instructed the two Brahmins to remind him of his vow daily by reminding him the word 'Athenians'.

Since Darius could not fulfill his vow in his lifetime, he handed over the matter to his son Kshathran (Xerxes) at his deathbed for fulfillment. (485).

After stabilising his regime Kshthran started the prostrations for war in 482. He convened his assembly in 481, announced his intention to go to war and invited the opinions of various persons therein. Everyone seconded the decision of the king.

Mardonius who was the husband of king's sister made a detailed speech explaining the necessity for the expedition, the need to destroy Athenians and bring all Greek states under their dominion, the superiority of the Persian army and the king's incomparable prowess.

At this juncture, it is not possible to continue this narration without reproducing the advice tendered Arthabanu, the wise paternal uncle of the king.

A total silence prevailed in the assembly; no one daring to oppose what had been said; till at length Arthabanu, uncle to Xerxes, thus delivered his sentiments: "Unless, O King, different sentiments be submitted to the judgment, no alternative of choice remains and the one introduced is of necessity adopted. The purity of gold cannot be ascertained by a single specimen; it is known and approved by comparing it with others.

It was advice to Darius, your father and my brother that he should by no means undertake an expedition against the Scythians, a people without towns and cities – Allured by his hopes of subduing them, he disregarded my admonitions and proceeding to execute his purpose was obliged to return, having lost numbers of his best troops. The men, O king, whom you are preparing to attack, are far superior to Scythians and alike formidable by land and sea. I deem it therefore my duty to forewarn you of the dangers you will have to encounter. Fortune commands men but not men command.

“You say that, throwing a bridge over the Hellespont, you will lead your forces through Europe into Greece: but it may possibly happen, that either on land or by sea or perhaps by both, you may sustain a defeat, for our enemies are reported to be valiant – Of this indeed, we had sufficient testimony; for if the Athenians by themselves routed the numerous armies of Datis, it proves that we are not, either by land or sea, perfectly invincible, if, preparing their fleet, they shall be victorious by sea, and afterward, sailing to the Hellespont, shall destroy your bridge, we may dread all that is bad.

“I do not argue in this respect from my own private conjecture; all of us remember how very narrowly we escaped destruction, when your father throwing bridges over the Thracian Bosphorus and the Ister, passed into Scythia. The guard of this pass was entrusted to the Ionians, whom the Scythians urged to break it down, by the most earnest importunity. If at this period Histiaeus of Miletus had not opposed the sentiments of the rest, there would have been an end of the Persian name.

“It is painful to repeat and afflicting to remember that the safety of our prince and his dominions depended on a single man. Listen therefore to my advice, and where no necessity demands it, do not involve yourself in danger. For the present, dismiss this meeting; revalue the matter more seriously in your mind and at a future and seasonable time make known your determination. For my own part, I have found from experience that deliberation produces the happiest of effects. In such a case, if the event does not answer our wishes, we still merit the praise of discretion and fortune alone is to be blamed.

He who is rash and inconsiderate although fortune may be kind and anticipate his desires is not the less to be censured for temerity. You may have observed how the thunderbolt of heaven chastises the insolence of the more enormous animals whilst it passes over without injury the weak and insignificants. Before these weapons of the gods you must have seen how the proudest places and the loftiest trees fall and perish.

The most conspicuous things are those which are chiefly singled out as objects of the divine displeasure. From the same principle it is that a mighty army is sometimes overthrown by one that is contemptible; for the deity in his anger sends his terrors among them, and makes them perish in a manner unworthy of their former glory. Perfect wisdom is the prerogative of Heaven alone and every measure undertaken with temerity is liable to be perplexed with error and punished by misfortune. Discreet caution, on the contrary, has many and peculiar advantages, which if not apparent at the moment reveal themselves in time.

“Such O King, is my advice; and little does it become you, O son of Gobryas (Mardonius), to speak of the Greeks in a language foolish as well as false. By calumniating Greece, you excite your sovereign to war, the great object of all your zeal: (ambition to become satrap of all Greek nations): But I entreat you to forbear. Calumny is a restless vice, where it is indulged there are always two who offer injury. The calumniator himself is injurious, because he traduces an absent person; he is also injurious who suffers himself to be persuaded without investigating the truth.”

The person traduced is doubly injured, first by him who propagates, and secondly by him who receives the calumny. If this war be a measure of necessity, let it be prosecuted; but let the king remain at home with his subjects. Suffer the children of us two remain in his power, as the test of our different opinions and do you. Mardonius, conduct the war with whatever forces you shall think expedient. If agreeably to your representations the designs of the king shall be successful, let me and my children perish; but if what I predict shall be accomplished, let your children die and yourself too, in case you shall return.

"If you refuse these conditions, and are still resolved to lead an army into Greece, I do not hesitate to declare, that all those who shall be left behind will hear that Mardonius, after having involved the Persians in some conspicuous calamity, became a prey to dogs and ravenous birds, in the territories either of Athens or Lacedaemon (Sparta), or probably during his march thither. Thus you will know, by fatal experience, what those men are, against whom you endeavour to persuade the king to prosecute a war."

As soon as Arthabanus finished speaking thus, the king rebuked him severely thus: "Enough of your stupid argument and mean advice. You have escaped from punishment only because you are my uncle. You are a stigma on our family and you need not join my expedition to Greece".

That evening, though the king was determined to go ahead with the war preparation, he was confounded by the words of his uncle and was wondering if he should give up the war effort.

That night in his dream Bhagavan appeared in a huge and beautiful form and told him, "Hey, Persian. Have you changed your idea to proceed with your war expedition on Greece? The world will not accept your change. Hence proceed with your original war preparations!" before disappearing.

However this dream only encouraged the king to follow the advice of Arthabanus instead of considering it was an encouragement from Bhagavan to his war expedition. Accordingly he convened the assembly the next day and announced cancellation of the expedition.

But the same Deity appeared in king's dream that night and declared thus: "Oh, son of Darius! Disregarding my advice you have announced your own! If you don't stick to your original plan of undertaking the expedition, I will deprive you of your greatness and status and make you a chaff!".

Deeply disturbed by the dream, the king narrated everything to Arthabanu. Sensing the hands of God in the matter, Arthabanu okayed the war proposal and involved himself in war preparation.

Now let us turn to Kshthran. As soon as he completed all the arrangements for the war, he had another dream. In the dream he was seen wearing a garland made of an olive tree whose branches encompassed the whole earth. However they disappeared shortly. This made him think that his mission will be fulfilled but he missed the point that his victory will however be short lived. He ordered that a bridge be constructed at Hellespont which separated Asia from Europe and left for Sardis in northwest. When he was crossing the country Phrygia, he had to cross over the river of Lycus. This river suddenly fell and disappears into a tunnel below at Collasae, travelled for about a

mile westwards, appeared again to mingle with Maeander river before becoming one with the Mediterranean sea. The king crossed many such places and reached Lydia where he saw a fertile Plane tree similar to our peepal tree. Fascinated with its fertile and luxuriant growth he decorated this tree with a big golden chain and arranged for its worship and protection. After this he reached Sardis. The famous Sardis where once Croesus reigned was now under Persian domination.

It has been arranged for the army to move in full military attire from Sardis. Most of the kings in West Asia reached Sardis with their armies, grains and cattle. Among them the golden chariot given by Sidon in Syria was remarkable. Only here the king heard the news that the bridge constructed at Hellespont was destroyed by a severe cyclonic storm. The king vented his anger by ordering Hellespont to be whipped with 300 blows and a pair of golden handcuffs be thrown into the sea. After the bridge was rebuilt by more efficient workers the king started his victory march from Sardis. As soon as the king started, the Sun withdrew his rays causing darkness all around. This scared the king a bit. However satisfied with the plausible explanations given by his gurus the king continued his journey with enthusiasm.

The military parade that started from Sardis looked like a mammoth divine procession. In the front were camels followed by cattle and vehicles carrying various things required by the army with heavy security. This was followed by infantry in traditional uniform. The soldiers wore garlands on their heads and carried engraved and decorated sticks. Behind them came the cavalry and archers in rows looking majestic.

The infantry slightly twirled their sticks which touched upon the ground raising warcries. Behind them the soldiers with spear marched raising battle cries moving their spears up and down)raised battle crowdsor war slogans moving their spears up and down. Behind all these was the golden chariot of the chief God, Ormuzd seated in the centre and on whose front was a deity with wings outspread, looking impressive and surrounded by cavelry. Behind this chariot was that of the king. Both the chariots of Ormuzd and the king were surrounded by Brahmins walking along the chariots, chanting mantras. Behind the king's chariot, the chariot of his mother, Queen and chariot of important relatives were coming in that order. A lot of warriors on horses surrounded these chariots who wore eye catching velvet garments overlaid with Zari while horses wore intricately designed saddles made of gold and silver. The soldiers carried protective sticks covered by gold and silver which on their top displayed symbols of flowers such as lotus, plantain, pomogranate and symbols of some deities.

Travelling thus the king reached the hallowed city of Troy, by the side of river Scamander. He performed a great Yagna there and offered libations to the heroes of Iliad and Odyssey. After this he reached Hellespont and supervised his navy. It was proposed to cross the bridge the next morning. The next morning before sunrise the king offered perfumery items like Sambrani, Athar to the bridge apart from sacred leaves such as Mirthil. After sunrise the king prayed for fulfillment of his mission and offered Arghyam (offering of water to guests) of the sacred water in a golden vessel to the sea. He also offered another golden vessel and golden sword to the sea.

After this the army crossed over the bridge in a brisk manner. It took 7 days and 7 nights for the entire army to cross the bridge. It has been estimated that both the army and Navy put together it came approximately to 52,83,220 persons. The king saw a horse giving birth to a rabbit while crossing Europe. When he left Sardis the king also witnessed a mule giving birth to an young one

which had both male and female genital organs. The king did not consider both these incidents as inauspicious and accordingly brushed them aside. He then crossed over many cities and reached Acantus. Many kings offered him in this route their army, grain, cattle etc. in great numbers. A great camp was arranged in Acantus. Here the king supervised the army before taking a look at his navy as well from Sidon chariot. After this he started from the camp and continued his march, when during one night lions intruded into his army and attacked camels exclusively. The lions neither approached nor attacked any men or cattle. Normally lions don't come out of their caves at night. One has to conclude that this strange incident is nothing but a divine intervention.

At last the king entered the Greek border city of Macedonia and reached near Thermopylae. At that point of time one Alexander (Grand father of Alexander the Great) was the king of Macedonia who simply submitted to Kshthran. However he visited the camp of Athenians, a few months later during the war on land, at one night and revealed a secret plan of Mardonius which played a decisive role in the final victory of the Greeks.

Did I not mention Thermopylae? This was the spot chosen by the Spartan king Leonidas for battle where he was camping with his 300 warriors and a few alliance forces. He gave full liberty to the leaders of allied nations to withdraw from the war should they entertain any reservations about fighting the mammoth Persian army.

In the bygone era when divine religion prevailed in countries, deities intervened in political matters and guided the public in secular problems through oracles. Oracles mean words of deities themselves. Oracle was prevalent in all countries founded on divine religion though the methods in which they were given in some kshetras were different. Let us know a little bit about the Delphi Oracle about which there is some detailed information is available.

Pythia – Apollo's priestess at Delphi consecrated to celibacy and the service of god for life was in earlier times a virtuous priest. The consultant of the oracle used to perform the prescribed sacrifices. When she was to give the oracle of the god, the Pythia was led by her spokesman and seated on a high tripod over an opening in the ground, from which there issued an intoxicating smoke that was believed to be connected with the well of Cassotis, the waters of which disappeared in the ground close to the temple. In the mean time the priests chanted the hymns for the purpose of supplication. The Pythia became delirious from the fumes and her ravings were carefully noted down as the god's unquestionable response. Before Apollo, the gods Terra, Neptune and Themis were giving oracles at Delphi. Delphi was supposed to be in the centre of the earth, and therefore styled "navel of the earth". (From the last sentence it can be inferred that our ancestors were able to pinpoint the centre of the earth in their times.)

Let us now turn towards Greeks. A few years back a king of Sparta by name Demaratus was exiled and he along with his guru, has sought asylum with Persian emperor Darius. Demaratus sent secret message to Greeks regarding the expedition of Kshthran through some trusted people. The Greeks trembled with fear on hearing this news and each Greek state was considering surrender to the king of Persia.

In this situation Athenians and Spartans assembled at Corinth (sanctuary of Venus) to enlist support of other nations. A few countries dared to support Athens. Corinthians who were actually willing to surrender to Kshthran joined Athenians out of fear. However (after the assembly is over) they prayed to (Khestra Deity) Venus (Kameshwari) to protect them from any danger. The goddess did not respond directly but asked for courtesans to come and meet her. Accordingly the courtesans appeared in front of the goddess to whom she gave assurance that she will protect her own country.

Let us now turn to Athenians. Most of the Greek states trembling with fear were willing to surrender to Kshthran who was coming to invade them with a massive army consisting of lacs of soldiers. Kshthran was intent on annihilating Athens. Out of anxiety for them and their future Athenians sought the guidance of bhagavan Apollo at Delphi.

Even though people of that age were by and large free from sinning, if they commit even a single sin is it not still a sin! Will bhagavan forgive sinners just because they are his devotees? The deity became very angry.

Hardly had their two envoys performed the customary sacrifices and sat down in the inner chamber near the priestess, Aristonice, when she at one exclaimed: "Wretched men, why sit you there? Quit you land, city and flee afar! Head, body, feet and hands are alike rotten; fire and sword, in the train of Syrian chariot, shall overwhelm you: not only your city, but other cities also, as well as many even of the temples of Gods – which are now sweating and trembling with fear and foreshadow, by drops of blood on their roofs, the hard calamities impending, Get ye away from the sanctuary with your souls steeped in sorrow."

So terrific reply had rarely escaped from the lips of the priestess. The envoys were struck to the earth by it dared not carry it back to Athens. In their sorrow they were encouraged yet to hope by a revered Delphian citizen name Timon, who advised them to provide themselves with the characteristic marks of supplication, and to approach the oracle a second time in that imploring guise:

"O Lord, we pray thee (they said), have compassion on these boughs of supplication and deliver to us something more comfortable concerning our country; else we quit not thy sanctuary, but remain here until death," upon which the priestess replied, "Athene with all her prayers and all her sagacity cannot propitiate Olympian Zeus. But this assurance I will give you, firm as adamant. When everything else in the land of Cecrops(Athens) shall be taken, Zeus grants to Athene that the wooden wall alone shall remain unconquered to defend you and your children. Stand not to wait the assailing horse and foot from the continent, but turn your backs and retire: you shall yet live to fight another day. Oh divine Salamis, thou too shalt destroy the children of women at the harvest time."

Seeing this indignant response of Apollo and the plight of Athenians, a noble Brahmin (Amphictyon) advised them to approach Apollo again. This time Apollo responded as follows through the sacred Pythia. "Irrespective of the importunations of your Goddess Athene, she can't quell the indignation of her husband. But I will tell you one thing. Though the country of Attica may turn into a desert, the God will grant Athene the boon of victory to Athenians through naval war. Don't wait to meet your enemies coming to annihilate Athens. Get out of the country and prepare for war at sea. After that there will be a great battle on earth in which you will attain decisive victory in alliance with Salamis. "Thus declared the sacred priestess Pythia.

Oracles are never given in harsh tone since regimes as well as people did not commit sins or crimes in those days. Both divinity and oracles underwent diminution ever since crimes proliferated and became a way of life.

Now let us turn towards Kshthran. Did I not say that he reached Thermopylae? Two mountain ranges begin from this place. There was a mountain pass between them in which Leonidas camped with his army. Accordingly Kshthran also arranged his camp in that area and enquired of Demaratus (the banished king of Sparta) and came to know about the opponents waiting to wage a battle with his army. Accordingly he sent a messenger to get an idea of the number of opponents. On knowing their numbers the king derisively asked Demaratus in a mocking tone whether they are soldiers or objects of sacrifice!!! Demaratus replied, "It is not like that oh king. Spartans are tenacious enough to take on any kind of enemies and hence we should not take them lightly."

In those days in purity and virtue, Spartans were second only to Egyptians. As far as physical strength is concerned they were considered number one in the world.

Kshthran has commanded his generals to capture all the Spartans alive and bring them before him. But he withdrew this order after learning reliably about the valour of Spartans. The next morning both the armies reached the battlefield. But the war did not start as both the sides did not sound their conch. This continued for the next four days. On the fifth day Persians blew their conch and the battle started.

The Spartans numbering 300 and their allies numbering 3700 moved forward impetuously dispersing the front line of the Persian army and started attacking their cavalry and archers. Not expecting this in the least the generals of the Persian army were startled by the martial skills of the Greeks. The battle ended for the day when the sun set. The loss was higher on the side of Persians. Greeks also lost a lot of warriors.

In the battle next day Spartans showed the same impetuosity and pushed the Persians back destroying them wave after wave. The Persian army consisting of 30 lacs soldiers moved back as if a whole city was retreating! It is said that Kshthran who was witnessing the battle from a high throne screamed thrice, "These enemies may destroy all my people!".

Spartans came to know of their destruction that was destined to happen the next day from an Yagna performed by their priest Megastias. As far as Kshthran is concerned, he became very anxious and mentally disturbed.

When Kshthran was thus feeling desperate, a local citizen of the area by name Epilet approached him and confided to him that there was a road through which they could cross over the mountain pass and attack the Greeks from behind. Happy at this suggestion, the king despatched a part of his army with Epilet. The Persian general who was in charge of this operation made a request to the king to refrain from starting the battle the next day till he reached his destination with Epilet.

A Greek soldier who was planted in Persian army ran to Leonidas that night and broke the news about this unfortunate development to him. The next day both the armies met at the battlefield. Persians refrained from blowing the conch as requested but Spartans who were aware of their subterfuge blew their conch and commenced the battle. The brave and the fearless Leonidas along with his prominent soldiers who fought valiantly penetrated the Persian army and went near the king sitting on the high throne in a bid to snatch his crown. In this brave attempt he was killed by the immortal band who were surrounding Kshathran to safeguard him. In the melee that ensued, the comrades of Leonidas fought valiantly and captured his dead body. However they too were killed in the process. However it should be noted that Leonidas fulfilled his mission in a way by this daredevil act.

At this juncture the Persian army which has outflanked the Spartans with the help of Epilet surrounded the Spartans from behind. However the Spartans coming to know about the fall of their king Leonidas attacked their enemies with ferocity. Actually the Persians were slightly fearful of getting close to the Spartans who had wounds throughout their bodies. Even at this desperate state, Spartans killed a lot of Persians and their generals before succumbing to their enemies. In this battle 20000 Persians died. It is said that Leonidas had hair in his heart. It will be appropriate to call Leonidas the Abhimanyu of historic period. He is a direct descendant of Hercules.

Kshthran who now trembled at the name Spartan, abandoned his plan to invade Sparta after coming to know that an army consisting of 8000 soldiers awaited him there.

Besides, All these were interred in the place where they fell, together with such of the confederates as were slain before the separation of the forces by Leonidas. upon their tomb was this inscription:

"Here Once, from pelops' seagirt region brought
Four thousand men, three hostile millions fought"
This was applied to them all collectively. The Spartan were thus distinguished.
"Go stranger, and to list'ning Spartans tell,
That here, obedient to their laws, we fell"
There was one also appropriated to the prophet Megastias:

"By Medes cut off beside Sperchius wave, The seer Megastias fills this glorious grave, who stood the fate he well foresaw to meet And linked with Sparta's leaders, scorn'd retreat" All these ornaments and inscriptions, that of Megastias alone excepted were here placed by the Amphicytons (The divine great who shone at Delphi)

"Their tomb as Simonides sang, was an altar; a sanctuary in which Greece revered the memory of her second founders.

The Spartans didn't expect their end so soon. They were determined to kill a considerable number of their enemies over a period of several days. True, if Epilet hadn't betrayed them by revealing the secret road on mountain pass to Persians, Spartans would have executed their ambitious plan. The clairvoyant Spartan priest however predicted the fall of Spartans the next day through the Yagna he performed the day before.

After the war at Thermopylae, Kshathran reached Athens through neighbouring Greek nations. He set on fire several cities and temples which refused to surrender to him. There was temple of Athene Polia on a hillock in the capital city. There was a serpent living in the temple from hoary times. Athene has granted a status equal to her to that holy serpent.

The serpent which used to drink honey every day, declined to drink it during the invasion of Persians. From this incident the elders in the city inferred that it was the appropriate time for the citizens to vacate the city.

After taking over the possessions of the temple of Apollo at Abae and set the temple on fire, Kshathran sent an army to Delphi and ordained them to bring all the wealth there to him.

Apollo, the son of Zeus (Parameshwaran) had established his main temple at the hill of Parnassus. The prominent citizens of Delphi coming to know about the march of Persian army towards Delphi shuddered and sought the consent of Apollo to either remove or bury the temple possessions.

Evidences of superhuman aid soon appeared to encourage them. The sacred arms suspended in the interior cell, which no mortal hand was ever permitted to touch, were seen lying before the door of the temple.

The citizens of Delphi who were preparing to flee from their city cancelled the plan after observing this divine portent. When the Persian soldiers ascended half the hill, loud war cries that emanated from a small temple of Athene there made them tremble. Besides huge rocks which rolled from two spots on the hill killed most of them.

There were temples dedicated to Phylacus and Autonous the guards (Dwarapalakas) in the hill from which huge, terrible figures came out carrying deadly weapons, chased the rest of the Persian soldiers. The terrified soldiers who could not escape fell down from the sides of the mountains and perished in the melee.

I will reproduce below a similar incident that took place in 3 BC.

As a rule, depending on the quality of rulers and the subjects, temples too may be attacked during wartimes. It depends on the destiny of the country. No God declares that He is going to save Himself. As far as Delphi was concerned, the Brahmins (Deiva Vivekis) who lived there excelled in virtue and divinity due to which Bhagavan granted them protection. These Deiva Vivekis were known by the name of Amphictyons.

This Kshetra remained untainted and pristine till 3 BC. Let us know the condition of the Galatae caste who invaded Delphi.

The Aemianes and Herachians, ridding themselves of the neighbourhood of the barbarians by an act of treachery showed Brennus the path by which in the olden days the Persians had turned Mount Octa.

The phocians who guarded it were thrown into confusion and the army of the Greeks would have suffered the same fate as the soldiers of Leonidas, if it had not been fortunate enough to take refuge on the Athenian vessels. The Galatae immediately proceeded towards Delphi; they had heard of the riches of the temples and it was primarily for this that they had invaded Greece. The Delphians demanded of the oracle whether they should put the sacred treasure in a place of safety; "The god," answered the Pythia, "ordains that the votive offerings be left where they are; he will himself protect his sanctuary by means of the white virgins." It was thus that the Pythia indicated Artemis and Athene, the Moon and the Light. It was indeed the terrors of the night which triumphed over the barbarians. The noise of thunder, repeated by the great echoes of Parnassus (the mountain seat of Apollo) struck them with fear. Enormous fragments of rock detached themselves from the mountain and crushed them by thousands. Amidst the awe of the sacred woods, a pray to the mysterious terror which was ascribed to Pan, they rushed against one another. Enveloped in a whirlwind of hail and snow they fled in confusion, pursued like wild beasts through the deep gorges under the irresistible arrows of the archer who strikes them from afar. Brennus ordered them to burn their chariots and kill their ten thousand wounded, who were hindering their flight. He himself, after taking copious draughts of wine, stabbed himself with his sword. What remained of this countless army succumbed to hunger, fatigue and the attacks of the Aetolians and Dardani. According to Justin, Diodorus and Pausanias, not one escaped. On the coins struck in memory of this victory we see the god Pan, the originator of Panic fears bearing a trophy (278 B.C.)

After sending an army to Delphi to bring its wealth, the king set on fire a few cities and temples on his way to Athens which was his main target. The public from both Athens and Attica have already shifted to Trojan, Aegina and Salamis. The prominent city of Athens which only had houses now resembled a desert. It was completely broken down. Athene Ambal too set fire to her own temple.

There were no sufferings or loss to Ambigai (Athene). The sufferings afflicted only the people; the reason being the unjust killing of messengers. After seeing the city and the temple of Athene being torched, the king felt satisfied that his father Darius has been avenged.

Anticipating such disastrous turn of events, the Athenians now were worried about the future course of action which will enable them to live again in Athens. But Goddess Athene did not abandon her people. Though she couldn't avoid the punishment imposed by Zeus as predicted by Apollo, Athene took action to resurrect her people. Though the Sthala Vriksham (Sacred Tree) of her temple was completely burnt, Athene brought out a fresh shoot of the same tree that was burnt down to the extent of one cubit instantly.

Athene did not rest with demonstrating the auspicious miracle described above to her people. The temple was burnt on the same day on which the Bramhothsavam of the temple would have started in

the normal course. On this day Ambigai (Athene) used to go in procession to Eleusis, the holy seat of Ceres, who was the sister of her husband Zeus. Now let be briefly describe Ceres(Demeter).

The goddess of corn was daughter of Saturn and Rhea. When at a time the earth had been neglected, Ceres now went to Attica, taught Tripitolemu of Eleusis agriculture and gave him her chariot to travel over the globe to impart his knowledge to the inhabitants, who up till then lived on acorns and roots. She had many adventures on the earth! To avoid Neptune she changed herself into a mare, and bore him the horse Avion; to Iasion she bore Plutus; she punished with hunger Erysichthon who had cut down her grove. A pregnant sow was offered, her from its destructiveness to the fields and a ram thrice led round the fields, when the corn was only in blade. Ceres was represented with a garland of ears of corn on her head, in the one hand a lighted torch, in the other her sacred, poppy; at times as a country – woman mounted on an ox carrying a basket on her left arm and holding a hoe; and at times she rides in a chariot drawn by winged dragons. Her worship was brought from Sicily to Rome, where the Carealia were instituted; the festival lasted for several days from the 12 of April; women clothed in white ran about with lighted torches to represent Ceres's search and there were games in the circus Maximus, at which all the spectators appears in white robes; the Romans also had rustic festivals to her in seed time and before harvest.

Did I not mention about Athene proceeding in procession to Eleusis? This Bramhothsavam used to be celebrated for ten days with fanfare. Youngsters and married women from various backgrounds used to participate in its divine programs. One of the main ideas behind this festival was to let in meritorious Brahmins into the secrets of universe, soul and such spiritual matters. The Brahmins conducted Yagnas daily with chanting off Mantras and got vision of deities on the last day. This sacred day turned out to be a sad day in that year and the Greeks who had surrendered to Kshthran shed tears unable to control their emotions.

The next day, all the Greeks approached Kshathran with a request that they be permitted to clean and sanctify their temple that was burnt down, to which the king agreed without any objection. It was only during this clean up operations, they observed the miracle of a fresh shoot of the Sthala Vriksham that has been burnt down.

I have already made a mention about the exiled king Demaratus and his priest Dicaeus who had sought asylum with Kshthran. Athene granted only to Dicaeus who was extremely upset with the gory atmosphere in Athens, the sight of her holy Bramhothsavam procession accompanied by chantings of Mantras. Through this miracle as well, Athene granted protection to Attica.

It was now the day set apart for the celebration of the Eleusinian mysteries; and though in this sorrowful year there was no celebration, nor any Athenians in the territory, Dicaeus still fancied that he beheld the dust and heard the loud multitudinous chant, which was wont to accompany in ordinary times the processional march from Athens to Eleusis. He would even have revealed the fact to Xerxes himself, had not Demaratus deterred him from doing so: but he as well as Herodotus construed it as an evidence that the goddesses themselves were passing over from Eleusis to help the Athenians at Salamis. But whatever may have been received in after times, on that day certainly no man could believe in the speedy resurrection of conquered Athens as a free city: not even if he had witnessed the portent of the burnt olive tree suddenly sprouting afresh with prenatal Vigour. So hopeless did the circumstances of the Athenians then appear, not less to their confederates assembled at the Salamis than to the victorious Persians.

About the time of the capture of the Arcopolis, the Persian fleet also arrived safely in the Bay of Phalerum, reinforced by ships from Carystus as well as from various islands of the Cyclades, so that Herodotus reckons it to have been as strong as before the terrible storm at Sepias Acte.

Apollo has declared in his oracle that Zeus will permit Athens to save the Athenians through wooden wall. Accordingly Athenians prepared for the war with some of the allied Greek nations by reinforcing their navy.

Kshathran was proceeding to Athens by road with his navy coming alongside in the direction of south.

In the meantime Themistocles who was leading Athenians proceeded towards north with his navy to meet the advancing enemies. Before their encounter, the Athenian generals heard that the enemy's ships have been battered by one more hurricane. This news cheered them a little bit. At a lengthy strait named Euboea Greeks camped at a place called Artemisium while Persians set up their camp on the opposite bank at a place by name Apoatae situated in a slightly angular position.

The war started the next day. The loss for Athenians was more. At sunset the war came to a halt and both the sides reached their respective camps. It was midsummer time. That night Athens created a terrible hurricane and torrential rains only in the camp of Persians. In this incident which happened at Sepias Acte hundreds of ships were damaged and many warriors died in the ships. A few ships crashed on the rocks situated on the banks of the sea and were completely smashed. A few ships drowned in the impact. But all this did not affect the enemy's strength significantly.

The next day evening Athenians attacked the afflicted enemies and damaged a few ships. In the war the day after Egyptian forces captured five Greek ships.

Besides, many more ships of the Greeks were damaged. Many died. All this made Themistocles extremely anxious even as he remembered the words of Apollo.

The next day early morning, Themistocles travelled towards south with his forces and reached the upper end of his country (Attica). Opposite to this spot was the island of Salamis. Surprised by this move of Athenians, the Persians followed them. They despatched messengers to their king to inform this surprise development and reached Salamis. Kshathran also reached Salamis. Greeks set up their camp at the banks of Attica while Persians camped at the banks of Salamis.

At this juncture a few more ships from allies joined the Persian navy as summoned by the king. However the navy of a few allied countries who were fought sincerely now became tired and indifferent. Also a few Greeks who were fighting on the side of Xerxes like slaves became upset about many of their temples being torched by Persians and turned against them. Many others became lackadaisical. Battle started the next day. Sitting on the throne at the brow of a perpendicular, tall hillock, the king espied the battle. Greeks sounded the war cry first. At this time a few Greek nations who received assurances of victory from their war gods such as Telemon, Ajax, Aeacid and Aeaëus

joined the Greek navy with their ships. The battle commenced. Since the spot selected for the battle was narrow, ships that participated in the war moved in clusters clashing with each other in the process, created a lot of obstruction on each side. When each one tried to save their own ship, they unwittingly caused damage to the ships moving in front of their ships. The ships that were damaged completely stopped abruptly.

When the Persians were thus confounded, Athene flew advertise in the sky prodding Greeks to push and move forward.

The Greeks unaware of the enemy's perplexity, though neared them, became hesitated and even backed water for a space until the retrograde movement was arrested by a supernatural feminine figure hovering over them, who, exclaimed with a voice that rang through the whole fleet, "Ye worthies how much farther are ye going to back water?" The very circulation of this manifestable augury and the divine favour bestowed upon them encouraged the Greeks and reminded of the oracle to the Athenians.

The Greeks who received such overt divine help, they pushed forward attacking their enemies valiantly. Though many from the Persian army fought bravely, they were defeated and their ships were captured. A few among them attacked their own allies thereby trying to escape from the wrath of the Greeks.

The damage to the Greeks themselves was not insignificant. On that day 40 ships belonging to Greeks and 200 ships belonging to Persians were destroyed. Some allied forces of Kshathran who came to fight on his side on his call as slaves, abandoned him and fled. Greeks captured some enemies along with their ships. The battle ended when the sun set. Besides, though the Persians faced a lot of problems, the Greeks would not have won but for the divine intervention of Athene.

A king sat on the rocky brow
Which looks O'er sea-born Salamis;
And ships by thousands lay below,
and men in nations – all were his,
He counted them at break of day,
And when the sun set where were they? – Byron

Kshathran who had his revenge the other day, was down in the dumps today; the highly agitated king became very angry. He accused the navy generals of allied forces, especially the Phoenicians, of gross betrayal. When Phoenicians heard this change, they immediately left for their country.

At this juncture, the king feared for his life; he was also disturbed by the thought that Greeks may destroy the bridge at Hellespont to trap him. Accordingly he despatched whatever ships that remained to Hellespont to safeguard the bridge.

Then, he handed over the infantry to Mardonius who supported this war at the initial stages and left for Hellespont with 60000 soldiers. The countries that trembled at him eight months back when he led a massive army, now did not even bother to take notice of him. Without adequate food and nutrition, infectious diseases and dysentery afflicted the army and many died. The poets have described these sad incidents in their works. The king reached Hellespont on the 45th day in this manner. But before he reached Hellespont, the bridge was destroyed by a hurricane. The frightened king and his army had to reach Asia only by boats. The predictions of the farsighted Arthabanus were proved prophetic. Let us stop this here.

Let us now consider the condition of Themistocles who lead the Greeks to victory in the battle at Salamis. Puffed up at this victory, he indulged in improper deeds, disregarding the administrative assembly. Under the guise of revenge, He collected a lot of gold as penalty from Greek countries that allied with Persia in the war. Observing his wrongful acts, the members of the ruling council deported him. However on knowing that Themistocles continued to stay in the country, the council issued an arrest warrant against him. When Themistocles came to know about this, he started living incognito in some other countries. Finally he reached the palace of an enemy country.

The king was outside when Themistocles entered the palace. He took asylum in the queen who gave him her child despite knowing his identity and made him sit in the place where the sacred fire for Yagna was kept. This was a standard practice in those times to ensure the safety of the person who came seeking asylum. When the king returned to the palace, he took the child back and promised to protect Themistocles. But when the king came to know that Greek soldiers were coming in pursuit of Themistocles, he sent him to Asia in a ship. When the Persian emperor came to know about this, he announced a reward for anyone who brings him the severed head of Themistocles and accordingly within a few days he was spotted and brought before the emperor. However, the emperor pardoned him thinking that with the help of Themistocles he can conquer the country of Greek again. Themistocles also gave a time bound assurance to the emperor in this regard. However when the deadline approached, Themistocles committed suicide by taking poison. In the meanwhile the family and a few friends of Themistocles had been living with him. A few of his friends requested the ruling council to grant permission to inter his mortal remains in his country. The ruling council rejected this request since a traitor can't be given such concession. However his friends interred the ashes of Themistocles secretly at Athens. (About 468 B.C.)

Now let us turn to Mardonius. Making Thessaly as his headquarters, he marched towards south attacking many countries including Athens and met with resistance no where.

Finally all Greek countries rallied under the leadership of Pausanias, a king of Sparta. The army was mainly comprised of Athenians. For a few months both the armies fought each other, camping at several places. Both the armies performed Yagnas to deities now and then to know the results of the battles beforehand. When the battlefield moved towards the temple of goddess Minerva, she declared the final victory of Greeks. The Greeks killed lacs of their enemies in due course. Mardonius too died. Tens of thousands of Greeks also perished. The Persians who remained escaped from the battlefield. The last battle was fought at Platea.

The Greeks came into possession a lot of golden, silver and bronze articles left behind by the Persians. These articles were dedicated to Gods and to relevant people.

Pausanias afterwards proclaimed by a herald, that no person should touch any of the booty and he ordered the helots to collect the money in one place. As they dispersed themselves over the camp, found tents decorated with gold and silver, couches of the same, goblets, cups, and drinking vessels of gold, besides sacks of gold and silver cauldrons placed on carriages. The dead bodies they stripped of bracelets, chains and scimitars of gold.

From the wealth thus collected, a tenth part was selected for sacred purposes. To the deity of Delphi was presented a golden tripod, resting on a three headed snake of brass: It was placed near the altar. To the Olympian god they erected a Jupiter, ten cubits high: to the god of the Isthmus, the figure of Neptune, in brass, seven cubits high. When this was done the remainder of the plunder was divided among the army according to their merits; it consisted of Persian concubines, gold, silver, beasts of burden with various riches. It is certain that a tenth part of the whole was given to Pausanias, consisting among other things women, horses, talents, camels, couches and tables of gold.

Unlike the Greek army, Pausanias who defeated the massive Persian army consisting of cavalry and archers became arrogant. However the truth is that Pausanias's fate would have been different, had not goddess Minerva intervened. Eventually he dared to become a traitor. He made an offer to the Persian king through a secret letter that he is willing to bring all Greek nations under the leadership of Kshatran if he so desired. He was determined to be a feudatory in such an arrangement. To prove his royalty he released a few war prisoners and sent them to Persia. Upon Kshatran approving his plan, he was carrying out secret communication with the Persian king about the matter. However rumours surfaced about the scandal leading Spartan statesmen to enquire the truth with the king. Pausanias claimed innocence which was accepted in the absence of any evidence against him. However spies were engaged to investigate the activities of Pausanias.

Once Pausanias sent a secret letter to Persia through his confidante. This messenger being aware of the fact that such carriers never returned to Sparta, developed suspicion and opened the letter to check its contents. The letter included a line to put the messenger to death as usual. Accordingly he took the letter to the elderly statesmen who now came to know the conspiracy of the king with evidence and accordingly issued an arrest warrant against Pausanias. When Pausanias who was on a visit returned to the capital, a few soldiers deputed by the statesmen were standing along with the confidante. The king who saw them was startled and instantly realised his situation. He immediately ran into an Athenian temple nearby and took asylum in the temple.

Greeks followed a tradition of neither arresting nor troubling anyone in a sacred spot. However such criminals will be walled up with due security arrangements. The criminal will be brought out on the verge of death.

The mother of Pausanias who heard this news, went to the temple, cursed her son and laid the first stone for the wall with her own hands. She was a Siranda Viveki. In this manner, the Persian war was brought to an end by Bhagavan.

Bodhendral

Purushothaman who was born by the blessings of Athmabodha who was the 58th Acharya of Kanchi Kamakoti Mutt was dedicated to the Mutt itself by his parents notwithstanding the fact that he was their one and only child. Brought up as an adept in Vedas and scriptures, Purushothaman had in Gnanashekarana, a friend who was a peer too. Once Athmabodha set about for a pilgrimage to Kasi with a lean entourage and instructed both his disciples to follow him after a few days.

While the two friends were on their way to Kasi, Gnanashekarana who was an expert in astrology informed Purushothaman that his end is imminent and he is destined to die before they reached Kasi. On hearing this Purushothaman assured Gnanashekarana that in case his prophecy became true, he too will give up his life in a holy manner in Ganges.

Gnanashekarana died in a few days as predicted. Purushothaman who completed the journey informed his Guru about his holy resolve and got ready to enter the Ganges.

The foresighted Athmabodha who was aware of the greatness of his disciple stopped him and addressed him with these words. " Hay Purushothama, if you die this way, you will be reborn. I ordain you to take up Sanyasa since scriptures affirm that Sanyasa means civil death and rebirth. " Purushothaman carried out the instructions of his Guru and put on the saffron robes.

Athmabodha conferred the title of Bodhendra Saraswathi on Purushothaman and asked him to go to Kanchi. He was also instructed to halt at Jaganatham on the way, meet a great scholar by name Lakshmi Sridharar, collect a scripture by name Bhagavan Nama Kowmudhi from him and compose one lakh Slokas based on it.

Bodhendra learnt about the death of Lakshmi Sridharar from his son Jagannatha Panditha on reaching Jaganatham and also met a south Indian couple there. When this couple was on their way to Kasi on a pilgrimage, the wife was kidnapped by a few Muslims. The heart broken husband completed the pilgrimage and was on his way back when he halted by the side of a river for an early morning bath. By chance a few Muslim ladies were having their bath there and one of them ran to him and said "Natha, let us escape from here "!. Accordingly both of them rushed from there to a safe spot.

The husband could not accept the wife back without carrying out the due rites of penitence or Prayaschitha and hence both of them went to the house of Jagannatha Panditha and waited there. It was at this time Bodhendra too reached there. The Panditha consoled the couple and told them that the wife could get rid of the taint just by uttering the holy Rama Nama with heart and soul.

Bodhendral who was also present there asked Jagannatha Panditha the authority for his remedy, who showed him the relevant portion from Bhagavan Nama Kowmudhi authored by his father. Bodhendra read the portion carefully, understood the power of Rama Nama and set his heart on proving the same. Accordingly he took everyone to the Pushkarani or temple tank.

Amidst the crowd which collected there, the lady took a dip in the Pushkarani uttering the holy Rama Nama and surfaced in traditional Hindu attire complete with kunkumam on her forehead. This miracle took place due to the holy merit of Bodhendra and he came to be known as Bhagavan Nama Bodhendra after this incident.

Prayaschitha has been laid down by Maharishis for various errors of omission and commission. By undergoing Prayaschitha those who are functioning at and above the level of Vivekis are exempted from births in other species. A king functioning at the level of Siranda Viveki may give up his life as Prayaschitha to atone for a mistake committed by one of his subjects. Vivekis who take a dip in holy river or waters enjoy relief.

Let us now catch up with Bodhendra. He reached Kanchi taking with him Bhagavan Nama Kowmudhi as per the diktat of Athmabodha. Months rolled by. Swamigal visited Rameshwaram and was returning to Kanchi after a holy bath there. The village of Govindapuram which lay on the way fascinated him with its pristine natural beauty. Swamigal took up his residence there. He became the Peetathipathi of Kanchi Kamakoti Mutt from the time his guru attained Samadhi in 1639. This meant that he was vested with the holy duty of performing daily worships to Chandra Mouliswara (Spatika Lingam) and Tripurasundari Ambal brought by Adishankara from Kailash.

Swamigal who was worshipping Sri Rama received his grace in course of time. Years rolled by. One day he went to the river bank, dug a pit there, sat inside it and told the boys playing there to cover him with sand. The boys were instructed to remove the sand after some time. The boys did as instructed by Swamigal. After a week Swamigal repeated the procedure but told the boys not to remove the sand this time. The boys fulfilled the wish of Swamigal and left the place. Upon this, the absence of Swamigal was noticed in the Ashram by customary devotees who became worried. However the truth came to light through the boys after some time and the devotees went to the spot and tried to remove the sand. But an incorporeal voice that emerged from the spot to the effect that he had attained Samadhi and they should not remove the sand made the devotees complete the other obligatory rites duly. The devotees also constructed a Tulasi Madam there and worshipped it. In course of time the place was flooded and the Tulasi Madam (Samadhi) vanished. Swamigal has composed a few Krithis on Sri Rama and other deities. Govindapuram lies seven miles to the east of Kumbakonam. Bodhendra attained Jiva Samadhi on Pournami Thithi in the month of Purattasi. (1692).

After many years hearing of his greatness, a Daiva Sadhu by name Sadguru Swamigal visited Govindapuram to have darshan of the Samadhi of Bodhendra. But finding that it had vanished without a trace, he felt extremely bad about it. He enquired of the locals the approximate location of the holy spot. He then meditated on Bodhendra and put his ears to ground, inch by inch, for two full days. On the third day, he heard the sound of holy Rama Nama emanating from the spot continuously.

Moreover an incorporeal voice was heard telling, "Hay, Bhaktha! You engaged yourself strenuously in this holy effort and hence let my Aradana be celebrated in today's Thithi itself". The villagers constructed a small Matam and a Tulasi Madam in the spot determined by Sadguru Swamigal. This holy event happened on Malayapaksha Dwadasi and hence the Aradana of Bhagavan Nama Bodhendra is celebrated every year on this day. Sadguru Swamigal who was a resident of Maruthanallur belonged to the early part of 19th century. The system of 'Sampradaya Bhajanai' was established by him.

Nandanar

A few centuries before in there lived a person in Tamil Nadu who belonged to a low caste. In those days, people born in lower castes served people born in higher castes hereditarily and hence were denoted by the term "Adimai" (slave). The masters of course took wholehearted care of their slaves. This Nandan though was a slave and a Panchama by caste, excelled in virtue. Besides we should not brush aside lightly the fact that in general the character of a person was in tune with his caste. In those days blind respect was not accorded to illgotten power and wealth. Life style was managed ideally. The citizens neither depended on education related employment nor needed money for day to day life. Accordingly they led a life free of anguish.

Nandan who was born and bred in a village by name Adanur in Sirkazhi worked as an Adimai under a Brahmin. Devoted to his work, Nandan also used to get immersed in Siva conscience, forgetting himself in the process. Whenever he was free, he

used to visit the Siva temples nearby and used to have darshan standing outside the temple from a distance. Though he could not see the sacrosanctum with his eyes, he was contented with mental darshan of Lingam.

One day when Nandan reached the temple at Thirupungur, Bhagavan wished to demonstrate His concern to Nandan and ordained Nandi to make way. The stone Nandi also responded by slightly moving sideways. Witnessing this divine miracle Nandanar got exhilarated and Bethe beheld a mass of light in the sacrosanctum which made him blissful. Nandanar had dug tanks in a few Kshetras with the help of persons from his caste.

Nandanar did not tell his master about the divine favour shown to him by Lord Siva at Thirupungur. A few local persons who were witness to this miracle did not think it fit to connect Nandan with the miracle at that time. Months passed. Margazhi Thiruvadirai was approaching. Our Daiva Sadhu set his mind on a visit to Thillai (Chidambaram). At the same time, the lands of his master needed repair. However Nandanar requested his master for two days leave to visit Chidambaram.

The master did not give permission for Nandanar to leave without completing his work. Nandanar who had achieved unremitting meditation and unparalleled devotion for Nataraja could have ignored the objection of his master and left for Chidambaram. We may think that a person who has tremendous devotion to God need not give respect to a man's diktat. But Nandanar decided to obey his master for a genuine reason.

As far as Nandanar was concerned, the idea of ignoring his master's order never even occurred to him since he was a slave. However, his mind was in total turmoil on the night two days prior to his planned departure to Chidambaram, with thoughts on temple, his unfinished duty and his master's diktat. When he went to the paddy field the next morning, he was stunned to see that the paddy was ripe and ready for harvest.

In other words, we can say that Nandanar who was a Daiva Sadhu became a Mahan overnight. When his master came to the field, he too was amazed to witness this divine miracle and could get an idea of the exalted devotion of his slave. He became very proud and extremely happy that his Nandan had become a favourite of Nataraja. At the same time he prostrated to Nandanar. Nandanar who did not expect such an act from his master felt sorry and unable to stop him, returned his act by prostrating to his master! Even at this juncture, he was hesitant to ask for permission to leave for Thillai and stood silently in anticipation of his master's permission. As a rule, those who function at Mahan's level are not conscious of the same.

The Brahmin, who was not a bit joyous about the bumper harvest in his 40 Velis of land, requested Nandanar to stay with him after his return from Thillai for his purification. Nandanar who was hesitant to respond to his master's request took leave of him putting his head down in obeisance.

Panchamas were prohibited from entering any temple to protect its sanctity, the reason being that they have committed mistakes and minor sins condemned by Bhagavan or were born to those who committed such deeds in their lifetime.

Nowadays Panchamas live in all castes. Besides, many of those who were living as Pamarans in other castes have now become felons.

You may ask me a question as to what is the means of redemption for a Panchama. As we are born to Tom, Dick and Harry, a Panchama also can be born in other castes as directed by Bhagavan depending on his character and conduct. A few centuries later after Christianity, the caste based divisions in Europe transformed into class based divisions. Inter caste marriage and commensality were gradually growing. However the priests preserved purity that was commensurate with their times. Even then, other castes were forbidden to enter the Sanctum Sanctorum. Panchamas who were outcastes though allowed into the temple, were not allowed beyond a particular spot. From the time they appeared on earth, Panchamas used to worship a few low devathas (Arpa Devathas or Kshudra Devathas) in order to protect their interests.

Ever since foreign religions which appeared on earth started attacking deities and castes, countries gradually started losing divine excellence, scriptures, higher education and most importantly virtuous deeds which they were enjoying so far in proportion to their worthiness.

Moreover, those belonging to non divine religion, started incurring the sin of hating and persecuting those belonging to divine religion from the very beginning. Besides, they were also indulging in constant false propaganda to promote their religion.

For example Simon (37BC), who was a priest in divine religion was an adept in Vedanta and Mantrikam. Those who composed Bible a few centuries later have stealthily introduced him in the Bible. It has been falsely depicted as if Simon was fascinated with the miracles done by the disciples of Jesus, begged them to teach him those miracles with a promise of joining them but was repulsed by them. This is a deliberate false propaganda to encourage people to adopt Christianity.

In the past the world had divisions based on nobility and virtue. In course of time this has deteriorated into a division based on wickedness. That is, the world which did not accept sinners has now accepted them. Moreover, in our country, which still adopts a caste system at least in name, the number of sinners has increased greatly, though a virtuous people still live even in other castes.

Besides, our country has become so depraved that it now considers sinners as good and vice versa. Though Brahmins have surely deteriorated from their original pristine stature, even today there are many Brahmins who are virtuous, talented and intelligent. In the same way, we have worthy, wise individuals from other castes as well. Hence the government and public should not eye the caste system with hatred but make use of the best individuals irrespective of the caste they belong to so that the country can benefit.

I have left Nandanar somewhere. Did I not tell that the Dikshithars of Chidambaram enjoyed an unique relationship with Nataraja? He appeared in the dream of all 3000 Dikshithars in the same night and informed them that a Panchama by name Nandan will take his darshan from the street corner and he has to be brought to his Sannadhi after a bath in fire (Agni Snaanam)!

The Dikshithars became happy informing each other about this wonderful dream. The sacred day of Arudra Darshanam (Thiruvadira) also arrived. This is perhaps the most important of festival days dedicated to Nataraja. The Aradhanas and Abhishekams to Him started the previous night itself. The sun appeared in the horizon. Those Dikshithars who were engaged in serving Chithsabesan (Nataraja) handed it over to another group, reached the street corner and waited.

Nandanar who took his master's leave in the previous night reached Thillai and stayed there. He woke up in the later part of the night, took bath, put on Thiruniru (Vibhuthi), sat for some time in the meditation of Nataraja and reached the temple street corner at dawn. When the Dikshithars saw Nandanar, their doubts were dispelled. After ascertaining his name, the Dikshithars requested Nandanar to come to the entrance of the temple tower. However Nandanar fell at their feet and submitted that he is a Panchama, the sanctity of the temple should not be compromised and they should not compel him. Only when the Dikshithars informed Nandanar about Nataraja's order to them in their dream, did the Mahan agree to follow them.

When they reached the temple tower entrance, the Dikshithars put Nandanar through the necessary penitentiary rites. Finally Nandanar duly completed the Agni Snaanam by entering and exiting the fire raised by Dikshithars for the purpose. The Nandanar who exited the fire, wore the look of a traditional Brahmin complete with Poonul and Panchakacham.

At this juncture let me clarify that the Jivathma of both Nandanars were the same essentially with only looks being different. The Mahan was able to perceive details of his previous birth at this moment.

Dikshithars followed the Mahan into the temple. When everyone neared Sabapathy (Nataraja), Mahan prostrated to Bhagavan in a wave of bliss. As soon as he prostrated, a mass of light appeared from the place and entered into Nataraja. The Dikshithars who were captivated by the mass of light shifted their glance towards Nandanar and were stunned too find that the Mahan has vanished.

Nataraja absorbed Nandanar in this manner. Nandanar who was born in a low caste was catapulted into a higher position and is sitting in all Siva temples as a Mahan. He is one of the sixty three Nayanmars. By the way, those who witnessed Nandi making way for Nandanar at Thirupungur confirmed the miracle only after the gap happenings at Thillai.

At this place let me elucidate the previous birth journey of Nandanar. Before he was born as Nandanar, he took birth as a Brahmin (Daiva Viveki) and was progressing in his spiritual journey. When he was about to consummate the Brahminical traits and become a Mahan, he got wild with a Panchama for a trivial mistake and wounded his mind by blowing his top on him. He should not have embraced such anger directly in view of his exalted state. Due to this lapse, he was constrained to be born as a Panchama later but became a Mahan and attained Bhagavan in the same birth.

If a person who is in an exalted state happens to lose one of his due virtues, he will have to take an extra birth. Or if he misbehaves, he may have to take a birth in a caste accordingly. Kannappa Nayanar had competed the state of Daiva Viveki.

In these times since caste system is functioning only in name, the births that depended upon caste based merit have ended. Hence Bhagavan has caused four kinds of people, viz, the good, the bad, the wicked and the felon, to be born in all castes.

Had Nandanar who was functioning at the level of Daiva Sadhu violated the command of his master and gone to Thillai, he would have returned after just seeing the temple tower and would have again been born as a Daiva Sadhu. Since Nandanar obeyed his master even when faced with a noble dilemma, Bhagavan brought about the miracle of making the crops appear overnight and promoted Nandanar to the level of Mahan.

A rich Pamaran who performs service to God with pomp for name and fame is also benefited. A Viveki or a noble devotee who performs unostentatious Puja in a simple manner gets worldly comforts in the next birth. A Siranda Viveki or particularly a Mutrina Viveki, who is detached and hates wealth, is promoted to the level of Daiva Sadhu in course of time, though shunning external worship and performs only mental devotion. A Sadhu, who excels in humility, virtue and simplicity is also promoted to the level of Daiva Sadhu in sequence though not demonstrating his devotion.

Only those who reach the state of Daiva Sadhu can attain wonderful divine benefits. Hence you must understand that growth in devotion depends on one's character, conduct, nature and philosophical attitude. As a rule a noble person who is devoid of devotion loses the benefit, he can get a virtuous birth subsequently by performing a few good deeds.

Those who have renounced worldly attachment are promoted to the next stage depending on their mental maturity though not performing good deeds. For a Pamaran to reach the state of Daiva Sadhu it may take several lifetimes of world. (Life time of a world is 1000 Mahayugams)

Finally, Nandanar who vanished miraculously at the behest of Bhagavan, lived a simple life devoid of popularity in this world. Similarly many Mahans who appeared in this world did not enjoy popularity during their lifetime. Mahans did not attract crowd as it happens these days with "magician saints". However the few who were lucky enough to be associated with Mahans were not oblivious of their greatness.

How can the general public appreciate the greatness of genuine saints who live on begged food? That is why, it appears, as if a few contemporary ultra rich saints, have usurped the place of genuine saints and enjoy tremendous popularity during their lifetime. Thuravis who are above Mahan, can only attain limited popularity in and around their area. But Gnnanis can't attain wide popularity even in future.

Popularity (Keerthi Yogam) is a reward for a particular charitable worldly act enacted in a previous birth. The same hell that is reserved for a rascally artist, a blackguard who gives talks on Dharma, a votary who lives by threatening others is also the

place for a person who just has only popularity. That is, there is no concession for popularity which is not accompanied by virtue. Divine persons, who don't care for popularity but who nevertheless enjoy the same are not even conscious of it. Hence those who use improper means to attain popularity and those ruffians who abuse their popularity are incurring bagful of sins. But a good person or Viveki may earn popularity by performing charitable acts, thus earning virtue. The kings and ministers who must ensure that citizens remain free of criminal instincts ought to earn fame.

Kings who are custodians of welfare, character, conduct and integrity of their subjects should be considered representatives of Gods. If only rulers ensure that their subjects function as virtuous persons, God ensures that their kingdoms are blessed with optimum rains and abundant crops. Hence readers must know that abundance, welfare, hygiene, peace and security of a nation depends on how well it is run.

Besides, nowadays, don't we see leaders of unwanted movements becoming popular? Are not divine fakes, who project themselves as divine earning popularity? Hence it is likely that a virtuous person may remain obscure while a vile sinner may enjoy tremendous popularity. Therefore it would be very wrong to estimate a person's character by his popularity.

A political party in Tamil Nadu claims that they are Dravidians and belong to Tamil Nadu whereas the Brahmins are Aryans who have migrated from the north. Influenced by this the Panchamas claim that they are Adidravidians and have been living in Tamil Nadu from time immemorial. In the past, virtuous persons from all castes throughout the world were called Aryans. 'Arya' means noble. Hence to think that 'Aryan' means 'Brahmin' is totally wrong. Similarly Egyptians called themselves Romethu meaning virtuous.

The Maharishis who were living throughout the world established the uninhabited Indian forest terrain as their temporary habitat. After a very long time some Aryans from neighboring countries made North India their residence. As time passed their presence multiplied and Aryans started settling at south of Vindyas and in due course spread throughout South India.

All these were over before many tens of thousands of years. The North Indians called those who took up residence at the south of Vindyas as "Dravidians" which meant "those who are living in territories below or to the south of theirs".

Hence, historians recorded the Aryans in North Indians as Aryans and called the same Aryans who migrated to the South India as Dravidians. Indians had the habit of calling those who lived in places below their regions as Dravidians. Similarly Andrites used to refer to Tamilians who lived "south" of them as Dravidians for a long time.

In the same way, old Greeks called Romans who lived west of them as Hesperia, who in turn called the Spaniards to their west by the same term Hesperia. For example our Anchaneya and Homer (Valmiki of Greece) while pinpointing the locations of some countries have used the phrase 'right side' and 'left side' to denote directions.

The English men who prepared the Indian map has shown the entire area to the south of Vindyas as Dravidam. Our people have concluded from a slight similarity in the languages of Tamil, Telugu, Kannada and Malayalam, that all those who speak these languages are Dravidians. Since Maratha and Oriya have been shown in the Dravida portion of the Indian globe, it is desirable to interpret the term Dravidam only as south or region below.

Finally the Andrites who wrongly equated the term Dravidam with Tamil, denote those who have Tamil as their mother tongue as Dravidagaru or Dravidavadu. One among groups, have decided that Dravidian means Tamilian, ie, who is not a Brahmin.

The terms Deccan, South, Dakshinam and Dravidam mean the same thing, ie, south or region below. That is why in a Plan or Map regions below are marked as south.

Shridhara Ayyaaval

The king of one of the regimes in Andhra, whose minister passed away directed his son to step into the shoes of his father. The son who was well versed in scriptures and rooted in divinity expressed his inability to take up such an exalted post in his present frame of mind. The king did not press him further. Upon this, the Brahmin started a pilgrimage towards south with his wife. Moreover, the Bhagavan (Siva Lingam) who was seated in the box made out of bamboo on the basis of Acharam, was getting His daily worship done without fail.

Likewise he travelled through many sacred places and reached the regime of Sozhas. Fascinated with the beauty of the place abounding in rivers and natural resources and the skyline dotted with temple towers surrounded by rich flora, the Brahmin made a decision to stay in that area. When he continued his pilgrimage along the bank of Kaveri, he reached a village by name Thiruvisanallur. Thiruvisanallur was full of Shastric and learned pundits which prompted the Brahmin to take up his residence there. The elderly in the village readily offered a residence to the couple recognizing the Brahmin's greatness. The Brahmin thanked the villagers and lived their life resorting to Unjuvrithi (Biksha or begging).

The Brahmin, during his pilgrimage itself, approved by Bhagavan, reached the level of Daiva Sadhu. On completion of his Sivalinga puja everyday, he visited the temple of Karkateshwara every day before noon, to have darshan of Bhagavan. Likewise during every Pradosham, he used to visit Thiruvidaimarudur during sunset and have darshan of Mahalingam. He composed hymns on the Lord and occasionally lost body conscience while meditating on Him.

A few years rolled by. The annual death ceremony or Shrardham of the Brahmin's father was drawing near when Thiruvidaimarudur Mahalingam decided to reveal his greatness. Having completed the arrangements for Shrardham, the Brahmin proceeded to Kaveri for his second bath. While returning he observed a Panchaman (Mahalingam) suffering from pangs of hunger. Observing his agony, the Brahmin's mind became agitated.

He could have arranged to relieve the hunger of the Panchaman in some other way. But..... the Daiva Sadhu took the food that was cooked for the Shrardham and offered it to the Panchaman. It is not that he was unaware of a change in his mindset that impelled him to do a deed that was unapproved by scriptures. Hence, the couple took another bath and set about preparing dishes afresh for the Shrardham.

It should be noted that if Ayyaval had not attained the state of Daiva Sadhu, Mahalingam would not have manifested as Panchaman. In general, anyone from any caste, especially a Brahmin, should not have committed the improper deed committed by the Daiva Sadhu which amounts to a blunder. But is he not a Daiva Sadhu!

The elderly persons in the village who came to know about the unorthodox deed perpetrated by the Daiva Sadhu announced his excommunication from Thiruvisanallur stipulating that he visits Kasi and take a dip in the Ganges in expiation. Also the Brahmins who were assigned to conduct the ceremony excused themselves.

As a rule, if by chance, Brahmins are unavailable for a Shrardham, they may be replaced by Dharbai or Kusa grass in order that the ceremony may be completed. However it is imperative to complete the ceremony with Brahmins in the same, ensuing Thithi. Following this rule, the Daiva Sadhu duly completed the Shrardham replacing Brahmins with Dharbai.

But it so happened, that the neighbours could hear the Shrardha Mantras from the Brahmin's house as if priests were present there during the occasion. Those who experienced this miracle, called some of their neighbours and made them to listen. Unable to comprehend this miracle, they stared at each other in sheer wonder.

In fact, no priest was present in the Brahmin's house. The Brahmin too did not hear any Mantras. Thus was the miracle displayed by Mahalingam. This incident shows that even if a Daiva Sadhu violated scriptures, he is not guilty thereof. However as a rule, the Daiva Sadhus who are unaware of their exalted spiritual status invariably respect and follow the scriptures.

Did I not tell you that the seniors in the village imposed a condition on Daiva Sadhu? We may think that at his elevated spiritual level the Brahmin could have ignored it. The Brahmin whose thoughts were solely occupied by Lord Siva could have taken up his residence in any other place as well. But he did not want to violate the just condition imposed on him by those, who like the Brahmin himself, followed the scriptures meticulously and on that account were persons of high moral fibre and nobility. Hence, he got up in the early morning and set out for Kasi after completing Paryeni Tharpanam and his morning rites.

When they had travelled for some time, they spotted a young woman. She intercepted them and enquired details of their journey. She introduced herself as Ganga and sent them back assuring them that she will appear in the well in their house on the day of Amavasya during the coming week. No one can escape a sense of wonder considering the fact that the innocent couple did not have an iota of doubt in what the young woman said and returned to their village. Though the persons who imposed the condition were unwilling to listen to the Daiva Sadhu, those who witnessed the miracle of listening to the Mantras on the previous day, convinced them to wait upto Amavasya.

The Amavasya Thithi also arrived. The Brahmin got up in the early morning, went to the Kaveri, completed his Anushtanam, Dhyanam etc and returned to his house before sunrise. On reaching his home, the Brahmin had darshan of his Siva Lingam and walked towards the well meditating on Ganga. Just before this, the villagers surrounded Daiva Sadhu's house one by one. On reaching the well, Daiva Sadhu prostrated and prayed to Ganga. How wonderful! Ganga started flowing in the well, started overflowing in a matter of minutes and was beginning to flood the place. The Brahmin who became a Mahan prayed to Ganga to control her anger and Ganga too responded. Everyone fell at the feet of Mahan and solicited his forgiveness.

The village elders were apprehensive that the Mahan may quit Thiruvisanallur taking cognizance of the incident and take up residence elsewhere. Hence they prostrated to him again and prayed that he continues to stay in the village. Mahan too agreed to their request with respect. However, the Mahan continued to have darshan of Mahalingam without fail on Pradosham days and on other days too of his choice. To reach Thiruvidadamarudur, one should cross two rivers, viz, Kaveri and Veerasozhan. One day when Mahan returned after having darshan of Mahalingam, it was slightly late at night when

no boatman was available to take the Mahan across. When the Mahan was thus stranded, Bhagavan himself came running in the guise of a boatman and took him across. But when the Mahan wanted to thank him, he was not seen there. However, when the Mahan went to the pier the next day, he thanked the boatman who submitted with a sense of wonder that he did not take him across the previous night. This divine incident became public only through the boatman.

Mahan took darshan of Mahalingam only for a few more years. One day when the Mahan prostrated to Mahalingam, he did not get up again. He simply vanished. This may be taken as a demonstration by Mahalingar of the vedantic truth that "everything is Maya or illusion". Though we may not be in a position to comprehend this Maya, it is enough if we understand that an Andhra Mahan by name Iyyaval was thus absorbed by Mahalingar. The devotees of Iyyaval who worshipped him, were blissfully astounded by this divine miracle.

Even today, the Mahan's Aradana is celebrated in Thiruvisanallur on the day of Karthikai Amavasya. On that auspicious day, people rise in the early morning, bathe in Kaveri, visit his house called Iyyaval Madam, take bath in the well where mother Ganga appeared and worship his image. Thiruvissainallur is situated four miles to the east of Kumbakonam and two miles to the west of Thiruvudaimarudur. Though Mahans don't show off their spiritual status, they don't display humility either.

Punida Kalavu (Sacred misappropriation)

If a Pamaran steals a coconut and offers it to a roadside Pillayar, it is a fault. Though outwardly it may appear to be an act of devotion, he is guilty of stealing since the offering is prompted by a selfish prayer. In similar circumstances a Viveki too will be held guilty though he may be prompted by a public cause. But a Daiva Sadhu who dedicates everything to God and thinks that everything belongs to Him, is exempted from consequences of any crime committed in the service of the Almighty.

Though this person may be considered a lawbreaker in the world, his act is approved by Gods and also demonstrates thus to the world. Further those who lose money or life by the seemingly improper act of Daiva Sadhu will miraculously get back whatever they lost by divine intervention.

The Nawab of Golkonda who awarded capital punishment to two of his high level employees viz, Akkanna and Madanna, did not hesitate in the least in appointing their nephew Gopanna as his Tasildar. The Nawab also appreciated Gopanna's intelligence and competence who was also a Daiva Viveki. Gopanna indeed worked with faith and loyalty. For caging a parrot for twelve years in one of his previous births, God has destined punishment to Gopanna in this birth.

When he was about to attain the level of Daiva Sadhu, an intense desire in his heart prompted Gopanna to construct a temple for Sri Rama. Though holding a high post, Gopanna was a poor man since he was functioning as a Daiva Viveki. Had the Nawab been a Hindu king, he would have made his desire plain to the king. Islam's intolerance as dictated by the Koran towards idol worshippers is history and was widely practised by Muslim kings throughout the world. The Nawab of Golkonda was an exception though.

In general even a noble Muslim thinks that it is his basic duty to condemn Gods. All non Hindu religions, especially Islam, had this iconoclastic attitude as their foundation. Gopanna despite being aware of all this, was not willing to abandon his idea of constructing a temple for Sri Rama. The heart of Daiva Sadhu which was brimming with devotion for Sri Rama, did not even consider the consequences of laying his hands on the treasury. The sacred work started and within a few years even progressed a little bit. In due course, the news about the new temple in his regime with active involvement of his Tasildar reached the ears of Nawab.

The Nawab caused the Tasildar to appear in front of him. The king who trusted his Tasildar completely till then, now asked him for the income and expenditure account, which the Daiva Sadhu tendered, including the amount that was spent for temple construction. The furious Nawab asked his Tasildar to be imprisoned for life.

Though a Daiva Sadhu is put to divine trial, Bhagavan does not test him very long since He awards the fruits of destiny normally in the course of an earlier birth. As far as Gopanna was concerned, since Bhagavan wanted to elevate him fast and did not want to give him one more birth, he arranged the fruits of destiny to be gone through in this birth of Daiva Sadhu itself.

Hence it was not possible for even Bhagavan to free Gopanna immediately. Bhagavan had to wait till the destined period of imprisonment for caging a bird which would have otherwise roamed happily was over. However after the expiry of twelve years, Gopanna freed himself through his favourite deities of Rama and Lakshmana.

In other words, Bhagavan brought down the life imprisonment awarded by Nawab to twelve years. No sooner Rama and Lakshmana appeared incognito in front of Nawab and paid the amount misappropriated by Ramadas with interest, then the locks of Ramdas's prison gave way miraculously throwing its door open. When the Nawab was standing overwhelmed by the divine majesty, speech and charm of Rama and Lakshmana, the prison officials came there and informed him about the miracle in jail.

As soon as he heard it, the king's doubts vanished to some extent. So he rushed to the prison immediately, solicited the pardon of Ramadas who was sitting there meditating on Rama and told him that he is awaiting his instructions. Daiva Sadhu reciprocated the sentiments of Nawab and regretted that he was not fortunate enough to be favored with the darshan of Rama and Lakshmana like him.

Nawab not only gave permission to Ramdas to go ahead with the temple project, but also gifted ornaments and lands to Sri Rama with pleasure and enthusiasm. The temple constructed by Ramdas is situated at Badrachalam. Sri Rama favoured Ramdas who dedicated his life to Rama's service, with many visions including his original form (Svayarpam) once. Ramdas has composed many stotras on Sri Rama.

Thondaradi Podi Azhwar.

Vipranarayanar was born in a Brahmin family in the village of Thirumandangudi (Thirumattangudi) situated to the west of Kumbakonam. He completed Vedadhyayana at a very young age and had a few peers in his knowledge of scriptures. From his young age he made it a habit to visit temples dedicated to Vishnu and worship. Finally he settled down in Srirangam determined to dedicate his life to Sri Ranganathan. He laid a huge Nandavanam there, made garlands from the flowers that bloomed there and offered them to Sri Ranganathan.

He also composed hymns on Sri Ranganathan. Though he was a scholar in scriptures, people called him Thondaradi Podi Azhwar, in view of the slavish like humility he showed towards the devotees of Sri Ranganathan. However anyone who happened to see him did not fail to show him due respect.

In the same town, lived a woman who lived the life of a Devadasi with honour. Whenever she visited the temple to serve Sri Ranganathan, took interest in observing the Azhwar closely. Watching his activities and attitude of supreme devotion for a long time, she developed a deep sense of admiration for him and decided that she must make such an excellent person her own. To approach Vipranarayanar who was a scholar, she adopted the subterfuge of becoming his disciple. Though she

was a popular, well known person, she thought it would be inappropriate to approach him directly, since she lived the life of a Devadasi.

Hence she sent a messenger and obtained the consent of the Daiva Sadhu who replied that he was ready for any service since he has risen above carnal desires and was of pristine heart. The Devadasi who went to Vipranarayanar importuned him to instruct her in divine matters and sublimate her. The Daiva Sadhu started instructing her elaborately in the lives of divine personages with all its nuances.

Noticing that the woman was assimilating whatever he taught her easily, Vipranarayanar developed a sense of appreciation for her. But this appreciation was platonic and he hardly felt that he was interacting with a woman. However majority who witnessed this interaction did not approve it for obvious reasons. It can be even said that they dared to deprecate Vipranarayanar. Yes, finally the thoughts of the critical onlookers became true!

The Devadasi who was returning from temple at one night, entered the Ashram of Daiva Sadhu under the pretext of taking shelter with her garments completely wet from heavy rains. Noticing his disciple shivering from the water soaked saree and the cold weather, the Guru helped her to change her garments. He also brought an earthen pot containing embers to make her body warm. Though he never had any ulterior motive in doing all this, he however realised that Manmatha has forcibly entered a corner of his heart. From this incident Vipranarayanar started visiting the Devadasi in her house and stay there regularly.

But there was no let up in his service and devotion to Sri Ranganathan. However the temple priests and trustees who so far treated Vipranarayanar honourably did not show him the same respect any more. Sri Ranganathan however did not neglect him like that. Days rolled by...

Is it not inappropriate that a person who was functioning at the level of Daiva Sadhu should be exposed to the ridicule of the public for a long time? Hence, to demonstrate to the public that even if a Daiva Sadhu commits a lapse, he stands exempted, Sri Ranganathan took action.

A golden vessel used in the sacrosanctum to store water went missing. That is, Sri Ranganathan Himself gave it to the Devadasi in the form of Vipranarayanar. There was a lot of commotion in the temple. There was mutual distrust among the temple staff. Finally the majority suspected Vipranarayanar in view of his affair with Devadasi and his ready access to the sacrosanctum. Accordingly a check was conducted at the house of Devadasi and the missing vessel too was promptly recovered. The devotee of Sri Ranganathan was jailed on orders of the trustees of the temple. The golden vessel which had been recovered was melted since it could not be used as it is for service of God. However Sri Ranganathan did not want to see his devotee in jail for a long time. One day when the temple was opened at dawn as usual, the priest was stunned to observe that the golden vessel that had been melted reappeared in its customary spot!

The priest who rushed to inform the trustees of this divine miracle found the trustees coming in search of him. Before the excited priest who was panting began his explanation, the trustees began to speak.

The trustees confirmed that Sri Ranganathan appeared in each of their dream and said that He was responsible for the playful robbery, Vipranarayanar was innocent and as a proof of this the missing golden vessel could be seen in its customary spot at the sacrosanctum. After spotting the golden vessel in the sacrosanctum the trustees rushed to the prison and released Vipranarayanar. Before the trustees could apologise, the Daiva Sadhu started prostrating to them. The trustees then narrated their dream to Vipranarayanar humbly and solicited his pardon.

Arangan abolished the affection of the Azhwar for the artiste thus ! The Devadasi too dedicated her life to divine service. Thondaradi Podi Azhwar shone as a Daiva Sadhu till He reached the holy feet of Sri Ranganathan. He was one of those devotees who had seen the sacred form of Vishnu. All the Azhwars lived before the

Vaishnava sect was founded by Sri Ramanujachariyar who was born in 1017. Similarly Sri Madvacharya who founded the Dwaitha school of philosophy lived during 1238-1317.

Manikavachagar

Among those who occupy an exalted spiritual state, Manikavachagar has attained the pinnacle. Referred to as one among Tamil Nadu's Naalvar (Appar - Sambandar - Sundarar - Manikavachagar) he worked as a minister in the court of Pandya king. When subjects were protected in a noble regime free of flaws, ie, when such excellence was preserved hereditarily, kings and ministers administered the country effortlessly and focused more on divine assignments.

Manikavachagar who was functioning at the level of Daiva Sadhu when he was a minister, lived a divine life beyond compare like that of Janaka. Goddess Meenakshi Devi desired to demonstrate the superior mindset of Manikavachagar to the king. One day when everyone was seated in the court, Manikavachagar suddenly pressed his upper garment muttering, "Oh, my God" to himself. When king listened to this rather strange behaviour of the minister, he ordered him to explain the same.

The minister responded to the effect that the curtain in front of Chidambaram Nataraja caught fire and he intended to join those there who put out the fire immediately. The king who doubted the words of his minister despatched messengers on horse to Chidambaram to ascertain the incident. When the messengers returned and confirmed the incident, king began to trust the words of minister.

This incident reminds me of a similar one that took place in Rome. The Roman emperor Domitian, who remained a debauch, despite the best attempts of his ministers to reform him, was killed by outraged citizens. This incident took place in 96 AD. At this time a youngster by name Appolonius was a student in a Pythagorean school of philosophy. At this point of time branches of Pythagorean schools were established in the Middle East. Appolonius was born in a place called Dhyana in 4 BC at Modern Turkey.

Appolonius who was studying in the Pythagorean school started to unravel many secrets about the universe and gods to some extent. Hence a strong thought arose in him to stay put in the divine world. He abandoned exalted worldly arts. He reached out to the goddess of Ephesus. The goddess blessed him without delay and Appolonius became a Daiva Sadhu. In his previous life he has already completed the stage of Mahan and hence was at the threshold of Thuravi stage too. His divine greatness spread to a few countries. Satraps and kings pursued him to have his Darshan. Finally he was fortunate enough to reach the stage of a Thuravi.

Once when he was walking in the streets of Ephesus he started shouting thus : "The despot is being killed. He has taken the deadly blow from the scimitar. The murder is over. He is dead".

Thuravis can see any incident in any part of the world from their place. However you must know that even if they set their mind upon exposing the incident, they will do so only in an indifferent frame of mind. Hence, when Appolonius was shouting in the streets of Ephesus, the news of the murder of emperor Domitian at Rome spread throughout the western world rapidly.

Therefore, in the two incidents quoted, a Daiva Sadhu and Thuravi have seen things that happened beyond their vision, there is a basic difference between the two. A Daiva Sadhu can't see incidents beyond his vision independently. Since Meenakshi Devi set her mind upon letting the Daiva Sadhu (Manikavachagar) see the Chidambaram incident, he could see it.

Let us stop this here. Did I not mention about the kshetra of Ephesus? You should not remain ignorant of the temple of that kshetra. At a time when we were worshipping Gods without building massive temples for them, such temples were erected for worshipping them in Western Asia, Europe, North Africa etc. Among these temples, the temple of Ephesus located at modern Turk is very popular. There were 127 pillars of 60 feet each which were supporting the central structure of this temple. If each such pillar had to be donated

by a king, you can decide the value of each pillar yourself. It is said Diana Devi Herself put in place a rock that formed the upper portion of the temple. Emperors competed with each other in laying most part of the temple with gold, silver and nine gems. It took 220 years to complete the temple. As Kali occupied the seat of Calcutta, Diana Devi occupied Ephesus.

SEVEN WONDERS OF THE WORLD.

At this juncture let me enumerate the seven wonders of the world. 1. Temple of Ephesus (Extinct). 2. Pyramids of Egypt (Extant) 3. The bronze statue of Apollo which was 95 feet tall. It was erected in the island of Rhodes at the eastern end of Mediterranean sea. During a natural turbulence it fell into the sea. A king of Persia carried the broken pieces of the statue on 800 camels to Susa. (Apollo's bronze statue at Rhodes -extinct). 4. Leaning tower of Pisa (extant). 5. Hanging gardens of Babylon (extinct). 6. Great bell of Moscow. (extant) It is not whole and rests on the ground because of a long vertical cleavage on its side. The lesser holy bell hung at Mingum in Burma weighs not less than 80 tons. 7. Great wall of China - ruins still to be seen.

I have not forgotten Manikavachagar. Many years passed after the Chidambaram incident. Once the king sent him to buy horses for his palace. Manikavachagar whose mind was full of devotion for God, set about traveling when he happened to camp at the village of Avudayar Kovil. Bhagavan appeared in his dream that night and asked him to expand His abode. The minister started renovating the temple using the gold coins that were given to him by the king for buying horses. Those who are detached and surrender themselves to God in steadfast devotion don't hesitate to dedicate anyone's wealth to God.

A few years passed by. Since Manikavachagar did not return for a long time, the suspicious king sent his army captain to arraign him. The captain and soldiers found out that as guessed by the king, the minister was engaged in the renovation of Avudayar Kovil temple. The captain informed the minister about the order of the king.

The Daiva Sadhu became slightly perturbed thinking of the fact that the renovation work is still incomplete and he had to explain his conduct to the king. He did not worry about imprisonment. He told the captain that they can leave the next day and spent the night at Athmanathar's abode itself. He informed the Lord that he will gladly abide by His ordinance and slept. The Lord also wanted to give the Daiva Sadhu indubitable assurance. Hence, Bhagavan appeared in Daiva Sadhu's dream at night, informed him that He Himself will bring the horses to Madurai before Moola Nakshatram and hence he can inform king that horses have been purchased and are on their way to Madurai. The Lord also placed a Manickam (a precious stone) in Daiva Sadhu's hand. When Daiva Sadhu woke up, he was astonished to find a Manickam in his hand and became highly elated at such compassion shown by the Lord.

Arraigned, Manikavachagar left for Madurai with soldiers and was duly produced in front of the king. "Where are the horses" inquired the king. The minister replied to the effect that horses have been purchased an year back and since they have to be brought from a distance, the sellers have assured delivery before the ensuing Avani month.

However, being informed by the army captain about his involvement in the temple renovation, the king ordered that the minister be sent to jail. As assured by the minister, the horses reached the palace within a few days. When the king saw them from his balcony, he was startled. The horses belonged to an excellent breed he has never seen and were embellished with golden ornaments.

The chief of the merchants who brought the horses like an emperor, wore a golden garment laced with nine gems as also a golden cap, carried an intricate whip made of golden pearls and stood there in sheer abandon. Is He not Bhagavan Himself! As instructed by the king, the chief displayed different types of horses that could be used for war, chariot, dance, riding etc one by one. Further, the merchants of horses sang like Gandharvas and the horses with Gajjai danced gorgeously to their tune, leaving the king amazed. Finally the merchants took their leave, having been suitably rewarded. The king felt that the horses he got were a thousand times worthy of the money he spent. Hence feeling that the whole episode

smacked of fraud and is too good to be true, the king did not want to release the minister till he discussed the matter in detail in the assembly.

Goddess Meenakshi used the Chidambaram incident in the beginning to demonstrate the greatness of Daiva Sadhu to the king. However the king overlooked the same. The king would not have sent the minister for buying horses had he realised his greatness. Further, the king would have released the minister from jail had he realised his divine greatness at least after he got the horses that were indeed priceless. However, since the king continued to keep the minister in jail Bhagavan Athmanathar devised a new plan. The horses that were tied up in the stable transformed into foxes, unfastened themselves and started to run away howling. The king became terribly angry and decided to behead his minister.

At the same time, citizens petitioned the king that river Vaigai was in spate and about to breach its bunds. The king ordered them to send one person per family to carry sand for repairing the breach. He also instructed government servants to take necessary action. Further, he personally left with army to supervise the situation. Till dawn, though the flood situation did not worsen, it was worrisome. The citizens were focused on raising the shores of low lying areas.

An old woman who made a living by selling Puttu had none to support her. When she was perplexed about the king's order, a worker came forward to assist her, agreeing to take Puttu for his wages. As it dawned Vaigai became more ferocious. However the citizens worked with alacrity to ensure that bunds were raised wherever there was a breach. In the area allotted to the old woman, where the labourer was in charge, the waters did not rise. Hence he was concentrating on taking the Puttu from the old woman and eating it with relish. The king who was supervising and encouraging the damage control activities now came to the area allotted to the old woman.

Water level which was normal till the king stepped into the area, suddenly rose and started even entering the town to some extent. The indignant king scoffed at the old woman who trembled and pointed out at the labourer with shovel and basket hired by her. That is all. The king gave a blow on his back with the stick in his hand. How wonderful! The labourer vanished immediately and all citizens of Madurai took a mild blow on them. Vaigai too controlled her force. At the same time the prison doors of Mahan also stormed open. The king who took a slightly stronger blow, began to realise the reasons for the incidents that happened and rushed to the prison to apologise to the minister. The Mahan who left the prison went in search of the king to assist him.

When the king found the Mahan coming in search of him, he fell at his feet and submitted, "I behaved like a fool though you made me understand that you saw the Chidambaram incident through intuitive eyes. Kindly pardon me." "Everything was done by Athmanathar", responded the Mahan humbly and proceeded to have darshan of Meenakshi and Sundareswarar along with the king.

When they were proceeding to the palace after darshan, the appropriate officials in charge met them on the way and told them that the horses were back in the stable. The sacred day on which Bhagavan took a blow happened during Avani month, Moolam star and till date is celebrated as Puttu Thirunaal in a grand manner at the Madurai temple.

Those who belong to the modern age may pose a question as to why the omniscient Bhagavan should enact so many incidents instead of making the king understand in a second. There is no doubt that Bhagavan is capable of doing anything in a split second. But those persons should understand that such incidents are by way of demonstrating his divine plays to the world at large in an elaborate manner.

The Avudayar Kovil renovation started once again. It took many years to complete it. This is one of the temples that exhibits exquisite and high quality workmanship. It is said that such "Kodungais" which are thin but broad is not to be found in any other place.

Like wise the Mandapam built over a broad area in Thiruveezhimizhalai and stone door at Thiruvanchuzhi have never been attempted by sculptors belonging to the later age due to sheer inability which they mentioned explicitly. The circles and chains sculpted on the inner side of the high ceilings though amazing

are found in many other temples. Shaped in the form of a chariot the temple in Tanjore, Gangai Konda Sozhapuram, Darasuram and Thirubuvanam which are situated on either side of Kumbakonam - the towers of all these four temples are made with solid rocks which is noteworthy.

Now in a state of decay, the temples of Gangai Konda Sozhapuram, especially the one in Darasuram sport works of sculptural exquisiteness that should be accorded first place among Indian temples according to the Chief Officer of Archaeological Department.

Kumbakonam Nageshwaran temple has a dedicated temple for Nataraja in the shape of a chariot. Measuring 45x19x7 Gajams (a unit of measurement used in the olden days), though it does not sport extraordinary sculptural work sports axle, wheels and galloping horses of the chariot as found in a few other temples which are noteworthy. Further, four rock elephants bearing kings which are attached to the front portion of the chariot are quite remarkable.

Besides, in Tanjore district which does not contain even a small hillock, if hundreds of temples have been built using solid rocks, the credit should go to Nayaka Kings in general and to Chola Kings in particular. This is their unique distinction. It should be noted that if one pits mammoth temples in any other states of India, they will pale in comparison to the huge temples in Tanjore alone! Only because of this, an expert in arts has named Tanjore district as the museum of artistic sculpture/ temples.

The king who was extremely happy to witness the temple renovation completed by the Daiva Sadhu returned to Madurai. The Daiva Sadhu went to Chidambaram on receiving the command of Athmanathar to reside in Thillai beholding Him forever.

Unlimited lands have been donated to Athmanatha Swami temple. The residents of Avudayar Kovil considered Athmanathar as their personal God. You can't help wondering at the fact that the rice required for the entire population of Avudayar Kovil was cooked at the temple and offered to Athmanathar daily.

Such greatness and plentitude was prevailing even during the British regime. During British regime, those who misappropriated funds were not appointed as officials in the temple. The Britishers appointed noble rich men as Dharmakarthis of temples. We attained "sweet freedom" (Ananda Sudandiram) by driving the British out. The lands of Indian temples have been taken away by those called "kings of independent India" (Innattu Mannargal).

What happened to landlords has also happened to the Gods of Indian temples. However many temples which have been robbed of their properties, get food offering at least once in a day according to the affordability of a few of its devotees. Can Athmanatha Swami be an exception in these degraded times?

Did I not tell you that Manikavachagar went to Chidambaram? To fix his heart on the Kalarudra dancing eternally at the temple at Thillai, became the lifetime objective of Manikavachagar. Accordingly the Kalarudra also bestowed on him full blessings instantly.

Getting such exquisite blessings of the Lord, Manikavachagar started perceiving the world as an illusion and beheld everything around him in the form of Vimalar. That is, one should take it that Ananda Thandavar, revealed to Manikavachagar the subtleties of the Thuravi stage. (My translation of this paragraph is very approximate at best. Can't help it.)

At this juncture, Manikavachagar wandered in many places but also used to sit in spots around Thillai as well. A few years passed by. When Manikavachagar was about to reach the stage of a Gnani, a group of Buddhists came to Chidambaram. That was a time when the religion of Buddhism and Jainism were on the wane. The Buddhists reached Chidambaram in a preparatory attempt to revive their religion.

The Buddhists thought that they can bring South India under the sway of Buddhism if they manage to outwit the Thillai Dikshithars through black magic. The Dikshithars who accepted the challenge sought the help of Manikavachagar. But the Thuravi directed them to Lord Nataraja. However Lord Nataraja redirected them to the Thuravi and requested Manikavachagar to intervene in the matter of Buddhists.

Dikshithars led the Buddhist intelligentsia to the Thuravi. The Thuravi simply looked at them and asked, "what? ". That is all. The Buddhists became dumb. Each of them, confounded completely, thought "We will not indulge in religious propaganda henceforth. It is enough if we regain our speech." but were unable to express it in words. However finally the Buddhists simply prostrated to the Thuravi in utter surrender. Pardoned by the Thuravi, the Buddhists conceded defeat to the Dikshithars and set their heart on embracing Hinduism and start a propaganda against Buddhism and Jainism.

Further they returned to Sri Lanka immediately, converted the king there into a Hindu and brought him with family to Thillai. Yes, they did this in order to cure the king's daughter of her dumbness. The king was fortunate. His dumb daughter regained speech on seeing the Thuravi. Thus ended the episode of the Buddhists. Finally Manikavachagar attained the level of gnaanam too!

The king of Sri Lanka returned to his country after having Darshan of both Manivachagar and Lord Sabapathy and undertook building of a temple for Lord Nataraja in his country. Further, he had both Maharishis, Pathanjali and Vyaakrapatha, consecrated there as is in Thillai. From that day to this day, each year the temple Bramhothsavam as well as the Holy Chariot Day are observed there with grandeur.

Varuna Japam

Among the Emperors belonging to the Divine Religion, who ruled over the Roman Empire, one Marcus Aurelian who ascended the throne in 161 AD functioned as a Siranda Viveki (Vedanathi). Even though he did not desire war, the predicament of having to deal with the invasion of enemies did occur to him. He had an Egyptian Brahmin of excellence, for his Rajaguru.

Even though the Egyptian Brahmins began losing as early as 3 BC, the power of removing their souls from their body and undertaking journeys of the soul a few Brahmins were still privy to direct contact with the Gods until around 3 BC. One among those was this Rajaguru.

Did I not mention that the predicament of having to deal with enemies occurred to Marcus Aurelian? A section of Germans, on one occasion, waged war on the Roman Empire during a harsh summer. Then, upon realizing the suffering of his army in a desperate situation, the emperor requested the Rajaguru to pray to God. The Rajaguru, already aware of this, had begun chanting Varuna Japam (an incantation towards Varuna, the God of Rain). If the Rajaguru had not been there at that time, the emperor would have met with defeat. The emperor also expected the war to end in such a manner..

Note that Varuna Japam is not an incantation that is chanted at the start of summer until the onset of rains, as is done in the present times, nor is it a chant that should be kept up until the day the rain actually start. It is the accomplishment of Varuna Japam that rain pours immediately after its completion. Hence, even if mantras are powerful, those of the present day who are unable to meet the standards of divine purity wont yield results even when they chant mantras during homams and yagnas performed with certain purposes. Even if a puritan is akin to a gold wire, until electricity passes through it, lamps cannot glow, is it not?

Let us now explain the incidents that took place during the war.

"After having fought several important battles" says Dion Cassius, "he also carried on a great war against the people called Quadi in which against his expectations he was victorious, or rather victory was bestowed upon him by a god. Indeed it was divine interposition that saved the Romans from the dangers they were in during this combat. Surrounded by the Quadi, who had all the advantage of position, the Romans defended themselves valiantly with their shields; presently the barbarians ceased hostilities in the hope that heat and thirst would deliver the adversaries into their hands without the trouble of further fighting and took possession of all the places around which they fortified to prevent the enemy from finding water for the Quadi were far superior in numbers.

Now, while the Romans, unable either to offer combat or retreat and reduced to the last extremity by wounds, fatigue, heat and thirst were standing helplessly at their posts, clouds suddenly assembled in

great number and rain descended in abundance – certainly not without divine intervention, since an Egyptian mage Amulphis, who was with Marcus Aurelius, is said to have invoked several genii, principally the aerial Mercury by enchantment, and thanks to them had brought down rain”.

Dion adds, “That when rain began to fall every soldier lifted his head toward heaven to receive the water in his mouth, that afterwards some held out their shields and others their helmets to catch the water, and many gave their horses to drink. Being set upon at once by the barbarians they drank and fought on the same spot, and several, being wounded swallowed blood mingled with water in their helmets. All being occupied in drinking, they would doubtless have been seriously incommode by this attack had not heavy hail and numerous thunderbolts thrown consternation into the ranks of enemy. Fire and water could be seen to mingle as they fell from the heaven; some upon whom they fell drank and were refreshed, but many were burned and perished.

The fire did not reach the Romans, but if it did by chance touch one of them it was at once extinguished; in the same manner the rain instead of comforting the barbarians, seemed merely to excite, like oil, the fire with which they were being consumed, and all were soaked with water as they were they constantly sought more.

Some barbarians inflicted wounds upon themselves as though their blood had power to extinguish flames, while many others rushed over to the side of Romans hoping that there the water might be salutary to them. Marcus Aurelius had compassion for them and for the seventh time he was proclaimed emperor by the soldiers. Although not usually accepting this title until it had been bestowed upon him by the senate, he made no demur on this occasion holding that the honor came from a god, and wrote to the effect to the Senate”.

Therefore, through Varuna Japan the emperor attained divine victory.

The kings took lightly a new (Christian) community that sprang up for the first time in the Rome. The early kings did not expect that the members of this community would overthrow the Divine Religion. However if these people who boycotted the Gods were found, they were condemned.

The Christian leaders, however, secretly propagated among the common masses that it would be better that they convert to Christianity at once since at the end of the second century fire was to rain down and when it does, the members of the Divine religion, the temples of the Gods, and the palaces of the kings would be destroyed, while only the Christians would be saved, and that Jesus would descend to the earth directly to rule over the world. Frightened by this, many started wearing the cross secretly. However during the second century about thirty percent of the people appeared as Christians overtly. “Granted that the Roman Empire at certain times, persecuted Christianity at least it did not kill it. If it had not felt the pressure of the Roman authority, would have sufficed to crush it. It was the Roman magistrates who prevented the Pharisees from destroying the Christianity. A few who publicly denounced and mocked at the Gods, the Divine Religion and the kings, were not spared from cruel punishments by the rulers.

With regards to Marcus Aurelian, he did not enact measures to check the growth of the Christian religion. However he awarded death penalty to two Christian priests who tried to interfere in governmental affairs to cause confusion. The Christian texts, however, have maliciously accused him of torturing and murdering Christians. The Christian scholars who researched history however have heaped praise on him as a Mahapurusha. (a very great person) of his time.

Our Puranas and Judaism

The lifetime of our world, which has been divided into 14 Manvantharas (It is currently going through the 7th Manvanthara called the Vaivasvatha Manvanthara). Similarly the previous Kaliyuga's lifespan was divided into ten parts named after ten saints. Our Puranas contain all the names from Adam, who was the first saint to Neuhau, the last saint. Similarly both ancient Palestine and Chaldeans have

mentioned these ten names in their language. In this the names found in Palestine records bear some similarities with the names found in our Puranas. In general all regimes in the world during BC, were aware of these names as well as the deluge that happened during Neuhan's time. They were also aware of how Neuhan built a ship and escaped from the deluge.

Neuhan was called by Greeks as Deucalon, as Fohi by Chinese, as Thoniapper in Tamilnadu, as Sithnipsishtum by Chaldeans and as Nioha by Palestinians. The Jewish prophets who invented a new religion called Neuhan as Noah and fabricated the Ark of Nova which was full of contradictions and used it for their purpose. Further they have mentioned in their religious book as if Adam's descendants and a few other saints belonging to the divine religion were their ancestors. Following this both Christianity and Islam have competitively claimed that they are their ancestors too! For example, Abraham-Ibrahim, Jacob-Yakub, Joseph-Yusuf, Davis-Davood, Solomon-Sulaiman all belong to divine religion. It is noteworthy that Solomon who was the son of David married an Egyptian princess. Solomon was allowed by Egyptian Brahmins into Egyptian Mystery. Let us stop this here.

You are aware that world was ruled in Kali Yuga for a long time by descendants of Solar and Lunar dynasties. As far Saint Adam was concerned, he was from the Lunar dynasty. It is mentioned in our Puranas that Neuhan who came in the tenth descent of Adam had three sons by name Siman, Shaman and Bhavan. It is also mentioned in our Puranas that these names have been changed after lakhs of years as Shem-Haam-Japheth. These changed names have been used to its advantage by Judaism. Besides the Polish who belonged to the divine religion have declared that their kings belonged to Lunar dynasty and Haam, who was the second son of Neuhan, was the first king of Poland. After lakhs of years a king in this line took to evil ways. You should know how God punished him and ordered a saint to accept kingship after him.

Akshaya Paathiram

In Poland kings from the lunar dynasty ruled in succession. One such king died and his brothers made his son Popiel the next king. Popiel was not only devoid of royal qualities but also started behaving in a depraved manner.

The fostering care of the uncles, whose fidelity appears to have been as rare as it was honourable, preserved the throne to the chief of their house. but the prince showed them no gratitude; he was indeed incapable of such a sentiment; everyday he exhibited to his anxious guardians some new feature of depravity which with a commendable prudence they endeavoured to conceal from the nation, in the hope that increasing years would bring reformation. Their pious exhortations were in vain; he proceeded from bad to worse; he associated with none but the dissipated- with drunkards, spendthrifts and fornicators, or with mimics and jesters. to correct one of his vices at least, a wife was procured for him; the expedient failed; it had even a mischievous effect, since his consort was avaricious and malignant, and was too successful in making him the instrument of her designs.

On reaching his majority his passions burst forth with fury; no woman was safe from his lust; no man from his revenge. His extortions, his debaucheries, his cruelty at length exhausted the patience of his people, who resolved to set bounds to his excesses. The formidable confederacy was headed by his uncles, who sacrificed the ties of blood to their patriotism or their ambition. to dissolve it, and at the same time to gratify his revenge, he was stimulated alike by his own malignity and by the counsels of his wife. He feigned sickness, sent for his uncles, as if to make his peace with them and poisoned them in the wine which was produced for their entertainment. He even carried his wickedness so far as to refuse the rites of sepulture to his victims.

Finally when Popiel not only murdered his virtuous uncles but threw their bodies outside, the Gods got upset and took action which the public could see. How wonderful! Armies of rats emanated from the dead bodies of the virtuous uncles and proceeded towards the palace. They entered the palace and chased only the family of Popiel. Popiel ordered their extermination.

The number of rats proliferated. Popiel entered a circle of fire to safeguard himself. The rats somehow breached the fire prompting Popiel to mount a ship to escape from them. The rats entered the sea and tried to drill holes on the sides of ship in a bid to scuttle it. Popiel instructed the sailors to take the ship to the shore to save the ship from sinking.

His inveterate enemies were on shore as soon as he. His attendants now recognised the finger of the deity and left him to his fate. Accompanied by his wife and children, he now fled to neighbouring tower; he ascended the highest pinnacle; still they followed; neither doors nor bars could resist them.

His first two sons were first devoured, then the duchess, then himself, and so completely that not a bone remained of, the four. (Popiel 825-842 A.D.)

Even after 841 years after its advent there existed some nations in Europe who had no idea of a Christianity. Poland was one such nation. Were we not talking about Popiel? In his time a Daiva Sadhu by name Piast lived in Poland with his wife. They lived a god centered life, contented in their poverty. A male child was born to them.

In 842 they celebrated, as per the custom of divine religion, the tonsuring as well as naming ceremony of their child. They invited their neighbors in their hamlet for food to mark the twin celebration. A Christian author though could not express the exalted divine status of the great Piast, has brought out his virtues in appropriate words as follows:

There dwelt in Kruswich a poor, but virtuous man, named Piast- so poor, indeed, that his wants were but scantily supplied by a small piece of ground which he cultivated with his own hands. He had a wife and a son, both worthy of him. He lived contented in his poverty which he had no wish to remove, since he had wisdom enough to perceive that the state most exempt from artificial wants is the most favourable to virtue, and consequently to happiness. When the time arrived that his son should be first shorn of his locks of hair and receive a name -a custom of great antiquity among the pagans he invited as was usual on such occasions, his neighbours to the ceremony. On the day appointed, two strangers arrived with the rest, and were admitted with the hospitality so honourable to the people.

Did I not mention that the divine couple invited their neighbours for food? On that day they completed their regular worship of Gods, Puja, the auspicious rites for their son and set about cooking food. Since they loved poverty as much as they loved God, they had to be make do, with quantity of food that fell far short of their requirement. At the time when the feeding began, two more guests arrived, whom the couple requested formally to dine.

Finally, the divine couple realized that the amount of food cooked was totally insufficient to meet the demand of the guests and prayed God to help them overcome this ticklish situation before starting to serve food. Not one, but two deities blessed the couple. As the guests kept eating, fresh dishes automatically appeared on their leaves.

The couple were enveloped by a feeling of divine bliss on witnessing this divine miracle. Yes, the Daiva Sadhu got transformed into a Mahan. Those near and dear who also witnessed this miracle prostrated to the divine couple and sought their blessings.

In divine culture, it is obligatory for the hosts to thank the guests with respect for giving them the opportunity to serve them in response to their request.

Accordingly the couple thanked each guest individually and when they approached the two guests who came without invitation, they just vanished. Only then the couple came to that they were Gods

and it is they who granted the miraculous proliferation of food articles, viz, Akshaya Pathiram. I am amazed by the divine intervention at such recent times!

The portent was spread abroad with rapidity. Numbers daily flocked to the peasant's house to share his hospitality and to witness the miraculous increase of his provisions.

A scarcity of these good things that time afflicted the place, through the influx of so many thousands who met for the choice of a government. All hastened to Piast, who entertained them with princely liberality during several successive weeks. "Who so fit to rule," was the universal cry, "as this holyman, this favourite of gods?" Prince and palatine desisted from their respective pretensions, and joined their suffrages to that of the people. Piast was elected, in the year 842 to the vacant dignity;

But so great was his reluctance to accept the glittering honour that he would have remained for ever in his then humble condition, had not the two identical strangers whom he found to be gods, again favoured him with a visit, and prevailed on him to sacrifice his own ease to the good of the nation.

The reign of Piast was the golden age of Poland. No foreign wars; no domestic commotions; but respect from without; abundance and contentment within:

The neighbouring kingdoms which were looking for an opportunity to invade Poland developed a veneration for Piast. During the reign of this Mahan the rule of law prevailed though not enforced. Piast did not rule. His life style was that of a Mahan though he was actually a king. He would not have moved away from his hut and accepted the crown had not the two Gods who came as uninvited guests favored him with another visit and instructed him to accept the kingship.

I said that the Mahan did not rule. This means that no citizen committed even any minor transgression in his rule. We can describe the regime of a Viveki as good governance and the regime of Siranda Viveki as pure governance. In a good regime statues may be installed for men of wisdom who are virtuous. The names of highly virtuous may be etched in golden letters. Institutions may also be established in the name. If criminals appear they may be annihilated.

While statues may be erected for the virtuous in a good regime, the question of doing so in a pure regime where every citizen is virtuous just does not arise. A western intellectual has shown brilliant imagination in expressing this situation by saying, "That a few wrong deeds may be written in brass and those of virtue in water".

This intellectual has expressed surprise that there is not even an incident that could find place in history in the regime of these four persons. Of the same estimable virtues of his fore fathers was Semomislav (the last prince). For the same honourable reason, the reign of this prince furnishes no materials for history.

The tranquil, unobtrusive virtues must be satisfied with self-approbation and a consciousness of the divine favour; only the more splendid and mischievous qualities attain immortality. Semomislav, however has one claim to remembrance which posterity has not failed to recognise.

In the regime of Piast and his three successors (842-964) the citizens of Poland lived a divine and happy life according to historians lived in that period. Poland was brought under Christianity in 965 BC.

Narayana Theertha Swamigal

Narayana Theertha Swamigal was born at the village of Vellathur in Andra. After completion of Vedadhyanaya, his parents got him married. Being a virtuous person, he took up the study of scriptures. Being a wise person from young age, in course of time he became vested with all qualities of a pristine Brahmin.

His wife was a noble soul who deified her husband. One day when he was returning to his village after a visit to a neighboring village which involved crossing of a river, the water level in the river increased suddenly. Feeling the depth, Narayana Theertha got stuck in the river. At this critical juncture he remembered the rules laid down for Sanyasa in the scriptures for Brahmins.

He was convinced that he could definitely come out of the river safely, since scriptures guaranteed a new birth in the same body for those who undertook sanyasa. This made him swear by sanyasa from that moment. All these thoughts passed through him in a second. The water level in the river came down miraculously. The Daiva Sadhu who reached the other end of the river easily became turbulent thinking of the arduous task of convincing his wife about his decision to embrace sanyasa. Finally the householder decided to break the news to his wife seeing no other alternative.

However Bhagavan came to the rescue of the householder through a miracle. The wife was startled on seeing her husband pulled herself together and asked him in a wailing tone, "What is this? Why have you adopted the saffron cloth, staff and shaven your head?" shedding copious tears. Wondering what could have made his wife perceive with her own eyes his mental resolve the husband replied coolly "I have still not put on the appearance that is appropriate to a sanyasi".

As soon as he said this, his wife saw him as the same old householder. This miraculous event only made the wife more turbulent who wanted to know the meaning of "still"!

Explaining in detail what happened when he crossed the river, the Daiva Sadhu explained to his wife that he would have drowned had he not taken up the sanyasa resolve mentally at that critical moment and convinced her.

"Only to strengthen your mangalyam our Sri Krishna not only reminded me about sanyasa resolve but also made it apparent only to your eyes. Therefore you should bid farewell to me with delight". Thus the Daiva Sadhu consoled his wife.

Regaining her composure to some extent, the noble wife acquiesced silently and spent the rest of her life in worshipping her husband in the place of Sri Krishna.

Narayana Theertha who quit home approached an elderly saint, took sanyasa and prayed to his guru for the blessings of Sri Krishna. Sensing the fact that his disciple was well suited for the path of devotion his guru asked him to approach Bodendra Swamigal who was living in the banks of Kaveri.

Narayana Theertha who left his guru reached Tirupathi after visiting several places of pilgrimage. Desirous of staying in Tirupathi for a few days, he went round the temple besides having darshan of the lord from a distance.

One day when he was so having darshan of the Lord from quite a distance with humility, uttering hymns in praise of Him, he espied a boy about eleven years in age with sweets and vadai in his hand. The boy positioned himself in such a manner that Narayana Theertha could not miss him and started to gobble the edible items in his hand. Within a few seconds he finished eating them all, ran away somewhere, brought replenishments and started his work again. Seeing in him, the natural desire of children for snacks, Narayana Theertha looked at him intently in sheer delight.

The lad who was focused in his job realising that Narayana Theertha was watching him said, "What are you looking at? Don't you recognize me?". Deiva Sadhu replied in the negative. The boy shot back, "I am Gopalan. I was your school mate. Have you forgotten?". He also recalled a few incidents that happened in the school life of Narayana Theertha who was surprised and responded, "Whatever you said is true. But Gopalan should be an aged person. You are just a boy". The boy replied, "You are right. But I am only like this and have not grown up."

During the conversation, the boy continued to devour eatables which made the Deiva Sadhu feel that he may develop stomach ache. So he affectionately admonished the boy thus: "Child, you may suffer

stomach ache". Hardly had he finished speaking thus, the boy responded, "What, are you having stomach ache? ". That was all. A severe stomach ache descended upon Narayana Theertha making him writhe in pain. However his intellect attained clarity and he felt that Sri Krishna Himself has come forward to bless him.

Gopalan came towards the Mahan saying, "I will place my hand on your belly and the pain will disappear". Narayana Theertha prayed to Sri Krishna, "Krishna, don't place your hands on my stomach. Let the stomach ache remain. I am only waiting for your grace. Please place your hands on my head." Gopalan granted Mahan's request and vanished. The stomach ache of course remained. Narayana Theertha had already completed the stage of Deiva sadhu once in his previous birth.

For a few days he continued to have darshan of Lord Venkateshwara at Tirupathi before leaving for Govindapuram to meet Bodendra in the land of Cholas, visiting many Kshetras on his way. When he reached Govindapuram, he came to know Bodendra had attained Siddhi many months ago. However he desired to stay in Bodendra's Adhishtanam for a few months. Everyday he lay down near Bodendra's samadhi and meditated on him. Hearing the sound of Ram Naam emanating from Adhishtanam every night he so lay down, Narayana Theertha was convinced about the greatness of the path of bhakthi.

Though the stomach ache troubled Narayana Theertha now and then, he not only ignored it but refrained from praying to Bhagavan for its cure. He left Govindapuram, had darshan of temples on the banks of river Kaveri and reached Thiruvayaru. He made Thiruvayaru his residence and visited the places nearby for a few months.

One day thus when he was walking along Kandiyur Thruckatupalli road at dusk, the stomach ache which he took upon voluntarily from Bhagavan intensified so much that he was obliged to sit at a Pillayar temple nearby. Immediately Srikrishna put him to sleep, appeared in his dream and blessed Narayana Theertha thus: "When you wake up tomorrow morning follow the first person you see and your stomach ache will be cured".

When the Mahan rose at sunrise, he saw a pig. When he hesitated about following a pig, it is said that the Pillayar idol pointed at the pig with its index finger suggesting that Narayana Theertha should follow the pig. The pug ran slowly and the Mahan followed it diligently. The pig ran across several fields, hither and thither making him very tired and finally entered the temple of Venkateshwara in a village nearby. Narayana Theertha too entered the temple but could not find the pig there. The Mahan became exhilarated when an incorporeal voice announced, "I only brought you here. Don't search anymore. "

After this incident the village was called Varagur. Knowing the divine background of Narayana Theertha, the villagers accommodated him in Varagur. The Venkateshwara in the temple appeared as Srikrishna to Narayana Theertha.

After receiving the blessings of Sri Krishna, Narayana Theertha developed a desire to compose hymns on Srikrishna. He completed this assignment in Varagur within a few years of taking residence there. His Krishna Leela Tharangini expounds the playful acts of Srikrishna as a child and can be compared to Ashtapathi of Sri Jayadeva. Narayana Theertha has composed hymns on Siva, Durga and Vigneshwara besides another ballad on Rukmini Kalyanam.

After his daily puja to the idol of Srikrishna, he will draw a screen and cover the place of puja. Whenever he had time, he used to recite his Tharangini there. On such occasions, Srikrishna made him hear the sound that emanated from behind the screen caused by His dancing, His legs tied with Gajjai according to the tune sung by the Mahan. Srikrishna took Narayana Theertha away from this world during one such blissful occasion. His samadhi in Varagur vanished shortly. Srikrishna has given him darshan in several forms. Narayana Theertha did not attain samadhi in Thirupunduruthi. It is very important to establish a memorial for Narayana Theertha in Varagur near the Perumal temple.

Chandeshwarar

Vicharasharmar (Chandeshwarar) who was imbued with divine love for Lord Siva made Sivalingam on the banks of Manni river and performed libation with pots of milk. The cows came to Vicharasharmar uninvited and doled out the required milk. The elders in the village who came to know about Vicharasharmar's such whimsical worship of Siva at odd places against the rules in scriptures and the consequent waste of milk complained to his father. His father reached the spot at Manni river and started beating his son black and blue with a stick. Vicharasharmar ignored his father completely, immersed as he was in the worship of Siva. But when his father touched the milk pot with his feet in the melee and caused it to spill, Vicharasharmar's attention was drawn to him. Knowing that it is his father who committed this facinorous deed, he lifted a stick that was lying in front of him and aimed it at his father's feet. Lo! The stick turned into an axe (Mazhu) and severed his father's leg.

Lord Siva appeared on the scene with his consort Uma immediately. He touched his devotee with his divine hands and smelt his head. He put on Vicharasharmar the Kondrai Garland which He was wearing on His hair besides making him Siva conscious. Since his devotee cut his own father's leg for the sake of Siva, the Lord conferred the state of Chandeshwarar on him and promoted him to the status of a deity. His father was also blessed by Siva.

In Siva temples in South India, Chandeshwarar can be found on the northern side facing south. Most of us think that Chandeshwarar is deaf and clap our hands during our worship. It is not like that. Since Chandeshwarar is always immersed in Siva consciousness, we clap our hands to divert his attention and get his blessings. Only by seeing Chandeshwarar, we get the benefit of seeing all other Gods.

You know that Chandeshwarar is one of the five deities (Pancha Murthis) in Siva temples. Thirugnana Sambandar has visited Chenganur to have darshan of Chandeshwarar and has composed a hymn on him. When Sambandar went to Chenganur, he left his palanquin at the border against his usual practice and walked all the way to the temple to have darshan of Chandeshwarar. The village of Chenganur is situated more or less 8 kms northeast of Kumbakonam.

Thirumoolar

"Gnani has no disciples.

Gnani does not author scholarly works.

Gnani does not chant excellent mantras.

Gnani does not praise even God.

Gnani does not expound Vedanta.

Gnani has experienced the illusory nature of the world.

Gnani has beheld the truth.

Gnani never reveals the truth" - Shiva.

Gnanis and Thuravis who have attained the highest spiritual state do not communicate with the world. They have gone above world and Gods. However they might or might not have dished out a variety of inspired words before attaining to the state of Thuravi or Gnani. The readers should know that everything drops off once they reach the exalted state of Thuravi or Gnani.

Unlike human beings who move up the spiritual ladder from bottom, Thirumoolar descended to the earth as a Daiva Sadhu. Among the servants of Lord Shiva, he was one of the pupils of Bhagavan Nandi. After visiting each Kshetra in Ketaram in the north, he reached Thiruvaduthurai in South India where Lord Shiva was known as Gomukthiswara. Thiruvaduthurai is a temple town near Kumbakonam where the worship of Lord Nandikeswara was prominent. On his way back he happened to cross Chathanoor and there saw the dead body of Moolan, a cowherd and the pitiable sight of bellowing cows going around his body with tears.

Desirous of removing the grief of those cows, he meditated on Lord Paramasiva (Siva at Thiruvaduthurai), preserved his body in a crevice of a tree and entered the dead body of the cowherd. The cows became extremely happy to see the cowherd alive and started grazing running hither and thither. When Sun was about to set, all the cows gathered together and went back to Chathanoor. Observing each cow entering its own house happily, the cowherd delved into Siva consciousness.

While he was so walking immersed in Siva conscience, the wife of original cowherd Moolan approached him. When she came near, she observed the change in her husband and tried to touch him doubting his sanity. Guessing the situation correctly, the cowherd stepped back and stopped her from approaching him. Startled at this strange response of her husband, the woman appealed to the local heads (Panchayath) to sort out the matter. The arbitrators observed Moolan and came to the conclusion that he has renounced the world. All the relatives of the wife consoled her and requested her to reconcile to the reality and lead a peaceful life.

The cowherd who spent that night in a Pillayar temple nearby, woke up before dawn and reached the spot where he had concealed his original body in a crevice to retrieve the same. However he found it missing and reached Thiruvaduthurai importuning Gomukthiswara for a solution. The Lord replied as an incorporeal voice, "It was I who hid your body. Since you came to this world of your own volition, you will live here for a long time meditating on me before reaching Kayilai ". Since he was permanently obliged to take the body of Moolan, the sage was known by the sacred name of Thirumoolar.

Thirumoolar again approached Lord Siva and requested that he may be blessed with the capacity to author books that will be useful to the world. Lord Siva granted his request. Thirumoolar had darshan of Gomukthiswara daily, sat in the meditation of lord Siva under a peepal tree in the northwest corner of the temple and composed 3000 hymns in Tamil known as Thirumandiram containing the four fold path of Sariyai, Kiriya, Yogam and Gnanam.

On completing 3000 hymns, Thirumoolar went back to Kayilai. Even as Appar, Sundarar and Sambandar came down to earth as Avathara Mahans, Thirumoolar incarnated as Avathara Daiva Sadhu.

Oblivion (Maradhi)

Oblivion is a shortcoming that affects human beings. This may lead to problems and losses in both important and insignificant matters. Even those who are gifted with a prodigious memory and

remember the minutest details of even trivial matters may sometimes be affected by this flaw. There are those who instantly recognize a person whom they have met just once thirty years back. These people are not affected much by this defect.

It is impossible that all of us who are normally very particular in remembering important agenda to complete it in time without giving it a miss, would have got disappointed on a few occasions. Whatever it may be, those who are aged may invariably befriend forgetfulness.

He who avers that he has forgotten his responsibility and duty is a sinner. He who avoids both deliberately is a felon. One who pretends as if he has forgotten a loan he has taken is also a felon. One who mostly forgets whatever work is assigned to him is an imbecile or an idiot. He who is not able to understand what others tell him is insane. But he who has the power to forget everything is a Thuravi or Gnani. In the same way, he who has the power to retrieve all information in a split second is also a Thuravi.

Apart from the above types of oblivion, there is one more that results out of curse during Puranic times. The curse laid on Shakunthala by Maharishi Durvassa to the effect that Dushyantha in whose memory she failed to extend due hospitality to him forget her, is an example of curse related oblivion. Though I have mentioned about these common types of oblivion, what I intend to tell you in this chapter is about divine or god sent, temporary loss of memory. Only spiritually evolved souls may be granted this divine oblivion. Unlike those who generally avoid loss of memory to remember things in the nick of time, in spite of conscious remembrance forgetting things at the right time may be described as divine oblivion sent by God.

A Karnataka Brahmin by name Govinda Dikshithar who was an expert in Veda Shastra at a young age, was shining like Rajaguru in the court of Achyutha Devaraya, king of Vijayanagar. The king appointed Govinda Dikshithar who was 18 years old as minister to his son in law Sevappa Nayakar whom he appointed as king for the Chola kingdom under his sway. Only from this time, the rule of Nayakas dawned in Tanjore. The regime of Nayakas was as flawless as that of Cholas.

What is the necessity for various government departments when citizens were hereditarily brought up as virtuous, conscientious and scripture abiding? Where is the question of witnessing social malaises like unemployment, hunt for jobs, violent agitations targeting noble persons, pestilence, starvation and water scarcity?

In the present degenerate times when the propensity of citizens to commit sins is rather high I am constrained to quote from the speech of a former speaker of Lok Sabha.

Replying to a farewell address presented to him by MPs, Mr.Pathak said he had suffered from the inhibitions of his office as chairman of the Rajya Sabha in giving expression to his views publicly on controversial issues. Pointing out the delicate nature of a presiding officer's job, he said that expression of his opinion on matters discussed in the House could cause embarrassment to him as well as to others.

"The topics which cause anxiety to MPs and the public were matters of deep concern to me also, such as corruption in all its ramifications, its remedies and their implementation, problems relating to the independence of the judiciary, equal application of laws, and equal justice to all, balance between individual and social interests, grave economic issues and others."

Mr.Pathak said an independent judiciary and the rule of law in its widest connotation were the sine qua non of democracy. "I also feel that corruption can destroy the very democracy which is the most valuable asset given to us by our leaders who laboured selflessly and suffered so that we may be happy." The nation, he stressed needed "sacrifices, purity of public life, strong public opinion, genuine hard work and unfailing discipline."

However as long as Adult Franchise is applicable, we can only criticize the various acts of government but can achieve nothing else. If voting rights were granted only to judges, scholars and the charitable rich, only meritorious people would have occupied positions of authority and our country would have been in the forefront of prosperous and peaceful countries.

Besides in the past people did not discriminate between Siva and Vishnu and the twin sects of Saiva and Vaishnava did not simply exist. It is not that a few persons did not show more devotion to one of the two principal deities but everyone only wore only Vibhuthi on their body.

Only when the Vaishnava sect was founded with its followers forming a separate group in the society, the Saiva sect became a reality by chance. Except in India, no other country accepted deity specific divisions as long as it continued with the divine religion. As far as our kings are concerned irrespective of the sect to which they belonged, they served both the principal deities equally. Their ministers too did not show less interest in such non discriminatory attitude.

The Nayakar kings who belonged to the Vaishnava sect treated Govinda Dikshithar who was a devotee of Lord Siva as praiseworthy. During his lifetime he has constructed and renovated a lot of temples besides digging several irrigation tanks with staircases. A few Vimana Mandapams with staircases constructed by him in the river Kaveri jut out majestically even now and it appears as if mother Kaveri is flowing happily alongside them.

A big, tall Mandapam at the center, three long Mandapams surrounding it on three sides, two tall Vimana Mandapams on both sides where they end - no fan of art can escape a sense of wonder while looking at these structures standing majestically in Kaveri and in few other rivers. A few of them have begun to degrade. These Mandapams not only remind us of our ancient culture but also makes virtuous persons who behold them undergo a divine feeling invariably.

The regime of Nayakars had extended much beyond the Chola province. Sevappa Nayakar who had Govinda Dikshithar as his minister was also devoted to Lord Siva. Govinda Dikshithar constructed a lot of Anna Chatrams (inns where free food was served to pilgrims) and Veda Patasalas. One such Veda Patasala by name 'Raja Patasala' started by him in 1542 AD still is functioning in Kumbakonam. He constructed a lot of houses and donated them to Brahmins who dedicated their life to living a life as laid down in Vedas. Even today there are many places founded by him that go by such names as 'Ayyan Kulam', 'Ayyan Theru', 'Ayyan Pettai', 'Ayyan Puram' etc across the state of Tamil Nadu.

Many such names have now disappeared. Govinda Dikshithar has also extended many temples constructed by Cholas. He has also built a few Raja Gopurams. As far as I know most parts of the temples in Chidambaram, Viruddachalam, Thiruvannamalai as well as the Prakara Mandapam at Rameshwaram were built by him. It also appears that Swamimalai which has been built above the ground level was built by him. The Raja Gopuram, the sanctum sanctorum of Mangalambigai and Sannidhi Mandapam of Kumbeshwaran temple at Kumbakonam too were built by him.

All the sixteen miniature temples around the Mahamagam tank at Kumbakonam with their staircases were built by Govinda Dikshithar. He has also constructed many Perumal temples. In spite of distorted versions of modern history, many temples such as Oppiliappan temple and Kudandai Ramaswamy temple were built and consecrated by him. Especially Mannarkudi Rajagopalaswami temple was built by him. In this temple there is a carving at Perumal Sannadhi which depicts Govinda Dikshithar prostrating. To express their gratitude to Dikshithar, many Battacharyas and elders from Vaishnava community have adopted the surname Dikshithar hereditarily.

I said the temples of Cholas were expanded. Though the Indian government has given first place to Gangaikonda Cholapuram, Darasuram and a few other temples for sculptural exquisiteness and decorative designs, the temples built by Nayakar kings have excelled in some other aspects.

Like each Chola king built temples between 9th and 15th century AD, Govinda Dikshithar also built several temples in villages for Lord Siva and Vishnu. In the northern corner of Mahamagam tank,

there is a tiny temple in which a sculpture of Govinda Dikshithar offering Thulabaram (giving away gold equivalent to his weight) can be seen. An expert in all divine arts, Govinda Dikshithar was also a linguist, conversant in Sanskrit, Tamil, Telugu and Kannada. He has composed many Kavyas. He was one of those who played a significant role in adding glory to Tanjore Saraswathi library.

He was a master in scriptural arts such as Samudrika Lakshanam, Jyothisham (astrology) etc. He has attained Siddhi in mantra shastra. It is not necessary to point out that he was one of the foremost of Daiva Vivekis. The ministers in those days lived in humble tiled houses, unlike the present ones who live in luxurious mansions. They were responsible for maintaining the collective morality of the public to ensure that they do not indulge in crimes. The public were not threatened with punishments. They did not commit sins by nature.

Govinda Dikshithar who had divine blessings even as a young lad, became a Daiva Sadhu within a few years of becoming a minister. He was the minister both in the court of Sevappa Nayaka and his son Achyuthappa Nayakar. A few years before the demise of Achyuthappa Nayakar, Bhagavan appeared in his dream and asked him to renovate the dilapidated temple at Pateeswaram. This Kshetra is located 2 miles slightly to the south of Kumbakonam.

When Thirugnana Sambandar reached Pateeswaram in the course of his pilgrimage to visit the temple, he could not bear the heat. Knowing his devotee's distress, Bhagavan sent immediate help. He sent a Muthu Pandal (A marquee made of pearls) which was borne by Boothaganas of Lord Himself. Also the Nandi in front of Siva in the temple made way for such an eminent devotee to facilitate his darshan. Till date, an yearly festival called Muthu Pandal is celebrated in Pateeswaram temple for name sake to commemorate this divine incident.

Govinda Dikshithar who was ordained by Bhagavan at his advanced age to renovate His temple became extremely happy and commenced the work under his personal supervision. A few years passed. He had fixed an auspicious day to fix the slab stone for the upper portion of the tower. The ceremony was fixed for 1 pm in the noon.

At about 8 am in the morning, two Panjamas who were waiting for Govinda Dikshithar at his backyard sent for him. When he went there and saw them, the Daiva Sadhu was startled. However, he quietened himself, versed as he was in divine secrets.

Yes! Both the visitors had worked under him and died a few years before! So the Daiva Sadhu took it that this spectacle was a miracle of Bhagavan. Both Panjamas prostrated to him and stood with folded hands.

Daiva Sadhu did not ask them, "how is that both of you are alive?". He simply asked them, "where are you coming from?".

Both replied, "we are coming from the Yamalokam".

"What is the reason for your visit", asked the Daiva Sadhu.

"We have come today to take your senior mason away" replied the visitors.

It is needless to say that no notice is served before taking away lives of human beings. Both ex Panjamas were not those who worked under him. They who were there to take away the Mason were neither the messengers of Yama. Both of them were partial manifestation of God who put on the appearance of Panjamas. Further, Bhagavan wanted to demonstrate a miracle to Govinda Dikshithar who was functioning at the exalted level of Daiva Sadhu and the same was granted in this manner.

The Daiva Sadhu who was aware of all these intricacies thought for a while and asked them, "are they talking anything about me in Yamalokam? ".

"Yes! They were talking. They said that you have completed all virtuous acts to reach Moksha Lokam except the deed of laying Nandavanam", replied the Panjamas.

The Daiva Sadhu who was extremely pleased with their auspicious response asked them to leave.

From the above, you can somewhat infer that those who are born as Sadhu or Siranda Viveki can speed up their spiritual elevation by undertaking charitable acts that are ordained in scriptures in consonance with their conduct. That is, they must at least dedicate their body to such charitable acts. Such acts may continue up to Daiva Sadhu level. In case they remain incomplete even at that state, the persons concerned may happen to be born again as Daiva Sadhu.

You may ask whether a Papi or Pamaran can attain Moksha Lokam by undertaking these charitable acts. It is just impossible. If such people undertake such selfless charitable acts, they can attain mundane prosperities such as wealth, worldly pleasures etc which are eagerly welcome by these spiritual amateurs in subsequent births, but attaining Moksha Lokam is simply out of the question.

That is, a nice family with a noble wife and children, a palatial residence with a luxuriant garden, good health, adequate wealth, intelligence, fame, power etc could be attained in the subsequent human births. But if the same persons who do such charitable acts commit sins and errors, they can't escape from the consequences. However if these persons on lower rungs focus on their conduct and deeds, they will be promoted to the next rung of the ladder.

In course of time, they will move forward towards the ripe state of Mutrina Viveki. Even if one has attained all the qualities laid down for a Mutrina Viveki, he can't prepare himself for the state of Daiva Sadhu unless he develops faith and devotion towards God. However God gives him faith and devotion in his next birth as Mutrina Viveki and promotes him to higher levels. Hence, we who are holding on to all attachments and desire for money can't aspire for Moksha Lokam only by performing charitable acts.

Did I not say that the Muhurtham for laying the foundation slab for the Gopuram was fixed at 1 pm? The puja for this function is customarily performed by the senior mason. However the Panjamas from the Yama Lokam have informed Govinda Dikshithar that they are going to take the senior mason away. Hence the Daiva Sadhu decided to safeguard the senior mason to shield him from any possible danger at the work spot.

At this juncture it can be said that he became confused. Evolved as he was, he overlooked the simple fact that even if he kept the senior mason away from the work spot, the destined separation of his Jeevan from his body is bound to happen. So after bidding farewell to the Panjamas, he locked the senior mason secretly in a room and kept the key with himself. By doing so, he planned to complete the function without the senior mason. That is, Bhagavan while allowing his body and mind to function, deactivated his intellect (chitham) and brain (Moolai).

Now it was 12 noon. The preparatory work for the Muhurtham started. Everyone was expecting the senior mason. A few people were saying that he was missing. Our Daiva Sadhu was engaged from 9 am in the performance of his daily chores such as Bramhayagnam, Vaishvadevam, Madyanhikam etc.

As the Muhurtham time drew nearer, the concerned persons sent for the minister. The minister went with them on their invitation after fully completing his Vaideeka chores. There was suddenly a murmur about the missing mason which was brought to the attention of the minister who reflexively removed the key from his waist and caused the mason to be brought to the spot. He completely forgot the purpose for which he locked the mason up and got him out of the custody involuntarily.

As time was running out, the mason who was released came running and ascended the ladder **to** reach the Mottai Gopuram where the foundation slab lay fixed with a few other rocks lying haphazardly. The mason stepped on one such rock and fell. The rock on which he stepped landed on him causing his death instantly!

Only at this time the Daiva Sadhu became conscious about his oblivion. That is, we should understand that Bhagavan has removed from his memory the extraordinary incident that took place in the morning from the moment he kept the mason in custody till the time he died. After this incident, Govinda Dikshithar stayed in Pateeswaram only for a few days. He instructed his subordinates to get on with the renovation work and reached Thiruvudaimarudur having darshan of some Kshetras on the way. He importuned to the God to choose a place for laying Nandavanam.

Thiruvudaimarudur Mahalingam appeared in his dream and ordained that the Nandavanam be laid in His Sannadhi itself. Govinda Dikshithar who was very happy to have been blessed by Lord Siva Himself laid a Nandavanam for one mile and also constructed an oasis therein. He also built an Agraharam and donated it to Brahmins. Govindapuram, which is named after this great scholar is situated within one mile to the east of Thiruvudaimarudur.

As soon as the Nandavanam work was completed, Govinda Dikshithar became a Mahan and sat in Thiruvudaimarudur. One day when he prayed to Mahalingam to let him know about his time to shed his mortal coil, Bhagavan ordered him to go to Kumbakonam Mangalambigai Sannadhi. The couple reached Kumbeshwaran temple and used to sit in meditation at the Mangalambigai Sannadhi. On one such day when both of them prostrated to Ambigai, only Mahan vanished. However Ambigai blessed his wife too with Niryanam in the same day.

In memory of this divine incident, statues representing the Mahan in the form of a Lingam and his wife in human form, have been erected in a long platform (Thinnai), opposite of Mangalambigai Sannadhi as if the two are having Her darshan. Moreover big statues have been erected for both in the temple at Pateeswaram.

Govinda Dikshithar was a Hosalya Karnataka Brahmin. Many of his descendants settled in Tanjore, especially in Kumbakonam Thiruvudaimarudur. The 68th pontiff of Kanchi Kamakoti Peetam, Sri Chandrasekharendra Saraswathi, who has since renounced His post, was a descendant of Govinda Dikshithar.

Govinda Dikshithar 1517-1611.

Regime of Sevappa Nayakar 1535-1573.

Son Achyuthappa Nayakar 1573-1614.

Son Raghunatha Nayakar 1614-1638.

His son Vijayaraghava Nayakar 1638-1673.

Vijayaraghava Nayakar became a Veera Vaishnava. One Thathachariyar, a great man, became his minister as well as Rajaguru.

Karaikkal Ammayar

Danadathan, who was born in a rich business family that lived in Karaikal, got his only daughter by name Punithavadi married to one Paramadathan. Since Danadathan was very much attached to his daughter, he set up a separate home for his son in law who hailed from Nagapattinam in Karaikal itself. Punithavadi who imbibed devotion to Lord Siva from her childhood, developed the habit of providing food and suitable gifts to devotees of Lord Siva which progressed with her age.

One day Paramadathan, who was running a trading business, one day received from his friend, two mangoes of a high breed. Paramadathan sent both the mangoes home. Soon a Sivanadiyar (Devotee of Lord Siva) suffering from hunger reached Paramadathan's house and was duly served food by his wife. Though Punithavadi wanted to give one of the two mangoes sent by her husband to the Sivanadiyar, she was hesitant to do so thinking that it is not proper for her to use what has been sent by Paramadathan personally without his permission. When she was in this dilemma, the Sivanadiyar (Bhagavan) who created this delicate situation asked Punithavadi whether she can offer him any fruit. Punithavadi who felt that God was testing her devotion prayed to Him mentally and gave him one mango happily.

Relieved of hunger, the Sivanadiyar left and Paramadathan returned from his work place with hunger. After duly cleaning his hands and legs with water, Paramadathan offered prayers to Lord Siva and sat to eat. Along with other items of food, the wife offered the balance of one mango in his plate. Finding the fruit tasty, Paramadathan asked for the other one too. Punithavadi who had consummate faith in Lord Siva, went to the kitchen and prayed to Lord Siva to give her one such mango. At once, a mango appeared in her hands. Paramadathan who tasted the second mango found it extraordinary in taste. He called his wife and asked her, " This mango with a nectarine taste was not sent by me. Where did you get it from? "

Though it was not proper for her to conceal the truth, Punithavadi felt that it may be immodest of her to tell her husband that she got it by the grace of Lord Siva. However finally she told Paramadathan the truth since there was no other go. The husband who was skeptic about what his wife told her, "If it is so, get another mango in my presence".

Punithavadi stood there and prayed to Lord Siva thus: "Swami, if you don't give me another fruit the truth I uttered will be falsified. Hence please save me". As she prayed thus, a mango appeared in her hands miraculously. The amazed husband who received the mango in his hands was startled to find that it disappeared swiftly from his hands.

Paramadathan who was a wise man by nature could not brush this miracle lightly. He thought of Punithavadi's harmonious conduct towards him, her exalted state of devotion to Lord Siva, catholic attitude and commitment to the devotees of Lord Siva. Thinking thus Paramadathan decided that Punithavadi is nothing short of a Goddess and it would be highly sinful to consider himself as the husband of such an exalted soul. Ruling himself unfit to continue as her husband, he left Karaikal by ship citing business travel.

Paramadathan who left Karaikal reached the country of Pandyas, married a woman there and begot one daughter. Punithavadi who was immersed in her devotion to Lord Siva, continued to serve His devotees and also mentally worshipping her husband daily. At this time, a few relatives of Punithavadi came to know about the whereabouts of Paramadathan in a town in the country of Pandyas and took Punithavadi there. When Paramadathan came to know that Punithavadi had come in search of him with her relatives, he went with his family to meet them.

When Paramadathan saw Punithavadi, he fell at her feet and asked his family members to do the same. Punithavadi who was shocked at such strange conduct of her husband moved away a little, while Paramadathan explained his point of view to her relatives. He told them about the divine miracle at Karaikal, his daily worship of her as Goddess ever since and his naming his daughter after Punithavadi as proof of his changed attitude towards her. The relatives of Punithavadi were tongue tied to listen to the divine miracle. As soon as Punithavadi heard her husband's words, she was possessed by a divine feeling. In other words it should be construed as the release of the woman God from her husband's thralldom. Therefore Punithavadi who immersed herself in Siva conscience prayed to Lord Siva thus: "When the attitude of this fellow is like this, you must unsheathe me of this beautiful bag of flesh which i bore for his sake and grant me the form of a ghost."

At once, her flesh vanished and the woman Mahan appeared as skeleton. Those who were there became amazed with a tremble. When the Ammayar left on her feet bereft of any worldly feelings, her relatives returned to their places with mixed feelings.

Ammayar who became a scholar by the grace of Lord Siva, composed Arpuda Thiruvandathi and Thituvirattai Manimalai. Desirous of beholding Lord Siva, Ammayar proceeded towards Kayilai. When she reached the foot of the sacred hill, she started climbing the mountain on her head, thinking that it would be profanity to step on it. That is, to fulfill the desire of his devotee, Lord Siva too got His mind on assuming such up side down posture.

Looking at the figure approaching Lord Siva on its head with astonishment, Devi pointed it out to Siva who replied that the devotee asked for that particular form from Him by choice and was coming there for their darshan. On Ammayar reaching Lord Siva, He addressed the Mahan affectionately as "Ammaye" and Mahan responded "Appa" and fell at His sacred feet.

After this when the Lord asked Ammayar what she desired, she asked for cessation of birth and unceasing remembrance of the Lord apart from the privilege of singing during the dance of Siva. Conceding her request Siva blessed her to reach Alangadu in south, witness his divine dance and sing on the spot. Ammayar accordingly reached Thiruvallangadu, had darshan of the Lord's divine dance and sung the Thiripadigams beginning "Kongai Thirangi".

Apparadigal - Appodhiyadigal

Thilakavathiyar and Marulneekiyar were born to Pugazhanar and Madhiniyar who were engaged in the divine service of Lord Shiva at Thirumunaipadi in South Arcot district. Thilakavathiyar has been engaged to marry an army commander by name Kalipagayar on reaching marriageable age. But it so happened that the proposed groom died in a war which made Thilakavathiyar dedicate her life to Lord Shiva and live as a spinster throughout her life. Marulneekiyar engaged himself in the service of Lord Shiva and charitable activities as he grew up. At that point of time the Pallava king and majority of the citizens were devoted to Jainism. Influenced by this Marulneekiyar thought that he could attain enlightenment through Jainism. With this thought in his mind he reached Patalipuram aka Thirupadripuliyur, undertook proper training in Jainism and was made a religious head with the name, Darumasenan. Ever since Marulneekiyar left him, Thilakavathiyar became sad, reached Thiruvalligai, built a Mutt there to continue her detached life, praying to Veerattaaneshwarar about the condition of her brother. A few years passed by.

One day Bhagavan appeared in the dream of Thilakavathiyar and said these words of solace: "I have bestowed Soolai disease (a very painful stomach ache) on your younger brother. He is suffering. Since Jains will not be able to cure the disease, he will come to you. You bring him to my Sannidhi ". Accordingly Darumasenan too guessed intuitively his sister's place and reached Thiruvalligai. He was affectionately welcomed by his sister and taken to the temple where he was asked to pronounce Panchakshara. The brother bowed to Eswara and prostrated to him. He gained the divine ability to compose poems, sang the Thirupadigam "kootrayinavaaru vilakkagali" which made his Soolai disease vanish miraculously. Lord Shiva granted the growth of Chitham to Appar and gave him the name, Thirunavukkarasu.

When the fellow Jains of Darumasena came to know that he had left them, they invaded the palace of the Pallava king. They complained to King Mahendra Varman that Darumasena joined them with the treacherous idea of using the powers of Jainism for promotion of Hinduism. Appar was arraigned and brought in front of the king. As suggested by the Jain Guru, the king ordered that Appar be put to death with torture. However Appar was saved miraculously each time from the punishment. Finally when he was tied to a rock and thrown into the sea, Appar reached Thirupadripuliyur, the fort of Jains safely sitting on the rock. The king who was amazed about Appar escaping this time too, realised that he was guilty of offending divinity. Sensing the transformation of the king, the Jains swore by Hinduism and begged to be let away. However the king awarded death to many religious heads and released the rest.

Appar who reached the shore at Thirupadiripuliyur (Patalipuram) had Darshan at several Siva kshetras before reaching Thiruvadigai. The Pallava king who came to know that Appar is in Thiruvadigai reached the Thirumadam where Appar was staying wearing Vibhudi and Rudraksham, fell at Appar's feet and begged his pardon. Appar also took the king to the temple, made him have Darshan of Bhagavan and gave him Vibhudi. Finally Saivam prospered Jainism waned in the country.

Appar who was staying in Thiruvadigai undertook a pilgrimage after a few days. He composed Pathigams (verses) in each Siva kshetras before reaching Seerkazhi. When Thirugnana Sambandar came to know that Appar was coming to Seerkazhi, he welcomed Appar. While Appar prostrated to Sambandar, Sambandar saluted Appar. Both of them went to have Darshan of Thoniappar. Thus Appar spent a lot of days together with Sambandar before leaving him to reach Thingaloor near Thiruvaiyaru.

Apparadigal observed that public utilities in Thingaloor such as Nandavanam, Kulam, Dharma Sathiram, Thaneer Pandal etc were named after him (Thirunavukkarasu) and enquired of the locals, the reason for the same. He was told that there was a Brahmin by name Apoodhigal living in that town who was devoted to a Mahan by name Thirunavukkarasar and was doing charitable acts in the name of that Mahan. Appar visited Apoodhiyar's house who welcomed the Sivanadiyar with due respect and offered him a seat.

Appar saluted him and asked him, "why are you naming your charitable acts after some other person instead of yours". At this Apoodhiyar became slightly angry and retorted somewhat harshly, "Though you look like a devotee of Siva, you have referred to Thirunavukkarasar as 'some other person' ! You talk as if you do not know that Mahan. Was he not rescued by Siva Himself when he was subjected to a terrible death sentence? Further has he not emerged victorious against Jainism? So whose name should I choose except his?"

Trembling at the kind of devotion Apoodhiyar had for him, Appar informed him, "I am that humble person who was brought back to Saivam from Jainism by Lord Siva Himself through Soolai disease". On hearing this Apoodhiyar ran inside his house, brought his family with him and all of them simply fell at his feet.

Exhilarated at meeting Thirunavukkarasar in person, Apoodhiyar once again prostrated to him and requested him have food at his house. As soon as the cooking was over, he sent his son Senior Thirunavukkarasu to the garden for fetching banana plantain leaves. When his son was doing so, he was bitten by a snake. He rushed in, gave the leaves to his mother and fell dead. The parents bundled the body of their son in a carpet and concealed it in order to accord more priority to their duties towards Mahan. Also they did not want to lose an opportunity of feeding Mahan who may not accept food if he comes to know of their son's death.

When the couple requested the Mahan to sit for food after washing his feet, he gave them Vibhudi Prasadam and asked them to bring their eldest son to him. Apoodhi Adigal responded, "He will not be of help now", Appar asked for the reason. When the beans had to be spilt, Appar ordered the dead body to be brought to the temple and rushed there.

Appar worshiped Meendum Mudiyan and sang the Thirupadigam "ondru kollam" reviving the dead boy as if waking from a sleep. After this Appar visited Apoodhiyadigal's house and partook food. Apoodhi Adigal was a Daiva Sadhu and a Nayanmar as well.

Appar left Thingaloor and reached Thiruvavoor praising Lord Siva with his compositions in many kshetras on the way. He spent a few days there in Darshan and reached Thirupugalur. In the meantime, Sambandar too reached Thirupugalur after having Darshan at several kshetras and when he came to know Appar was coming there, he went to welcome Appar. When Sambandar left Thirupugalur, Appar stayed back to continue his Uzhavaara Pani there. Thus both of them also indulged in pilgrimage separately. Once again they met and reached Vedaranyam via various kshetras.

At Vedaranyam the doors of main entrance remained unopenable for a very long time. On hearing this Sambandar requested Appar to compose a Pathigam to open them. Even after Appar sang "Pannin Ther

Mozhiyaal" the doors did not open. Finally he sang another Pathigam, "Irrakkamondruleer" which made the doors open.

Both of them felt happy, went into the temple, and had Darshan of Lord Siva. When they returned through the same door from the temple, Appar requested Sambandar to compose a Pathigam to close the doors. As soon as Sambandar started to sing the doors closed at once. From that day, the doors could be opened and closed without any problem.

When Appar fell asleep feeling somewhat disturbed at the fact that he took time to open the doors whereas Sambandar closed it in a jiffy, Lord Siva appeared in his dream and ordered him to follow Him to Thiruvaaimur. Waking up, Appar saw Lord Siva and followed Him. However Lord Siva continued to disappear time and again only to appear at farther and farther. It was not as if Lord Siva was guiding him from nearby.

When Sambandar came to know about the departure of Appar, he followed Appar expeditiously to assist him and soon joined him. Sambandar noticed that Lord Siva was going just in front of them so as to guide them. Whenever Appar told Sambandar that Lord Siva was at a distance, Sambandar showed Lord Siva going in front of them nearby. On such occasions, Appar saw the Lord just in front of him.

Finally when Bhagavan entered a temple, both of them followed Him inside and Appar begged His pardon: "I should not have accepted the privilege of opening the temple doors at Vedaranyam. I must have only requested your beloved devotee Sambandar to do it. Not doing so is my mistake". Thus tendering his pardon mentally, Appar prayed to the Lord to give Darshan directly. At once Bhagavan appeared giving Darshan to both of them. Both Sambandar and Appar continued their service at Thiruvaaimur for some more time before reaching Vedaranyam.

While they were at Vedaranyam, messengers from the country of Pandya approached Sambandar. They submitted that they were sent by the Queen and Minister Kulachirayaar. That Jainism was prospering in their country due to conspiracy hatched by Jains and they have come to take Sambandar to their country to reverse this trend. Submitting thus the messengers prostrated to Sambandar.

Fearing harm to Sambandar from Jains, Appar tried to stop him. However Sambandar convinced Appar not to worry, that he will put an end to Jainism through the king himself and left him. After this Appar again left on a pilgrimage.

When he reached the famous town of Pazhayaarai which was under the domination of Jains, the Hindus living there recognized Appar and submitted thus to him. "The Jains have concealed our Sivalingam and converted our temple to their temple. You must retrieve the same." Appar accepted their request and sat in meditation of the Lord for necessary action. The merciful Bhagavan appeared in the dream of the Chola King, informed the spot where the Sivalingam was buried and asked the king to do the needful. The king left with his army, destroyed the Jains, reestablished the Sivalingam in its due place, visited Appar and prostrated to him. Further he carried out the Kumbabhishekam of the temple and liberally donated lands for food offerings in the temple.

After having Darshan of Sivalingam and composing a Pathigam, Appar set out on a long journey to reach Mount Kailas. Even before he reached Kasi, he was constrained to go on all fours. Unable to move forward out of sheer tiredness, Appar simply dropped down on a ground and slept. When he woke up, he was surprised to find a pond and a sage in front of him. Enquired by sage as to what was he up to, Appar replied that he was heading to Mount Kailas. The sage responded that it is impossible to reach Mount Kailas which was inaccessible even to Devas. When Appar averred that he will not give up his effort at any cost, the sage disappeared. Simultaneously Appar was completely rid of his tiredness and became very fresh. Also he heard an incorporeal voice from sky which said: "Take a dip in this pond and emerge from the sacred pond at Thiruvaiyaru. There we will bless you with our vision of Mount Kailas".

Appar did as was commanded by Lord Siva and was blessed with the vision of Mount Kailas. Extremely pleased with the vision, Appar stayed there for some time and did Uzhavaara Pani (a sacred service of

cleaning of a Siva temple compound of weeds and other unwanted growth/rubbish) to Panchanadishwara. He then left on a pilgrimage to Thiripunduruthi, having Darshan of some other kshetras on the way.

At that time, Appar came to know that Sambandar who went to Madurai was returning, he not only joined the sacred crowd but also became one of the bearers of Sambandar's palanquin. Sambandar who was eager to meet Appar enquired where Appar was, to which Appar replied "I am here" with pride. Sambandar immediately ordered that the palanquin be halted and got down. Appar prostrated to Sambandar whereas Sambandar saluted Appar. Both of them stayed at Thirupunduruthi for a few days and served Lord Siva.

At this meeting Appar came to know how Sambandar won over the Jains at Madurai and established Saivism there. Then both Mahans took leave of each other and proceeded on different directions on pilgrimage. Finally Appar reached Thirupugalur again and undertook Uzhavaara Pani.

Now let us get into the details of how Sambandar won over the Jains at Madurai. When Sambandar reached Madurai both the queen and the minister came to him. They fell at Sambandar's feet like trees that have been cut down. Then all of them visited the temple and had Darshan of Bhagavan and returned to their abodes. Mahan (Sambandar) was staying at a Mutt outside the town with Sivanadiyars. Knowing this Jains approached the king and got his permission to set the Mutt on fire through incantations. When this could not be done, they physically set it on fire. The devotees woken up by the heat, extinguished the fire and reported the matter to Mahan, who sung a Pathigam meaning, 'In a regime if a citizen commits a crime, it is the king who is responsible. Hence let the fire that was set on him, reach the king'.

As soon as Mahan sang the Pathigam, the king's body was affected with excessive burning sensation and pain. The king was writhing in pain. The queen and the minister took king's permission and brought the Mahan there. In the meantime the Jains also reached the. Mahan agreed to cure the right side of king's body and asked the Jains to cure the left side. Jains accepted Mahan's challenge. Mahan applied Vibhudi on the right side of king's body which got rid of the malady instantaneously. But the left side which was treated by the Jains with incantations became worse.

The king who screamed at the Jains, beseeched Mahan who cured the left side of his body out of compassion. The Jains did not stop with this. They sought permission for another debate. Mahan agreed to this. Both of them wrote their religious motto on palm leaves and threw it in Vaigai river to test which one resisted the current. While the palm leaf thrown by Jains was washed away, the one thrown by Mahan resisted Vaigai waters and reached the shore at Thiruvudagam. The Pandya king who witnessed this miracle from his palanquin was cured of his hunchback by Sambandar sitting in his own place.

Meanwhile, as per the terms of the palm leaf competition, the Jain Bikshus were impaled in Kazhu Maram. The king ordered that Jainism be completely snuffed out from his country. Finally the king fell at the feet of Mahan and begged his pardon. The king, queen and minister accompanied Mahan till outskirts in farewell and returned to the palace. The twosome of Queen Pandiyamadevi and Minister Kulachirayaar are among the sixty three Nayanmars. Sambandar made a pilgrimage to the southern kshetras and returned to Chola kingdom.

Pattinathadigal

We are not in a position to ascertain the correct name of Pattinathar. Known as Venkattar, he lived with his parents in Thiruvenkadu. When he was young, he shifted to Kaveripattinam in order to expand his business. Making huge profits in import/export trade, he did not indulge in charity in a small scale. He attained a lot of fame through such charitable activities. However he was sad in not being blessed with a child. He was extremely devoted to Swetharanya Swami and made it a habit to visit Thiruvenkadu time and

again, stay in the temple and have Darshan of his favourite deity. Bhagavan too appeared in his dream and asked him to undertake a pilgrimage.

In the course of his pilgrimage, he stayed in Thiruvidadaimarudur where Mahalingam appeared in his dream and blessed him thus: "I have gifted a child under the Maruda tree. Give the Sivacharya gold equivalent to the weight of child and take it". Mahalingam also ordained the Sivacharya to accept gold from Pattinathar.

The Sivacharya who received the gold used it for a five headed snake ornament for Lord Siva. The couple who received the child reached Kaveripattinam after completing all divine related services as well as Annadanam. Named Marudavanan, the child grew up through day and night.

The father was intent on sending his twelve year old son Marudavanan for training in overseas trade. The son also reached the shores of another country abroad with his servants. The other traders sold their articles and bought valuable and useful things. When those who accompanied Marudavanan tried to do the same, the boy stopped them and asserted his decision to buy things of his own choice.

He asked them to buy Viralis or Viraatis (a round shaped cake made from drying cow dung) for the entire amount realised by selling whatever articles brought by them. He also instructed them to buy Viralis with gold coins he had with him. Hence the servants were constrained to visit many interior villages to collect Viralis. While they were so engaged, the ship returned to Kaveripattinam. Pattinathar was disappointed to see his son missing. When he enquired about his son, he was told by the others that he is engaged in buying Viralis and is likely to return by the next available ship. The father became more restive.

Are you doubting about the possibility of Viralis being available in other countries? From time immemorial, the entire world was following a common culture. Each country started losing this common culture at some point of time. Cow dung was used to clean floors at home. The smoke that issued out of Viralis can strengthen optical nerves. At the point of time we are considering, East Indian islands and certain other countries were still following our culture mostly.

Let us now turn to the boy. With piled up Viralis at the harbour, the boy and servants waited for the next ship. Similarly other traders too waited to board the ship with a lot of valuable merchandise. The ship too reached the harbour. Looking at the strange spectacle of a large number of Viralis being loaded into the ship, the curious fellow traders enquired into the matter and commented derisively that the boy's trade tactics is rather unprecedented.

The servants who accompanied the boy were a worried lot as to how to convince his father about his unusual conduct. When the ship was on its course, suddenly a storm accompanied by heavy rains started. The sailor halted the ship in a nearby island due to intense heavy winds. All those in the ship took shelter in the island. The rain stopped but cool weather and winds took over as if competing with each other.

Is the boy an ordinary boy? Has he not come into this world with a divine aspect? He can even make an earth quake happen. Besides, those stranded in the island affected with extreme cold approached the boy to buy Viralis. The boy quoted a price that was several times his cost of procuring them. Many of the traders lost whatever they had in their hand to survive. All Viralis were sold out. The cold subsided and the ship too reached its destination.

When the father came to know about the incident, he was overcome with a sense of worry as well as satisfaction. The boy finding his father satisfied about his windfall profits admonished him that even a needle whose ears are damaged will not come with him when he leaves this world and left the house. Thinking for a moment, the father followed his son and was flabbergasted to find that he vanished right in front of him.

The turn of events in the life of Pattinathar who earned a lot of money as a trader was rather unique. He was fortunate in that Bhagavan Himself walked into his life to warn him. His Chitham bloomed due to the blessings of God. Pattinathar who was a Daiva Sadhu in his last birth, became one in this birth too. HE

REALISED THAT ALL ACTIVITIES EXCEPT WORSHIPPING GOD ARE FUTILE. He left his house without informing anyone. Wandering from place to place, he begged food to satisfy his hunger.

In general those who are about to reach a higher state spiritually may happen to be deplored by their own kith and kin. Pattinathar was no exception. His sister who came to know about his nomadic life considered it an insult to her status. Coincidentally Pattinathar happened to cross her town in the course of his wanderings. Coming to know of this, the sister prepared Appam containing poison.

Seeing his brother crossing her street with outstretched hands, she called out to him affectionately. Even as he was sporting the looks of a beggar, the younger brother with an indifferent mind reached the entrance of her house. His treacherous sister gave him the poisonous Appam. Pattinathar sighted poison in the Appam placed in his hands. That is, God showed the word poison in the Appam. Pattinathar wanted to teach a lesson to his sister.

He looked at his sister and threw the poisonous Appam on the ceiling of her house saying, "Than Appam Thannichudum; Veetappam Ootaichudum". This meant that the way an Appam can singe the finger of the person when being prepared, let this poisonous Appam burn the ceiling of the house in which it was made. Only his sister's house got burnt.

Then Pattinathar reached Thiruvengkadu and had Darshan of Swetharanya Swami for a few days. From there he went to Thiruvidadaimarudur to commence a pilgrimage. He visited many holy places in Tamilnadu. Like prince Gautama who renounced his palace life and attained popularity during his lifetime, the fame of Ex Kubera (Pattinathar) who left home and worldly pleasures also spread to some extent in Tamilnadu.

Once when he was staying in Thiruvannamalai having Darshan of God, he saw a very beautiful Devadasi woman and started describing her beauty with relish. This made him release semen which he gathered in a leaf and placed it on a mound nearby. The Devadasi woman who was startled by the whole incident and the looks of Pattinathar ran to her mother and told her the whole thing. Her mother who guessed the identity of Pattinathar correctly approached him with his daughter, prostrated to him and requested him to accept her daughter.

Pattinathar pointing out at the leaf bearing his semen responded, "Here is the person who pursued your daughter " and left the place. The mother made his daughter drink the semen. In due course the Devadasi woman gave birth to Arunagirinathar. (14th century)

Once when he was meditating in a Pillayar temple, a thief who was being chased, dropped the articles he stole near Pattinathar and disappeared. Pattinathar was taken to the presence of the king under the mistaken notion that he is the thief by those who pursued the actual thief.

The Daiva Sadhu who was sentenced to death was made to mount the Kazhu Maram (a stick that impales the victim) which burnt out automatically. Thus the Mahan was saved miraculously. Badragiri, the king, realised his mistake, fell at the feet of Mahan, renounced his crown and became a detached soul.

Thus becoming a Mahan in course of time, Pattinathadigal returned to the country of Cholas after visiting many kshetras to visit Thiruvidadaimarudur. On the way he dreamt that his mother was unwell. Taking the dream as a divine command, he visited his mother. The mother was beheld by her son and within a short time she died. The local residents gathered there to catch a glimpse of the saint. Accompanied by everyone his mother's body reached the graveyard.

The Mahan felt that his mother's body should be cremated in an unique manner. Accordingly he invoked Mahalinga Swami and caused Vazhaipattais (the incombustible stump of banana trees) to be piled under and on mother's body. Then he lighted the fire without any external help such as match stick, oil etc. After cremating her body in such a unique manner, he reached Thiruvidadaimarudur to be near Mahalingam who clarified his Chitham. Everyday he had Darshan of Mahalingam and sat at the entrance of eastern temple tower. King Badragiri who renounced his crown, reached Thiruvidadaimarudur in pursuit of his Guru, prostrated to him and took up residence at the western entrance of the temple tower. However, his mind

which has renounced the world (Daiva Sadhu) was attached to a dog. He used to give the dog a portion of the food collected by him through begging. This attachment was due to a contact in previous birth. One day a beggar approached the Mahan (Pattinathar) for alms. The Mahan responded that he was an impoverished person and directed him to the householder (Badragiri) who was sitting at the western tower. The beggar went to Badragiri and solicited alms by repeating the words of Pattinathar.

Becoming emotional on being addressed as an householder, Badragiri hit the head of the dog with his Kapparai (A bowl used for begging). The dog died then and there. Since it was reared and killed by a Daiva Sadhu, the dog was born as a girl in the royal family of Badragiri itself and it is said that this girl had Darshan of Badragiri fully conscious of its previous birth as a dog.

A few years passed by. Pattinathadigal felt that it was time to reach God. Hence he prayed to Mahalingam to inform his time and place for giving up worldly existence (Niryanam). That day Bhagavan appeared in his dream, gave him a Paykarumbu (Nanal or bamboo) and blessed him thus: "With this bamboo visit each kshetra on the northern side. Wherever this bamboo turns into a sugarcane will be the place of your departure".

The Mahan woke up at once and found a bamboo nearby. He took permission from Mahalingam and started his pilgrimage. At each kshetra, he tasted the bamboo which finally got transformed into a sugarcane at Thiruvotriyur. When the Mahan tasted it, he had a feeling of bliss. He took permission from Thiruvotriyur Bhagavan and reached the sea shore. Using a Vannan Chaal (It is a wide mouthed, huge vessel used by dhobis to rinse clothes) that was found there, the Mahan requested the children there to cover him with it and again uncover him rather playfully. This was repeated twice. When the children did it for the third time, they were startled to see the Mahan missing. Only through these children, Tamilnadu came to know about the manner of disappearance of the Mahan.

The songs that were composed by Pattinathar when he was functioning at the level of Daiva Sadhu will help us understand spiritual truths. In general Mahans do not attain popularity. There is no need for them to attain popularity.

No one is asked in the upper world, "have you attained popularity while on earth? ". Popularity is not rewarded there. Unlike a few virtuous persons and Prabhus (the charitable rich) who enjoyed some popularity in the past, these days divine fakes and some sinful politicians are enjoying unlimited popularity. Hence it is foolhardy to assess the greatness or merit of a person only based on popularity.

Pizhayin Vinai (Consequences of an aberration) - Sundaramoorthy Nayanar

With the permission of his parents, their son was reared by the king like a prince. A few years after his thread ceremony (Upanayanam), parents also fixed up the marriage of Sundaran.

While Sundaran Sat on the altar of wedding, an aged Brahmin by name Pithan appeared on the scene and addressed Sundaran angrily in these words : " We have an unsettled litigation. I have a bond executed on palm leaf from your grandfather to the effect that all his descendants will be my slave. Hence I forbid your marriage! ". Listening to the old man with consternation Sundaran shot back: "If you prove that the bond you have in hand is genuine, I will be your slave". Upon this, everyone went to Thiruvennai Nallur.

There the village council went into the matter and confirmed the genuineness of the palm leaf by comparing the hand writing on it with a few other specimens available. However the village council requested Pithan to take them to his house in Thiruvennai Nallur. Pithan took them to the Sivan temple there and disappeared into it!

An incorporeal voice narrated to Sundaran his past history and the purpose of his birth on earth. It also instructed Sundaran to undertake a pilgrimage to Sivan temples and compose songs on the presiding deities therein. Sundara who became extremely pleased composed his very first verse starting with the words: "Pitha, Pirai Soodi " at Tiruvennai Nallur.

When Sundara in the course of his pilgrimage neared Tiruvarur, the priests of the Sivan temple there, on instructions from the presiding deity Thyagesa, invited Sundara into the temple and also requested him to take up his residence in Tiruvarur. Sundara who had the looks of a prince right from his young age, had in him both Manmadan (the god of love) and Kuberan (the god of wealth).

Sundara visited the temple daily and chanced to meet a maiden there by name Paravayar. The two fell in love with each other instantaneously. Thyagesa petitioned by Sundara also facilitated their affair. Sundara took up his residence permanently there and continued his pilgrimage and composed songs on deities in different temples with Tiruvarur as his centre. In general Sundara treated Lord Shiva as his friend and approached Him casually for his personal needs.

Once it rained paddy as requested by Sundara. In a Kshetra, the bricks he used as pillow turned into gold. Once Sundara took 12000 gold coins from Lord Siva in Vridhachalam, dropped them in Manimuktha river and retrieved them from the temple tank of Kamalalaya in Tiruvarur. On occasions he has composed songs on deities to grant the wishes and also redress the grievances of devotees.

Once Sundara on his pilgrimage reached Tiruvotriyur. There a woman devotee named Sangiliyar dedicated her life to Lord Siva. One day Sundara saw her, fell in love with her and requested the Lord to intervene. Siva obliged Sundara by appearing in the dream of Sangiliyar and instructed her to fulfill the wish of Sundara. But Sangiliyar who knew the history of Sundara told the Lord that she will marry Sundara provided he gives his word of honour in the Lord's sacrosanctum that he won't leave Tiruvotriyur.

When the Lord informed this condition to Sundara, he requested Siva to reside under the tree of Magizham in the temple complex during the occasion. Siva agreed but informed Sangiliyar about Sundara's subterfuge and asked her to tell Sundara to give the word on not leaving Tiruvotriyur under the Magizham tree. On the horns of a dilemma, Sundara was constrained to give the assurance under the Magizham tree in the presence of Siva. Both of them lived happily in Tiruvotriyur thereafter.

Many months rolled by. Memories of Tiruvarur started haunting Sundara. He became wistful remembering Paravayar dancing at the sacrosanctum of Thyagesa and he has been away from her for a long time. With such thoughts getting intense, Sundara left Tiruvotriyur one fine morning without informing Sangiliyar. Alas! Both his eyes lost their vision before he crossed a few miles. He groped his way to Vadamullaivayil and prayed for restoration of eye sight. But Lord Masillamanishwara was not willing to absolve Sundara so easily! Hence he visited more temples next to one another reiterating his prayer for relief before coming to Tiruvenpakkam. There Siva gave him a walking stick but did not restore his eye sight.

When Sundara reached Kanchi, Lord Ekambareshwara granted vision for one eye but also bestowed Veppu Noi (a kind of fever that affects the body with burning sensation) on him. Sundara once again prayed in several temples for relief from Veppu Noi but Siva did not give him relief till he reached Sozha Nadu. Finally when Sundara praised the Lord of Thiruvavaduthurai, Siva ordered him to come to Thirithuruthi. There Sundara was given relief from Veppu Noi. At long last, when Sundara reached Tiruvarur, Thyagesa granted him sight in the second eye as well.

Paravayar who was aware of Sundara's activities ever since he left her, forbade him to enter their house. Shocked at this, Sundara petitioned Thyagesa to placate Paravayar and Siva obliged by visiting Paravayar with his paraphernalia and instructed her to take Sundara back into their house. Paravayar apologised to Siva for her mistake and accorded a grand reception to Sundara the next morning. Finally Sundara reached Parameshwara traveling on the white elephant. Paravayar and Sangiliyar reached Parvathi Devi.

As I have explained in many places, Sundara was not a Mahan who was devoted to God to the exclusion of all other worldly attachments. However, though he was not like Adishankara, who was an Avathara Mahan, who descended to the earth to rejuvenate divine religion, Sundaramurthi should also be considered an Avathara Mahan since he descended from Kailasam. Many devotees who meditated on Sundara became Daiva Sadhus in due course.

Parameshwara who gave life to his reflection in mirror, appointed him to look after works related to maintenance of his Nandavanam. He was Alalasundaram. One day two servant maids of Parvathi Devi who came to Nandavanam to pluck flowers fell for the looks of Sundara who reciprocated their sentiments. In the world of Kailasam, such emotions (aberration or Pizhai) are not allowed as a rule. So all the three, who were in the service of Siva and Parvathi, had to accept the consequences in the form of a birth in the world. As far as Sundara is concerned though he was considered equivalent to Siva, he had to go through the twin consequences of losing eye sight as well as suffering from Veppu Noi for violating his solemn pledge to Sangiliyar.

Since Shiva has said "Sundara is my friend" and "Sundara and I are one and the same", Sundara should also be considered a God. When I think of the "consequence of aberration " that Sundara had to go through, I am reminded of Appollo's words "that to avoid the determination of destiny is impossible even for a divinity" which were uttered by Appollo in his explanation to Croesus who lost his country in a war that was prosecuted by him after consulting Appollo's famous oracle at Delphi. However there are exemptions to this rule demonstrated in divine miracles from time immemorial. They depend on the whims of Gods. Moreover we must remember that Thuravis (Thannayum Thuranda Thuravi - Sir was functioning at this level as He Himself confided to me) have the power to alter anyone's destiny.

Destiny (Uzhvinai)

From time Immemorial God is praised as a generous and merciful saviour of those in danger . But practically all of us undergo only untold misery in life and no one has seen any God answering his prayers promptly. Sometimes adversities too overtake us. It so happens that those very dear to us are taken away from our midst all of a sudden. It is a common sight that those who call themselves believers or devotees claim that they have been rescued by God if they happen to escape and the same persons maintain silence if hardships and calamities get the better of them.

In case a tiger comes charging at us and we sincerely pray God to deliver us, we will end up being eaten by the tiger as Gods are not going to come to our rescue. When thieves tie us with ropes and take our belongings away, Gods don't intervene, make them blind and retrieve our stolen property. In case of assault by enemies and deadly accidents it is never seen that those who pray to Him are spared from death or loss of limbs. An innocent person who prays to God sometimes is even jailed. Those who have family problems or affected with terminal diseases are not even noticed by God though they spend thousands in ostentatious worships.

Those suffering from a variety of handicaps don't get relief by going around temples. Those who undertake services at temples are not able to circumvent their lot of miseries. Yama does not spare popular political or religious leaders on whose behalf mass prayers and worships are held. We see a lot of impoverished families who pray to God being reduced to beggary or even resorting to suicide.

In short when we are affected by poverty, hardships, sorrow, anxiety, accident etc, the Gods seem to turn a deaf ear to our desperate pleas for help. Hence we are constrained not only to refute several lofty adjectives attributed to God traditionally such as "saviour " and "merciful" but even doubt His very existence.

The people of divine culture did not give room to such doubts. They had complete and unassailable faith in the system of punishment for sins besides being aware of the existence of Gods with proof. They were hereditarily brought up as good and noble persons. A few of them were affected by minor hardships but they believed that these were the fruits of minor transgressions committed by them in previous births.

Due to a drop in the number of benevolent regimes coupled with a drastic decline in the moral standards of the world, more and more people have started indulging in sins and atrocities which have resulted in God justifiably becoming a chastiser rather than a saviour.

Many people tell me that their sufferings in the present birth are due to sins committed in the previous births. But I observe that the same persons are overflowing with sins in mind, words and deeds. I don't know how to classify these people. Besides most of those who cite destiny when others are affected by hardships, sing a different tune when it is their turn to suffer hardships. They talk as if they are highly virtuous persons facing trials from God!

Gods do not test ordinary mortals like us. Saints are tested by Gods directly and relief granted either immediately or with delay in a miraculous manner. Such trials are given only to those functioning at Daiva Sadhu level in order to demonstrate their extraordinary devotion to the world by Gods.

I had already mentioned that Gods do not take the responsibility of alleviating people from their variety of sufferings in the present degenerate times and people lived peacefully in the past facing minor punishments for mistakes committed rarely. You may ask me whether God does not rescue anyone at all befitting his adjective 'saviour'. He certainly assumes responsibility. For whom? Only for him who understands the purpose of human birth and raise themselves accordingly to Daiva Sadhu or Mahan level.

That is, God takes responsibility only for him who surrenders to Him unconditionally oblivious of the concept of sin and goes to his rescue promptly in case such devotee is in any trouble. Arunagirinathar who was about to reach the level of Daiva Sadhu was rescued by Lord Muruga when he jumped from a temple tower. Similarly Pattinathar was rescued by Lord Paramasiva from being impaled. In case we had a fall like Arunagirinathar and lost either our hands or legs, we may proclaim that God has compassionately spared our life and this itself is proof of His mercy. But if the accident turns out to be fatal or the person involved becomes mad to the misery of everyone around, no one will say "by grace of God"!

So we should understand that we are facing the music as per our past deeds and stop our meaningless boast that God has saved us from accidents. We should assess our own merit to deserve such divine intervention. However God protects somewhat elevated souls from dangers.

Besides bad deeds, whatever good deeds done by us in previous births are suitably rewarded by Bhagavan in the form of a virtuous wife or husband, good children, sound health, palatial house, wealth, garden, influence, beauty etc which fact should not be ignored.

Besides Appar who was in the threshold of attaining Mahan's level was rescued by Lord Shiva when the Jain king tried to put him to death by employing a variety of means. For example, when he was tied with a rock and thrown into a sea, Appar walked ashore intact! A virtuous man belonging to Puranic times who became an elephant consequent upon a curse was rescued when attacked by a crocodile and released from the curse by Lord Vishnu. So we must understand that God discharges his duty as a saviour to those who merit His intervention rather than finding fault with Him for not answering challenges of persons like us. Many pose the question whether God is blind when affected by unbearable miseries. Let us not forget that God is still very compassionate since He sends some rains and foodgrains to a world inhabited by people a majority of whom indulge in terrible deeds and deceit!

However you should not fail to appreciate the fact that Gods reduce their compassion to the extent a regime and its people move away from justice and rule of law. Modern science and technology can't stop the acts of Gods under such circumstances. Only governments can put a stop to such retaliatory divine acts by ensuring that all their subjects function as noble human beings.

Theists of the present degenerate times dish out false boons such as, "one can get rid of all hardships by resorting to the divine name of God which besides can confer liberation too ". Others print wish yielding Stotras for sheer livelihood. People who are steeped in sheer God belief take to Stotras for sake of employment, horse race, winning lotteries, improvement in business prospects, unlimited wealth, treasure, begetting children, marriage of daughter, defeating enemies etc and not with an intention to abide by virtues such as real education, good conduct, humility, wisdom to elevate themselves to a higher spiritual level.

Among those who recite Stotras mechanically only those can attain fruition to the level as determined by Gods in consonance with their destiny. Therefore there is no connection between Stotras and fruition of wishes. Similarly one can't overcome problems and adversities by resorting to Homams and black magic(Mandrikam). Even those who lived during Puranic times did not perform Homams to get their worldly wishes fulfilled.

About 2000 years ago, western countries performed Homams to Gods as a matter of duty and in the process became privy to the pros and cons of a few national problems. So Gods did not approve of any Homam or Stotras for fulfillment of wishes of human beings. Besides, no God has ever assured that he will grant the wish of those who come and pray to Him.

Our divine ancestors have blessed us with Homams, Karmas and Stotras to enable us to worship Gods just as a matter of duty. But those of recent origin have deflected their use for circumventing destiny.

WE EDUCATE OUR CHILDREN TODAY TO ENSURE A PROSPEROUS FUTURE TO THEM WHEN THEY GROW UP ; WE PLANT SEEDS OF TREES TODAY SO THAT THE FORTHCOMING GENERATIONS REAP THE BENEFIT YEARS LATER. SIMILARLY IF WE WANT TO LEAD A TROUBLE FREE LIFE IN THE FORTHCOMING BIRTHS, WE SHOULD LEAD A VIRTUOUS LIFE FEARING SINS IN THIS LIFE. (PROBABLY THE ONLY PLACE WHERE A SOLUTION IS OFFERED IN YPM).

A person who suffers untold miseries in this birth as a result of atrocities committed in the previous birth will not be shown any mercy if those around him could see his real identity which will also make them cautious in committing sins in their own life.

Bhagavan does not punish sinners at once, but send forth terrible punishments in the next birth. If divine punishment is instantaneous, everyone will be wary of committing even a single mistake. But Gods want people give up sins naturally and not out of fear. Kings who were representatives of Gods fulfilled this wish of Gods for lakhs of years. At this juncture let me clarify another thing. If a highly virtuous person (Siranda Viveki or Sadhu) is wronged, the perpetrator of wrong is punished in this birth itself.

No one can harm a Mahan. If someone tries he will face the consequences immediately and also will be redeemed forthwith. Normally two persons who are enemies explain the opponent's adversities as the consequences of wrongs inflicted on each by the other. This is mutually a mistake. Whatever dangers and adversities one face in this birth is due to one's own destiny.

Our Soul (Namadu Athma)

'Dream' in general is reflective of our thoughts. Whatever incidents we have seen or heard of may become the subject matter of our dreams albeit with slight changes. We may perceive in several ways day to day happenings in dream. We may meet those who have appeared in our dreams or may get news from them in real life. Deities may appear in our dream. But they will not mitigate our hardships and loss as destined. We behold even dead people in our dream but they don't come back in real life.

In dream we may function as Kuberas or as abjectly poor. But we may not necessarily encounter such situations in real life. We may see ourselves flying. But in real life, we can't even walk an inch higher above earth. So we should not determine the fallout of dream according to our whims and fancies. However in Swapna Shastram, it has been laid down that by beholding such and such scenario/living beings/objects in dream we may have to experience certain good/bad worldly consequences. In general if the dream is a cheerful one, it will produce good effects and vice versa.

We not only behold but also experience a lot of strange phenomena in dream. It so happens that we take some other forms which are not human. A friend who appears in our dream suddenly changes into another friend or some animal. We stuff a lot of gold coins into our pocket but do not find a penny on waking up. Though we feel that we are coming from a place few miles away from bed, we find ourselves only in the bed on waking up.

We behold a lot of incidents in dream which may produce happiness, enthusiasm, fear, grief etc. The fact that a lady talks to us freely in the dream does not give us courage to approach her in real life. The reason is that, "dream is a wonderful lie". However we are not able to get rid of the feeling that there functions a great, mysterious power within us which we are at a loss to comprehend. This power is called 'Athma'.

The power of this Athma was known to Brahmins (Daiva Viveki) of yore and to some extent by the Brahmins of historic age. From this you should not conclude that they had Athmic power. Only those belonging to the last stage of Thuravi who have risen above body consciousness have Athmic power. But deities had the power to remove the Jivathma from the bodies of Daiva Vivekis and send them on a celestial journey to decipher divine mysteries about the universe.

Such Jivathmas of Daiva Vivekis journeyed through many worlds, met Gods, witnessed the rewards and punishments imposed on human beings after their death, state of human beings in between births, the reasons for being born as other living beings, numerous secrets contained in various divine creations and finally grasped the one single cause for all these phenomena known as Kadavul or Para Brahman before returning to their respective bodies. (This is different from "Kudu vittu Kudu paivadu" which means shifting one's soul into another dead body on earth to achieve some short term purpose) It can be said that they experienced all the phenomena they have read about in scriptures. It is said that during this ethereal journey, they enjoyed a bliss like Perinbam. But Perinbam is only for Thuravis who raise above body consciousness.

This ethereal journey (Jivathma Sancharam) which was experienced by Brahmins world over though lost its quality gradually, to my knowledge, Egyptians, Mayas of America, Babylonians and Britains somewhat enjoyed this power till as recent as 4th century B.C. Such Jivathma Sancharam by Brahmins and "Darshan of Gods" by relatively inferior men were referred to as Mystery by contemporary Europeans. Listen to the words of a European intellect who investigated the spiritual greatness of Egyptians.

Something of mystery, something of the occult clings to the Egyptian, however we may try to dispel the illusion. The power the residents of contemporary Egypt had over the old Greek. They work a spell upon the mind of whoever contemplates them, which no reasoning can quite exorcise. We know and we believe that these were ordinary mortals like ourselves; and yet, In spite of this knowledge we feel that there was something quite different about them. And this superstitious feeling perhaps lies at

the foundation of the mysterious charm that the Egyptians have exercised upon all succeeding generations.

Yes! Philosophers such as Plato, Pythagoras, Socrates Herodotus waited at the feet of Egyptian Brahmins for Athma Sancharam. The Brahmins too took the permission of Gods, treated the philosophers as children and helped them in experiencing a commensurate Jivathma Sancharam according to their spiritual merit. Following are the words of a Syrian Brahmin of hoary past.

"The essence and perfection of all good are comprehended in the gods, and the first and ancient power of them is with us priests. A knowledge of the gods is accompanied with a conversion to and knowledge of ourselves. I say therefore that the more divine part of man, which was formerly united to the gods by being aware of their existence afterwards entered into another state and became fettered with the bonds of necessity and fate. Hence it is requisite to consider how he may be loosed from these bonds. There is therefore, no other dissolution of them than the knowledge of the gods. This is the aim of the priestly lifting of the soul to divinity."

Mysticism is a divine causation revealed by the deities to the sacerdotal caste (brahmins) of the various countries of the ancient world. A mystic is one who had been initiated into the esoteric knowledge of divine things. It is beyond human comprehension as the decrees of the gods. It has associated with it some hidden or recondite meaning especially of a religious kind-certain religious rites to which only specially selected worshippers and spiritually enlightened mind were admitted after initiation and vows of secrecy had been imposed..

By the way, we have come to know that there is a power called Athma. It is said that this entire universe is permeated by Athma. Hence in each Jiva, there is Jivathma. Dream and the scenes therein are created by Gods. Our Jivathma assumes a new body and takes us through dream experience. That is, we know for sure that our physical body does not travel in dream. But we can't help feeling that we undergo the dream experience only with our physical body at that moment.

Moreover even if we desire to have sweet dreams before falling asleep, we are unable to achieve it. But the Siranda Vivekis and Daiva Vivekis of the past got solutions for their problems through dreams. In general there is no worldly problem for Daiva Sadhus or Mahans. However Sri Rama resolved the problem of Thyagaraja Swamigal through a dream.

When Thyagaraja Swamigal was functioning as a Daiva Sadhu, his brother threw into the Kaveri river, the idols that were worshiped by Swamigal. A few days later Sri Rama appeared in the dream of Swamigal, informed him about the place where the idols were resting and gave him peace of mind. Why, sometimes Bhagavan brings about the miracle of materialising objects that were given in a dream.

Did not Manikavachagar who was a Daiva Sadhu see the manickam (a precious stone) which was given to him in a dream by Siva? Did not Pattinathar who was a Mahan carry till Thiruvotriyur, the Paikarumbu (a type of bamboo) which was given to him by Mahalingam in dream? Hence Bhagavan will bless those who are in somewhat exalted spiritual state in various ways. However the Thuravis who have reached the pinnacle of spiritual ladder does not need any help from Gods. Have they not conquered Athma? They have the power to create a dream world in waking state. I had spelt out their greatness elsewhere.

During times of divine culture, Gods used to resolve important national problems by bestowing dream on concerned persons. Besides, the other species are taught on birth whatever is necessary for them to learn by Bhagavan through dream. We call this 'instinct'.

Leaving these aside, no one is unaware of the fact that our dream existence as well as the incidents therein are just a "false appearance".

In other words we have to consider dream as an illusion or Maya. Similarly Vedanta regards our universe and worldly life as a lengthy dream. However we are unable to think of world as illusion or Maya. Athma which is the basis for both dream and universe is all powerful. Only That is real, immanent (Thanmayam) and pure.

Words such as Anu, Paramporul, Bramham, Kadavul only refer to Athma. There is something else called Jeevan. This Jeevan is illusion. Jeevan goes through good, bad, happiness and misery. There is no living being in which Athma and Jeevan don't combine. Hence whatever is born on the earth is Jeevathma. When the illusion called Jeevan approaches Athma, It conceives a form. On expiry of life span, the Jeevathma leaves the body, experiences good or bad according to its deeds and finally gets another body. That is, only Jeevan and not Athma, faces the consequences of our acts of sin or virtue.

Besides you must know, that Jeevathma on death can move about without a body and Athma gives Jeevan a body as and when required. Even when the Jeevan is without a body, it can experience hunger, thirst, happiness, misery, memory and such other feelings. From this brief explanation, you might have somewhat understood that death does not put an end to existence and Jeevan functions continuously.

Jeevan is ignorance or Agnanam. It can also be called Maya. As long as we remain ignorant, we will be subject to attachment and misery. Those from the level of Mutrina Viveki (Practical Philosopher) to Mahan have rid themselves of a little bit of ignorance. That is they have conquered attachment, grief and worldly joy. However they are subject to body consciousness and are eager to experience the truth that world is an illusion. Thuravis who have risen above body consciousness (not those who are just detached from the world or Mutrina Viveki) have wiped out Agnanam or ignorance completely and attained Athmic power. That is they have conquered Athma and experience everything around including their body as Maya or illusion. (Sri Sir was functioning at this level!)

Therefore, only when one gets rid of the ignorance called Jeevan completely and functions purely in Athma, only then he can experience the Paramporul called Kadavul (not Gods) and merge with it. That is he can become Thuravi and thereafter Gnani.

By the way, Socrates (469-399) who has analysed both Athma and happiness has revealed that both have virtue alone as their base. 'Virtue is knowledge', is his blessed revelation. He has confirmed that to be detached from money, family etc is virtue or wisdom. According to Socrates when a person attains to this state conducive for liberation (Mutrina Viveki), Gods promote him to higher spiritual states such as Perinbam which is the highest Athmic state.

As far as I know, among the western philosophers both Socrates and Pyrro were practical philosophers (Mutrina Vivekis) and both taught philosophy without touching a pen. To this list we can add Sri Ramana of Thiruvannamalai and the 68th pontiff of Kanchi Shankara Mutt, Sri Chandrasekharendra Saraswathi Swamikal, both of 20th century.

Pyrroh - The founder of the pyrrohnists or other sceptics school of Philosophy was a native of Elis. He flourished 304 B.C. and died at the age of 90. He left no writings behind him. His system 'Pyrrohnism' was first presented in a written form by Timon, his disciple. His main tenets were that the end of philosophy was practical - it ought to lead to happiness; but to live happily, things, and their relation to us, must be known; but according to Pyrroh, all things are indifferent as to truth or falsehood, no certainty can be attained by our senses or mental faculties, and to every position a contrary may be advanced; and the true relation of the philosopher, the happy man, to things, consists in the entire suspension of judgement and the withholding of every positive assertion.

In these lines, since there is no english equivalent for the word Gnani, the author has used phrases such as 'the philosopher, the happy man' etc. In general Englishmen describe Gnani, Mahan, Vedanthi etc as Philosophers.

Among the two Socrates has explained the preparatory route to bliss through Athma whereas Pyrrho has interpreted the state of such bliss. Though I have given here Pyrrho's doctrine rather briefly, it has descended from Upanishads by hearsay. That is, it has originated from time immemorial when Maharishis lived throughout the world.

Moreover, we should not remain in total ignorance of a philosopher by name Pythagoras. Unlike the useless, sheer lip philosophical associations of the present times (under the garb of schools of philosophy), Pythagoras was one of the important persons who established a meaningful association where one could understand the greatness of Athma, pick up a few secrets of the universe and go through necessary training to become a Mutrina Viveki. This association had the blessings of Gods and only matured persons were enrolled as students. The branches of this association which survived hereditarily till BC, lost its sheen gradually.

Pythagoras - A famous early philosopher born about 540 B.C. was a native of Samos. After being well educated in poetry, music, eloquence and astronomy, he proceeded abroad, and is said to have travelled not merely in Egypt but far in the East; returning to Greece, he received great honours at the Olympic games where he was saluted as 'wise man', but he declined the appellation and assumed in preference that of 'friend of wisdom.' After visiting the various states of Greece, he withdrew to southern Italy and settled at Crotona, where he founded a fraternity of 300 members bound by vows to conform to the religious theories and ascetic life of Pythagoras and devote themselves to the study of his religious and philosophical theories.

All that is known of their ethics refers to their canon of life, which like the ORPHIC (both of them supposed by Herodotus to be chiefly derived from Egypt), was distinguished by a multiplicity of abstinences, disgusts, antipathies, in respect to food and other physical circumstances of life elevated into rules of the most imperative force and necessity. Connected with this asceticism were their doctrines respecting the transmigration of the soul, their view of the body as the soul's prison, their opposition to suicide etc. while he was not of an age, Pythagoras is said to have fled to Metapontum in Greece and there starved himself to death thus gaining a higher plane of life.

Since Bhagavan has granted us the dream experience, we are able to comprehend a superior force called Athma (Kadavul) at least by inference. Only if majority of us who worship God remained virtuous as well, we could have extended the presence of Gods with proof.

Besides Mutrina Vivekis (practical philosophers) or Daiva Vivekis (pristine Brahmins) of the past did not struggle for Athmic power. They were well aware that till they attained a birth in which they could experience the world as Maya, it is not possible for them to assimilate the greatness of Athma. Why, even Mahans don't focus on Athmikam. Hence, there are no universities to confer the Athmic experience on you.

However these days when we rarely find a genuine philosopher, sheer Pamarans (ignorant persons) desire to attain some form of Athmic power and rummage through philosophical books. A few try Bhagavad Gita, Upanishads and Mantra Shastras. When they thus take recourse to various high sounding philosophical books, they only get more confounded without arriving at a satisfactory solution in pursuance of their objective.

In general books on philosophy tell the reader to surrender to God, give up attachments, know the self (who am I), experience the world as Maya, adopt yoga in day to day life. They however can't clarify these abstract concepts to the reader in the same way but a ticket and walk through an exhibition.

However many of them choose the term 'yoga', go through the yoga of breath control, imagine that they are raising their power of Kundalini. Result? They remain as ordinary as other human beings and are not even in a position to dispel their bodily problems or hardships that afflict them. These persons can't remain without water in summer even for a day. (I have never seen Sir drinking plain water during the ten years I had seen Him. He took bath only a few times in a year and will wear a woolen

sweater during April/May in Chennai! There was no bad odour about him). Besides, they are not even able to fulfill their mundane objectives.

Besides, when the contemporary persons who don't enjoy good health take ferociously to breath control, they may become insane, suffer paralysis and such other bodily disorders. Moreover, only when a person reaches the level of Mutrina Viveki, a few invisible nerves (Nadis) become ripe enough to aid yoga. But even Daiva Sadhus can't adopt yoga. Only Mahans adopt yoga unconsciously. This should be construed as being preparatory for Athmikam.

Apart from this, there are things such as Hathayoga, Yogasana etc which can be practised by even Pamarans. Don't confuse this with spiritual bliss (Athmikam) or even divinity (Daivikam). If Pamarans learn Yogasana their thirst and hunger will go up. These persons can avoid a few bodily disorders. One should not indulge in Yogasana continuously for a long time. Nerves of such persons will deteriorate and they will be regretfully dependent on others during their advanced years. Hence those who want to take to Yogasana should approach qualified teachers and should abide by their advice.

By the way, people in the past who practised breath control and Pranayamam legitimately used it for divine meditation and was able to attain wonderful health and proportionate mental elevation.

But Kundalini yoga which is explained in our scriptures is entirely different. This yoga is adopted by Thuravis (Thannayum Thuranda Thuravi or hermits who have risen above body consciousness) without any conscious attempt. Those who make a show of their raising Kundalini can't travel from Chidambaram to Chicago at will. Neither can they come out of locked rooms. Hence no one except a Thuravi can lay claim on Kundalini. Athmic power and Kundalini power are one and the same.

In general, books on philosophy are meant for philosophers and not for Pamarans. That is, they are meant for Siranda Vivekis to elevate themselves as Mutrina Vivekis, sublimate one's Chitham and for those interested in Sanyasa to prepare themselves. Mahans who are attached to Gods have no need for these books on philosophy. Practical philosophers who follow what they read are helped by Gods to understand the principle of 'unity' besides going up the ladder of spiritual evolution.

Nowadays, modern lip philosophers, advertise themselves as yogi with an eye on amassing wealth and gaining power. Where is the question of a genuine yogi going after position, wealth and popularity? Are yogis not beyond desires? So modern yogis should direct their efforts towards becoming good among Pamarans and should stop projecting themselves as Gnaanis who have conquered birth which is a heinous sin.

Thuravi (Chinnanjamiyaar)

- There are parents to teach life.
- There is a teacher for learning alphabets and numbers.
- There are artists to teach arts.
- There is a guru to impart works of philosophy.
- There is God to grant divinity.
- But there is only the self for enlightenment.

When I was very young I have only heard of a hermit by name 'Chinnanjamiyar' but did not chance to meet him. His name was 'Chinnaswamy Iyengar' who belonged to the Vaishnava sect from Tanjore. He was working as a government servant in Tanjore. Born in an ordinary family, he inspired respect and affection from his circle consisting of friends and acquaintances, who thought of him as a very noble and great person.

One day when he was working in his office, a mysterious feeling took over him. He got up from his chair and walked out. As he walked, he removed his outer garments and turban. His subordinates noticed his movements, followed him, tried to make him sit at a place and make him wear his dresses. In the meanwhile the news spread in the town making his relatives and friends rush to the spot with doctors.

Unlike the ancient Democritus, the European Dhaiva Sadhu, who subjected himself to medical tests, Chinnanjamiyar did not allow the doctors to touch him. He ignored his relatives and friends completely. Everyone thought that he has become insane and felt sorry for him. He normally lay down on the Thinnai (a place earmarked in traditional houses for strangers to sleep at night) in houses he chose. He ate whatever that was offered to him unasked for. Everyone sympathized with him since he was a local person. But those who observed his conduct keenly understood that he has renounced the world and started addressing him "samiyar".

For one year he was roaming about the streets of Tanjore in Nishtai. You should understand that he was possessed of Nishtai even when he was wandering. When one is about to reach the stage of Thuravi, he will be absorbed in Nishtai, whether he is sitting, walking, or lying down which means that his spiritual power (Athmika Sakthi) will increase drop by drop till it reaches saturation. Most of the times Chinnanjamiyar wandered in Tanjore and within a few years blossomed into a Thuravi with saturated spiritual power. Normally he wore a loin cloth or just a piece of garment.

Those who knew him in Tanjore, used to worship him with devotion and courtesy. Once in Kumbakonam a few Jatkawallahs (Jatka is a cart pulled by a horse was a common mode of transport in those days) noticed this act of worship and tried to stop those who indulged in it. They did this since they thought that Chinnanjamiyar was just a beggar and nothing more. But not being able to achieve their objective, they beat him black and blue with the intention of proving to others that the Samiyar was nothing but a nomad. The samiyar also fell down unconscious. A few persons who witnessed this incident came forward to help samiyar who however sent them back spurning their offer of medical help. Simultaneously those who committed this atrocity got engaged on well paid long trips which they interpreted as God's gift for a noble deed.

When the Jatkawallahs reached their destination which was about 15 miles away and stopped their carts at the proper spot, they found the samiyar in one Thinnai without any injury in his body! Amazed, the Jatkawallahs fell at his feet and begged his pardon.

A police officer was camping in a small town to solve a serious case. A lonely bungalow outside the town was allotted to him and he was staying there all alone. At that time samiyar who happened to be wandering in that area approached the police officer and asked him coolly whether he will allow him to stay in the bungalow for some time.

Though the police officer was startled with the rather terse request of the stranger, he was impressed by an unique trait that he detected in the stranger's face and words which prompted him to respond positively though with an air of indifference. The Thuravi was away wandering most of the daytime and used to stay indoors only at nights. The police officer though has heard of Chinnanjamiyar, did not realize that he was the one living with him. Many days passed

One day a devotee came to the bungalow to have darshan of Chinnanjamiyar, thus revealing the truth. The police officer who was curious to see the Thuravi in meditation one day intruded into his portion and was forced to beat a hasty retreat on observing that all his parts such as hand, leg, torso

and head lay separately. The police officer who did not speak much to the Thuravi so far, approached him cautiously the next morning and addressed him: "What swami, you were like that last night?"

Hardly he completed his question, the swami responded seriously thus. "Oh! You are asking about that? Each one is doing his job! You are doing your job! I am doing mine! Leave it!". Though you may not be to grasp the real meaning of this 'leave it' (vittu thallu), it really means that one should abandon everything which is a great philosophical truth. After this incident the police officer kept in touch with the swami. Many more days passed.

One day a police constable ran to the bungalow in great haste and urged the police officer to start immediately saying, "Sir, sir, there is a murder happening". When the officer got dressed instantly and started, the Thuravi stopped him saying, "Where are you going putting your shirt on? Are you going to stop the murder? It is over and the perpetrator is already on his way here with the sickle ". Within two minutes the murderer surrendered with the weapon. This incident was narrated to me personally by the police officer many years after his retirement.

Now I am going to narrate an incident which you would not have come across. There was a charitable rich man at Nannilam. One day when he was in conversation with his friends at his home, samiyar approached him for food.

The rich man absorbed in his conversation, dismissed samiyar with a terse negative response, though he habitually gave food to those who approached him. On getting a negative response, samiyar simply picked up some human feces that was lying opposite to the rich man's house along a wall, put it into his mouth and moved along! The rich man who did not expect such a strange reaction just sat there dumbfounded. It struck him that the beggar was no ordinary human being but a saint of high order. Hence he instructed his servants to locate that person and bring him with all due respect.

They could not locate him in the area in spite of an intensive search. The servants on the search were informed that the beggar could be Chinnanjamiyar which they conveyed to the rich man. The unfortunate rich man missed out on the rare privilege that came in search of him. However within a few months he got the opportunity to have darshan of Chinnanjamiyar and begged his pardon. Samiyar blessed him by responding, "You are helping the people around. Leave it." (Vittu Thallu)

At this juncture let me try to clear at least partially a subtle secret which you can't comprehend so easily. In this incident one may doubt as to how the Thuravi was able to consume human feces and whether he carried out the act in taste or distaste. Most of us may think that he would have taken it in with tremendous sense of repulsion like one drinks the potion of Koina. But the Thuravi did it neither liking it nor disliking it.

We don't doubt the existence of things and persons whom we can either feel or see. But a Thuravi though sees everything like us, can understand that everything is just an illusion like mirage. This is the reason why they can even walk through a wall at will as if it never existed. Why, let us assume that a bus or chariot runs over a Thuravi. In this case if Thuravi feels so his body will be crushed. His body will be intact if he desires the opposite. He will quietly leave the place after the bus passes over. In short no external power, however great it may be, can impact a Thuravi.

For Thuravi both the bus and his body are just illusions. No person can escape from emotions, fear and impact unless and until he perceives everything as an illusion. As against this, the Thuravi can emerge unscathed from a forest fire or a snowy mountain. That is, since affecting other things and getting affected by them is an illusion for a Thuravi, nothing impacts him. This is why in the above mentioned incident the human feces which excites repulsion in us, is another product of illusion for the Thuravi. We must understand that the human feces which is an illusion is going inside through the tongue of Thuravi which is again an illusion. Moreover has the Thuravi not experienced his whole body as an illusion? It is needless to say that the Thuravi can transform the human feces into Basandi or Badam Halwa at will. But it is not necessary for the Thuravi to do so. The greatness of spiritual power (the quintessence of Thuravi) is to make one understand without proving it.

At this juncture let me tell you another thing. By magical feat, one can make a show of eating fire. This show must be planned carefully beforehand by making a few arrangements. Fire is not actually eaten. It is just hoodwinking.

Chinnanjamiyar frequently visited Kumbakonam. One day at dawn he was walking along the banks of Kaveri when he came across an orthodox Brahmin who was returning home after a dip in Kaveri. When the Brahmin was so walking towards the Thuravi, the Thuravi pointed his index finger towards both his eyes alternatively saying in a somewhat loud voice, "This eye, that eye, this eye, that eye". Saying so the Thuravi walked across the Brahmin and went to Kaveri.

The Brahmin who did not know who the Thuravi was, cast a sympathetic glance at him and reached home. No one is aware what sin he committed in the last birth; his eyesight started deteriorating and within a few hours he was blind. Though the Brahmin regretted his ill fate, he remembered the incident that took place in the morning and realized that the person whom he saw in the morning should be an exalted saint. The Thuravi thus presaged the Brahmin's misfortune!

In a few places some persons followed the Thuravi on his track and persuaded him to visit their homes in due course. The intractable Thuravi sometimes visited homes on his own. On occasions he won't visit even when importuned. Some were lucky to be favoured with a visit though they did not invite him.

One such fortunate soul was Konar who was selling milk in Kumbakonam. This person occasionally brought Chinnanjamiyar home. It is not known whether Konar wanted to test the greatness of Chinnanjamiyar. One day when the Thuravi was sitting in his home, he locked it telling him, "Swami, please wait here. I will come back in a while". Saying so, Konar stepped out of the house. The next minute the Thuravi was sitting in the house of one of Konar's relative. When Konar returned after fifteen minutes, he was startled to find the house empty. He was in for a bigger surprise when his relative told him that the Thuravi was in his house at that time.

A rich man who was suffering from chronic stomach ache for months in spite of undergoing all sorts of treatment. Fed up he started visiting temples and resorted to prayers. He visited Thiruvavoor once and prayed to Thyagaraja who appeared in his dream that night and directed him to approach Chinnanjamiyar at the banks of Kamalalayam. Chinnanjamiyar was wandering about Thiruvavoor at that time and had the habit of sitting on the banks of Kamalalayam now and then. The next morning the rich man completed his morning chores, had darshan of Thyagesa and reached Kamalalayam bank of the west of the temple. He located the Thuravi on a mound of rubbish and prostrated to him. Before the rich man could get up, the Thuravi asked him, "Did Thyagaraja send you?". The rich man nodded in assent. The Thuravi immediately picked up some sand with his fingers and asked the rich man to eat it. The rich man's stomach ache instantly disappeared and he requested the Thuravi to visit his village. The Thuravi did not respond to the request.

I now want to share with you an amazing incident which I heard from an elderly person who has seen Chinnanjamiyar in his village from time to time. I respect this gentleman very much and give importance to his words.

He said:-"Chinnanjamiyar used to visit our village from my young age. During his visits the elders used to prostrate to him and pay their respects to him. He will not take notice of anything and will be sitting in his favorite spots talking something. If people offer eatables to him, he will just taste them on a few occasions and on many other occasions he will simply put it away saying, 'leave it'. He had the habit of talking to young boys in a lighter vein. I also got this chance a few times. I developed an attachment to him though unconsciously. Since he moved with us in a very friendly manner, we even took liberties with him. It can be said, that unaware of his greatness, we moved with him as equals. I was about ten years old at this time.

The Sapthasthaana Utsavam was happening in Thiruvavoor when I and two of my friends met swami. We have heard that the palanquin used in this event is very beautiful, it will go round seven towns

and one will earn virtue by seeing this festival. Hearing all this I developed an intense desire to witness this unique festival.

But it appeared from their talk that Thiruvayaru was far off (approximately 30 miles) and none of them were planning to visit. Today was the final day of the ten day festival on which the palanquin was going to be taken in procession.

I thought of approaching Chinnanjamiyar who was wandering everywhere with a request to take us to the festival. I consulted my friends and we made bold to approach the swami who readily acceded to our request. He responded, "Let us go. I will take you".

A few elders who listened to our conversation from a distance were smiling among themselves. Though we were very enthusiastic about the trip, we became restive as the time ticked away.

We lost patience. We approached swami again and told him, "Swami, Thiruvayaru is quite a distance. The palanquin will leave tomorrow early morning. It is already late. When are we leaving?" It was already dusk then. Swami replied, "You all have your food and sleep. I will wake you up and take you". Saying so the swami went away somewhere.

We decided that swami mama was not willing to take us to the festival and played for some time concealing our disappointment before eating. Then we read our lessons for some time. My friends normally came to my house to sleep since we had a slightly big Thinnai. They reached my house one by one.

My grandma came to the Thinnai to enjoy the breeze. She will tell us stories from Ramayana and Mahabharata. We shall listen to them initially sitting with enthusiasm. Then we will listen lying down before sleeping when my grandma is still at it. That day we slept. At about 3 am in the morning, we felt as if the swami is waking us up. We told him, "Swami, palanquin". Swami replied, "I woke you up only for that". He however added, "It is not yet time. Sleep some more time. I will come back and take you". As soon as he left, we feel asleep again. We again felt that swami was waking us up. We got up but realized that we were lying down in the sands of a river bank. The moon was shining brightly. Yes, we were indeed sitting on the banks of a river which was clearly visible in the moonlight. We gazed at the water flowing by our side.

Even at that young age, I was fascinated with the greenery on both sides of the river. The voices of birds and insects made me happy. I could also hear the commotion of people nearby. The breeze that embraced our bodies gently made us feel chill. In our village we used to get up only at day break and it was the first time we enjoyed the pre dawn spectacle especially in that natural milieu.

As soon as we got up swami instructed us thus: "You are sitting in the banks of Kaveri. This is Thiruvayaru. The houses are situated near the bridge and lights you can see from here. Here you can see the water flowing. Go there and finish your morning chores. Then we can go to catch a glimpse of the palanquin". Though we were eager to see the palanquin we completed our morning chores in a relaxed manner.

As soon as we were ready, it (Sir uses the pronoun "it" to denote Chinnanjamiyar to indicate his high spiritual state transcending sex-this pronoun is used intermittently from this para onwards) took us along the Kaveri bank sand for some time. Then we climbed the steps leading to the crowd situated in the midst of two tall temple mandabams (which I confirmed later as the Pushyamandaba Thurai). We started feeling the crowd. It took us first into the temple and made us have darshan of Panchanadheeshwarar and Ambal. As we were eager to see the palanquin, we were not very focussed on the temple visit. As if to test our patience, it made us go round the temple precincts.

As we were exiting through the temple Sannadhi into the main street, I asked, "Swami, how did you manage to bring us to Thiruvayaru in a split second"? Swami did not reply my question and tried to divert my attention by showing me the gas lights, torches and the surging crowd. Though I did not

press my question further, I could not help thinking that the swami had some magical power. It somehow lead us past the palanquin to quite a distance.

He made us sit in the Thinnai of a house and showed us various things. First we saw the tiny glass palanquin in which Pillayar was seated and then the decked up elephant and the bull with damaram. A few were carrying flags in their hands of different colors. A few others who had hand pumping machines were squirting sandal water out of them. There was a lot of noise created by band groups and other percussion instruments.

We now were thrilled to see the glass palanquin embroidered with a lot of flowers and Jari. We also worshipped the idols of Ambal and Swami wearing a lot of ornaments and flowers. Behind the palanquin we saw some Bhajan groups. We were also shown groups of Brahmins reciting Vedas and singers reciting Devaram. At this time the moon was already descending and the sun rising. Presently the Swami asked to get up and took us past these groups. These groups as well as others were offered on the way sundal, banana, jack fruits, diluted butter milk, panagam, visiri etc with respect.

The swami directed us to receive the snacks and drinks at a place they were offered. Like this we enjoyed the Sapthasthaana spectacle till it crossed the next village. Swami asked us, "Can we return to your place"? We nodded in assent thinking that he is going to make us lie down again. But we were disappointed thoroughly. He made us walk back. But our return journey was more wonderful than our onward journey to Thiruvayaru! We only walked following him. We also remembered crossing a few places. But we did not feel as if we were having a normal walk.

No explanation could be offered for this miracle except saying that the swami made us walk without using our legs. I am reminded of a similar miracle performed by the Guru for Ramalinga Swamigal to enable Swamigal to reach a court of law within a very short time. This miracle was performed by his Guru from his own place.

Even after reaching our place, our legs felt as if they never went through a long walk. We were worried about the prospect of going late to school but were back in our place by 7.30 am in the morning. That is, the "sami mama" reached us back within thirty minutes! It is said that Chinnanjamiyar attained samadhi in Nannilam. A Vishishtadwaithi became an Advaiti. That is, he rose above dwaitham.

Theertha Narayanar

During the beginning of the 18th century in the northern part of the country there lived a Brahmin by name Gangadhara with his virtuous wife Mangalambigai, at a village called Giridurgam. Gangadhara Shastri had no child and was sad on that count. So the couple went to a Siva temple nearby and offered their prayers. Bhagavan blessed them without delay and a male child was born to the couple who was named Anantha Padmanabhan.

When the boy was five, the parents conducted his Upanayanam and sent him to a Guru for studies.

Women and disciples who respectively treat their husbands and Guru as God gain approval from Gods. This means that such persons need accord only 'secondary importance' to God.

A few months after the boy completed his Vedadhyayana his guru passed away. Anantha Padmanabhan came back to his parent's home, enshrined his guru mentally in front of him, learnt the entire gamut of scriptures on his own and became an expert in all arts a Brahmin is suppose to assimilate. As per his parents' wish, he married Suseela, daughter of Shankara Sastri of village Swarnapuri. He functioned as one of the foremost of Daiva Vivekis of his times and hence was connected to Gods. Year rolled by and his parents passed away. When he was thus going through Grahasthashrama, a wish arose in him to undertake a pilgrimage. With the consent of his wife he commenced his pilgrimage.

In order to get the consent of Vinayagar for commencing the pilgrimage, he went to the Dundi Vinayagar in Varanasi and was blessed instantly by Him. From that moment, he became a Daiva Sadhu. Among the sacred places visited by him, Gokarnam, Jaganatham, Janardhanam, Udupi and Subramanya were important. In these kshetras he was blessed by incorporeal voice. When he was in Jagannatham, he pleased Bhagavan with his stotras who blessed him thus. "Hey Padmanabha! Since stotras flow from your tongue like water, I will bestow on you my name 'Theertha Narayanan.' From this moment Anantha Padmanabhan was called 'Theertha Narayanar'.

When he went to Subramanya finally and composed a hymn on Lord Muruga, he was blessed by an incorporeal voice which announced, "Hey Bhaktha! You go to the country of Cholas. There you will meet a Mahan! Your heart's wish will be fulfilled! Moreover you are going to function as a manifestation of Easwara (Easwara Swarupi)!" On hearing this, Theertha Narayanar became extremely happy and started moving towards the country of Cholas. He visited several kshetras before reaching Chidambaram. Let us stop this now.

To the east of Thiruvidadimarudur at a distance of four miles the village of Kamsapuram aka Kanchanur was situated. In this village Lord Agneeswara with Kalapakeshwari and Lord Varadaraja were domiciled. At the time we are talking, this village was under the domination of Vaishnavites. Among the Vaishnavites, there was a prominent person by name Vasudevachariyar who had a son by name Sudarshanachariyar. When this boy grew up, he started worshipping at both the temples of Siva and Perumal. His parents objected to this which made the boy more intense in his worship of Siva. The parents told him that he will be excommunicated. The boy stood firm. The elders in the community summoned the village council and the boy was summoned.

"We want to impose a hefty punishment for your heinous sin. What is your reply?" quipped the elders in a ferocious tone.

The boy shot back, "What is wrong in worshipping Siva who is the guru of our Perumal? "

"In that case will you sit on molten iron with your body intact and proclaim that Shiva is superior to Maha Vishnu thrice? " challenged the elders. The boy agreed to take up the challenge.

In front of Lord Varadaraja a big sheet of iron was heated as molten iron. Sudharshanacharyar sat on it coolly and fulfilled the condition. From that moment he was called 'Haradatha Sivacharyar' by Lord Agneeswara. Haradatha Sivacharya is considered an aspect of Maha Vishnu and hence He was an Avathara Mahan.

Though Haradatha was wandering in the region, he used to stay at the Agneeswara temple time and again and worship Easwara. While he was thus involved in a divine life, Theertha Narayanar reached Chidambaram. When he reached Chidambaram he came to know about the divine miracle that took place in Kanchanur. Deciding at once that Haradatha was the saint indicated by Lord Muruga at Subramanya, he reached the Agneeswara temple straight away. At the same time, the Mahan (Haradatha) also appeared there as if waiting to give him (Theertha Narayanar) Darshan. Theertha Narayanar instantly fell at the feet of Haradatha and entreated his blessings.

Haradatha said, "Hey, Theertha Narayana! You have been blessed by Lord Muruga. You will shine forth as a Sachithantha Rupi. Have Darshan of Lord Agneeswara for some time and then take to wandering." Ever since he met Haradatha, the mind of Theertha Narayanar was functioning at a level he could not figure out. Whatever daily rites observed by him as a traditional Brahmin started slipping away from him the way a cucumber fruit left its stalk in the creeper. Thus he stayed in Kanchanur for a few months. In the meanwhile he had a dream in which he beheld Haradatha going to Kailasa which he humbly informed his Guru.

On hearing this his guru said, "Yes, I am going to Bhulokha Kailasam" and left Kanchanur on the same day.

It is said that Haradatha was traveling towards north after having Darshan of a few kshetras on the way. Even now many Hindus consider the upper part of Himalayas as Bhulokha Kailasam.

By the way, a few of us living in this era of conquest of space may be skeptical about Gods and their abode. Some may question the existence of Mount Kailas at Himalayas. Reason, the mountaineers who conquered the peak of Everest would have informed us about the existence of Shiva or Kailasam in case they had spotted them. Also the Russian astronaut who landed in moon could not find God though he searched for Him from such heights as announced by our leader Nehru! By the way Gods have their abodes in some worlds that lie beyond the home of Sun God. However if they so wish, they can appear in any location on our earth. Why, a God may simultaneously appear in a thousand places. In an assembly of human beings a God can be visible to one and invisible to the rest. They can bless people incognito. When on all such occasions Gods remain only in their permanent abode.

Whatever said above actually happened when human beings were virtuous and were following the divine religion (Daiva Madham).

Moreover, one should recall the wonderful Unidentified Flying Objects (UFOs) which are created by Gods on meditation and sent for the attention of human beings appear in different shapes to different persons.

A few scientists have opined that these mysterious UFOs are sent from a planet beyond the sun (Soorya Mandalam). These UFOs which are fabricated in a split second by Bhagavan are not created in any other extraneous planet. They are simply made by the omnipresent Anu Bhagavan at any spot chosen by Him. Yes! These are now created above clouds and sent for the attention of various regimes on earth.

Bhagavan has created all things and their method of us that are required for the health of humankind in the beginning of creation itself. Beyond these, any human creations/scientific gadgets which are used by people are bound to create grave health problems in the long run. The UFOs are sent only to warn and make people understand that there exists a super science above human science to which everyone must submit. In these times of ever increasing sins, Bhagavan need not warn us through incorporeal voice or other visible means. If you ask me, I will say that it is better to use all the atom bombs in the world since modern gadgets (like computer, mobile phones, air conditioners and other gizmos) are going to murder alive our descendants in their own way. The children belonging to this era may wear ghastly looks.

By the way, read the observations of a scientist by name Rutledge who followed the phenomenon of UFOs keenly throughout his life.

"The pursuit of 'Unidentified Flying Objects' can be a difficult thing for a scientist. It has changed my life completely. I do not know the origin of the objects I have seen. But I have documented evidence, they have performed aerial gymnastics that seem far beyond what any known man - made aircraft can do".

By the way, people of the hoary past, knew that Gods were omnipresent and believed that the main deity resided at the top of all mountains in their country. Yes, Lord Parameshwara who bore different names in different countries had thus blessed them with His residence in this manner.

For example, Anu Bhagavan of Assyrians lived in Mount Armenia. Haran Bhagavan of Arabs lived in Mount Hira. Jupiter God of Romans lived in Mount Saphthagiri. Zeus Bhagavan of Greeks lived in Mount Olympus. Yahweh Bhagavan of the ancient Palestine lived in Mount Sinai. When in these days of modern science, a few Hindus stick to their faith. They believe that even if persons like us manage to reach Everest we can't behold Parameshwara so easily. That means that a person can't behold Parameshwara and Kailasam till he attains the level of Mahan. For those who have reached the level of Mahans, Parameshwara granted the vision of Bhulokha Kailasam at the pinnacle of various mountains where He resided.

Meanwhile in Tanjore there lived a poor, virtuous woman with her son. The son was stupid, dull in studies, not very smart in disposition and had low grasping power. He was well aware of his drawbacks. However he could not utter lies or commit misdeeds (Ignorance is bliss). But he had a robust health. They had no means of sustenance. Around this time Haradatha's miracle was prevalent in the region. Hence the mother decided to take her son Kuppu to Kanchanur to get the blessings of the Mahan. When she reached there, she came to know that Haradatha had already left the place.

However Kuppu got the opportunity to serve the Lord by way of fetching water for Abhishekam. He took bath daily in Kaveri, fetched water in big vessels to the temple wearing wet clothes and also undertook the service of grinding sandal paste for the Bhagavan. He also served his mother sincerely and prostrated to her daily. Since he was trained in bhakthi right from his young age, he believed that the deity lay concealed in the idol.

One day Kuppu fell very sick and could fetch water only with a lot of strain. Fearing that his service to Bhagavan may face obstruction, he confessed the matter to his mother. His mother responded, "Child, don't regret! We have to face our karma. We are suffering from poverty and ill health since we did not worship the Lord properly in our last birth. However due to good deeds committed by our ancestors, we have got the opportunity to fetch water for Abhishekam (Theertha Kainkaryam) to Lord Agneeswara. Don't worry. Go to the temple, prostrate to the Lord and pray to Him. He will bless you." Kuppu reached the temple and importuned thus: "Swami, I know neither stotras nor puja. If it is true that I had performed water service to you sincerely, you should bless me."

He who made Kuppu weak and who was determined to demonstrate his greatness blessed Kuppu thus. "You are going to be blessed forthwith!". At the same moment the Daiva Sadhu (Kuppu) saw Theertha Narayana emanating from the sacrosanctum, caught His holy feet and prayed that his delusion be dispelled.

Theertha Narayanar who understood that this was the order from Lord Agneeswara told Kuppu, "You have received the full blessings of Bhagavan. From today you will shine in the world with the name Gupta Sivan". From that moment, Gupta Sivan meditated on Theertha Narayanar as His guru and started excelling in a few mantras in which He attained sidhi.

Let us now turn to Theertha Narayanar. After taking leave of Lord Agneeswara he reached Parashunardanapuram aka Thirumazhapadi which was situated in the northern bank of Kollidam (Mahanadi) after visiting several holy spots in between. He selected a spot situated to the west of Eashwaran temple under a Bilva tree and started absorbing spiritual growth.

We will now turn to Gupta Sivan. When Gupta Sivan was thus shining in Kanchanur, a virtuous Brahmin by name Panchanadam came to Kanchanur in search of a Guru. He heard about the greatness of Gupta Sivan, had Darshan of Lord Agneeswara and fell at the feet of Gupta Sivan and prayed that he be accepted as his disciple. Knowing the greatness of Panchanadam through his spiritual power, Gupta Sivan initiated him in Panchakshara. He also informed his disciple that he will soon meet his own Guru, Theertha Narayanar and instructed Panchanadam to return to Thiruvaiyaru. When Panchanadam reached Thiruvaiyaru he visited Thirumazhapadi for Makasnanam (a holy dip) at Mahanadhi (Kollidam).

Completing Makasnanam, having Darshan of the local deity Sri Vaidyanatha Swami, Panchanadam came to know about a saint who was sitting there in Nishtai. Hoping that He was his Guru, he reached the spot, observed Theertha Narayanar in Nishtai with delight, cleaned the spot around him by removing leaves and sprinkling water in the place. When the Thuravi came out of his Nishtai in a short while, Panchanadam fell at his feet and prayed that he be made fit to attain liberation (Krutharthan).

Thuravi asked Panchanadam, "Did Gupta Sivan inform you? Can you bring me two handfuls of Venpongal daily?"

"As you say Swami" responded Panchanadam and added that he will bring Venpongal from the very next day. He stayed at the place till evening and reached his home at Thiruvaiyaru by Parisal (boat). Getting up before sunrise the next morning, Panchanadam completed his bath, daily chores, Unjuvruthi(soliciting rice by charity) and prepared Venpongal. He crossed Kollidam with Venpongal and reached Sadguru's ashram at the right time. Sadguru took just two handfuls and asked Panchanadam to consume the balance. Panchanadam appeased his hunger, cleaned the spot under the Bilwa tree, stayed there till evening and returned to Thiruvaiyaru after getting permission of his guru. This way Panchanadam served his Sadguru sincerely with devotion for 15 months. After 15 months one day Theertha Narayanar called Panchanadam nearby and instructed him thus. 'Bhaktha! With this day my stay in this holy spot is getting over. I am going to resume wandering. 257th day from today I will be in 'Pushpa Vanam' aka Thiripunduruthi. That time you will be there!" Saying so Theertha Narayanar vanished miraculously from there.

We have no information on the places visited by Theertha Narayanar during his wandering. But we hear a few instances that happened in our region. In one such instance Theertha Narayanar came across a miserable leper in a village who mistook him for a doctor and requested him to cure his leprosy. Giving him an ear, the sadguru picked up a handful of sand and threw it on the leper. When the leper reacted angrily, he just did not find the saint there. At the same time, his eyes fell on his body and he froze in amazement!

In another instance a couple were cutting wood in forest when the husband was bitten by a snake and died. The wife was lamenting for a long time as there was no one even to help her carry her husband's body home. Our sadguru happened to be crossing that spot and she approached him in sheer desperation.

Sadguru simply blessed the dead body with his right hand and the dead person woke up as if from sleep. Sadguru did not wait for being thanked by the couple and simply left the place in a hurried manner. He was wandering in that region for some time. This enabled a few persons to identify the Sadguru as the worker of this miracle.

In that region there lived a Brahmin by name Vaidyanatha Shastri whose skills as a medical practitioner made people think of him as another Danvanthiri. One day Shastri despatched his only young son along with four adolescents to a hill nearby to pluck medicinal herbs. When they reached the hill, they spotted a tiger. The four adolescents climbed on a tree leaving the young boy to be killed by the tiger. The parents of the young boy fainted on hearing this terrible news.

Among those who gathered there exchanged an idea, "if we can contact and request that saint, the boy may be brought back". When the parents regained consciousness, all of them went in search of the saint. Fortunately, the saint was found lying down under a tree. All of them fell at his feet and prayed.

The saint was quite for sometime and told the parents, "Go one mile southwards and call your son's name thrice and he will come". Blessing them so, the saint reached the top of the hill in a second. The parents who retrieved their son and others became exceedingly happy. Here you may have a doubt as to whether a person who was killed, eaten and digested by a tiger could ever be revived? Tiger is an illusion; the boy is also an illusion; the act of killing and eating too is an illusion, the body of the saint too is an illusion; BUT THE GREATNESS OR POWER OF THE THURAVI IS REAL! (Sir was a Thuravi) Let us end this now.

On completion of 256 days marked by him, Theertha Narayana reached Thiripunduruthi by his Yoga Marga. As he was walking along slightly westwards to the Pushpavaneswara temple, along the southern bank of Kudamururti river a poor farmer by name Govindan was weeping bitterly in front of a dead goat. On seeing him the Sadguru called him by his name Govindan and asked him, "should you weep like this for the sake of a dead goat as if you have lost your son?". He replied, "Sir, I am an extremely poor person. I borrowed three rupees for interest and bought this she goat planning that she will give birth to more goats enabling me to earn a living. Now this goat has cheated me". Saying so he began to lament even more.

On hearing this the Sadguru told him, "Govinda, don't weep. Is it okay if I give you the cost of this goat? Will that make you happy?". On hearing this Govindan fell at his feet wondering who give will anything for a dead goat and replied politely, "Sir, if you do so I will buy another goat and earn a living." The Sadguru immediately picked up a pinch of sand, put it in his hands and instructed him to close his fist and open the same only on reaching home. He added, "Through this your poverty will be over."

When Govindan was so walking towards his house with a closed fist, he suddenly developed a doubt whether he was being cheated and opened his fist to check its contents. Since he violated the instructions of the Sadguru he only found what he owed to his creditor by way of principal and interest. Satisfied to an extent, she looked back at the Sadguru and was amazed to see his dead goat following him alive. Yes, the goat which was revived by the Sadguru looked taller, stronger and more beautiful. It offered its protestations to the Sadguru and followed him. Why, it even became as intelligent as a human being. Observing all this the mean Govindan thought, "What this saint will do with a goat? Let us take hold of it as we have also received the money." Thinking this way he ran towards the goat and caught its hind legs with greed.

Since the goat was an extraordinary being, it gave a powerful kick on the chest of Govindan and continued to follow the Sadguru. Falling back, Govindan lost consciousness for a while. It was some time before he regained his consciousness and ran through the weavers' street to seek the assistance of his friends.

At that time in the street a few boys belonging to the weaving community were playing with a few boys belonging to the Mudaliar community. Some other boys from the weaving community were watching them play to kill time. These wicked boys were adept in black magic and earned a living with the help of a few Durdevathas. Did I not say Govindan was running through their street? These notorious boys interrupted Govindan and asked him what happened to him, why was he running and whom he was afraid of? Govindan gave them all the details and said that he is on his way to get people to retrieve the goat. On hearing this these mischievous boys

retorted thus: "Govindan, you don't have to go anywhere. Before this evening we will ask the goat to come to you. So what if he is a saint? We won't allow any competition to our profession and ensure that the saint sits helplessly just by casting a glance at him. We will also prove that his magic will not affect us." Talking thus they arranged to fabricate a Paadai. (Something like a stretcher made out of coconut leaves to carry a dead body in Tamilnadu)

Some elderly boys from the Mudaliar sect hearing these harsh words responded with well meaning advice, "We should not insult respectable persons even in jest. We may invite trouble for us and our family by doing so. That saint may be a Mahan. Let us not test him". However this good advice invited only contempt from the wicked boys who retorted, "you Mudaliar lads. Are you trying to advise us? We are sparing you just because you are our friends. Otherwise we will paralyse your limbs. Be careful." On hearing these harsh words the Mudaliar boys who were aware of their nefarious activities were startled.

Finally, one of the Mudaliar boys was made to lie down on the Paadai, covered with cloth and a mock procession complete with fire pot was organised. When the procession reached Kattu Karai, they found the Sadguru with the goat towards the east of Apparswami temple. On seeing him, they laid the Paadai on ground and requested him tongue in cheek, "Swami, you revived a dead goat. This dead boy is the only son of his mother. Please revive him".

The Sadguru who was aware of their mischievous drama shot back. "The dead boy will remain dead only. He can come back only through another birth. There is no other go. Let the Durdevathas through whose support you trouble others go away from you". Saying thus the Sadguru hurried towards a huge mango tree on the banks of Kudamuruti river and sat down under it.

Receiving the words of the Sadguru derisively, the wicked boys gloated, "Hey, have you not seen the saint's power to revive the dead? He has revived a living person so well". They also called out to the Mudaliar boy who was made to lie down on the Paadai. "The saint has revived you. You need not lie down anymore. Just get up". However the boy on the Paadai did not respond. On checking it transpired that he was really dead! Struck by fear at this unexpected turn of events the boys from both castes reprimanded the wicked ones severely and told them with grief, "When we warned you against testing saints you indulged in bravado. Where is your pride now? How will you now make your living? Who will convince the parents of the boy whom you have killed unjustly?".

Finally when the parents of the dead boy were informed of the disaster, they fell down like uprooted trees. When they reached the mango tree with the body of the dead boy along with fellow citizens, they only found the goat there and not the saint. They waited till the next morning in vain to have Darshan of the saint and were constrained to conduct the funeral. However the mother who was determined to meet the saint went for her daily bath in the river via the mango tree. But she was only able to see the goat. But no one was aware of the fact that the Sadguru sat there without being seen by any human being. Thus many days passed by.

Let us now turn towards Panchanada Sastrigal. Though he was calculating the day of his visit to Thiripunduruthi from the beginning, he forgot about it in due course.

This oblivion may have been caused by the Sadguru. However the incident that took place in Tirupanturuthi became the talk of the region and Panchanadam too came to know about it. Without losing any further time, he made Venpongal and went to the Sadguru at Thiripunduruthi. This time the Sadguru ate only one handful and passed on the balance to Panchanadam for relieving his hunger.

Ever since Panchanadam came to Thiripunduruthi, the Sadguru was giving visible Darshan to everyone. Now let us turn to the mother whose son died in the unfortunate incident involving the wicked weaver boys. She was going for her bath to the river everyday via the mango tree and sighted the Sadguru once. She immediately kept the water pot on her waist aside, fell at the Sadguru's feet and tearfully prayed thus. "Swami! I have lost my only son who did not listen to our well meaning advice and stuck to undesirable company as destined. You must bless me so that my family line is perpetuated". The Sadguru dropped three pieces of turmeric in her palms and told her, "Don't worry. Take bath using these turmeric pieces. You will first give birth to a male child with matted locks. Bring him to me. You will have two more children who will perpetuate your family line". She accepted the words of Sadguru, prostrated to Him several times, picked up her water pot, went to her home and informed her husband. The overjoyed husband too came to the Sadguru and paid his respects.

Months passed by. A child with matted locks was born to the Mudaliar couple. The delighted parents carried out all functions such as purification, cradle and naming with enthusiasm. They also brought up the child in a healthy manner. However they were perturbed about their promise to the Sadguru to handover the child to Him on birth. They could not bear the thought of parting with their child and spent their days on the horns of a dilemma.

The Sadguru used to wander in the streets of the town once in a while and on such occasions the goat followed him into the town. On one such occasion, the goat unusually overlook the Sadguru, shook its head vigorously and let out a terrible bleat in front of the house it was standing. Hearing this frightening sound, the Mudaliar couple came out and froze on seeing the Sadguru there.

However they regained their senses in no time, fell at the feet of Sadguru, begged his pardon and submitted that they will hand over the child with matted locks to him immediately. Understanding their plight, the Sadguru ignored their mistake and requested them to abide by their words before proceeding. The sun dawned the next day. The parents bathed their child, covered it in a yellow piece of cloth and handed it over to the Sadguru. Then they circumambulated and prostrated to Him. They were duly blessed by the Sadguru as a result of which they had two more children and lived happily ever since.

If they had not handed over their first child to the Sadguru, He would not have claimed it. But if they had failed to fulfill their assurance, the first child would have died and the other two children too would not have been born. Now let us turn towards Panchanadam. While he was bringing Venpongal daily from Thiruvaiyaru, one day the Sadguru told him, "I don't require Venpongal anymore. You stay here with me". That was a Wednesday. Startled at this sudden instruction to stop bringing Venpongal, Panchanadam had a misgiving whether he had committed anything wrong. The next day was Thursday.

There was a Brahmin lady in that town who had dedicated her life to Pushpavaneswara who had a daily routine of observing meditation, Japa etc in the temple before reaching her house in the noon to cook food.

On the Thursday (Guruvaram) mentioned above, she incidentally heard about the greatness of the Sadguru and yearned to see Him. However she was aware of the rule that when one visits saints who are alone, one must carry food for offering and accordingly rushed home to cook food after completing her routine at temple. What a divine miracle! She was flabbergasted to see that whatever items she had planned to cook were ready in vessels waiting to be taken. Knowing that this was the merciful and gracious act of Pushpavaneswara, she carried the food to the place of Sadguru after ascertaining His place. That is, she reached there exactly at the time at which Panchanada Shastrigal used to bring Venpongal.

On reaching the holy spot, she cleaned her hands and legs, placed the food in front of the Sadguru, prostrated to Him and stood in front of Him requesting Him to accept the food. Sadguru looked at the lady and the food before asking her whether the food was cooked by Pushpavaneswara. The lady nodded her head. Though the Sadguru had overcome hunger and thirst, he took one handful and pushed the remnant to Shastrigal. The lady took leave of Sadguru after prostrating to Him and continued her food service every day. This food was used by Panchanada Shastrigal and the grown up Sadai Chami. (The child with matted locks)

Now let us turn towards the Sadai child. It was growing wonderfully under sky, shadow and winter. Sometimes the child used to keep its mouth open when the goat positioned itself appropriately to squirt milk into its mouth to the surprise of devotees who happened to be there. This child called 'Chidabaranathan' was called 'Sadai Chami' on reaching adolescence.

Several years passed by. An erudite scholar who was living in Thiruvaiyaru undertook a pilgrimage from Kasi to Rameshwaram and visited assemblies of learned persons (Vidvat Sabhas) to get awards. Finally he wanted to visit the Chola Maharaja to get approval for his scholarship. One Thulajaji who was a king from Maharashtra was ruling over the Chola kingdom at that time. However he was suffering from a mental torment.

His wife, the queen was suffering for the past three years from a terrible disease called Spodakam (a painful and debilitating swelling on the back). A variety of treatments consisting of different approaches (Mani, Mantram, Aushadam) were tried in vain. It was at this juncture that the above mentioned scholar reached his assembly. After listening to the submissions of the scholar about his various experiences, the king asked him whether he met any Mahan during his pilgrimage who had the power to destroy as well as to bless (Nigraanugraham). The pundit replied politely, "I could not meet any such Mahan. But I have heard of a saint in Thiripunduruthi who has performed divine, super human miracles." The king became extremely pleased on hearing this news, rewarded the pundit generously and asked his minister to arrange for a trip to Tirupanturuthi at once.

Next day early morning the king started his journey with his paraphernalia and reached Thiripunduruthi. He stationed those who accompanied him outside the town

and reached the Ashram of Sadguru by foot with his minister. They prostrated to the Sadguru and stood humbly on one side. The Sadguru asked the king particularly, "Who are you? What brings you here?" The king responded, "Swami, they call me king of this regime. I came to take your blessings. Though you have been so near for a long time, I have

committed the offence of not knowing you. Kindly forgive me". Saying so they prostrated to the Sadguru once again. Theertha Narayanar instructed the king thus: "I know your entire history. Bring your wife here."

Both of them moved away, reached outside the town and brought the queen to the presence of the Sadguru with the help of four ladies. At once Theertha Narayanar blessed the queen with his right hand and Lo, the queen's affliction on her back disappeared without a trace and she looked much more beautiful and robust than she had been hitherto. She got up at once with excitement and went round the Sadguru sixteen times prostrated to Him too many a time. With folded hands she addressed the Sadguru thus: "Hey, Gurunatha! My body trembles thinking of the hardships I went through so far. Maharaja or pauper, a person can't escape his destined quota of adversities till the same is exhausted. However any problem can be solved by the intervention of Mahans like you. Oh! Embodiment of compassion! Kindly bless me and my husband so that both of us are devoted to your holy feet for the rest of our lives!". Thus prayed the queen and stood by the side of her husband with folded hands.

The king then circumambulated the Sadguru, folded his hands and prayed that he desired to be of some symbolic service to the Sadguru. Theertha Narayanar replied, "In this world there is nothing which is of any use to me. You rule over your regime as usual." The king prayed politely, "You should not say like that. Please order something."

"In that case you may donate the land equivalent to the area covered by this goat. That is enough." Saying so the Sadguru sent the king away for his food. At this time those who formed the retinue of the king had Darshan of the Sadguru. The exhilarated king returned and prostrated to the Sadguru prompting him to pat the goat. The goat immediately started running and stopped after covering an area of four Velis. Servants were already instructed to earmark the area covered by the goat by driving spikes on each of its hoof marks which they carried out faithfully.

The king approached the Sadguru and enquired with humble devotion in whose name the land should be registered. The Sadguru replied, "Give two Velis to this Panchanada Shastrigal and another two Velis to Sadai Chami." Hearing this both the devotees looked at each other as if they were keen to turn down the offer.

"I will do so" said the king and added, "there is nothing for Swami". The Sadguru ordained, "In that case, I propose to sit here in samadhi. Please arrange a suitable spot for the same".

Hearing this the king became happier and constructed a small temple near the ashram. He also dug a well (Koobam) on the Vayu side of the sanctum sanctorum for the purpose of Abhishekam and holy bath. Extremely happy at having completed this

sacred service, the king once again approached the Sadguru and prayed, "What else this servant should do? " At this juncture both Panchanada Shastrigal and Sadai Chami prostrated to their Guru and submitted that they had no liking for the lands registered in their names.

Of them Sadai Chami prayed, "It is enough if you instruct me to pluck flowers, grind sandal paste, light lamps for temple puja and also clean the temple." Shastrigal prayed that he may be instructed to do anything except accepting the lands. The Sadguru instructed the king to register the lands of Sadai Chami in the name of the temple. He also instructed Panchanadam Shastrigal thus, "Since you are going to perform the Adhishtana Puja as per scriptural rules, feed devotees and also going to look after Sadai Chami, you must keep the land registered in your name".

Then He addressed the king who was expecting his orders. "Oh King! I propose to sit in yoga samadhi during the forthcoming month of Masi, Shukla Paksham, Ashtami Thithi, Krithikaa Nakshatram, Guru Varam, 15th Nazhikai during daytime at Abhijith Muhurtham. On that day you may come for Darshan." Thus the Sadguru bade farewell to king and queen who took leave after prostrating to Him and returned to Tanjore.

Later on, one day Theertha Narayanar instructed Panchanadam Shastrigal thus:"Hey, Panchanada! There are only a few months left for my samadhi. Hence prepare a pit in the sanctum sanctorum which should be three cubits deep and square in shape." Shastrigal took bath immediately and started the work chanting appropriate mantras. While he was digging so, he found one Spatika Lingam and a Narasimha Salagramam. He took them to the Sadguru with devotion and was asked to come back after completing his work. When Shastrigal came back after duly completing his job, the Sadguru made him sit and told him, "Hey, Panchanada! After my samadhi, worship both Murthis found in the holy sand according to rules of Puja Vidanam. Go and have another bath." After this he sanctified Panchanada Shastrigal by his intense look on him. That is he blessed him with Ashtamasiddhi.

At this juncture the Brahmin lady who brought food and came to know about Sadguru's samadhi fell at His feet and prayed with innocent devotion, "You should also bless and receive me." The Sadguru who became very happy at this request of that lady responded, "Don't worry. After my samadhi, you stay here and perform Naivedyam service for Murthi puja. I will bless you to attain that which your mind desires."

Next, Sadai Chami requested for Sadguru's blessings and was elevated to the level of a Sivanadiyar like Nayanmar. This Sadai Chami was the one who was strapped to a Paadai by the mischievous weaver caste boys many years ago and died by the words of the Sadguru. At that time the Sadguru had already indicated that he should be reborn in order to live again.

The day marked for the samadhi was approaching. Theertha Narayanar called Shastrigal and told him, "Panchanada! Gupta Sivan will be here. Place the rocks made by the king at the appropriate position. As soon as I sit in samadhi, you and Gupta Sivan close the pit with those rocks. Then you may conduct the Puja Vidanas wished by you as per scriptural rules."

The king reached the ashram of Sadguru two days in advance. He along with his queen and ministers did Pradakshina Namaskaram to the Sadguru and were mostly in His presence. In the meanwhile Gupta Sivan who had a dream about the samadhi of his Guru reached there a day ahead. He prostrated to his Guru and involved himself in the sacred services that lay ahead. No one slept that night. The next day:-

The Sadguru who was not involved in any activity was pacing with abandon. At that moment, the goat came in front of him and roared. It stood in front of Him as if wanting to know what He had in store for it. It went round the Guru three times and prostrated to him many times by keeping its head on its forelegs many a time. Further it also rubbed its head vigorously on the feet of Guru. Anticipating this strange act, Theertha Narayanar ran his hands over the goat with a big smile and said, "In that case you will remain here forever taking my Darshan". At that moment the goat took the form of a bull and sat as a statue facing the sanctum sanctorum.

Those who witnessed and heard of this miracle kept shouting, "Ajarajavukku Jai. Sadguru swmikku Jai." (Hail the king of goats; hail the sadguru swami). Everyone such as the king's family, Brahmins and other great persons were waiting for the moment with hands folded in supplication. The sun ascended to its zenith.

At that moment Theertha Narayanar stood inside the square shaped pit. To his right Panchanada Shastrigal stood with folded hands and to his left stood Gupta Sivan in the same posture. Then Theertha Narayanar folded his hands and sat in the pit meditating on the Para Bramham, "the master of the entire creation, omnipresent and the originator of those like Bramha, Vishnu and Sivan". A few seconds passed. Panchanada Shastrigal and Gupta Sivan closed the pit with rocks. Abhishekam, Puja and Naivedyam were performed as per rules. The king's family prostrated to the samadhi and returned to Tanjore with Prasadam. Food and Prasadam were given to all respected visitors.

Thiripunduruthi is located in the road that connects Kandiyur near Thiruvaiyaru with Thirukkattupalli. Beyond this lies the village of Varahur. Now I want to give you an explanation. Theertha Narayanar about whom we read so far, had risen above the level of Mahan and attained Athmic power. In the same book, I had described the life of Narayana Theerthar in the preceding pages who was a Mahan who composed Krishna's Leelas as a child in the name of 'Krishna Leela Tharagini'. A Daiva Sadhu by name Sadguru Swamigal, collected the compositions of a few Mahans, edited them as Bajanai Pathathi (Sampradaya Bajanai Keerthanas) which helped devotees to gain knowledge of the life of those Mahans. As far as Narayana Theertha was concerned, his history was garnered from Andhra and Varagur situated a little away from Thiripunduruthi. The lives of a few Mahans were also available from Samasthanas.

Narayana Theertha who lived an itinerant life settled down in Varagur after he was blessed by Lord Venkateswara. In about 300 years, his place of samadhi was forgotten even by those who lived in his time. Yes! He attained samadhi only in Varagur. It is a mistake to think that he attained samadhi in Thiripunduruthi. This mistake is due to the following reasons.

1. From last century the name of Narayana Theertha's divine popularity started increasing among the devotees due to Bajanai Pathathi.
2. The names Narayana

Theertha and Theertha Narayana sound deceptively similar. 3. People are not aware that the two are different. 4. In Thiripunduruthi the samadhi of Theertha Narayanar existed already. Due to these reasons persons belonging to the later period mistook Theertha Narayanar's samadhi for Narayana Theertha's samadhi and confirmed this mistaken notion.

Most importantly, the readers should know that there is absolutely no reason for the presence of a Nandi (bull) in the samadhi of Narayana Theertha who was blessed by Venkateswara and Krishna. Further, if Theertha Narayanar too had composed divine compositions He would have also figured in Bajanai Pathathi and his Aradhana would also have been celebrated at the relevant place. But since Theertha Narayanar functioned as a 'Thannayum Thuranda Thuravi' the question of any divine compositions did not arise. He did not compose divine Keerthanas even before attaining the level of Thuravi.

As a rule, the samadhis of many Mahans who lived in the distant past have either disappeared or have been forgotten.

Sadasiva Bramham

In this Kaliyuga, many Gnaanis might have appeared without our knowledge. But as far as I know there are only three who have reached the final stage of spiritual bliss (Gnaanam) viz, Abiram, Manikavachagar and Sadasiva Brahman. The ancestors of Sadasivan lived in Madurai. His father, Soma Sundara Avadani, who was working towards proficiency in vedic scriptures reached Thiruvissainallur to improve his knowledge in philosophical enquiry as the place brimmed with teachers of repute in the subject.

According to the customs of Brahmins Sadasivan was invested with the sacred thread (Poonal) when he was five. As soon as he completed his studies of Vedas and scriptures, his parents got him married. Within a few years his wife attained puberty. The girl's parents called on Avadani to convey this news. Avadani arranged a feast for them. Sadasivan became hungry when his food got delayed and he asked his mother Parvathi Ammal, "Why so much time? I am hungry!". His mother responded in jest, "Sadasiva, your wife is going to come to our home. It is for that this feast is being organised".

"If there is so much delay when the wife is about to come, what will happen after she comes", said Sadasivan to his mother coolly before falling into deep contemplation. The mind of Sadasivan which was inclined naturally to discrimination and sublimation, shrunk from worldly life. Like Pattinathar, the Vedanthi quit his home without telling anyone. For a few years his whereabouts were unknown. He took Sanyasa from a great saint (a ripe

Sanyasi). For some time he was engaged in wandering before reaching Thiruvankadu near Sirkazhi.

After having Darshan of Swetharanya who was the presiding deity and Aghora Moorthy who was the special deity of the kshetra, he desired to see Paramasivendral who was a Yathi (Sanyasi). He already had information that there was a Mahan by name Paramasivendral living there. (Parama Sivendra Saraswathi was one of the descendants of Kanchee Kamakoti Peetam 1539-1586) When he saw Paramasivendra Swamigal, he had a strong desire to adopt him as his spiritual guru. When the Vedanthi expressed his desire to Paramasivendral, he neither accepted it nor rejected it since he had no desire of anyone elevating him to the status of a Guru.

Sadasivan who was an adept in scriptures shone beyond comparison in them after coming to his Guru. In this Kali, Sadasiva Bramham and Sri Shankara can be described as the "mounts of sublime arts". Important works authored by him such as 'Bramhasuthra Vrithi', 'Yogasuthra Vrithi', 'Siddhantha Kalpavalli' etc are incomparably great. He was both farsighted and hind sighted.

Sanyasis who have heard of the greatness of Sri Paramasivendral used to come for his Darshan. A few learnt lessons in his presence. Hence it can be said that his Ashram was adorned by the presence of pundits, Sanyasis and philosophers. In such gatherings debates naturally happened which gracefully brought out the talent and scholarship of the participants. The ashram of Paramasivendral was no exception. As far as our Vedanthi (Sadasivan) was concerned he participated not so much as to exhibit his knowledge but did not spare those who participated with a clear intention to win. He engaged such competitive pundits in fierce debate till they conceded defeat. Though such scriptural debates and competition among scholars were common in those times, they helped evolution of arts and sublimation of culture of countries. Further, they also helped in maintenance of culture based on scriptures.

However those who are on the verge of attaining an exalted state will not be interested in such debates. As far as Paramasivendral was concerned though he was not interested in such debates, he did not want to offend those who participated in them in his presence by speaking his mind out and adopted an indifferent stance towards such activities in his ashram. One day a pundit who was vanquished by Sadasivan in a debate went to Paramasivendral and complained to him about Sadasivan. Paramasivendral gave an appropriate explanation to the aggrieved pundit called the Vedanthi after some time and spoke his mind out to him thus ,

"Sadasiva, what avail are these debates of? When are you going to conquer your tongue? "

The Vedanthi who understood fully the import of his Guru's words responded with humble devotion "Hey Guro! Only today I have received your grace".

That is all! From that second till he shed his mortal coil, there was silence. Sadasivar who gave up family attachment then renounced literary attachment too now. We may add, that he gave up his attachment to aversion! He left his Guru's ashram and wandered where his legs took him. He sat down in a few places and lay down in yet another places. He again took to wandering.. This way, he was roaming about in the locality with total abandon. However his mind simply was empty.

Those who saw him decided that he has become insane. Some other persons reported the matter to his Guru Paramasivendral. But the Guru who knew Sadasivan's mindset felt bad that such insanity did not overcome him! Only because of this reason, the Guru pulled up Sadasivan mildly.

In other words, it can be said that this exhortation of his Guru became a blessing to Sadasivan. As far as Paramasivendral was concerned, he became a Mahan rooted in Siva conscience from the moment Sadasivan left him. After Paramasivendral passed away, a Sanyasi who was serving him was asked to ascend Kamakoti Peetam by the local heads. Till date Vaidhika Puja and Abhishekam are being conducted in the tiny temple in which Paramasivendral's Adhishtanam is housed.

When he was thus wandering in absolute silence he started sitting in Nishtai. One day when he was sitting in a field in Nishtai resting on its mound a trespasser commented, "Should a renunciate enjoy the comfort of leaning? " Taking it as advice, Sadasivar, lay down on the floor and continued Nishtai. "Why should you be so sensitive"? quipped the trespasser. Taking it as a more meaningful advice to mean that those who have renounced the world need not bother about what others think about them, he used it also as a crutch.

For a couple of years after he renounced the world, he used to beg food and then only accept food that is offered voluntarily. Sadasivar has completed the stages of Pazhutha Viveki, Daiva Sadhu, Mahan and Thuravi in his previous births. Hence his growth in Nishtai became stronger in due course and both feelings of thirst and hunger started disappearing. For a few years he took up residence in the villages on the banks of wide Kaveri and used to wander in nearby hillocks and forests.

The villagers who lived on the banks of Kaveri recognized his greatness, addressed him "Sami" "Mahan" and showed courtesy to him. Though indifferent to gestures of courtesy, Sadasivar occasionally used to be with children. Around this time, he must have reached the level of Thuravi.

Once when he reached Mahadanapuram, children surrounded him as usual. He used to offer them eatables. At that time Avani Moola uthsavam was happening in Madurai. Thuravi wanted to entertain the kids. He signalled them to close their eyes. The children realised with a sense of wonder that Sami Mama has brought them to some town. They saw a festive gathering there and automatically knew that they were Madurai. Sami Mama signalled them to sit in the same place and went somewhere. He came back with some eatables and Puttu and asked them to eat. Simultaneously the children witnessed the Thiruvula Katchi (Adorned idols of God/Godess moving about in a chariot pulled by devotees) and spoke to each other with sheer enthusiasm. Within a short time he brought them back to Mahadanapuram after making them close their eyes. This miracle was customarily discussed by the people of that locality for a few generations.

Similar to the incident that happened to the children, a young Vaishnavite was fortunate enough to be transported to Sri Rangam and have Darshan of Perumal. He also received the blessings of Thuravi and rose to the level of Pazhutha Viveki rooted in Advaitam.

No one is going to bother about a Thuravi who may look worse than a nomad. But those who know them will not go past them without bowing to them, though they may not try to speak to them. Though most of the people belonging to Trichy have heard of our Thuravi, it is unlikely that they may have an idea of his identity. Moreover, shall we pay obeisance to all nomads treating them as Thuravis? In other words, granting that we come across a genuine Thuravi, how can we understand his greatness as an extraordinary person, unless we see some miracle performed by him at that time?

At this juncture I am not able to proceed without quoting Paul on the salient features of Gnanis or enlightened persons.

Before we read Paul's quotation on Gnanis it is essential that we must know some details about him. He was an expert in scriptures of divine religion. I am giving below some information on Paul and Christianity as given by H.G.Wells and a few Christian scholars. This Jew (Gentile - i.e. a Jew, but not a denouncer of the gods) was an accredited Roman citizen. He lived in Rome and has not even seen Jesus. He neither knew Jesus. But a lot of importance has been accorded to him in Bible. It is given in the

Bible that Paul was imprisoned because he preached Christianity and the prison doors opened automatically. Gibbon has condemned this severely. Christianity did not exist as a religion during the period of Nero. Only in the regime of Trajan a few people who adopted novel principles started appearing in Rome.

Those who compiled Bible, have shown Paul as a disciple of Jesus and he has been preaching Christianity and propagating Epistles. Epistles - one of the canonical of the N.T. (New Testament). In the English version it bears the title 'the Epistle of Paul' the Apostle to the Hebrews, but can hardly have been written by St. Paul since it differs radically in the language, style and thought from the other Pauline writings. The use made of the O.T. by the writer suggests that his purpose was to save his readers from a relapse into Judaism. It would seem to have been written towards the end of the first century A.D., Similarly the Gospel of John is an attempt to justify Christianity and the Biblical career of the Jesus as facts. Scholars of the most advanced school hold that it was composed by a Christian, possibly connected with Alexandria or Ephesus about A.D. 140.

Even when an omnipotent person or God descends to earth, He doesn't go about resolving the problems of each and everyone on the earth. This is a just principle. But they perform a few miracles at will with an intention of demonstrating the "spiritual power" (Athmika Shakthi) to the world at large before vanishing on their own. THEY ARE NOT THOSE WHO ADVERTISE THEIR POWERS. ALSO THEY DON'T GIVE A DEMONSTRATION OF THEIR MIRACULOUS POWERS IN FRONT OF AN ORGANISED CROWD.

Let us now turn towards Paul. In this book I have written about Sanyasis called Bogomiles. They only followed the rules of Sanyasa as enunciated by Paul in his book. Paul excelled among his contemporary philosophers. Now I will give below the salient features of Gnani as elucidated by him.

"One who has stopped taking food and drink; one who focuses on the purity of his soul rather than of his garments; one whose body is dusty from avoidance of bath which is an activity to maintain one's body; one who is immersed in Brahma conscience". Such a person has been described as a Gnani and the tiny insects on his person has been equated to the precious stones of God.

By the way, when our Thuravi was sitting on the sands of Kaveri, there was a flash flood which drowned Him completely. Those who witnessed the incident described it as some Samiyar being washed away by water. The waters receded after many months. At the bank of river Kodimudi, a cart man laid his shovel to collect sand. The shovel hit some object lightly. He

cautiously withdrew his shovel and was flabbergasted to observe blood at its tip. He shouted for help and with the assistance of those who came, he dug the sand and found our Thuravi whom he removed to safety. The Thuravi got up and moved away on his own. Those who witnessed this wonder spoke of the person as a great Mahan. The Thuravi now became a Gnani. He emerged naked from the sands which became permanent thereafter. After he became a Gnani, he might have travelled to any corner of the universe at will. But there is no chance for such things to reach our ears. We only hear about a few incidents that happened in our country.

One day when he was travelling in the forests on the bank of Tamraparani river, piles and piles of firewood was being taken to the army of the local head (Palyayapattu Thalaivan). A worker from palace who was a part of this activity, sighted this naked saint, gave him a piece of cloth and loaded a bundle of firewood on his head. The Gnani could have revealed his greatness to him in many ways. But he chose to do it with some humour. He carried the bundle for a few miles, reached the destination and put down the bundle on the other bundles gathered there already with a thud. Lo, the entire quantity of firewood caught fire! Those who witnessed this miracle knew that the perpetrator was a Mahan and developed a great sense of fear on that count. Some fell at the Samiyar's feet and begged for forgiveness. The entire pile of firewood was reduced to ashes in a split second. However the saint blessed for double the quantity which appeared there instantly surprising the onlookers completely.

Apart from this, we hear about revival of a dead woman and curing of a leper. But we don't have their details.

A statue of "Shakthi" (Ambal) which was consecrated by some immaculate men a few centuries before was lying unnoticed in a bush near Tanjore. This Ambal who was very powerful thought it fit to bless all persons out of sheer compassion. Hence she appeared in dream of the Tanjore king in the form of our Gnani, informed him the place where her statue was lying unnoticed, ordered it to be consecrated in the same spot and a temple built around it. The king took the order in all seriousness and executed the same.

In tune with the wishes of Ambal, Gnani gave power to the statue from his abode and also gave Darshan to the king in response to his prayers. Till date, this Ambal is seated in a small town by name 'Punnai Nallur ' aka 'Mariamman Kovil' and was a boon granter till the recent past.

Besides, if a man who has super human powers and doesn't worship Gods or idols, such a person is labelled as a Muslim by Muslims as a matter of principle. That is, such a person is supposed to be following the

iconoclastic tenets enshrined in the Koran. Moreover, according to the dictates of Koran (Sura 9 - Verse 5) those who worship Gods and idols must either be converted to Islam or must be murdered in case they resist conversion. In India Muslims who are not aware of such draconian laws of Islam have been living. Two such Muslims heard about the reputation of our Gnani thought of him as incarnation of Nabi and accordingly pined for his Darshan.

At this time Gnani was showing up occasionally in Tanjore region. Whenever they heard of reports of a naked saint being seen in the vicinity, they used to run to the spot and check it out. Finally it so happened that they met up with Gnani. They bowed down to the Gnani as if he was Allah. Rewarded for a great act of virtue committed by them in their previous birth, they were granted the vision of Gnani and were raised to the level of Pazhutha Vivekis from that of Pamarans. As soon as they got the blessing of the Gnani, they got detached from all worldly bondages. That is they renounced everything except hunger, thirst, sleep and dress. They sat at a place meditating on Gnani. Witnessing their power of renunciation people from all religions praised them and a few had their Darshan too. When they died, samadhis were constructed for them on the spot. In Tanjore, the samadhis exist till date and are called 'Rettai Masthan'.

At this juncture a doubt may arise in you as to how can persons of other religions be blessed by a Hindu Gnani?

If a particular deed of sin is committed by a Christian or Muslim or Hindu (divine religion), they face the same consequences in hell as well as in their next birth on earth. Hence the readers must know that there is neither harsher punishment for persons of other religions nor any concession for Hindus.

Similarly there is no difference in rewards for virtuous deeds. Moreover, a person born as a Hindu may be born in other religions in subsequent births and vice versa. Till one person attains the level of Mutrina Viveki, he may be born in different religions in turn. Though many in the world may have declared themselves as persons belonging to different religions, Gods are the masters of the entire universe and human race. Hence Gods don't discriminate on the basis of religion. Hence a Thuravi or Gnani may spiritually raise a person belonging to any religion up to a certain level. But since pure divine religion is on the point of extinction, no one can raise to divinity in future.

Let us turn towards Sadasiva Gnani about whom we were discussing. Hearing about his greatness, the heart of Pudukottai king, Vijayaraghunada Thondaiman was yearning for the Darshan of Gnani. He was regretting the

fact that Gnaanis have no permanent residence and where to find him. One day early morning he had a dream in which he had Darshan of Gnani. That is all. He sat on his horse and went in search of him into the forest area. Lo, the compassionate Gnani too came forward to give him Darshan in real life. The king fell at the feet of Gnani like an uprooted tree.

The Gnani not only blessed the king, but in response to his request also suggested to him to appoint one Gopala Krishna Shrouthigal, a man of wisdom, as his minister by writing his name on earth. The king collected the sand on which Gnani wrote, with devotion, prostrated to him and took leave of him. He reached the palace and offered regular puja and Aradhana to the sacred sand. Till the British regime came to an end, on all special days, the first priority was accorded only to that holy sand.

As opined by Plato, it is said that Vijayaraghunada Thondaiman ruled over a virtuous regime in a rather facile manner. That is, as a result of the wise guidance of Gopala Krishna Shrouthigal, by putting in place sound rules and principles of governance, the country was able to mould virtuous citizens free of crimes, unfailing peace and happiness. "Mandirikku Azhagu Varumporul Uraithal" (A good minister forecasts what will happen) - this is the saying of 'Narunthogai' authored by Adiveerarama Pandiyar. In governance what kind of laws should be followed to achieve particular results in a given situation - this can be only be gauged by men of wisdom and philosophers and not even by men who are blessed with worldly intelligence. Because of this reason only, kings of the hoary past chose farsighted men to be their ministers.

The way our Gnani guided Thondaiman to choose a particular man of wisdom as his minister, the emperor of Rome, Vespasian, was directed by the God Serapis which had a temple in Alexandria to choose a wise man by name Basillides , as his minister. In the sacrosanctum of this temple Lord Parameshwara was seen in the form of Nandikeshwara. The idol was in the form of a man with the face of Nandi(Bull).

Regretting the injustice perpetrated on Helvidius by him, Vespasian set his heart on a proper government. For this purpose he wanted to get the command of God Serapis in choosing an Egyptian wise man to assist him in such rule. With his essential paraphernalia, he reached the harbour of Alexandria and went directly to the temple. Stationing those who accompanied him outside the temple, he went inside the temple alone, sat in deep meditation at the sacrosanctum.

Thus when he was meditating, he saw one of the popular Gurus viz Basilides standing in front of him with his eyes closed. When he came out of the meditation, he could not see Basilides in the temple. He ordered his

servants to search the temple to find out whether Basilides was there anywhere in the temple. On getting a negative reply, he arranged to check whether Basillides was anywhere in Alexandria on that day. Finally he despatched messengers on horse who reported to him that Basilides was living in his native village 80 miles away. On getting this information, he went to the village himself to meet Basilides and told him about his experience and requested him to be instructed on principles of good governance. Historians refer to the regime of Vespasian as 'Empire in Peace'.

Let us now turn towards Gnani.

One day at early night, when our Bramham (Gnani) was walking, it happened to cross a field dotted with haystack and paddy. We have no idea what it thought, it just leaned on a haystack in a sitting posture. Within a few minutes a watchman appeared there who mistook Bramham for a thief and raised a stick in his hand at it. Hardly had he raised his hand with stick so, both his hand and body became a veritable statue! The watchman did not undergo any misery. On the contrary, he enjoyed the experience as if he is lying down on a bed stuffed with silk cotton. Has he not been fortunate to take punishment at the hands of Bramham! Hence he enjoyed an unimaginable sense of pleasure till dawn next day. At dawn, as usual the Mirasudar (owner) visited the field.

He was stunned to see his watchman looking like a statue. The next second he also saw Brahnam leaning against the haystack. Simultaneously he saw the naked saint moving away and his watchman regaining his normal state. Guessing what should have transpired, the Mirasudar tried to approach Bramham to apologise but was amazed to see Brahnam vanishing in front of his very eyes.

Describing this incident, a writer has mentioned, "It is well known that such results are not due to any conscious volition of the saints but are due to the nature of actions themselves ". Though his doctrine is true in a sense, his explanation is correct only for Mahans. In case there are situations where Mahans face danger, they will automatically get resolved in a miraculous manner.

However Mahans can't perform miracles or disperse powers on their own. They can do so only by appealing to Gods under extreme situations. Only Gnaanis or Thuravis can get things done at their will.

In the incident described above, our Gnani performed the miracle deliberately. In case a Mahan was involved in a similar incident and the watchman raised his stick against him, he might have experienced the

same condition. However it would have lasted only for a few seconds. Moreover the Mahan himself would have been surprised at the miracle since he did not cause it. Also the watchman would have fallen at Mahan's feet and apologised realising that he has been punished by God for his audacious deed.

Many Mahans have composed songs praising Sri Krishna's greatness. One of them is Jayadevar of Odissa. His composition is known as Ashtapathi. He composed the songs while dancing with his wife and at the end of each of 24 hymns the idol of Sri Krishna shook its head adorned with Kondai. While he was so composing, he had difficulty in composing the later half of a hymn and went for his bath to a nearby river.

As soon as he stepped onto the street Sri Krishna entered his house in the form of Jayadeva. He took the seat of Jayadeva, completed the hymn left incomplete by the poet, took leave of his wife and moved out. When Jayadeva returned after his bath, he took his seat to complete the hymn and was surprised to see the same completed! When he asked his wife, "Who completed the hymn?". Surprised as she was, she responded, "Have you forgotten that you yourself wrote it before some time?"

In a moment both of them realised what had transpired. What else could have made this virtuous couple happier? So such unexpected miracles happen only to those functioning at the level of Mahans. Thuravis and Gnaanis know what is going to happen during the next second.

Thyagayyarval (Thiagaraja Swamigal 1766-1847 A.D.) was a Mahan who praised Lord Sri Rama in his compositions. He once sanctified the house of Kovur Sundaresa Mudaliar as requested by him. Mudaliar importuned Mahan to travel in his palanquin when he took leave and also gave him gold coins as present. Though the Mahan agreed to sit in the palanquin reluctantly, he refused to accept gold coins. But the devotees accepted the gold coins and concealed the same in the palanquin.

When the palanquin was crossing a forest, some robbers threw stones at Mahan's party. But the same stones came back and attacked those who hurled them prompting the robbers to apologise to the Mahan. Only when Mahan asked them as to what made them apologise to him, they narrated the miracle to him. When the Mahan came to know that his devotees had hidden the gold coins in his palanquin, he gave them away to the robbers.

Hence the sentence, "it is well known that such results are not due to any conscious volition of the saints but are due to the nature of the action themselves", is appropriate only for incidents that happen to those

functioning at the level of Mahans like Thyagayyarval. In other words, Gods take responsibility for the safety of Mahans.

If the same incident happens to a Thuravi, Thuravi will be aware of the fact that robbers are going to throw the stones beforehand. If Thuravi wishes that the robbers should not be able to take the stones in their hands, it will be so. In case Thuravi does not wish so, stones will simply get dissolved in the wind. If he wants the stones to hit his body, no harm will come to him. Even if he wants to be injured, it won't affect him. If he wants the injury disappear altogether, it will disappear miraculously. So a Thuravi or Gnani can direct their resistance as they wish with an element of humour. Since the author did not know difference between Mahan and Gnani, he has compared miracles enacted by a Gnani to those that happen to a Mahan.

There are no words in English to distinguish Mahan from Gnani. Two words namely, Saint and Mystic are available. Both these words denote only those who lead a secular life. However, we have to use the word Saint to denote a Mahan. Englishmen use the term Philosophers to mean anyone from the level of Viveki to Gnani. They also use the phrase Cynic Philosophers to denote Thuravi and Gnani who bear a weird look.

No one from Tamilnadu had any idea about the life of Sadasiva Bramham except the final phase in which He attained samadhi. That is, the various legends associated with the Avadutha Purusha came to an end. Since He has attained oneness with Parabramham, he might have been existing in any part of the globe. Those functioning at the level of Bramham can reach any globe. They can be present simultaneously in many globes. It may stay put in ether in absolute bliss. It can function without the body. If it wishes so, it can also sit at one place. When the legends associated with Bramham were on the wane, suddenly an amazing piece of news spread throughout the country.

Once when Bramham was walking a mansion of a Nawab came in between. Nawab was with his wife at harem. In general for both Thuravi and especially for Bramham, even an iron curtain is just an illusion and hence Bramham was walking through the building and through the harem as if it was crossing an open space. (Thuravis can miraculously come out of rooms that are locked) Nawab saw the naked man who was walking through the harem and sparks started flying from his eyes. He did not have time to think as to how a man can possibly enter the harem that is guarded by security and stoppers. In the meantime Bramham walked out of the harem. Overwhelmed by an uncontrollable sense of rage, the Nawab once again failed to think as to how the person walked out of a guarded place. With his sword drawn, he approached the naked man.

Observing the tumultuous state of Nawab, his soldiers followed him with a shivering mind. Nawab caught up with the naked man and severed one hand of Bramham from behind with one stroke of his sword. The severed hand fell down. But the Bramham unaware of anything kept walking. On seeing this Nawab felt that the naked man is no ordinary mortal and felt sorry for his act. He picked up the severed hand of Bramham in his own hand. Walking in front of the Bramham with its severed hand, Nawab kept apologising to the Bramham as he kept pace with it. Only thereafter Bramham noticed him and asked him what the matter was by gesticulating. Nawab showed the severed hand to Bramham and apologised. Bramham gesticulated to him to keep the severed hand in its appropriate spot. To the amazement of Nawab the severed hand fixed itself in the appropriate place without any problem whatsoever. Will anyone who is witness to such a miracle, especially a king, keep quite? He had this miracle announced duly in his as well as in the neighbouring regimes. Thus the greatness of Bramham spread throughout the countries to some extent.

At this juncture let me clarify a matter to you. If what happened to Bramham was to happen to a Mahan, Nawab would not have been able to cut off Mahan's hand. Nawab's raised hand with sword might have simply got frozen. Or any inimical powers would have been suspended miraculously for some distance around Mahan. Or the Nawab could have fainted. You may have a doubt at this juncture whether Mahan would be affected or not in case the sword eventually severed his hand.

Definitely it would harm Mahan. But you must remember that a Mahan is protected by God at all times and in case of any danger to his life, such danger would be warded off miraculously.

Hence if a divine fake who has managed to capture a divine position, immense wealth and follows elaborate puja rituals to project himself directly or indirectly as a Mahan, he should be subjected to a pistol or knife which will expose him instantly.

As far as Bramham is concerned, if it wishes that no harm should happen to its body, no one can do any harm to it. If it doesn't entertain such a thought, one of its limbs may be severed but it will not affect Bramham in any way. If it wants its severed limb to sprout, it will sprout immediately. If the Bramham is chopped into pieces and it wants to regain its form, all the pieces will recombine to form a new body. If Bramham wants to function without a body, it will become invisible. Bramham can function as any organism, living or non living as willed by it. Therefore Bramham is above both existence and non existence. That is, the concept of Bramham (Bramha Thatvam) has to be grasped by intuition and not by intelligence.

When I was a boy, I have heard that our Bramham used to walk about under the guise of many living beings. In those times, elders in the family especially grandmothers used to instruct the younger generation on whatever they have picked up hereditarily on saints, epics, morals and practical tips required by them for living a meaningful life. In short, universities of today can't impart principles of ethical and hygienic living as done by grandmothers of the past.

Did I not tell you that Bramham used to walk about in the guise of many living beings? I was further told that in forests Bramham used to assume forms of fierce animals and was playfully spending time with real animals, puzzling them in the process. Though we may doubt the possibility of anyone witnessing such rare instances, we should not fail to infer that such feats are just child's play to our Bramham.

When I was in school, one of my teachers used to impart occasionally general knowledge to us through English books. He told us about an amazing incident that took place at a time when East India Company, ostensibly a trading company from England started collecting taxes in India.

East India Company - British trading corporation authorised to trade in East Indies on December 31st, 1600, a charter was granted by Queen Elizabeth to "the company of Merchants of London trading to the East Indies." By 1765 the company had become the official administrators of Bengal. Pitts India Act of 1784 instituted a dual control between the Company itself and a board appointed by a Committee responsible to the Parliament. After the mutiny of 1857, the Government of India was transferred to the Crown, and the East India Company was abolished in 1858.

The Britishers were collecting taxes in a few areas of the South during about the time of the Carnatic wars, which took place about the year 1744. But the British rule was actually established in most parts of India only after the Wars of Bengal. i.e. 1757.

I am going to narrate an incident that took place around this time.

You might have heard of Kutralam which is a holiday resort for many VIPs in South India which they visit to escape from the hot sun. This Kutralam was an unknown tiny village in the past housing a small temple and a minor pilgrimage spot.

Most of the people did not know about Kutralam save the locals. Since Kutralam was surrounded by forests and could be reached only by foot, it was not easily accessible. However, during auspicious days, a few of the

locals had the habit of taking bath in the waterfalls and worship Kutralanathar. These persons did not go there to escape from heat.

Those who lived in the past preserved their health through a hygienic way of living. They did not prepare themselves for rare surgeries. When culture is given a go by, death knell is sounded for health. When divine culture is abandoned death knell is sounded for divinity, civility and virtue. When wise scholars are ignored, death knell is sounded for administration, merit and responsibility. When all these reach a dangerous proportion, Gods make up their mind to punish the countries in question.

I told you that locals came to Kutralam to worship Kutralanathar during auspicious days. As far as Christians are concerned though they have lost pilgrimage related travel, they were particular about excursions and will go to any spot for the purpose regardless of the problem of accessibility. An English man who was a high ranking British officer post has somehow heard of Kutralam falls and reached it too. He was enjoying a bath in the falls with his family. Several metres away from the spot at which he was taking bath, there was a rock situated at a slightly higher position surrounded by bushes.

When he turned his eyes on the rock accidentally, he saw a naked man standing on it. He recalled at that moment the general opinion of Europeans on Indians as uncivilized and barbaric human beings. He thought that the naked man was a forest dweller and he was just looking at their family for sheer fun. Hence he slowly moved away from the falls and reached for his gun. When the naked person was looking away, he took aim at him. The gun did its work without hesitation.

But in the place of the naked man, a tiger of abnormal size stood with its mouth wide open! The English man was stunned to see the transformation of a man into a tiger! He realised that the power of gun did not work with this man. The next moment he left the place with his family to escape any impending danger.

After he retired from his job, this English man made up his mind to write his autobiography. In his book he has devoted more pages to his life in India as pointed out by my teacher. To the best of my memory I am giving below the substance of a few pages that was read out by my teacher from that book.

"I am a Christian. I did not believe in miracles supposed to have been performed by saints in my religion in the past during its founding days. I have heard that India is a spiritual country and many saints are still living in it. But I thought that Vedanta and Athmika exist only in paper. I had always

strongly believed that those who are called Samiyars in India are a bunch of lazy persons and no man can attain supernatural powers. But after the incident in Kutralam, i have come to believe that Gnaanis who have Athmic power can live in the world and India is indeed a spiritual country. Presently I am learning the art of Hindu Vedanta from a Brahmin. "

I remember very well listening to the above incident from my teacher. But at that time I did not think of Bramhendral. If I had thought of Bramhendral at that time, i would have noted down the name of the English man and the book from my teacher. Several years later when I intently focused on the life of saints, my attention turned towards the Kutralam incident. I started calculating the time of the English man as well as Bramham. I was able to establish with proof that our Bramham lived even after the retirement of the English man.

Since the English man could not identify the miraculous person he saw at Kutralam, he was unable to name that Gnani. But it can be definitely concluded that the Gnani was no other than our Bramham.

An Italian who was a captain of one of the armies of East India Company was fortunate to have Darshan of Bramham. That was a time when British armies had an active presence in the areas around Madurai, Ramanathapuram and Pudukottai. This Italian had the habit of riding on his horse for miles together. During such a ride, he spotted a naked beggar on the corner of a road and thought that persons in such abysmal condition are still living in India. Brushing aside the incident, he travelled a few more miles when he spotted the same beggar to his consternation!

Reining in the horse, he looked at the beggar intently. An urge arose in him to communicate with the beggar. However the beggar was sitting with a forlorn look, quite oblivious of the world.

"This fellow should be mad. There can be nothing common between the beggar whom I saw before and this mad person. My eyes have cheated me. I think I am under some delusion. In this country there are many such simple persons". Thinking thus the Italian commenced his ride again with a clear mind. He barely crossed a few miles, when he saw the naked person again. This time he had no confusion and came to a concrete decision that all the three persons must be same. He became happy on seeing a divine person. He dismounted from his horse, walked up to the Gnani and saluted him. He was blessed with the glance of Gnani. With sheer excitement when he was thinking of opening a conversation with him, Gnani left the place. Even as the Italian was looking intently, Gnani vanished in a few seconds leaving him stunned.

As long as he lived in India he kept talking to others about this miracle and even after he returned to his motherland he spoke to his friends about it. It could be said that this Italian was more fortunate than others. That is not all. Within a few years of coming back to his motherland he had the fortune to have Darshan of Bramham again. One day when he was working in his garden, he sighted Bramham walking at a distance by chance. Recognizing Brahman he ran up to him and saluted him. Bramham neither stopped nor vanished. But while it was walking steadily till the Italian caught up with it, it started walking fast as it crossed him. Within two seconds, the Italian found Bramham walking at a distance his eyes could reach.

This Italian too published his autobiography like the Englishman in his mother tongue. In the book he has mentioned that the same saint with Athmic power gave him Darshan in his motherland out of sheer compassion. A scholar from Britain who happened to read his book, translated the portion about Bramham and sent it to our government. Since it was mentioned that he saw Brahman first in Pudukottai, Indian government had this information published in Trichy gazette. In those days very important news used to be published in gazette by government. This news has been published somewhere between 1887-1889.

The legends and divine plays associated with Bramham have come to us hereditarily by word of mouth. Many might have witnessed the divine plays of Bramham in many parts of India nay world. But how anyone could have identified the divine miracles with Bramham? Hence those who have witnessed such divine plays would have thought of Bramham as yet another saint and there would have been an end of these legends when they passed away.

As far as Tamil Nadu is concerned, not only the elders here had knowledge of his birth, 18 years stint with Paramasivendral where he attained expertise in exalted spiritual disciplines and left him in utter renunciation as also his divine plays reached the ears of kings.

Further, his divine plays were passed on in Tamil Nadu hereditarily by word of mouth. The pundits of Tanjore and Pudukottai palaces composed information on Bramham in Sanskrit and based on these editions too, books on Bramham were published.

You are aware that this universe/globe as well as our bodies comprise of five basic elements called Pancha Boothas (ether, air, fire, water and earth). Hence our Bramham gave up these five elements at five places, viz, Manamadurai, Nerur, Purijaganatham, Kasi and Karachi. However, the only popular Adhishtanam or Samadhi today is at Nerur. A Siva temple

has been built with the Samadhi at Manamadurai and a small memorial has been erected in the precincts of the temple.

The other three Samadhis have simply disappeared owing to negligence of succeeding generations who were ignorant of Bramham. At Nerur, Bramham gave up its ether element (Akasha Bhutam).

A sage appeared in the dream of venerable elders in all these five places and informed them the Samadhi day of Bramham. The sage added that a Brahmin will come there with a Lingam and instructed them to install the Lingam on the Samadhi of Bramham.

Those who had this wonderful dream shared it with others. On that particular day Bramham too reached all the five places.

At Nerur, Brahmins commenced expeditiously arrangements for Bramham's burial, Abhishekam, Aradhana and Puja. At midday, in order to give up the mortal coil permanently, Bramham sat in the square pit prepared for the purpose and the same was closed. At the same time a Brahmin appeared there with a Lingam. He told them the names of four other places where Brahman was attaining Samadhi simultaneously. The Brahmins prostrated to him and commenced the sacred rites.

Further, the Brahmins have already decided that the most important aspect of the rites should be conducted by the hands of the divine visitor, who was dear to Bramham. However, when the moment came the divine visitor who brought the Lingam was not to be seen in the vicinity. I leave it to your judgement to decide who the divine Brahmin visitor was. Completing this great task, the Brahmins from Nerur went to Tanjore palace and informed the Maharashtra king of all the details. Hearing all this the king of Bramham his prostrations with dhyanam and despatched messengers to other four places where Brahman attained Samadhi. Thus the four Samadhis also got confirmed.

Besides, it is believed for generations that Bramhendral resides in a Bilva tree at the Thiruvankadu Adhishtanam. Hence an ochre robe which is placed on this sacred Bilva tree is taken to Nerur every year during Nerur Aradhana and put on Bramhendral. The mortal coil of Bramham left this world on Chaitra Shukla Dasami.

SADASIVA BRAMHEBYO NAMAHA.

VE - Vernal Equinox

AE - Autumnal Equinox

WS - Winter Solstice

SS - Summer Solstice

VE - Vernal Equinox

AE - Autumnal Equinox

WS - Winter Solstice

SS - Summer Solstice

V.E - Vernal Equinox

A.E - Autumnal Equinox

W.S - Winter Solstice

S.S - Summer Solstice

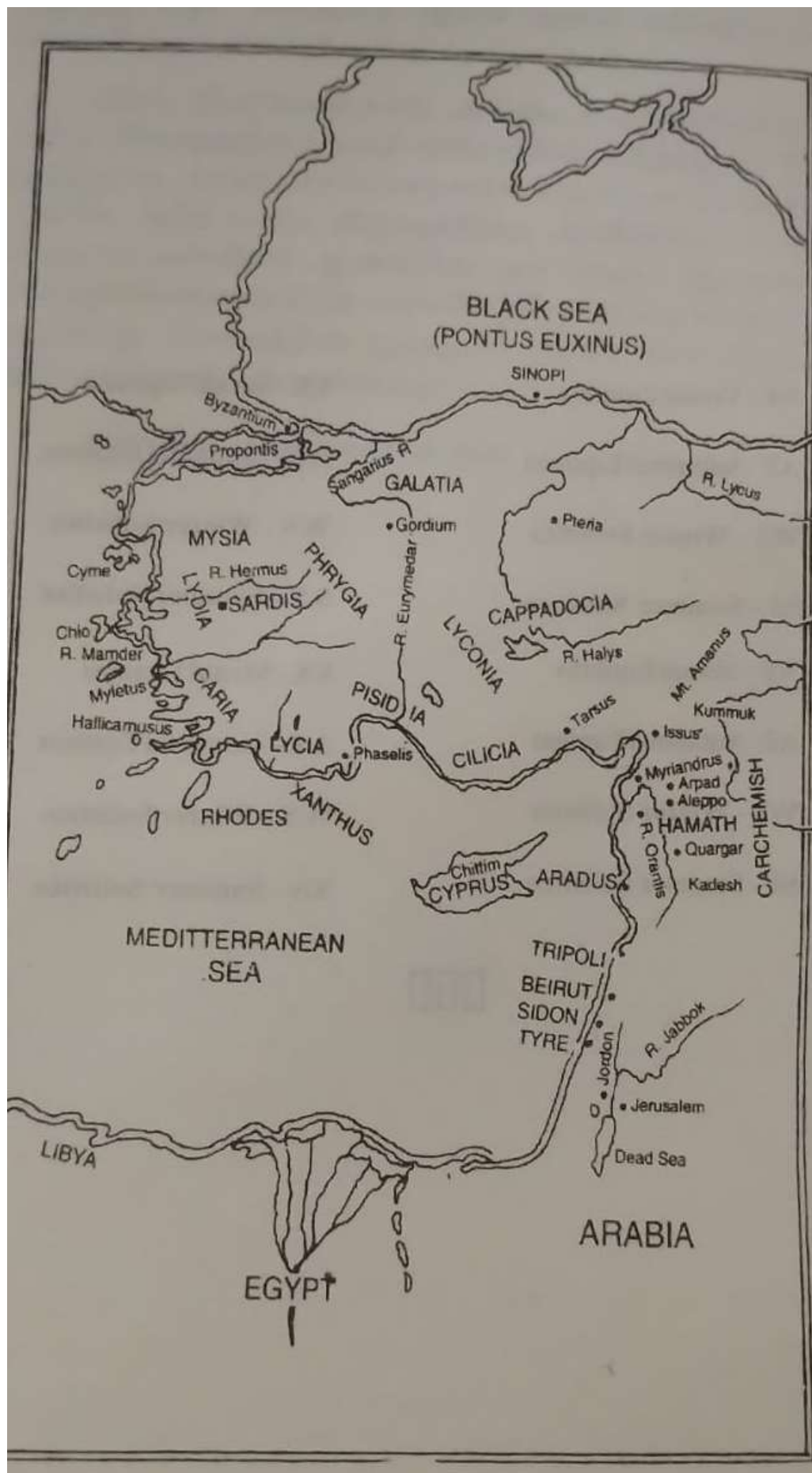
V.E - Vernal Equinox

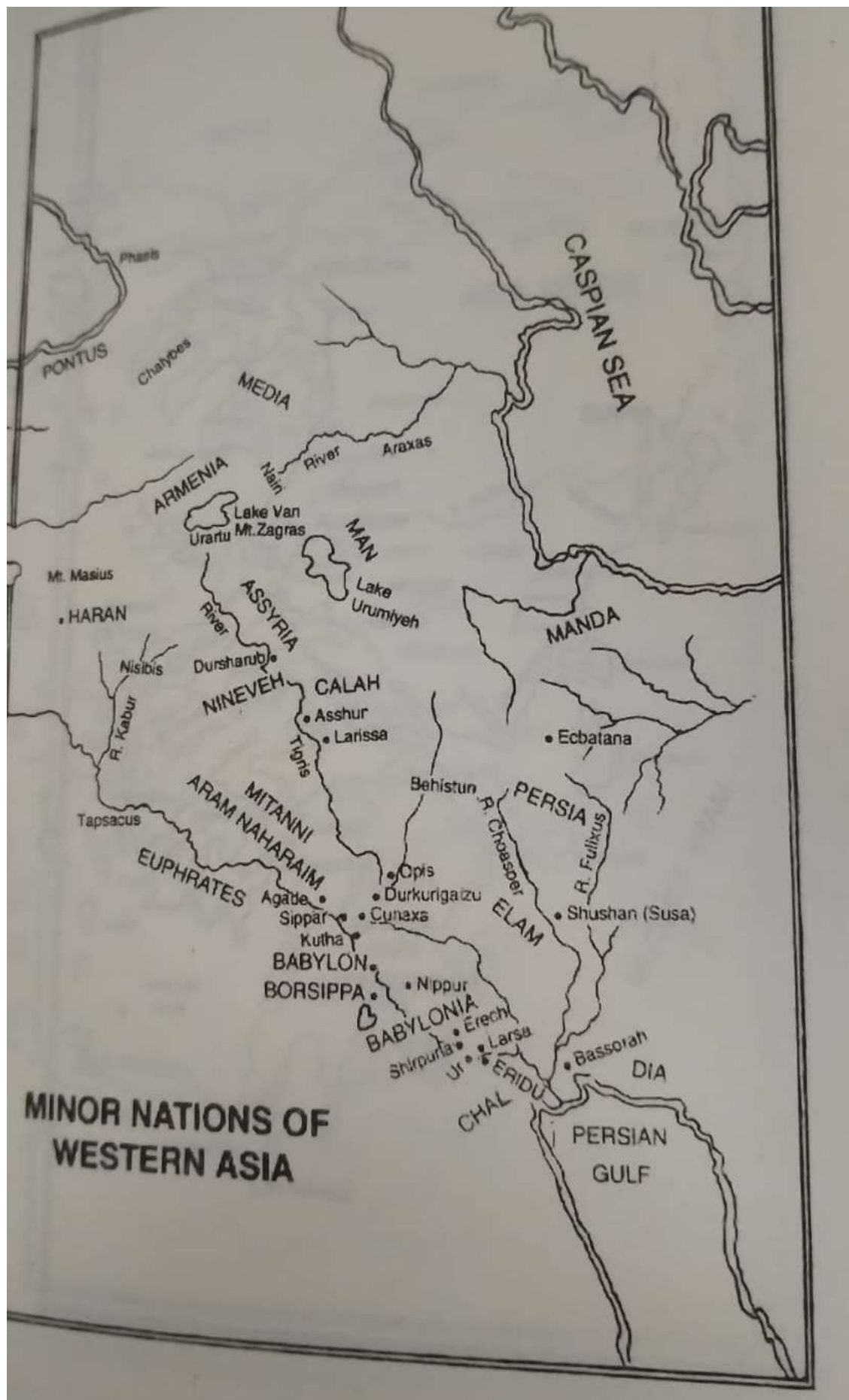
A.E - Autumnal Equinox

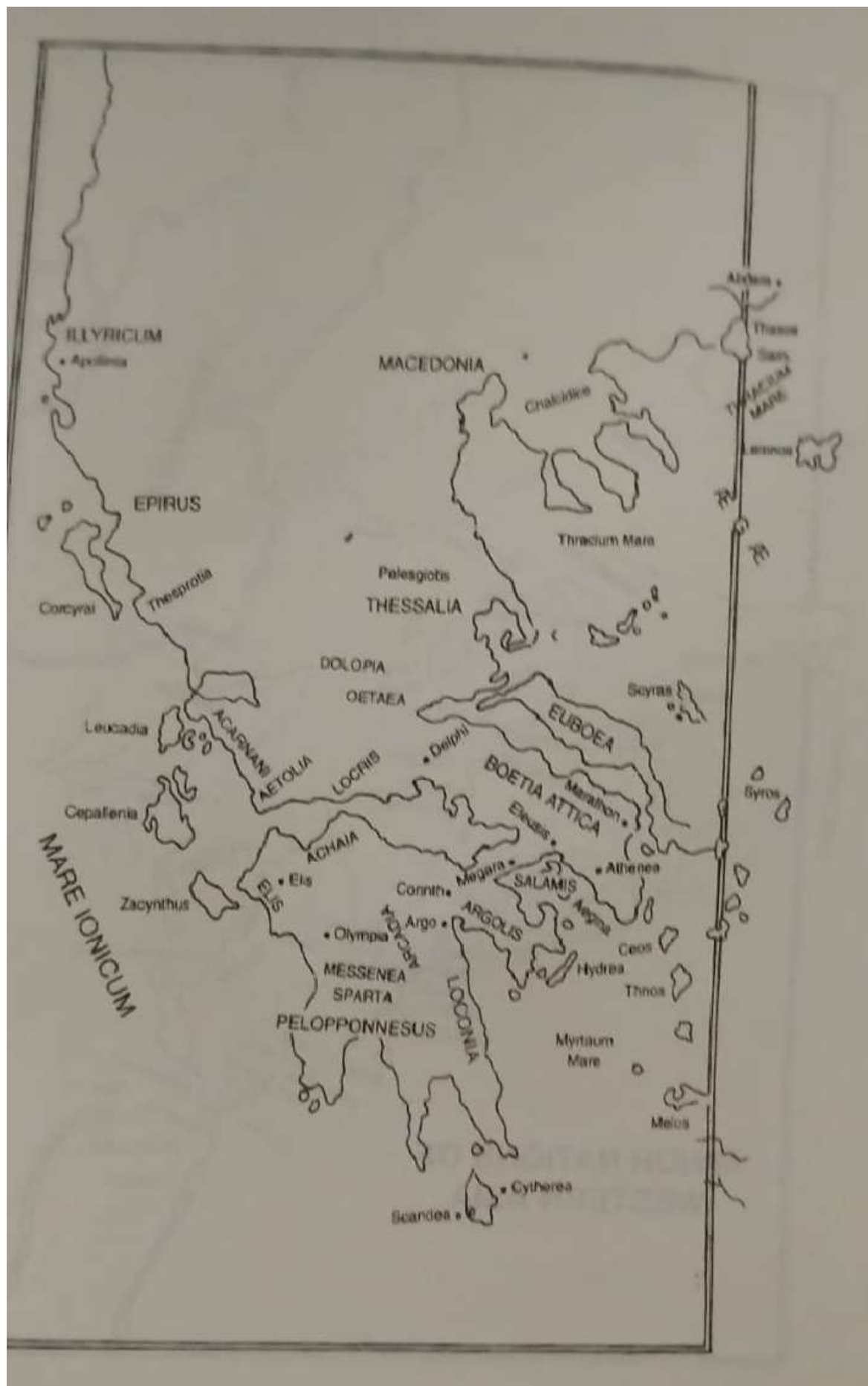
W.S - Winter Solstice

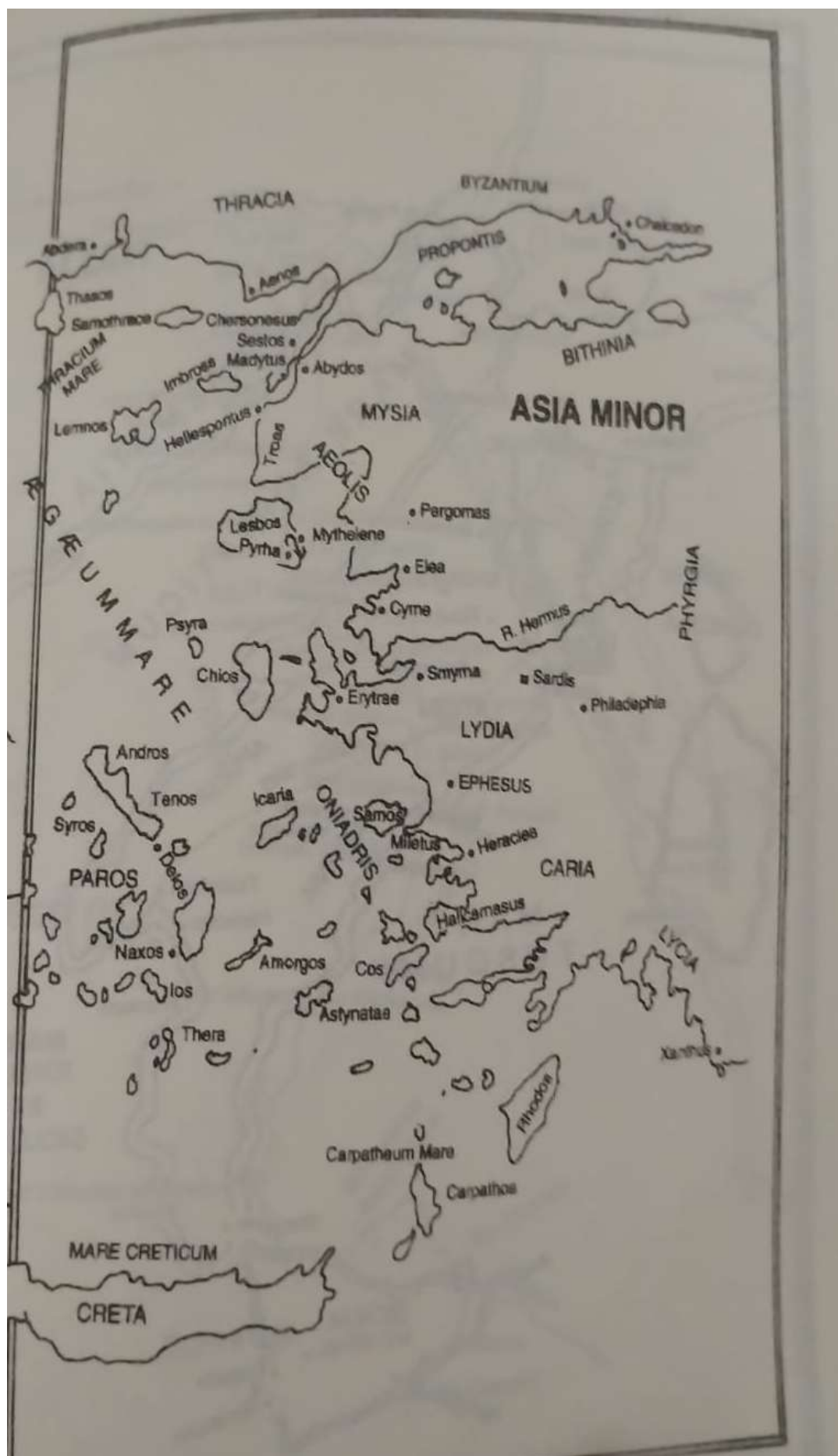
S.S - Summer Solstice

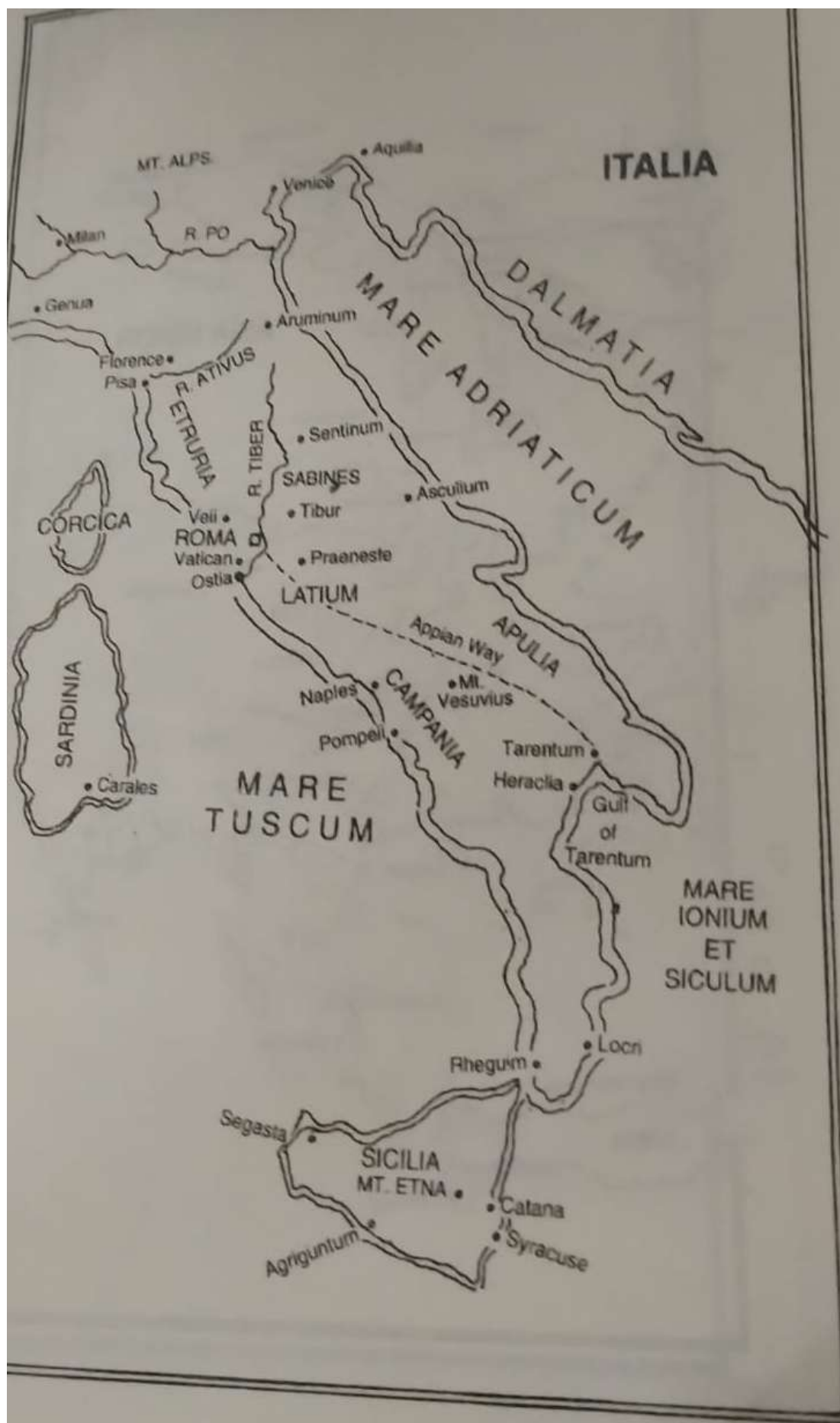
□□□

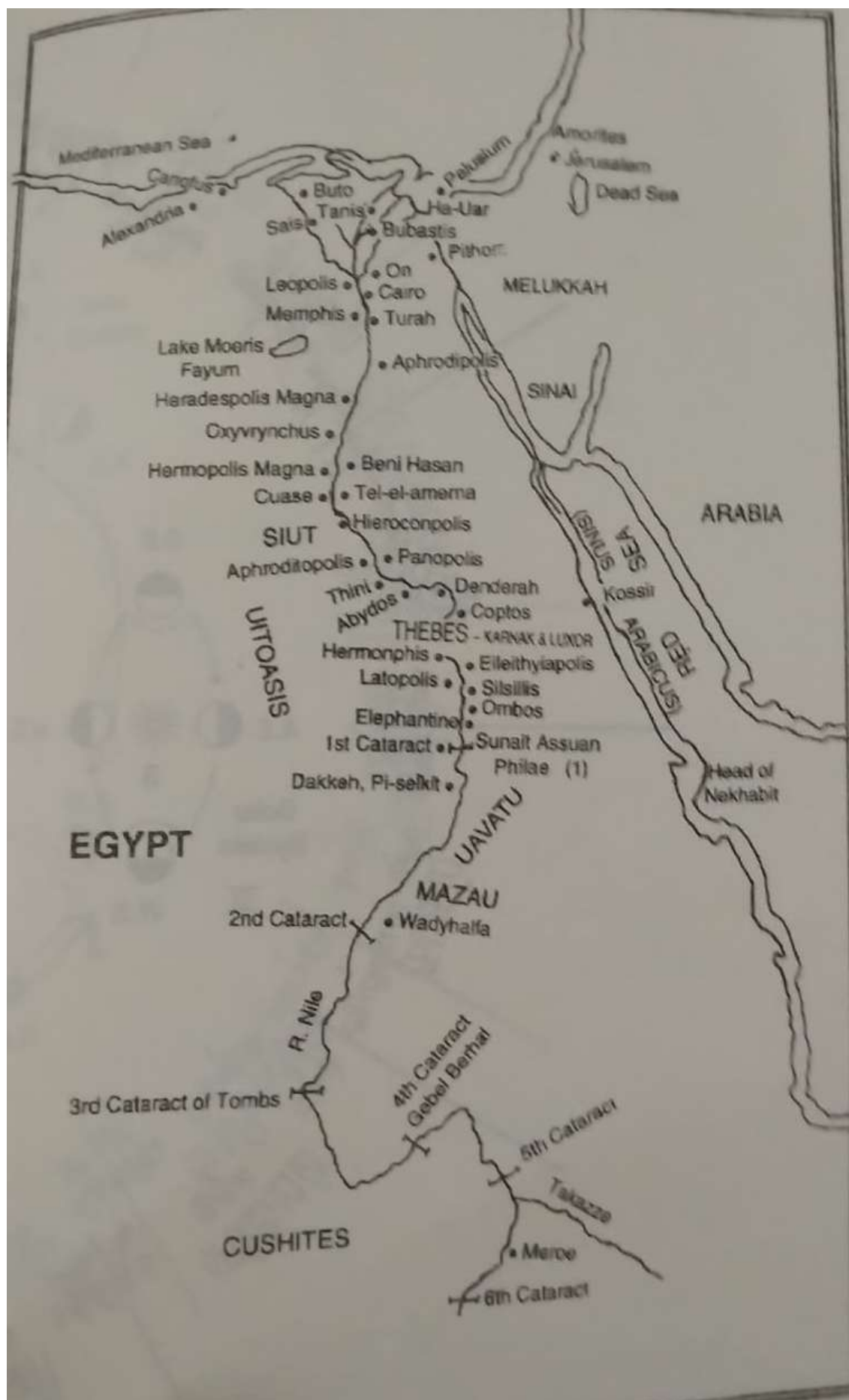


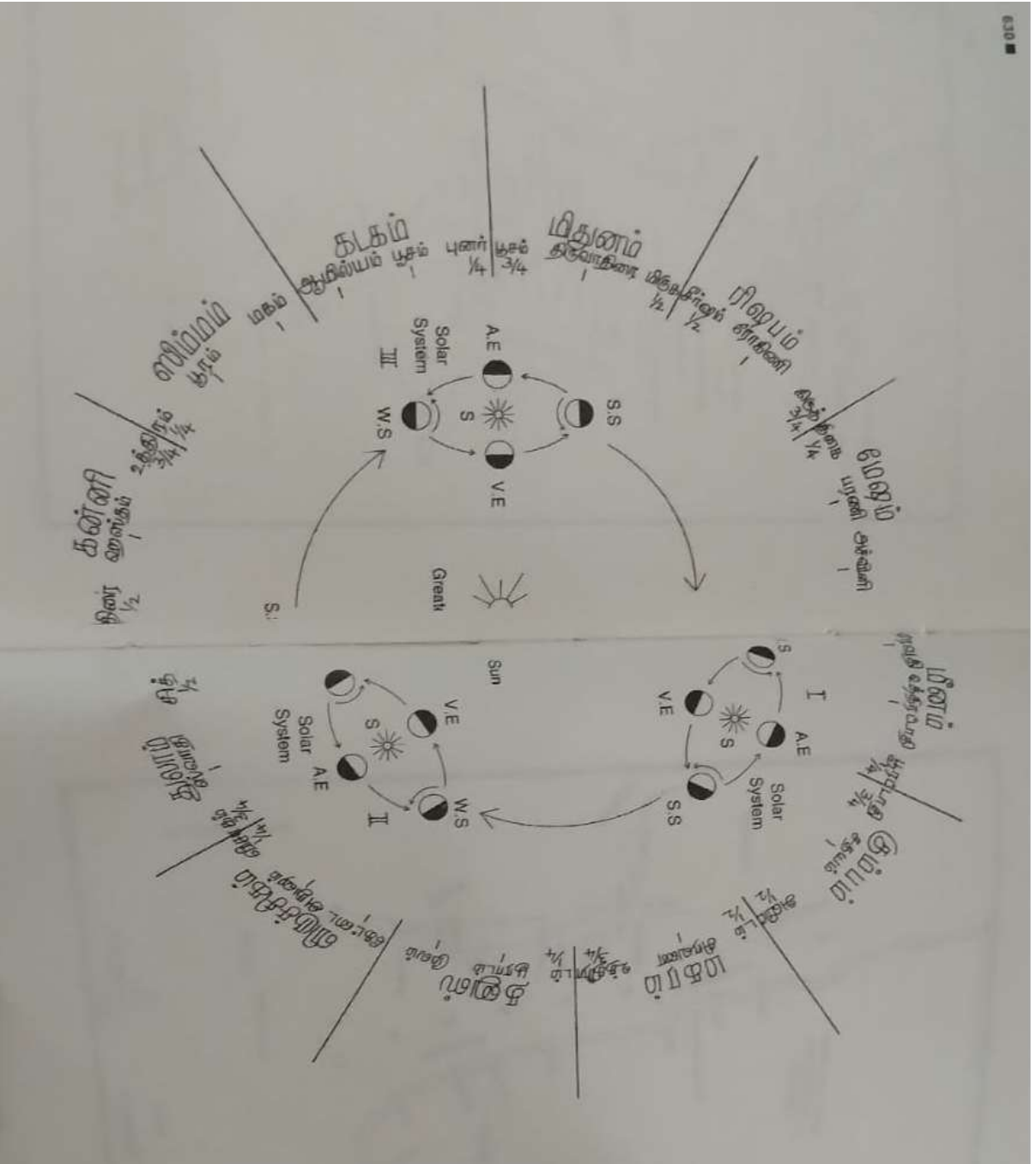


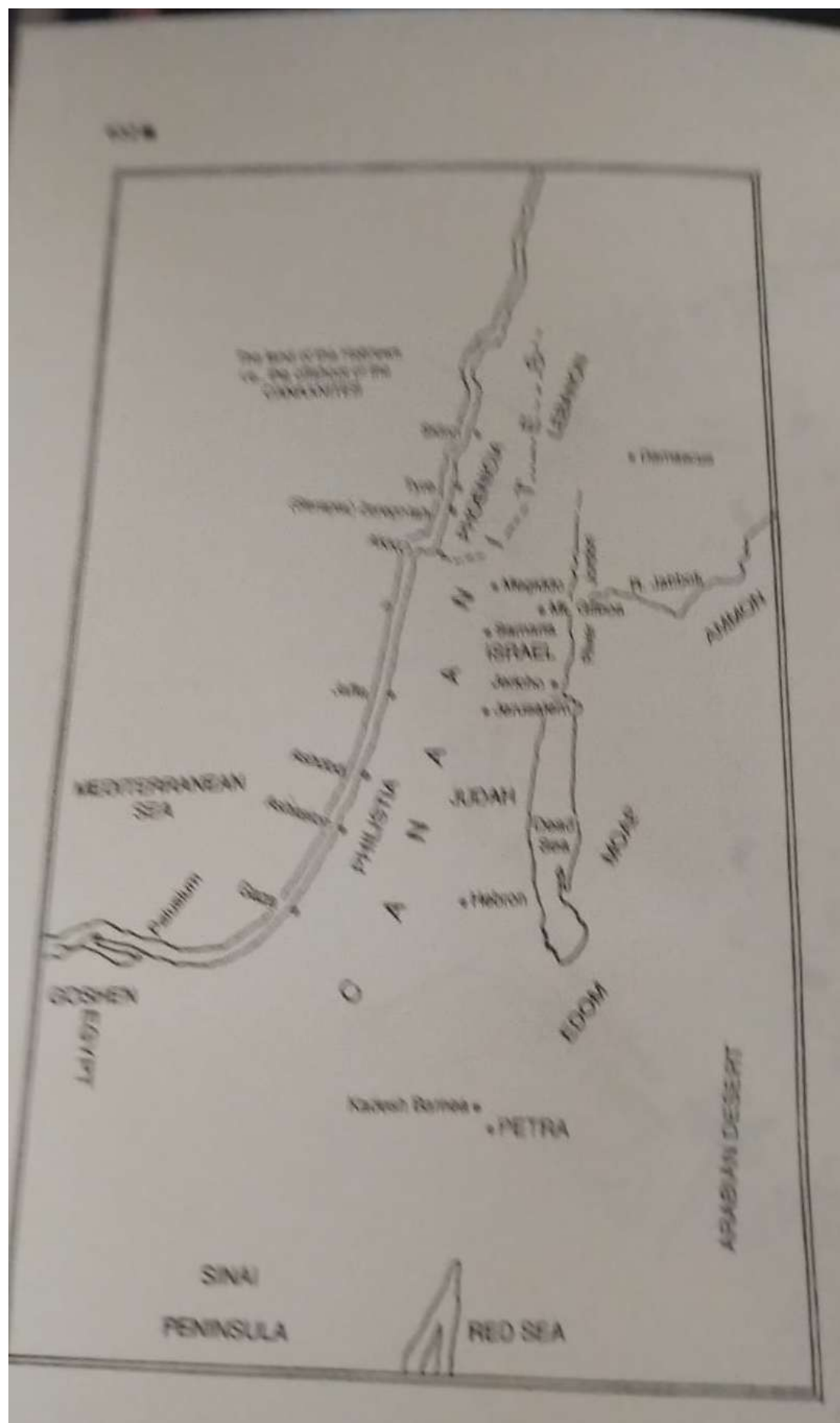






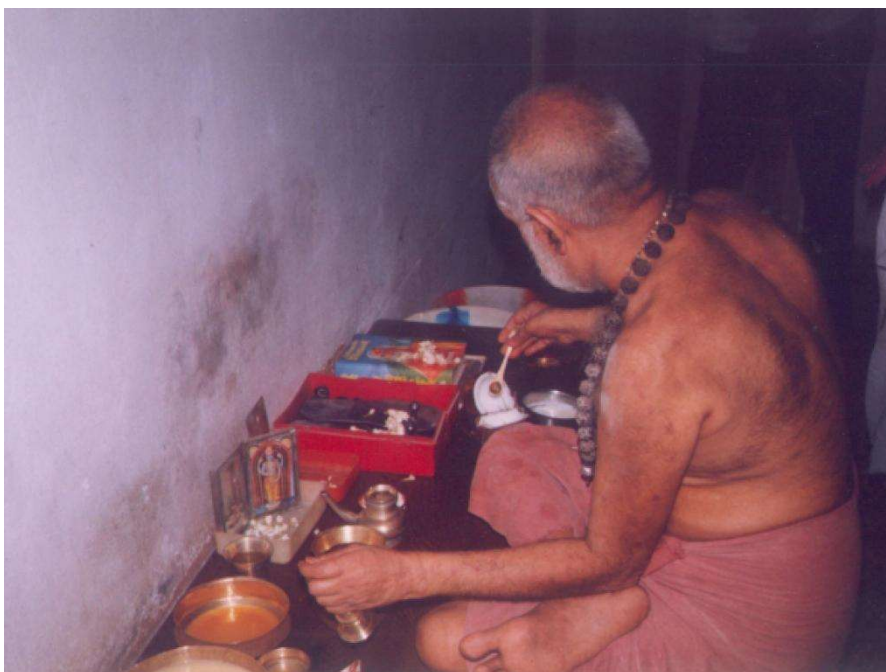








Author of YPM with the Translator



Triplicane Periaval Worshipping YPM in His daily puja

Transliteration of Zodiac Map

RAASIS

STARS

Meenam	Revathi, Uththrataadhi, Poorattaadhi-1/4
Kumbam	Poorattaadhi – $\frac{3}{4}$, Sadhayam, Avittam – 1/2
Makaram	Avittam – $\frac{1}{2}$, Sravanam, Uththraadam – $\frac{3}{4}$
Dhanush	Uththraadam – $\frac{1}{4}$, Pooradam, Moolam
Vrichchigam	Kettai, Anusham, Visaagam-1/4
Thulam	Visaagam-3/4, Swaathi, Chiththirai – 1/2
Kanni	Chiththirai – $\frac{1}{2}$, Hastham, Uththiram – $\frac{3}{4}$
Simham	Uththiram – $\frac{1}{4}$, Pooram, Magam
Kadagam	AAyilyam, Poosam, PunarPoosam – 1/4
Mithunam	PunarPoosam – $\frac{3}{4}$, Thiruvaadhirai, Mrigaseersham – 1/2
Rishabam	Mrigaseersham – $\frac{1}{2}$, Rohini, Kriththigai – $\frac{3}{4}$
Mesham	Kriththigai – $\frac{1}{4}$, Bharani, Aswini