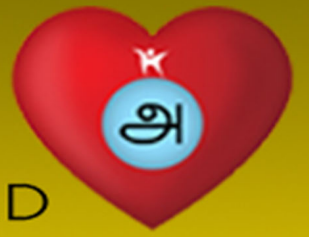


TAMIL HUMANISM

A MEANINGFUL LIFE IN THIS WORLD



Humanist Meanings In Tamil Religious Literature

SEENIVASA - MOODALI VERSION
Seenivasa (1861) & R.M. Moodali (1907)

THIRU MOODALI

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Thiru Moodali

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DEDICATED

To Tamil Humanists

The Tamil Humanist symbol

A is the first letter and with other letters forms the Tamil alphabet. It is also the first letter of the word 'Anbe'. 'Anbe' means love. So the letter A is a symbol of love.

The circle around the letter A symbolizes the earth. This emphasizes the universality of love and the philosophy of Tamil Humanism.

The human figure on top of the circle is a symbol of all human beings on earth.

The shape of the heart around the earth is a symbol of love and healthy living.

Red, Black and yellow are traditional Tamil colours. Blue is the colour of the earth from space.

This Tamil Humanist symbol defines Tamil Humanism's unique identity and its philosophy's continued existence since the inception of the Indus Valley civilization to the present times. It is the symbol of humanism, human unity and cooperation.



CONTENTS

1. Introduction

2. Definitions of Tamil words for God: Concept of God

2.1. Pagavan

2.2. Iraivan

2.3. Kadavul

2.4. Pati

2.5. Namasivaya

3. Definitions of Tamil words for God and attributes of God

3.1. Siva

3.1.1. Concept of God: Siva

3.1.2. Attribute of God: Siva

3.1.3. Similitudes that describe God: Siva

3.1.4. Tamil Saints: Siva

3.1.5. Animals and Nature: Siva

3.2. Sivam

3.2.1. Concept of God: Sivam

3.2.2. Attribute of God: Sivam

4. Definitions of Tamil words for Attributes of God

4.1. Muruga

4.1.2. Attributes of God: Muruga

4.1.3. Tamil Saints: Muruga

4.2. Ganesa

4.2.1. Attributes of God: Ganesa

4.2.2. Tamil Saints: Ganesa

4.2.3. Animals and Nature: Ganesa

4.3. Sakthi

4.3.1. Attributes of God: Sakthi

4.3.2. Tamil Saints: Sakthi

5. Definitions of Tamil words given as names for Saints

5.1. Thirumal

5.1.1. Tamil Saints: Thirumal

5.2. Biraman

5.2.1. Tamil Saints: Biraman

5.3. Amman

5.3.1. Tamil Women Saints: Amma

5.4. Kannagi

5.4.1. Tamil Saint: Kannagi

5.5. Nandhi

5.5.1. Tamil Saints: Nandhi

5.5.2. Animals and Nature: Nandhi

6. Philosophical concepts

6.1. God, Soul and Bondages

6.1.1. Pati

6.1.2. Pasu

6.1.3. Paasa

6.1.3.1. Annavam

6.1.3.2. Venei or Kanmam

6.1.3.3. Mayai

6.2. Creation, Preservation, Dissolution, Obscuration and Revelation

6.2.1. Padaithal

6.2.2. Kattal

6.2.3. Azhittal

6.2.4. Maraittal

6.2.5. Thiru Arulal

7. Manthiram

7.1. Meaning of Namasivaya manthiram

7.2. Meaning of Arutperunsōdhi manthiram

8. General Definitions

8.1. The Letter ‘A’

8.2. The meaning of the word ‘Tamil’

8.3. Tamil Humanism

8.4. Andhanar

8.5. Tamil Marai

8.6. Tamil New Year

8.7. Indus Valley Civilization

8.8. Tamil Religion

8.8.1. Origin of the Tamil Religion

8.8.2. Attributes of God in Tamil Religion

8.9. Light

8.10. Grace of God

8.11. Virtue

- 8.12. Virtue Consciousness
- 8.13. Tamil Vethas or Vedhas
- 8.14. Tamil Agamas
- 8.15. Avvaiyar
- 8.16. Guru
- 8.17. Thevaram
- 8.18. Saiva Siddhanta
- 8.19. Kailash
- 8.20. Vel
- 8.21. Sanskrit
- 8.22. Hindu
- 8.23. Nayak Hindu

9. Tamil Religious Literature

- 9.1. Nature of Tamil Religious Literature
- 9.2. Nature of Authors of Tamil Religious Literature
 - 9.2.1. Prophets
 - 9.2.2. Saints
 - 9.2.3. Servant of Saints
 - 9.2.4. Devotees
- 9.3. Tamil names of heros, saints and animals
- 9.4. Tamil Symbols and Icons in Tamil Religious Literature
- 9.5. Tamil Disciplic Succession of Saints in the Path of Virtues

10. Christian influence on Tamils

11. Nayak Hindu influence on Tamils

- 11.1. Nayak Hinduism
- 11.2. Tamil War against Nayak Hinduism and Idol Worship
- 11.3. Forced Conversion of Tamils into Nayak Hinduism
- 11.4. Nayak Hindu Names of Gods and Goddesses
- 11.5. Nayak Hindu conversion of human beings into Gods and Idol worship
 - 11.5.1. Madurai Veeran
 - 11.5.2. The Future
- 11.6. Conversion of Tamil Sangams into Nayak Hindu Temple Brothels
 - 11.6.1. Tamil Sangams: 70 000 BC to 700 AD
 - 11.6.2. Palaces: 800 AD to 1200 AD
 - 11.6.3. Nayak Hindu Temple Brothels: 1377 to 1947
 - 11.6.4. The Future
- 12. Symbolism, Similitudes and Imagery in Thiruvagasam
- 13. Symbolism, Similitudes and Imagery in Naladiyar
- 14. Symbolism, Similitudes and Imagery in Silappatikaram
- 15. Symbolism, Similitudes and Imagery in Aranericharam
- 16. Symbolism, Similitudes and Imagery in Nithi-Neri-Vilakkam
- 17. Symbolism, Similitudes and Imagery in Nanneri
- 18. Symbolism, Similitudes and Imagery in Muthurai
- 19. Symbolism, Similitudes and Imagery in Ulaga Neethi
- 20. Symbolism, Similitudes and Imagery in Thirumurai
 - 20.1. Imagery Associated With Saint Siva
 - 20.1.1. Object of Praise
 - 20.2. Imagery Associated With Virtues
 - 20.3. The Entities in Thirumurai
 - 20.3.1. God

20.3.2. The Saints

20.3.3. Saint Siva

20.3.3.1. The qualities of Saint Siva

20.3.4. Saint Uma

20.3.4.1. The qualities of Saint Uma

20.3.5. The Community

20.3.6. The Servant of the Saints

21. Symbolism, Similitudes and Imagery in Vetri-Verkai or Narunthogai

22. Symbolism, Similitudes and Imagery in Neethi Venba

23. Symbolism, Similitudes and Imagery in Thiruvuntiyar

24. Symbolism, Similitudes and Imagery in Thirumandhiram

25. Symbolism, Similitudes and Imagery in Periya Puranam

26. Symbolism, Similitudes and Imagery in Nalvazhi

27. Symbolism, Similitudes and Imagery in Thiruvartupayan

28. Symbolism, Similitudes and Imagery in Thiruppugazh

29. Symbolism, Similitudes and Imagery in Wisdom of Vallalar

29.1. Symbolism, Similitudes and Imagery in Arut PerunJothi Agaval

29.2. Symbolism, Similitudes and Imagery in Thiruvartupa

30. Symbolism, Similitudes and Imagery in Poems of Subramani Baaradhiyaar

31. Symbolism, Similitudes and Imagery in Subramonium

32. Conclusion

33. Founder of Tamil Humanism

❖ Thiruvalluvar

34. Leaders of Tamil Humanism

❖ Seenivasa

❖ R.M. Moodali

❖ Thiagesan Rajoo Moodali (Babs)

35. About The Writer

36. Bibliography

1. INTRODUCTION

The meanings of words are essential to the understanding of Tamil Religious literature from a humanist perspective. The inner import of phrases will make the literature meaningful and relevant to humanity. This book will explain the definitions, symbolism, similitudes and imagery as well as the nature and authors of Tamil literature. It will also discuss the influences that Christianity and Nayak Hinduism had over the Tamils.

2. DEFINITIONS OF TAMIL WORDS FOR GOD: CONCEPT OF GOD

2.1. PAGAVAN

Pagavan means God.

Pagavan is inconceivable and incomprehensible to the human mind and body.

Pagavan is derived from the word Appa which means father.

Pagavan means God of the entire universe.

The word Pagavan has no links to any human being, idol, ritual, mythology or superstition.

Pagavan is One God.

Pagavan is the Eternal God.

This concept of Pagavan is worshipped as God in the Tamil Religion.

2.2. IRAIVAN

Iraivan means God.

Irai means that which permeates everything.

Iraivan is inconceivable and incomprehensible to the human mind and body.

The word Iraivan has no links to any human being, idol, ritual, mythology or superstition.

Iraivan is One God.

Iraivan is the Eternal God.

This concept of Iraivan is worshipped as God in the Tamil Religion.

2.3. KADAVUL

Kadavul means God.

Kadavul is inconceivable and incomprehensible to the human mind and body.

Kadavul means that which is beyond everything.

The word Kadavul has no links to any human being, idol, ritual, mythology or superstition.

Kadavul is One God.

Kadavul is the Eternal God.

This concept of Kadavul is worshipped as God in the Tamil Religion.

2.4. PATI

Pati means God.

Pati also means Protector.

Pati is inconceivable and incomprehensible to the human mind and body.

The word Pati has no links to any human being, idol, ritual, mythology or superstition.

Pati is One God.

Pati is the Eternal God.

This concept of Pati is worshipped as God in the Tamil Religion.

2.5. NAMASIVAYA

The Five Letters, Namasivaya, represents God.

Namasivaya may also be written as Sivayanama.

Namasivaya means God.

Sivayanama means God.

Namasivaya is inconceivable and incomprehensible to the human mind and body.

The word Namasivaya has no links to any human being, idol, ritual, mythology or superstition.

Namasivaya is One God.

Namasivaya is the Eternal God.

This concept of Namasivaya is worshipped as God in the Tamil Religion.

3. DEFINITIONS OF TAMIL WORDS FOR GOD AND ATTRIBUTES OF GOD

The Tamil words of Siva and Sivam is derived from Namasivaya and it refers to God as well as the attributes of God.

3.1. SIVA

3.1.1. CONCEPT OF GOD: SIVA

Siva means God.

Siva is the shortened form of the word Namasivaya.

Siva is inconceivable and incomprehensible to the human mind and body.

The word Siva has no links to any human being, idol, ritual, mythology or superstition.

Siva is One God.

Siva is the Eternal God.

This concept of Siva is worshipped as God in the Tamil Religion.

3.1.2. ATTRIBUTE OF GOD: SIVA

Siva is Love.

Siva is Peace

Siva is Grace

Siva is Mercy

Siva is Divine Virtue.

Siva is the Divine.

Siva is Pure Spirit

Siva is the Eternal God.

Siva is Infinite.

Siva is the Absolute Being

Siva is the Supreme Being

Siva is the Uncreated

Siva is the One Supreme Primal Being.

Siva is absolute.

Siva is eternal energy.

Siva is the incomparable true and Divine Essence.

Siva is the Supreme Power.

Siva is Limitless Energy

Siva is the Uncreated Eternal Energy Sivam

Siva is the Infinite Energy.

Siva is Supreme Evolving Energy

Siva is One Energy

Siva is the Supreme Energy

Siva is the Ultimate

Siva is the All Pervasive God

Siva is Endless

Siva is eternal.

Siva is Omniscience

Siva is omnipotence

Siva is the Peerless God

Siva is One.

Siva is One Being

Siva is the Ancient One

Siva is the Matchless One.

Siva is the Primal One

Siva is The Eternal One

Siva is the Peaceful One

Siva is the Loving One

Siva is the Compassionate One.

Siva is the Immaculate One.

Siva is the Pure One

Siva is the Munificent One

Siva is the Bounteous One

Siva is the Holy One

Siva is the All Attractive One

Siva is the Only One

Siva is the Supreme One

Siva is the True One

Siva is the Luminous One

Siva is the Transcendent One

Siva is the Immanent One

Siva is the Great One

Siva is the Almighty One

Siva is the unconditioned being

Siva is independent consciousness

Siva is purity

Siva is eternal knowledge

Siva is Divine knowledge

Siva is unbounded grace

Siva is infinite bliss

Siva is most Merciful.

Siva is most Compassionate.

Siva is unlimited bliss

Siva is eternal freedom.

Siva's Reality is one.

Siva is self-existence

Siva is the creator of unlimited energies and attributes.

Siva is the embodiment of Virtue.

Siva is the attributes and virtues.

Siva is the Eight Divine Virtues.

Siva is the Holy Spirit that merges and prevails over human beings.

Siva is the eternal infinite Energy of Divine Virtue.

Siva is immanent in everything and yet above everything.

Siva is the One who is beyond the Beyond

Siva is all but all in not God.

Material energy is the creation of Siva.

The attributes of Siva is Sivam and Arunperunjothi.

The attributes of Siva is the Eight Divine Virtues.

Siva has neither name nor form.

Siva's form is Transcendental nature.

The attributes of Siva is endless.

The attribute of Divine Qualities are attributes of the Energy of God.

Divine Qualities are attributes of God.

Siva means Divine Qualities.

In Tamil Religion no idol, picture, ritual or myth can embrace or represent the attributes of God.

The attributes of God is not worshipped in the Tamil Religion.

3.1.3. SIMILTUDES THAT DESCRIBE GOD: SIVA

All descriptive words of Siva are the similitudes of the nature of God.

Similitudes explain or describe God.

Similitudes provide understanding of God.

The soul and God cannot be proven through scientific methodology.

The position of soul and God can only be illustrated by various analogies, for e.g. the 1st verse in the Thirukural which says that God is like the letter 'A'. This is an analogy of vowels of the Tamil language in relation to God.

The primary sound that the human tongue can utter is 'A'. Babies' first sound is 'A' then 'ma'. Animals in cry or play sound the 'A'. 'A' is the sound of animals and humans and therefore is the similitude of the all-pervasive presence of God.

When God is apart from the world, God is Namasivaya, inconceivable, pure infinite Compassionate Energy.

When God is in relation with the world, God is perceived through God's attributes e.g. Light or Eight Divine Virtues.

Energy is God and the by product or effect of this energy is light.

Light is the result of the presence of energy.

An aspect of God is the Eight Divine Virtues.

The Eight Divine Virtues is like the light and is the result of the presence of energy which is like God.

Virtues are attributes of God and the effect of these attributes in people's lives is felt as love and peace.

Siva is like the Eternal Nameless Flame

Siva is like Pure Light

Siva is like Limitless Light

Siva is like Infinite Light

Siva is like Soft Light Uncreated

Siva is like Golden Light

Siva is like the Supreme Light

Siva is like the Resplendent Light

Siva is like the Red One

Siva is like the colour red

The similitudes are endless.

The similitudes of God are not worshipped in the Tamil Religion.

3.1.4. TAMIL SAINTS: SIVA

Siva is a name given to ordinary human beings.

Siva is a name of many Tamil Saints.

Saints who displayed divine virtues were honoured, respected and remembered.

The temple priests were called Siva.

Slave owners were called Siva.

Village chiefs were called Siva.

A merchant was also called Siva.

A fisherman was called Siva.

Siva was a King of Pandya.

Natarasa is another name for Siva meaning 'The Dancer'.

The guardians of the Tamil Religion were the Tamil Saints. Tamil saints were of a multi genetic origin. The name Siva was a title that was received by men of various genetic backgrounds of humanity. Most Saint Sivas from the Tamil country was dark in complexion with braided black hair and they were the vanguards of Tamil Religion. Others who were light skinned originated from Eastern Europe, Persia and the Roman Empire.

One interpretation of history is that Saint Thomas, the apostle of Jesus, together with 999 disciples arrived from the Roman Empire, accepted the universality of the Tamil Religion and settled in various cities of the Tamil Country in 52 AD. They were Europeans with white skin and blonde hair. They arrived at the time of decline of Tamil Religion and the rise of Buddhism and Jainism.

Saint Nadarasa has a golden white complexion in Tillai and Saint Siva at Madurai had blonde hair. Uma and Parvati were white in complexion. They were part of the 999 disciples who

arrived with Saint Thomas and embraced Tamil Religion and became pure Tamils. The Tamil community gave them Tamil names which the writers used when writing about them.

The horse merchant that met Maanikkavaasagar was a white skinned European from the Roman Empire. He was none other than one of the disciples of Saint Thomas. He made Maanikkavaasagar his disciple, and Maanikkavaasagar gave him the name Siva in his book the Thiruvagasam.

Saint Thomas settled in the Tamil country together with his 999 followers some of whom were women. Some of the single women married the local village chiefs who were also called Siva. The village chiefs and fishermen were dark skinned people. The title Siva was non-racial and they were the founders of the Tamil Religion which is truly the universal religion of humanity. Tamils were non-racial and rejected the caste system. When the Saints died statues were made to honour and remember them as part of the Hero Day celebrations. In 1310, after the collapse of the three Tamil sovereign kingdoms, when new statues were made, the poetic descriptions of the scripture was taken literally on the physical appearance of Saint Siva. In the 1500's Temple Priests were revered as God. In the 1600's the Brahmin Nayak Hindus converted those statues into idols of worship in Nayak Hinduism. The Nayak Hindu Brahmins converted all names of Tamils Saints into Gods names, and all practices of remembrance into idols of worship.

In the 1700 with the rise of modern Nayak Hinduism and Sinhala Buddhism, Western Christian missionaries who were whites came to the Tamil Country and translated Tamil Religious books into English. They encouraged Tamils to take pride in their scripture and religion.

Saints and human beings are not worshiped in the Tamil Religion.

3.1.5. ANIMALS AND NATURE: SIVA

Siva means mountain.

Mountain is a symbol of righteousness, virtue or knowledge.

Siva means a stone pillar.

The Tamil word for a stone pillar is Lingam.

The stone pillar was used in meditation or a point of focus for the congregation.

Siva also means the colour red.

Animals and nature are not worshiped in the Tamil Religion.

3.2. SIVAM

3.2.1. CONCEPT OF GOD: SIVAM

Sivam means God.

Sivam is a variant of the word Siva and is derived from the root word Namasivaya.

Sivam is inconceivable and incomprehensible to the human mind and body.

The word Sivam has no links to any human being, idol, ritual, mythology or superstition.

Sivam is One God.

Sivam is the Eternal God.

This concept of Sivam is worshipped as God in the Tamil Religion.

3.2.2. ATTRIBUTE OF GOD: SIVAM

The attribute of Joy and Love are attributes of the Energy of God.

Joy and Love are attributes of God.

Sivam means the atmosphere of Joy and Love.

Pati (God) and Pasu (Soul) makes up Sivam.

When Sivam is associated with the souls and when it helps the souls, it is called Sakthi.

When Sivam is in relation to the functions of the universe such as creation, maintenance and dissolution, it is called Pati, the God.

In Tamil Religion no idol, picture, ritual or myth can embrace or represent the attributes of God.

The attributes of God is not worshipped in the Tamil Religion.

4. DEFINITIONS OF TAMIL WORDS FOR ATTRIBUTES OF GOD

God has unlimited number of attributes.

The attributes are not God.

People have taken the attribute and given it a name which defines that particular attribute only.

Tamil Spirituality rejects the creations of people who invented a form, create idols, myths and rituals for them. These created objects of people are not the attribute of God.

4.1. MURUGA

4.1.2. ATTRIBUTES OF GOD: MURUGA

The attribute of Beauty and Attractiveness are attributes of the Energy of God.

Beauty and Attractiveness are attributes of God.

Muruga means Beauty and Attractiveness.

Cevel, Cey, Ceyon, Mal, Mayon, Kantha, Kumara, etc. are other names for Muruga.

In Tamil Religion no idol, picture, ritual or myth can embrace or represent the attributes of God.

The attributes of God is not worshipped in the Tamil Religion.

4.1.3. TAMIL SAINTS: MURUGA

Muruga is a name given to ordinary human beings.

Muruga is a name of many Tamil Saints.

Saints who displayed divine virtues were honoured, respected and remembered.

Muruga is also the name of the Prince of Pandyan Kingdom, the son of Siva and Parvati. He tore up the Sanskrit Agamas because they were fake and promoted rituals and idol worship in temples enriching the Brahmin caste. Nayak Hindu Brahmins sanskritized the Tamil word Agamas. It was not the Tamil Agamas of the Path of Virtue, which truly the name Agamas belong to.

Siva, a dark skinned saint was the King of Pandya and Parvati, a fair skinned saint from the Roman Empire was the Queen.

The temple priests were also called Muruga.

Saints and human beings are not worshiped in the Tamil Religion.

4.2. GANESA

4.2.1. ATTRIBUTES OF GOD: GANESA

The attribute of Knowledge, Desire and Action are attributes of the Energy of God.

Knowledge, Desire and Action are attributes of God.

Ganesa means Knowledge, Desire and Action.

Knowledge, Desire and Action produce prosperity and is a guarantor of success.

These attributes removes obstacles and sin and prepares the Path of Virtue for the soul.

These attributes is invoked in any undertaking.

Kanesan, Ganapati or Kanapathi and Pillaiyar are other names for Ganesa.

In Tamil Religion no idol, picture, ritual or myth can embrace or represent the attributes of God.

The attributes of God is not worshipped in the Tamil Religion.

4.2.2. TAMIL SAINTS: GANESA

Ganesa or Pillaiyar is a name given to ordinary human beings.

Ganesa or Pillaiyar is a name of many Tamil Saints.

Other names of Ganesa is Vinayaka, Vighnesha and Vighneshvara.

Saints who displayed divine virtues were honoured, respected and remembered.

Saints and human beings are not worshiped in the Tamil Religion.

4.2.3. ANIMALS AND NATURE: GANESA

Ganesa is a name given to an elephant.

Animals and nature are not worshiped in the Tamil Religion.

4.3. SAKTHI

4.3.1. ATTRIBUTES OF GOD: SAKTHI

Siva is God and is one entity. Sakthi is an element of an attribute of this one entity God.

God is one entity with an attribute. The attribute of God is Grace and Siva permeates this quality and is one with this quality. This quality Grace is an attribute of Siva. For example, the rays of the sun are not different from the sun. If the sun is compared to God, the rays of the sun are its attributes and can be compared to Grace which is one of the attributes of God. The rays of the sun perform many functions of this world, so too does Grace of God operate in this world. Siva and Sakthi have no form, gender, colour, size, shape, race, caste, conflicting natures, vehicles or weapons of destruction.

Sakthi is of the nature of an unlimited character of desire (iccha), pure knowledge (jnana) and an unlimited freedom of act (kriya).

The attribute of Light, Compassionate Grace and Divine Energy are attributes of the Energy of God.

Light, Compassionate Grace and Divine Energy are attributes of God.

Sakthi means Light, Compassionate Grace and Divine Energy.

This power and energy creates preserves and destroys.

Arul Sakthi is another name for Sakthi.

Arul Sakthi is the Grace of God.

Divine Sakthi Energy exists as the Soul of the Souls.

Divine Sakthi exists in every atom.

Sakthi's form is Pervasive Nature.

In Tamil Religion no idol, picture, ritual or myth can embrace or represent the attributes of God.

The attributes of God is not worshipped in the Tamil Religion.

4.3.2. TAMIL SAINTS: SAKTHI

Sakthi is a name given to ordinary human beings.

Sakthi is a name of many Tamil woman saints.

Saints who displayed divine virtues were honoured, respected and remembered.

Saints and human beings are not worshiped in the Tamil Religion.

5. DEFINITIONS OF TAMIL WORDS GIVEN AS NAMES FOR SAINTS

5.1. THIRUMAL

5.1.1. TAMIL SAINTS: THIRUMAL

Thirumal is a name given to ordinary human beings.

Thirumal is a name of many Tamil Saints.

Other names of Thirumal are Perumal.

Thirumal was the name of many village chiefs.

The village chiefs known as Thirumal assisted the King of the Tamil country known as Siva. Thirumal was subordinate and always assisted Siva.

The Thirumal chiefs lived during the period of 500 to 1500AD.

Saints who displayed divine virtues were honoured, respected and remembered.

Saints and human beings are not worshiped in the Tamil Religion.

5.2. BIRAMAN

5.2.1. TAMIL SAINTS: BIRAMAN

Biraman is a name given to ordinary human beings.

Biraman is a name of many Tamil Saints.

Other names of Biraman are Ayan.

Biraman was an intelligent industrious man of the village. He built tanks to store water for the village. He was educated in scriptures, religion and in general knowledge.

Saints who displayed divine virtues were honoured, respected and remembered.

Saints and human beings are not worshiped in the Tamil Religion.

5.3. AMMAN

5.3.1. TAMIL WOMEN SAINTS: AMMA

Amman means mother.

All saintly women are called Mother or Amma.

The saint's wife was also addressed as Mother.

There were many Mothers of the Tamil nation, namely, Kannagi, Mariamman, Korravai, Valli, Uma, Parvati, etc.

Kannagi, Mariamman, Korravai, Valli, Uma, Parvati, etc. are names given to ordinary human beings.

Kannagi, Mariamman, Korravai, Valli, Uma, Parvati, etc. are names of many Tamil woman Saints.

Tamil women saints who displayed divine virtues were honoured respected and remembered.

Saints and human beings are not worshiped in the Tamil Religion.

5.4. KANNAGI

5.4.1. TAMIL SAINT: KANNAGI

Kannagi is a name given to ordinary human beings.

Kannagi is a name of a Tamil Saint in the Tamil Religion.

Kannagi is a Mother of the Tamil nation who abolished Brahmin Hindu rituals, superstition, the caste system, the death penalty and Brahmin Hindu oppression of woman in the year 250 AD.

She is the first freedom fighter in the history of humanity who fought for the preservation of the culture of human rights.

Saints who displayed divine virtues were honoured, respected and remembered.

Saints and human beings are not worshiped in the Tamil Religion.

5.5. NANDHI

5.5.1. TAMIL SAINTS: NANDHI

Nandhi is a name given to ordinary human beings.

Nandhi is a name of many Tamil Saints.

Nandhi is Saint Siva's first disciple. He is the teacher of 18 siddhas saints. He was the teacher of Saint Thirumoolar (the author of Thirumanthiram), Patanjali and others.

Saints who displayed divine virtues were honoured, respected and remembered.

Saints and human beings are not worshiped in the Tamil Religion.

5.5.2. ANIMALS AND NATURE: NANDHI

Nandhi is a name given to a bull.

Animals and nature are not worshiped in the Tamil Religion.

6. PHILOSOPHICAL CONCEPTS

6.1. GOD, SOUL AND BONDAGES

6.1.1. PATI

Pati means God.

Pati is inconceivable and incomprehensible to the human mind and body.

Another word for Pati is Sirrappu which means Siva.

6.1.2. PASU

Pasu means soul.

Another words for Pasu is Yaappu which means Soul.

The soul cannot be perceived directly as this is physically and psychologically impossible.

The soul is always united with one of the entities, God (Virtue) or Bondage (Sin), and it reflects the quality of the entity with which it is associated. The soul's nature is such that it does not

stand alone. It is bound to some entity and reflects whatever it is with. If it is with God, it reflects virtue. If it is with Bondage, sin is reflected.

6.1.3. PAASA

Paasa means bondage.

Another word for Paasa is Marraipu which means Bondage.

Sin is the absence of virtues which causes bondage.

There are three main elements of bondage, namely Annavam (Ignorance); Kanmam (Bad Activity); Mayai (Bad material conditions).

6.1.3.1. ANNAVAM

Annavam means ignorance.

Annavam also means sin.

Annavam means that which restricts or limits.

Annavam is a negative energy.

Annavam is an evil force.

Annavam is a blemish, a taint on the soul. It is not the nature of the soul.

Annavam is a natural weakness of the soul.

The effect of annavam is sin and ignorance.

Ignorance causes sin.

Sin causes the imperfection and impurity of the soul.

Lust, greed, anger, envy and jealousy is sin.

Sin causes bondage.

6.1.3.2. VENEI OR KANMAM

Kanmam means Bad Activity.

Another word for Venei is Kanmam.

Kanmam also refers to deeds, action and activity.

It is the principle of cause and effect, action and reaction.

You reap what you sow.

Every action has a reaction.

Kanmam exists only from the time of birth to the death of an individual.

When the body ceases to exist, there are no deeds, action or activity.

Activity is present in society.

Individuals and families reproduce activity, its effects and consequences when deeds are passed on to the children in a family to perform.

The activity is passed from one generation to the next in a collective community or nation.

Education modifies action with each generation either for the better or worse.

The selection of deeds or activities is a matter of choice for the soul.

Actions are done by thought, word and deed.

Nalvinai means good deed.

Theevinai means bad deed.

A good deed is action done through thought, word and deed that gives happiness to oneself and others.

A bad deed is action done by the mind, word or body that inflicts pain on oneself and others.

Each action whether good or bad has an effect and consequences which will be reaped by the soul.

While doing any deed, there is always the thought that: 'It is the Divine Grace that is working through me. So I am only an instrument by which this good is happening.' A bad deed is happening due to my bad choices of associating with Bondages of Sin, Bad material conditions and Bad activities. The belief is: 'I am an instrument that bondages flow through me, that bad is happening. I can change my association to Divine Virtues.' Everything is perceived as the Grace of God.

6.1.3.3. MAYAI

Mayai means bad material conditions.

Mayai also means material conditions.

Mayai also refers to matter.

God as energy is formless in every atom.

The atom has a form.

Atoms make matter.

It also refers to Bad Matter.

6.2. CREATION, PRESERVATION, DISSOLUTION, OBSCURATION AND REVELATION (GRACE)

The five functions that God performs are Creation, Preservation, Dissolution, Obscuration and Revelation. Creation, Preservation and Dissolution fall under the category of Evolution. These three functions take place in evolution. Creation, preservation and dissolution takes place in matter. Obscuration and Revelation takes place within the mind. Obscuration and revelation affects the soul.

6.2.1. PADAITHAL

Padaithal means Creation.

The body is created from material elements. This body and other forms of life are in a constant state of evolution.

6.2.2. KATTAL

Kattal means Preservation

Sustenance is provided from the material world for the body to maintain itself. This is how life forms are preserved for a certain amount of time.

6.2.3. AZHITTAL

Azhittal means Dissolution

When the soul leaves the body, dissolution of the body takes place. When life forms die, its body returns to the natural elements of the world.

6.2.4. MARAITTAL

Maraittal means obscuration.

Another word for Maraittal is Nadappu which means God's power of obscuration or obstructive.

Obscuration and liberation begins with mental perceptions of the external world. When a person begins to do something about it then it alters the physical world.

Obscuration caused by the bondages does not allow the soul to see its true worth and dignity as a human being.

Obscuration is where virtue is veiled from the soul because of the soul's choice. The soul comes into the world for it to experience, to learn and retrospect.

Obscuration is when the mind reveals the desire for sin and hides the desire for virtue.

6.2.5. THIRU ARULAL

Thiru Arulal means Grace

Thiru Arulal also means revelation.

Grace takes two forms that is Revelation and Liberation

Revelation is visible to the soul who yearns to live by Divine Virtues and strives for the attributes of God. In this way the shackles of the Bondages are broken. Iyavul means that which is within every soul providing guidance or revelation. The Tamil Marai is God's Revelation.

Mukthi means liberation.

Another word for Mukthi is Vanappu which means God's power of liberation.

Liberation from sin and ignorance is freedom from bondage.

Other forms of liberation are political, economic, cultural and religious.

Liberation from the bondages is when the mind hides the desire for sin and reveals the desire for virtue.

7. MANTHIRAMS

A manthiram is a word or a positive affirmation that is repeated to guide the mind.

7.1. MEANING OF NAMASIVAYA MANTHIRAM

The meaning of the Namasivaya manthiram is: “Remove the obstructive bondages and let God liberate the soul.”

Namasivaya are the Five Letters of the pure Tamil words, Nadappu, Marraippu, SIRRappu, Vanappu and Yaappu respectively.

Na represents Nadappu (God’s power of obscuration, obstructive). Ma represents Marraipu (Bondage). Si represents SIRRappu (Siva or God). Va represents Vanappu (God’s power of liberation). Ya represent Yaappu (Soul).

Namasivaya encapsulates the concepts of Pathi (God), Pasu (soul) and Paasam (bondage).

Remove the bondages of Aannavam (ignorance and sin), Kanmam (bad activity) and Maayai (bad material conditions) then you are liberated. God liberates us by giving the knowledge to remove the bondages. We as souls have to be part of our own liberation by making effort to be free from the bondages.

7.2. MEANING OF ARUTPERUNSŌDHI MANTHIRAM

Manthiram: **arutperunsōdhi**

arutperunsōdhi arutperunsōdhi

thaniperungkaruñai arutperunsōdhi

Meaning:

Grace, the Infinite Light of Eight Divine Virtues is the one and only way to remove the darkness of sin.

It also means: ‘Grace – Light which stands alone as Universal Compassion’.

Grace and Light are attributes of God, Siva.

8. GENERAL DEFINITIONS

8.1. THE LETTER ‘A’

‘A’ is a letter used as a symbol to represent God.

8.2. THE MEANING OF THE WORD ‘TAMIL’

The word ‘Tamil’ has a philosophical, religious, cultural and linguistic meaning.

Tamil means Humanism or Humanist. It is the highest philosophical meaning.

Tamil is a religion. Tamil embodies a culture. Tamil is a language. Tamil has these four meanings. Tamil is not a race. The Tamil belief is that there is only one race and that is the human race, with individuals having diverse physical features of skin colour, eye colour, height, weight and abilities.

The Tamil religion existed for thousands of years and was practiced by the people inhabiting Tamil Nadu and Eelam. Long before the colonisers arrived the people of this region had a religion and that was called Tamil. They had a culture and that too was called Tamil. They had a language and that too was called Tamil. Tamil was their religious identity. When the Nayak Hindu colonisers arrived, they were converted to Nayak Hinduism and so the term Nayak Hindu Tamils was coined to refer to Nayak Hindus who still maintained some Tamil elements.

When the Buddhists colonisers arrived they were converted to Buddhism and were called Buddhist Tamils as they still maintained Tamil elements. When the Muslim colonisers arrived some converted to Islam and they are called Tamil Muslims. When the Christian Missionaries arrived some converted to Christianity and are called Tamil Christians as they still maintained some Tamil elements. The Nayak Hindu Tamils, Buddhist Tamils, Tamil Muslims, and Tamil Christians were originally practising the Tamil religion which is also called Tamil Humanism. When they converted, they maintained some Tamil elements which they carried over to their new faith. These Tamil elements are the Tamil language, some aspects of Tamil culture and the values and ethics of Tamil Humanism or the Tamil Religion. They are first and foremost Tamil, and then they are Nayak Hindus, Christians, Buddhists and Muslims.

The Tamil identity is maintained even though they are scattered in every country around the world. It is maintained because they claim their Tamil identity in the modern dynamic world. They understand the difference between ‘citizenship’ and ‘culture’. For example the Tamils residing in South Africa have South African citizenship. They are South Africans. The word citizenship in the modern context is also synonymous with the word Nationality or nation. Their nationality is South African. They are bound to the South African constitution as are all other groups. English is the official language and therefore their medium of communication will be English as it promotes national unity. South Africa is also a ‘multi-cultural’ country. The word ‘culture’ embodies the traditions, religions and religious practices and languages. The word

culture is broad and multi-cultural means there are various groups of cultures. The Tamil religion is one of the cultures among all other cultures. It is an identity that Tamils can be proud of. Whilst the state maintains the citizenship rights, the Tamils have to maintain their culture, religion and linguistic identity on their own in the civil society. The same example applies to Tamils living in Australia, Canada, USA and Europe. They respect their citizenship identity as well as maintain their cultural Tamil heritage identity. If they neglect the Tamil identity their children will become absorbed into other dominant cultural identities that exist in that particular country. They will have to raise the finances to promote the Tamil culture in their families and therefore in the Tamil community. Tamil is a dynamic and living identity. The words 'citizenship' and 'multicultural' are words that are used in all democratic states. Tamil must have the capacity to prevail in those states. A Tamil may migrate from Canada to the UK and their citizenship or nationality may change but they still keep the Tamil cultural identity in any multicultural state they migrate to. People from other cultures may convert to the Tamil religion and they may become Tamils, even though skin colour, eye colour or the spoken language may be different. If they accept Tamil Humanism, they should be considered as pure Tamil. Their citizenship identity is temporary whilst their cultural identity is permanent.

Although the Nayak Hindu Tamil retains Tamil they do so only for linguistic reasons. Tamil Humanism has nothing in common with the religion of Nayak Hinduism. The Nayak Hindu Tamil thereafter claim that Tamil is a language and not a religion based on this identity of Nayak Hindu Tamil. They go to great lengths trying to integrate, absorb and nullify the Tamil religion so that they can perpetuate the Nayak Hindu Tamil identity. Such is the fanaticism of Nayak Hindus.

Tamils accept that they are a religious minority. They respect all other religions and cultures. Tamil Humanism is one interpretation among all the interpretations and opinions of people. This interpretation is meaningful and beneficial for you. You can choose what interpretation you wish to believe. There is no compulsion into Tamil belief or religion. Do not take anything for granted. We choose the way we live. We choose our path. We are given life and what we do with it is up to us.

The Tamil religion is a prehistoric religion. Its prophet Thiruvalluvar wrote the Tamil Marai (Thirukural) which is the scripture of the Tamil religion 2000 years ago. Successive saints came in every century and interpreted the Tamil religion according to that age and wrote books to explain Tamil humanism and these are guides. Only the Tamil Marai (Thirukural) is scripture and the saint's poems are guide books.

8.3. TAMIL HUMANISM

Tamil Humanism is a set of values and virtues that emanate from the physiological nature of a human being. Humanist values, principles and virtues emanate from the physiological needs of a person. The physiological needs are food, sex, sleep and protection.

It is the pursuit of the ethical humanist standards that are reasonable and fair to the whole of humanity.

Tamil Humanism is the pursuit of Humanist Values in order to achieve happiness in this world. These human values emanate from the inherent qualities of a human being and are universal. Tamil Humanism is the culture of Eight Divine Virtues of the Tamil Marai (Thirukural). The Eight Divine Virtues is the culture of love, peace, truth, right conduct, non-violence, human values, human rights and nature rights.

Tamil Humanism has its source in the humanity of a human being. This humanity is the virtues of a human being. This virtue makes the humanity of an individual and is called Humanism. The practice of these virtues is the 'Path of Virtue' which Tamil saints praised. The Tamil saints recorded virtues in the Tamil Language. Therefore it is called Tamil Humanism or the Path of Virtue. It evolved out of the Tamil people. Tamil Humanism is differentiated from other humanist philosophies of the world in that it is unique to the Tamil people yet its virtues and principles are universal.

Tamil Humanism is the Tamil Religion. The word Tamil refers to the linguistic and religious belief of a group of people living in Tamil Nadu and Eelam. The word Humanism means the focus is on humanity, human relationships and the physical real world. It is a rational system of thought giving importance to human as taught by Thiruvalluvar rather than supernatural beliefs.

Tamil scriptures are written as poems. All major religions of the world such as Buddhism, Jainism, Nayak Hinduism, Islam and Christianity have interpreted the Tamil scriptural poems using their meanings of Tamil words, concepts and ideology to create a certain sect of followers. Tamil Humanism interprets the meaning of Tamil scriptural poems from its original humanistic meaning. It presents the original scripture with its original meaning and interpretation which is universal and beneficial to all Tamils.

Tamil Humanism is the cure for the Cultural Psychosis that prevails in the Tamil community. This psychotic behaviour is caused by 99% cultural elements and 1% genetic disorders. The cultural elements that cause psychotic behaviour can be removed by reverting to Tamil Humanism.

To be a Tamil Humanist, there is nothing you need to do. You simply accept God's grace. You do not have to be anything other than you. You do not have to be perfect. You do not need to do rituals, fasting or abstaining from eating meat or anything else to be a Tamil. You just accept God's grace.

Tamil Humanism is about being self-focused. You focus on doing things for yourself. Behaviour is modelled around Human Values. By constantly focussing on taking care of your needs others automatically benefits. Service to self is the first step. Service to self is service to humanity.

8.4. ANDHANAR

Andhanar is a Tamil word for Celebrant. Andhanars conduct the Tamil humanist ceremonies. Tamil Celebrants is the popular name to describe the activities of Andhanars. Some Andhanars were saints.

8.5. TAMIL MARAI

Tamil Marai means Tamil Humanist Scripture. The other names of the Tamil Marai are Poyyamozi (Statements devoid of untruth), Vayurai Vazhthu (Truthful Utterances), Deyvanool (Holy book), Pothumarai (Veda for all), Muppai (Three chaptered) and Thirukural (Sacred Couplets). The Tamil Humanist Scripture teaches the Tamil Path of Virtue which is a humanist way of life.

8.6. TAMIL NEW YEAR

There is much confusion and doubt amongst Nayak Hindus as to when is the correct Tamil New Year. According to the 'Modern Rationalist' Vol: 33 No: 2 "...the existing system, the sixty 'Tamil' years are counted in a cycle – they get repeated every sixty years. Though they are called Tamil Years, none of their names are in Tamil but in Sanskrit. They begin with Prabhava and Vibhava, and end with Kurodhana and Atchaya. The origin of these years is based on a dirty myth involving Nayak Hindu gods. Maha Vishnu is a foremost God in the Trinity of Brahma, Vishnu and Siva. Naradha, a devotee of Vishnu, is a celestial singer and a Triloka Sanjaari, one who goes around all the three worlds. He fell in love with Vishnu and wanted to have sex with him. On Vishnu's instruction, he transformed himself into a woman. They lived together and gave birth to sixty children whose names became the names of Tamil years."

The Nayak Hindus made 14 April as a date for the Tamil New Year. Recorded history does not show that this was ever celebrated as the Tamil New Year. It was only after the Nayak colonisation that this became the date of the horoscope calendar where superstitious predications were made.

14 January is Tamil New Year.

It is the 1st day in the first month of Thai in the Tamil calendar. Thiruvalluvar the Tamil prophet was born on the second day of this month. He spoke the Tamil language and wrote the Tamil Marai, the book of virtues in the Tamil language for all Tamils.

14 April is Gay and Lesbian Day.

The 14 April may be accepted as Gay and Lesbian Day. This day honours all Gays and Lesbians. Tamils do not discriminate against gays and lesbians and their right to marriage, the right to

adopt children and raise a family. The legend that made this day famous is as follows. On 14 April, Saint Vishnu a male, gay, Sanskrit speaking person got married to Saint Narada, a male, gay, Sanskrit speaking person. They had a wedding and their marriage was consummated with intimate sex. Saint Narada wanted to have children so they adopted 60 boys. They gave each son a name. They were one big happy family.

All around the world, Nayak Hindu Brahmins made 14 April a festival; however it is not the Tamil New Year.

The Nayak Hindu calendar honours the 60 sons by giving the names of those boys to each year of the 60 year cycle. In this way gays and lesbians are integrated into the Tamil community.

There is no discrimination and their lifestyle and sexual orientation is an acceptable part of the community. The Tamils is the only community in the world that accepts gays and lesbian culture and gay marriages as a social norm.

The Nayak Hindu Brahmins made Saint Vishnu into a God, and Saint Narada a devotee. The Nayak Hindu Brahmins called 14 April a Nayak Hindu Tamil New Year to create further divisions amongst the Tamils so to maintain their position of caste supremacy. They alienated the Christian Tamils, Muslim Tamils, Buddhist Tamils and Jain Tamils from their Tamil identity.

8.7. INDUS VALLEY CIVILIZATION

The ruin of a first Tamil Humanist civilization is in the Indus Valley. The Indus Valley cities were founded on Tamil Humanist principles 5000 BC. The city was constructed according to the principles of the oral tradition of the Tamil Marai (Thirukural). The Tamil calendar year uses the Indus valley cities as the origin date of the Tamil years. In the Indus Valley there are no temples or idols that were worshipped. Evidence shows that people did mediation. The fish symbol was found in many places and this is the symbol of the flag of the Pandiyan Kingdom. The Indus cities have been part of the first Pandiyan Kingdom 5000 years ago. The symbol of the two rings together is the symbol of human unity and cooperation and is used by the Tamil Humanists as its symbol.

8.8. TAMIL RELIGION

Tamil religion is the Principles of Virtue as revealed by God. It is also called the Path of Virtue. It is the Religion of the Tamil people transmitted in the Tamil language by a Tamil Prophet and Tamil Saints in each century for over 2000 years.

This Principle of Virtue was revealed to Tamils over 70 000 years ago and was called Tamil Vetham. It was practised in the form of oral tradition.

Saint Siva spoke to Uma the Principle of Virtue of the Tamil Marai 3000 BC on Pongol Day in the Indus Valley. The practices of the Principles of Virtue were called the Agamas.

Thiruvalluvar, the Tamil Prophet born after Pongol Day, 2000 years ago recorded this revelation as the Tamil Marai (Thirukural) in written form.

Tamil religion is therefore the oldest religion in humanity.

Tamil Religion is guided by the humanist and rationalist principles of the Tamil Marai, the word of God, and is transmitted in the Tamil language. Saint's scriptures that promote those principles in the Tamil language are accepted as part of the Tamil Religion.

The Tamil Religion is universal and its principles and concepts of God are acceptable for all of humanity. Nayak Hinduism and Sinhala Buddhism are sectarian and cultic in nature.

8.8.1. ORIGIN OF THE TAMIL RELIGION

God is Spirit. Spirit is infinite, all pervasive, omnipresence, omniscience and omnipotent. The Infinite Spirit dwells in Energy. Within every atom, the spirit is present. The electrons and protons within the atom move in a particular motion, have a direction in it orbits which is constant. This consistency of the motion of the electron and protons is guided by the Spirit of God. The Dance of the Spirit of God guides the movement of all energy. It has a Path.

The energy that makes the planets moves in a particular orbit has direction and motion which is constant. The earth revolves and rotates at a speed and direction that make life sustainable. The earth's movement is governed by a Principle. The principle is constant. This movement of the earth is guided by the Spirit of God. It has a Path.

The plant life on earth grows from a seed to a plant, flowers and produces more seeds according to the encoded DNA of the plant. The mango seeds produce mango trees and the bean seed produce bean plants. The mango tree does not deviate and suddenly produce beans. Plants also exist according to certain principle that keeps it in existence. The DNA of all plant life is guided by the Spirit of God. It has a Path.

The animal life is also governed by its instinct which has a time and place for everything. It is guided by the Spirit of God. It has a Path. A tiger hunts in a particular way, eats the meat from the animal it has captured. It has certain hunting skills which was practiced by its grandparents, its parents and will still be done in all its future generations. The tiger never eats grass but only meat. This nature and skills of the tiger is guided by instinct. This instinct is guided by the Spirit of God. The tiger's entire life is form of worship to God. The Tiger performs no activity that is not related to its existence. Worship of God is through its natural existence, through its daily existence, or by acting out the instinct. Its worship is its natural life, its existence, its expression of its innate nature. It has a Path.

If a tiger denies its principle to hunt and eat meat, it would surely die and its species will go into extinction. If the earth fails to follow its principle of rotation it will cease to be earth. If plants fail to produce seeds as it should that plant life will go into extinction.

Human beings too are governed by Principles. 70000 years ago God revealed those principles to Tamils. Humanity has a choice to accept those principles or not to follow them. To accept and follow them make one a Tamil.

If Tamils fail to follow the Principles of God, the Path of Virtue, there would be misery, poverty, immorality, crime and much suffering. Its culture and language will cease to exist.

The Principle of God is the Path of Virtue. The Path of Virtue is the Tamil Religion. The Principles guides the individual, it guides the community and it guides the nation. If the individual fails to follow the Virtues they will be dysfunctional. If the community fails to follow the Virtues it also becomes dysfunctional. Dysfunctional communities will produce more dysfunctional individuals and much suffering exists because of the disobedience of not following Virtues. If the Tamil nation fails to follow the Path of Virtue, it will cease to exist as a nation and will endure slavery and oppression to other nations.

The Virtues guide the individuals, community and nation. This Virtue is guided by the Spirit of God. This virtue was revealed 70000 years ago to the Vedan, Velan, Vedda Shamin spiritual Tamil leaders. The Tamils were guided in this way for 70000 years in the oral tradition. This knowledge was called Vetha and its ceremonies and practices were called Agamas.

In the year 31 BC, on the day after Pongol, Thiruvallvar, the messenger of God was born. He received divine revelation and wrote the word of God, The Tamil Marai. The Tamil Marai explains the Eight Divine Virtues, which are principles that govern the life of the Tamils. The Tamil Marai is the Vetham, the Tamil Vetham. The practices and ceremonies that emanate from the Tamil Marai are the Agamas, which channel the journey of one's life according to the guidance of God.

The Virtues and ceremonies are according to the innate nature of a human being. Life is expressed by various ceremonies that are its very expression of its daily existence. The virtues and ceremonies are meant for the respect, dignity and preservation of life.

The Path of Virtue is the inherent nature of a human being. The Tamil Religion is the inherent nature of the Tamils with 70000 years of oral tradition and 2000 years of written tradition.

The Tamil Religion has its origin in the natural laws or principles of the universe. Tamils perform no ceremony that is abstract, useless, meaningless, mythical or esoterically.

3000 years ago, Saint Siva spoke the Agamas to Uma at Uthamagosi on Pongol Day.

70000 years ago, the Shamin Vedha Saints who were called Siva spoke the Path of Virtue on Pongol Day. Every year this was the festival of Harvesting of Virtues for the guidance of the individual and the community.

Tamil calendar has its New Year's Day on Pongol Day. Its antiquity has three dates. The first date is 70000 BC, of oral tradition of Vetham. The second date is 5013 AD plus as Siva spoke

the Agamas on Pongol Day. The third date is 2044 AD plus as of written tradition from the birth of the prophet Thiruvalluvar.

The Path of Virtue is based on innate nature. The innate nature is governed or follows a routine according to certain principles. Though it may deviate, it still returns to the equilibrium of principles. The principles are inspired by God. The principle is the innate nature. A person may not follow the principle but honour it as a value. This value may be termed as a human value. This principle which a person follows in their activity repeatedly is a Path. This Path is also their innate nature. This principles and values applied in this Path are called Virtues which is the innate nature of a human being and society. The Path is a set of Principles.

‘Tamil Vazhi Aram’ which means Tamil Path of Virtue, Tamil Humanism or Tamil Religion was the only name in which Tamils identified the religion they had. In the year 2500 BC, according to the Maha Vamsa the Sinhala Buddhist arrived to the island of Eelam. They found the indigenous people there have a different religion from their Buddhism. They recorded that these people were ‘Demela’ of religion. The word Damela is a Sinhalised version of the word ‘Tamar’ meaning Tamil. The Buddhists claimed: ‘We are Buddhists in religion and they are Tamils in religion.’ Buddhism is a religion and Tamil is a religion. They did not claim they are Prakrit, Sanskrit or Pali in language and they are Tamil in language. The word Tamil was used to identify a religion since ancient times.

In the 8th century Sambandhar declares his religion as Tamil and uses it as a surname. Sambandhar refers to Tamil as a sweet language, surname and religion.

This clearly shows that before the arrival of the Nayak Hindu Brahmins in the Tamil country the religion of the Tamil speaking people was called Tamil. The Nayak Hindu Brahmins spoke Sanskrit and they adopted the Tamil language as a medium of communication because the majority spoke that language. They were not Tamil and do not represent Tamil, nor can they interpret or propagate what Tamil is because they are foreigners by birth, culture and religion. They destroyed the Tamil religion and declared that Tamil is only a language.

Modern Nayak Hindus claim there is no such thing as the Tamil religion in order to keep Tamils as an oppressed people.

The Nayak Hindus would like everyone to believe that the Tamils had no religion before they arrived in the Tamil country. Tamils were atheists with only a language. They colonised and introduced the Nayak Hindu religion and culture. This is far from the truth. Anthropology and sociology proves that every collective of humanity had some religious and cultural beliefs and Tamils are no exception to this. The Tamil Nadu group of people’s religion was Tamil. The Tamil religion is older than the Nayak Hindu religion. The Sanskrit name for Nayak Hinduism is Sanatana Dharma and it too is an ancient religion but it is not the religion of the Tamils. Colonisation around the world had the effect of making the colonisers believe that the colonised are primitive and backward without religion and culture. The descendants or children of the colonised get an ingrained inferiority complex where the victims continue to mentally enslave themselves voluntary to the barbaric practices of the oppressor to the point of perpetuating the oppression and the oppressive beliefs long after the oppressor has disappeared from history. This is the fate of the Tamils. They need to free their mind-set and return to their birth right Tamil religion and be free from the oppressive practices and beliefs.

Tamil Religion has no levels of spiritual or religious development of a person. All people are equal before God and all has the same potential to be God consciousness. All people are on the same spiritual level when they accept the Tamil Religion. The so called different levels of religious development of a person are the product of the different Nayak Hindu castes and Nayak Hindu discrimination which prescribes different rituals for different people based on levels of caste.

8.8.2. ATTRIBUTES OF GOD IN TAMIL RELIGION

The attributes of God are the Eight Divine Virtues.

The attributes of God, are in principles or attributes only.

They do not refer to any mythological entities, persons, animals, idols, rituals or superstition in the Tamil Religion.

The attributes can only be expressed in words, song and poetry.

The attribute describe the nature, principles and quality of God.

It cannot be expressed in idols, animals or humans and does not demand worship in the form of rituals.

God's name and qualities is Divine Spirit.

8.9. LIGHT

Light means infinite Energy with no beginning and no end.

Light means Knowledge and wisdom which is infinite.

Light means Love which has no beginning and end.

Light means Peace which is infinite.

8.10. GRACE OF GOD

Grace is the Eight Divine Virtues.

Virtue is Divine Grace.

8.11. VIRTUE

Virtue is behaviour and moral standards that are reasonable and acceptable for the majority of people. It is a quality that is considered good or desirable in a person. It is also a good or useful quality of a thing or institution. Virtue is a characteristic.

Human Values is a characteristic of human beings. Human Rights are characteristic of society and Nature's Rights is characteristic of society's relationship with nature.

8.12. VIRTUE CONSCIOUSNESS

Virtue Consciousness is Siva consciousness.

A person learns from a role model who is called a Teacher.

Not by words alone but through the teacher's actions do people learn proper behaviour.

Virtue Consciousness appears to the soul through the mind of the teacher.

The teacher's soul is one with the mind. Their mind is one with virtue consciousness.

Mayai or bad material conditions is absent in the Teacher's life.

Therefore the Teacher was respected but they are not god.

Siva never incarnates.

Siva's attributes appears to people through their consciousness or the consciousness of saintly men and women.

Their saintly consciousness was considered divine.

Teacher imparts knowledge.

Knowledge, divine virtue and love is God's attributes.

But the Teacher or saint is not God.

God and love are the same.

Consciousness reflecting the Eight Divine Virtues has oneness with God.

God has a direct relationship to every human being.

God gives knowledge, Siva Consciousness or Virtue Consciousness directly to all persons intuitively and through intelligence.

8.13. TAMIL VETHAS OR VEDHAS

The Veddah are Tamil tribes. These are the aboriginal people of the Tamil land and Eelam.

The Veddah Shamin teachers invoke the spirit of God to come over them which then results in a trance like state. In this state of mind God reveals knowledge. The words of these Shamin priests were called Vetham. The Shamin priest was also called Vedan, a word derived from his community of Vethas.

The Veddha saints also mediate and go into a trance in which state they speak words or give guidance. The Veddah people spoke the Four Veddahs according to the four main concepts which are Arram, Porull, Inbam and Veedu. These four Vedas are the Tamil Vedas. The Thirumurai speaks of these four Vedas as the original Vedas of the Tamils.

Arram means Righteousness, Porull means Material wealth, Inbam means Love and Veedu means Spiritual Home.

Saint Siva spoke the scripture to the four Tamil Veddah saints who then pass this knowledge down the generations via the oral traditional.

These words or guidance is knowledge or wisdom and is called Vetham.

This knowledge that was remembered and handed to others orally became known as the scripture.

That scripture is called Veddah or Tamil Vetham because its source is from the Veddah tribes.

It is an oral tradition and is spoken in the Tamil language.

This wisdom is Tamil Vetham.

The Tamil Marai (Thirukural) is also called Tamil Vetham.

The Tamil Marai is the first recorded scripture of Arram, Porull, Inbam and Veedu that survived for 2000 years.

Vetham is a Tamil word that was borrowed by Sanskrit. After Sanskritization it became Veda with a new meaning as referring to the Sanskrit books.

8.14. TAMIL AGAMAS

The Tamil Agamas emanate from the Tamil Marai as ceremonies that are performed by each individual. It was written in the 5 AD and is 2000 years old. All Tamil Saints refer to this as the

Agamas. Though the original copies were destroyed by the Nayak Hindu Brahmins, it is still preserved in the Tamil Marai.

Agamas is a Tamil word that was borrowed by Sanskrit.

After Sanskritization it adopted a new meaning as referring to the Sanskrit books.

The Sanskrit Agamas was first begun to written in 1390 AD and completed by the year 1800 AD. It regulates the rituals to be performed by Nayak Hindus in their Temple worship.

8.15. AVVAIYAR

Avvaiyar is a name given to a woman who is old in wisdom. The woman may be young or old but she is called Avvaiyar because her wisdom is old. Saint Kannagi was a young married women but her wisdom was old therefore she is also an Avvaiyar. Her husband, Kovalan said: 'I have also disgraced you who are young in years, but old in wisdom.' The Sillapatikaram gives this definition of Avvaiyar. In each century for over 2000 years there were women of 'old wisdom'. Though they had their own names which were lost over the years but their adopted name of Avvaiyar remained. There were many Avvaiyars.

Tamil wisdom is 70 000 years old.

8.16. GURU

A guru is a teacher or a saint.

8.17. THEVARAM

Thevaram means 'The praising of the virtues of God and the Saints'. It was composed by Saint Thirunavukarasu.

8.18. SAIVA SIDDHANTA

Saiva Siddhanta philosophy declares there is only One God, whose quality is infinite love and it is determined to liberate every soul, remove it from bondage and plunge it in Bliss.

Life is a celebration of all the wonders given by God. Everything is happening with a purpose and has a pattern. We are blessed to be born in this world.

8.19. KAILASH

Kailash means the spiritual world.

Kailash also means the country and island of Eelam. It is surrounded by water and is a place of spiritually, prosperity, peace and happiness.

8.20. VEL

Vel means spear.

The Vel when prehistoric man used it properly provided food and protection.

During the Sangam philosophical period it became a symbol of the power of knowledge that when used correctly can provide food and protection.

The Vel represents the Power of Knowledge.

8.21. SANSKRIT

The Aryan people who settled in North India spoke the Sanskrit language. Hindi is a language derived from Sanskrit and is the spoken by most Indians.

8.22. HINDU

‘Hindu’ is a word from the Persian language referring to a racial group of people living across the river Sindu. This racial group of people were the Aryan settlers.

Hindu is not a religion but refers to a racial or linguistic (Hindi) group of people.

The Aryans created the religion of Sanatana Dharma (Hinduism). The scriptures of Hinduism are written in the Sanskrit language. All Hindu prayers and worship is done in the Sanskrit language. Sanatana Dharma is pure Sanskrit.

In the late 1800’s religious and political leaders made the word Hindu to refer to the Sanatana Dharma religion, hence Hinduism. Hinduism is one of the world’s major religions.

8.23. NAYAK HINDU

The Nayak Hindus are Telegu military generals who colonised Tamil Country from the 1300's to 1700's. The Nayak generals took control of Tamil places of worship and brought Sanskrit Brahmins to perform Nayak Hindu rituals. The Sanskrit Brahmins created Nayak Hinduism. Nayak Hinduism is rooted in rituals, myths, superstition and has a fear based backward philosophy. It is an offshoot of Hinduism taking its worst oppressive aspects and giving it to the Tamils.

Nayak Hinduism has no relationship with the refined Sanatana Dharma or Hinduism of North India.

9. TAMIL RELIGIOUS LITERATURE

9.1. NATURE OF TAMIL RELIGIOUS LITERATURE

All Tamil religious literature was produced by Prophets, Saints and Servants of God.

Prophets, Saints and Servants of God were poets.

Tamil religious literature was written in poetic form.

Poets used poetic language to express truths which is full of imagery and similitudes rather than the logic of scientific language.

Poems are rich in meaning and imagery which cannot be understood literally.

Poems embrace three concepts, the spirit of God, Nature and Saints. The fusion of these three concepts into imagery is understood clearly only in the Tamil Religion.

9.2. NATURE OF AUTHORS OF TAMIL RELIGIOUS LITERATURE

9.2.1. Prophets

God inspired the Tamil Religion over 70 000 years ago.

Prophets are divinely inspired who guide and uplift society.

2000 years ago Thiruvalluvar the prophet of God revealed the Tamil Marai to Tamils.

He is the only recorded prophet in Tamil history.

9.2.2. Saints

A Saint is a Servant of God.

The Tamil word for Servant of God is 'Atiyar'.

Saints are teachers, philosophers and historians.

Saintly teachers guide and direct society in progressive stages.

Philosophers synthesised Tamil philosophy.

Historians wrote Tamil history and transcribed previous songs and hymns.

The saints were followers of the Tamil Religion and they made a contribution to the faith with certain books and verses.

3.2.2.1. Saintly Teachers are: Avvaiyar, Ellalan Chola (grandson), Maanikkavaasagar, Pathumanar, Kannagi, Athivira Raman, Sambandhar, Appar, Sundhara, Ulagnathan, Thirumolar, Sekilar, Arunagirinatha, Vallalar, Mari Malai Adigal, Subramani Baaradhiyaar, Siva Subramonia

3.2.2.2. Philosophers are: Meikandar (1180AD) wrote Sivagnana Bodham, Umpathi (1244AD) wrote Thiruvartupayan

3.2.2.3. Historians are: Illango Adigal (250AD) wrote Silapatikaran, Seikilar (1200 AD) wrote Periya Puram

Tamil Saints also lived under the oppression of foreign religions and ideologies and were conversant with those philosophies and wrote articles on that subject by redefining those foreign concepts. These books and verses were a reflection of that age and do not form part of the Tamil Religion as they were not meant to be practiced for all times into eternity. Many saints feared for their lives if they did not write something on the prevailing ideology. Those who followed the Tamil Religion only were persecuted and killed by the Nayak Hindu Brahmins.

The saints lived in different centuries. Over the different centuries, different religions due to their economic power through exploiting Tamils were able to influence the Tamil people. These religions were Ancient Brahmin Hinduism, Christianity, Jainism Buddhism, Islam and Modern Nayak Hinduism in that order. Modern Nayak Hinduism which is 200 years old imposed degrading rituals, superstition, and mythology. These religions introduced their ideology, philosophy and values to the Tamils. The saints that lived in each century promoted the Tamil Religion or the Path of Virtue. In addition they studied the prevailing ideology and religion of the times and wrote songs, books and made references to it. This is normal as each saint lived in a social cultural milieu that cannot be separated. However such references or borrowings from Sanskrit books of a particular age should not be taken as the truth for all times. Only that which promotes Tamil Humanism should be praised. A saint is not the messenger of God and therefore not all concepts are relevant to the Path of Virtue and therefore should not be taken as cast in stone for all Tamils to follow. There is only one messenger of God for the Tamils, the prophet

Thiruvalluvar whose book the Tamil Marai is the only word of God which promotes the Path of Virtue. All other saints promote the Path of Virtue under a certain historical context.

Although Ancient Brahmin Hinduism had influenced the Tamil people through small settlements of foreign Brahmin people, the majority of the Tamils still practiced the Tamil Religion strongly. Ancient Brahmin Hindus were removed and replaced by the Jains and Buddhists in the year 300 to 600 AD and Islam in the 1311 TO 1377 AD. The strongest influence in the current century is Modern Nayak Hinduism which preserved the Telugu Nayak form of Hinduism of the 1800's and reformed and reintroduced practices from the Ancient Brahmin Hinduism. Modern Nayak Hinduism which is 200 years old and is a product of the modern Brahmin has had a devastating impact on the Tamil people through its methodology of assimilation. Sinhala Buddhism is also destroying the Tamil people through its method of genocide and extermination of Tamils in Eelam.

Since 52 AD, Christianity has remained a consistent religion through the ages although a small minority among Tamils. Islam also was consistent over the centuries among the small minority of Tamil speaking people. The vast majority of Tamil people accepted modern Nayak Hinduism. The Tamil saints had to engage with the various influences whilst at the same time preserve the Tamil religion.

9.2.3. Servant of Saints

A servant of the saint is a Servant of the Servant of God.

The Tamil word for a Servant of the Servant of God is 'Anbar' and 'Atiyar Atiyan'.

Most people are the Servants of the Servants of God. They are persons with both good and bad qualities and come from different walks of life. They serve the saints and are on the path striving for perfection and virtues. They are not to be worshipped nor are they role models for society. They are respected.

Some examples of a Servant of the Servant of God are, Ravana, the King of Eelam, Kotpuli, a general of the Chola King.

The Servants of the Servant of God are the pioneers of Tamil Religion. The Anbars are the pioneering servants.

9.2.4. Devotees

Devotees are followers of a particular sect and their worship is personal and not for the general society. Their beliefs are relevant for a particular place, time and circumstance or for a particular religious sect or cult. They attempted to glorify in Tamil to prevent the Tamil language being replaced with Sanskrit in the Dark Ages. Their religious practices are only for their individual personal devotion and not for the whole world or the Tamil society.

There are various kinds of devotees such as:

3.2.4.1. Mythology devotees: poets who wrote poems based on mythology of the Sanskrit Vedas and Upanishads; e.g. Alvars who promoted Vaishnavism.

Most of the Alvars lived between the 1300's to 1500's. The earliest Alvar lived 1100 AD and wrote songs on Thirumal.

During this period the 12 saints composed poems on the Thirumal village chiefs. The 12 saints were called Alvars. Their names are:

Poigai Alvar	1100 AD
Bhoodath Alvar	1100 AD
Thirumazhisai Alvar	1100 AD
Thondaradippodi Alvar	1300 AD
Thirupaan Alvar	1300 AD
Thirumangai Alvar	1300 AD
Kulashekara Alvar	1400 AD
Namma Alvar	1400 AD
Madhura Kavi Alvar	1400 AD
Periya Alvar	1400 AD
Andal	1400 AD
Pey Alvar	1500 AD

In 1600 AD, those poems were modified to include Nayak Hindu myths and Sanskrit by Nayak Hindu Brahmins and compiled into one book called “Naalaayira Dhivya Prabhandham” a Sanskrit name. The Alvar saints did not codify their poems as a religion or a cult. This was done by the Nayak Hindu Brahmins.

They were not Vaishnavs and did not claim the identity of Vaishnavism. They were followers of Saint Thirumal. It was only between the years of 1300 to 1600 that Vaishnavas said that the Alvars are Vaishnavs.

Kulashekara Alvar in 1400 AD enjoyed Kambar's Ramayana translated into Tamil called 'Ramavatharam'.

The Alvars were contemporary to Saint Arunagirinatha who lived in 1500 AD. An incident with Saint Arunagirinatha records that the Alvars were ruthless and cut off the ears and body parts of those who did not follow them.

All the songs of the Alvars were handed down through oral tradition and were only written down in the 1600's. The Nayak Hindu Brahmins attempted to make Saint Mal non-different from the Hindu God of Vishnu, Rama and Krishna so that they can make the followers of Saint Mal to be integrated into Vaishnavism. When the Alvars songs were put in written form for the first time in 1600's they added their own verses, modified the meaning of the poems and included the pastimes of Vishnu, Rama and Krishna into the poems of the Alvars. They also copied the writing style and tunes of the Saivite poems in order to make it acceptable to the Tamil people. They used Seikkilars Thirumurais and even took names of Saiva saints like 'Pey' and the tunes of Maanikkavaasagar Thiruvagasam.

Little of the original Alvar poems are left as most of it is a 16th century fabrication. Hence their writings cannot be considered as Tamil Religion's scriptures as it includes at least 90% of the copied works of Sanskrit's original scripture. Modern day Vaishnavas and Hindus do not use the songs of the Alvars as their scripture, as they too consider it as bogus or the work of poets and not God's word. Modern Hindus even consider the Sanskrit Agamas not as an important scripture as it is a product of Nayak Hindu Brahmins. They use the authentic original Sanskrit scripture which is the Bhagavad Gita and the Sanskrit Vedas and Upanishads.

3.2.4.2. Speculative devotees: Wrote the conclusion of the Sanskrit Veda and Sanskrit agamic concepts into the Tamil language.

3.2.4.3. Translating devotee: Translated Sanskrit mythology into Tamil; e.g. Kachiappa Sivacharya translated the Skanda Purana from Sanskrit to Tamil 'Kanda Puranam', Kambar translated the Sanskrit Ramayana to Tamil 'Ramavatharam'.

3.2.4.4. Yoga devotees: Developed yoga and devotional practices, e.g. Thirumular

3.2.4.5. Ritual devotees: Performs Sanskrit Vedic rituals for Tamils

3.2.4.6. Delusional devotee: Displays anti-social behaviour.

3.2.4.7. Anti-materialistic devotee: Rejects society, family and wealth

Many of the devotees, who translated, interpreted and copied Sanskrit works into Tamil modified, misinterpreted and added new additions to it, which resulted in major distortions. The original Sanskrit text can best be appreciated, admired, followed and practiced using the original Sanskrit text. Translating from Sanskrit to Tamil results in much of the meaning being lost. Tamil also does not have certain equivalent words and alphabets to capture the essence of the words of Sanskrit.

9.3. TAMIL NAMES OF HEROS, SAINTS AND ANIMALS

The heroes, kings, queens, saints and animals had Tamil names.

Respect and remembrance was given to the Tamil heroes and saints.

They were not God nor were they worship.

Tamil Religion preserves the respect of heroes and saints for who they are and what they contributed to the nation.

Heroes Day is a celebration of those remembrances.

9.4. TAMIL SYMBOLS AND ICONS IN TAMIL RELIGIOUS LITERATURE

A Tamil symbol or icon from the Thirumurai or in other Tamil scriptures is an object, character, figure or colour used to represent abstract ideas and concepts. The words of symbolic meaning were used to create a picture that represents an idea. This symbols, icons and symbolic representations are images with sacred significance.

The origins of this ancient tradition of using poetic symbolism and icons date back to the arrival and colonisation of Tamils by foreigners. Tamils were denied education and the majority of Tamil people were not able to read or write and printing was scarce due to foreigners ruling Tamil lands. The symbolic poetic meanings were easily understood and remembered by the uneducated people.

9.5. TAMIL DISCIPLIC SUCCESSION OF SAINTS IN THE PATH OF VIRTUES

The Tamil disciplic succession is a list of saints who transferred from generation to generation over the centuries the Tamil Religion's Path of Virtues. The essence of Virtues was preserved over 70 000 years.

The Saints kept the Tamil Religion alive and preached it in each century. Each saint respected the previous line of teachers. In the year 800 AD, Sundhara praises Appar, Sambandhar and other previous saints. In 1000AD, Avaiyar praises Thiruvalluvar, Appar, Sambandhar and Thirumular. Also in the 1200AD, Saint Sekilar, the author of Periyar Puranam praises all previous Saints. The following list continues this tradition.

ORAL TRADITION

70 000 BC – Tamil Veddha Shaman teachers speak the Path of Virtue according to four sections in the oral tradition. This is called Tamil Vetham. These teachers were called Siva.

3000 BC - 14 January - On Pongol Day, Siva teaches the Agamas to Umai at Utamaosga in oral tradition. Students of Siva takes the teachings to establish a city on the fertile Indus Valley.

WRITTEN TRADITION

Year	Author	Book
31 BC	Pongol Day, 15 January -Thiruvalluvar	Tamil Marai (Thirukkural)
5 BC	Avvaiyar 1	Aaththisoodi
10 -	Ellalan Chola (grandson) (Eelam)	Gold brick inscription of Thiruvalluvar
53 -	Maanikkavaasagar	Thiruvagasam
100 -	Pathumanar (Eelam)	Naladiyar
200 -	Avvaiyar 2	Konrai Vendhan
250 -	Kannagi (author: IlangoAdigal)	Silappatikaram
300 -	Avvaiyar 3 (Eelam)	Aranericharam
400 -	Avvaiyar 4 (Eelam)	Nithi-Neri-Vilakkam
500 -	Avvaiyar 5 (Eelam)	Nanneri
573 - 654	- Appar	Thervaram
600 -	Avvaiyar 6	Muthurai
638 - 654	- Tamil Sambandhar	Thervaram
700 -	Ulagathan	Uлага Neethi
807 - 825	-Sundhara	Thervaram
900 -	Athivira Raman	Vetri-Verkai

950 - Nambiyandar Nambi	Thirumurai 1 - 9
1000 - Avvaiyar 7 (Eelam)	Neethi Venba
1050 - Thirukadavur Uyya Vantha	Thiruvuntiyar
1150 - Thirumular	Thirumanthiram
1180 - Meikandar	Sivagnana Bodham
1185 – Arul Nandi Sivachariyar	Sivagnana Siddiyar
1190 – Marai Gnana Sambandhar	(Oral tradition: Idol Worship: ‘Dead Wood’)
1200 - Sekilar	Periya Puram
1230 - Avvaiyar 8 (Eelam)	Nalvazhi
1244 - 1320 -Umapati Sivam	Thiruvarutpayan
1500 - Arunagirinatha	Thiruppugal
1600 - Mariamman	Marriamman Thalaatu
5 October 1823 – 30 January 1874	
Vallalar	Wisdom of Vallalar:
	Arut Perun Jothi Agaval,
	Thiruvarutpa
17 September 1879 - Periyar E. V. Ramasamy	Started the Self-respect movement and propagated Rationalism and Humanism
1889 - Seenivasa Padayachi (South Africa)	Built the Ragasiyam in Tinley Manor and established a Tamil Sangum and propagated Tamil Humanism.
11 December 1882 – 11 September 1921	
Subramani Baaradhiyaar	Poems of Subramani Baaradhiyaar
10 May 1910 – 5 May 1953	
Siva Subramonia (South Africa)	Subramonium

10. CHRISTIAN INFLUENCE ON TAMILS

Most Tamil Christians believe that Saint Siva in the Thiruvvasagam refers to Jesus Christ. When Jesus was born he was visited by three wise men from the east who gave blessings and support to his family. These three wise men were Tamil Saints from the Tamil country. When Jesus was a teenager until his late twenties he visited and lived with his family friends, the wise men from the Tamil country. Jesus Christ learnt the concept of Grace from Tamil Humanism which became a part of the Christian faith. He then took the concept of Grace to the Middle East which then spread to Europe with the rise of Christianity. He also learnt from the Tamils that knowledge, wisdom and virtue in full in a human being is like God taking a human form.

It was during this time that he met Saint Maanikkavaasagar who became his disciple. Jesus is known for his miracles; hence the story of transforming of jackals into horses is attributed to him. Jesus also maintained his dressing hence Maanikkavaasagar says he was dressed as a foreigner.

Tamil Christians also believe that Adam and Eve were created and placed by God in Eelam. The Garden of Eden is Eelam. A mountain in Eelam is called Adams Peak and this was the home of Adam and Eve. The richness, wealth, beauty, power, culture, religion and language of the Tamil was known by the ancient Jewish and Christians. Eelam's nature was so beautiful that it can only be the creation of God, the Garden of Eden, and the Tamil people's virtue so pure that they can only be the children of God, the descendants of Adam and Eve, created by God.

However, there is another belief among Tamil Christians which is popular.

In 52 AD, Saint Thomas, a disciple of Jesus Christ arrived in the Tamil country. He preached the gospel of Jesus and the Grace of God. The message of Saint Thomas was that Jesus Christ is God in human form, a teacher of humanity.

He met Maanikkavaasagar who accepted him as his teacher. Maanikkavaasagar wrote the Thiruvvasagam whereby the concept of Grace from Christianity is included. The concept of Grace continued to be sung by Tamil Saints until the 1300's.

Another Christian concept which was elaborated in the year 1100 AD in Siddhanta scriptures is God assuming a human form of a teacher or Guru to save the souls that accepts him. God assumes the form of a human being like us so that we can relate easily.

From 52 AD to 900 AD, Tamil Saivism was a fusion of the Tamil Religion and Christianity. In 1150 AD, Thirumular and in the 1244 AD, Umapati introduced Nayak Hindu concepts into Tamil Saivism and formulated a new religious philosophy called Saiva Siddhanta. Saiva Siddhanta retained the Christian concepts of Grace and God taking a human body to teach and save souls.

In 1200 AD Sekilar did not include Maanikkavaasagar as one of the 63 saints in his book Periya Puram. The reason for this is because Maanikkavaasagar's guru or teacher was Saint Thomas, a disciple of Jesus and therefore he did not belong to the Saiva Saints but to Christianity. This was done even though Maanikkavaasagar gave Saint Thomas the title Siva in his book Thiruvvasagam. In the year 1200 AD people were aware that the Siva in Thiruvvasagam was not the same as the Siva in the Thevaram.

The Christian concepts of Grace and God's taking a human form had an influence on Tamils for 2000 years.

The Nayak Hindu rituals, mythology and superstition had an influence on Tamils for 600 years from the 1377 AD.

In 1377 AD Saiva Siddhanta and Saivism became a sect of Nayak Hinduism with inferior status due to its Christian and Tamil origins.

Despite the Christian influences, Tamil Religion still maintained its purity of practise, spirituality and theology as a distinct religion called the 'Path of Virtue'.

11. NAYAK HINDU INFLUENCE ON TAMILS

11.1. NAYAK HINDUISM

The Nayak Hinduism as practiced by Tamil Nadu people today, its rituals, mythology and superstition is not more than 200 years old. The current form of Tamil Nadu Nayak Hinduism originated 200 years ago under colonisation. It was created in the 1800's. The temples have all been modified in the 1600's, during the colonisation by Telugu Nayak Hindus. Most of the religious songs are not more than 50 years old. This Nayak Hinduism was created by colonisers and Nayak Hindu Priests for Tamils and sustained by capital for the continued oppression of Tamil people. Nayak Hinduism is not thousands of years old nor is it the oldest religion in the world.

The word 'Hinduism' that is referred to in this book is the Nayak Hinduism as practiced by Tamils. It does not refer to North Indian Hinduism which is the authentic form of Hindu religion conducted in Sanskrit. It differs vastly from the practises of the Tamil Nadu Nayak Hindus.

There is no such thing as indigenous Nayak Hindu Tamils or Tamil Brahmins. However there are a minority who are Nayak Hindus or Brahmins who have adopted to speak the Tamil language as it is the spoken language of the majority of people in that community. However when they migrate they will adopt a new language, if residing in North India they will speak Hindi and if residing in the UK, USA or South Africa they will speak English. But they will remain as Nayak Hindu Brahmins who are English speaking. They are not Tamils by faith or religion.

‘Hindu’ refers to Nayak Hindu Tamils and not to North Indian Hindus. ‘Brahmin’ refers to so-called Tamil Brahmins and not North Indian Brahmins who are authentic Aryans and speak Sanskrit and Hindi.

Majority of the mythology was written in the 1600’s under the Nayak oppression. From the 1600’s Brahmins fabricated legends, wrote texts and modified the books of Tamil saints to promote Nayak Hinduism. There are many variations of the same myth. All the mythology is full of contradictory statements. All of this is due to it being false, written by those who detest Tamil people.

In the 1800’s Brahmins wrote books and translated other Sanskrit texts into Tamil and ascribed them to Tamil authors of ancient times.

11.2. TAMIL WAR AGAINST NAYAK HINDUISM AND IDOL WORSHIP

The Chola king, Kulottunka II, was crowned in Chidambaram. His reign was based in the audience hall that he and his father had constructed, which is now called either the Thousand Pillared Hall or the new Sanskrit name Raja Sabha. His court poet makes it clear that his service to Chidambaram was a central accomplishment of his reign.

King Kulottunka was a great follower of the Tamil Religion. He was a firm believer in the Tamil Religion, and he waged war against the Brahmin Hindus. Brahmin Hindus brought foreign idols of worship into the Tamil country from North India. This form of ritualistic worship of idols posed a threat to the Tamil Religion of virtue and righteousness. The ritual of hymn singing, meditation and chanting the name of Namasivaya was being replaced with idol worship.

From 1170 to 1220, King Kulottunka, began a war against Brahmin Hinduism, Idol worship and rituals. He began by removing idols of Vishnu from the Chidambaram Temple and dumped them into the sea. After removing the Brahmin Hindu idols of many temples in the Tamil country, he dumped them all into the sea. This history is recorded by the Chola court poet who glorified King Kulottunka for having ‘thrown a Vishnu idol into the sea.’ His court poet describes how he had the idol of Vishnu removed from the temple area of Chidambaram.

Brahmin Hindus have also documented the assertion of Tamil Religious sovereignty.

The following books describe the war against the Brahmin Hindus by Tamils; Divyasuricharitam, the Guruparampara; and the Koyil Oluku. They describe how Ramanuja hid in the Hoysala (Karnataka) country during the Chola war and then how he helped restore the fortunes of the Brahmin Hindus. Among his efforts in this regard was a trip to Thirumalai, where he installed the Govindarajan idol from Chidambaram in a temple there. He was assisted in this by corrupt members of the Three Thousand priests of Chidambaram and a local ruler named Ghattideva Yadavaraya. He went all around the Tamil country converting people to Brahmin Hindu idol worship.

The war against Brahmin Hinduism did not stop only by getting rid of idol worship and rituals, but also a war was waged against its philosophy and its Brahmin priests. Many Brahmin priests fled back into North India. He stopped priests from doing rituals, and forced Ramanuja, the Hindu theologian to flee to Karnataka.

The Brahmin Hindus view this assertion of Tamil Religious sovereignty as a threat to their expansion and exploitation of Tamils. They were in control of the temples of the Telegu Vijayanagar Dynasty. The destabilisation of the Tamil country by Brahmin Hindus continued until the Chola Kingdom collapsed. With the end of the Chola Kingdom, the war against Brahmin Hinduism and Idol worship ended and Tamils were plunged into the Dark Ages. The Brahmin Hindus also evolved into Nayak Hindus.

In 1539, the Nayak Hindus reintroduced Nayak Hindu idols and built a Vishnu temple next to the Cirrampalam Tamil Sangam. The Chola Sangam Temples had statutes of Thiruvalluvar and all other Tamil Saints as part of its Temple architecture. All these statutes were removed by the Nayak Hindu Brahmins and destroyed. The temple entrances and domes were replaced with idols of Nayak Hindu gods and goddesses from Sanskrit mythology.

The most important initiative of Kulottunka's reign was his decision to invite the great poet Sekkilar to sit in the Thousand Pillared Hall and compose the Periya Purana. This work is a literary embellishment of earlier hagiographies of Saiva Saints composed by Saint Sundhara and Saint Nampi Antar Nampi respectively. Kulottunka identified with the Tamil Religion's struggle to maintain its sovereignty, and that fame was recorded as the "wise King who wore the crown so as to add lustre to Tillainakar."

The Tamil war against Nayak Hindus was three fold. First, the Nayak Hindu Priests were removed from the Tamil country. Second the Tamil Scriptures was consolidated as the Thirumurai. The Hymn Singing tradition was the sole form of worship. The Thirumurai did not include all Tamil scriptures but the essence that reflected that period of history. Thirdly, all Nayak Hindu idols were thrown into the sea. Saint Marai Gnana Sambandhar in 1195 also campaigned against idol worship.

11.3. FORCED CONVERSION OF TAMILS INTO NAYAK HINDUISM

The original temple in Thillai was Cirrampalam which was a 'Little Hall' free of all images and rituals. The Ragasiyam was its altar and 'space' was the representation of God to be worshipped. It was a place of meditation and Praise of God. The meaning of Cirrampalam is 'Little Hall of silence from which Virtue arises.' The heart is also a little hall of silence and a place from which virtue arises. This Path of Virtue or Tamil Religion existed for thousands of years.

Latter in the year 1100 AD, the Temple at Thillai became a fusion of the Tamil Religion and Saivite rituals.

The Telegu Vijayanagar kingdom under King Acyutatvaraya in 1539 built a Vishnu temple next to the Cirrampalam 'Little Hall'. Further expansion were planned to complete the conversion the

original Tamil temple into a Nayak Hindu temple. This resulted in a Tamil resistance against the Nayak Hindu military dictatorship. The Temple priests protested against Krishnappa Nayaka, the governor who arrived to see that work proceeded in spite of their objections.

Father N. Pimenta, a Christian who was visiting Thilai witnessed the death of many priests, women and children at the hands of the Nayak Hindus. The Nayak decreed that a gateway for Vishnu be built in the temple. The Priests of the temple stood against him and threatened to throw themselves down from the towers. The Smarta Brahmanas working in the temple swore they would also do likewise after performing the funerals of the others, but as Brahmin opportunists they did not throw themselves of the towers.

Krishnappa Nayak went ahead without hesitation. Whereupon the priest, climbed one of the high temple towers, started to cast themselves down in the presence of the Nayak governor. About 20 priests died in this way. The Nayak was angered and asked his soldiers to shoot the rest of the priests. Some priests fled to other places and lived in exile. A woman became so traumatised at the death of her husband that she cut her own throat. 2500 of the 3000 temple priests were murdered by the Nayak Hindus. Only 250 families survived the holocaust and their children adopted Nayak Hinduism.

These temple priests, who were all killed, embodied the knowledge of the Tamil Religion and its ceremonies and allowed it to be practiced side by side with the Saivite rituals. The Nayak Hindus did not want the Tamil Religion to exist at all.

The hallway was opened right past the entrance of the Cirramplam, 'Little Hall', and a tower was built in the year 1690. The descendent of the surviving priests were forced to adopt Nayak Hindu rituals and Sanskrit names of the temples.

The villagers, farmers and the surrounding areas of Tamil population were converted into Nayak Hinduism through genocide. The massacre of Tamil villagers, slaughter of women and children and the imposition of the ruthless caste system forcing Tamils into the outskirts of society were done through the barrel of the gun.

11.4. NAYAK HINDU NAMES OF GODS AND GODDESSES

Tamil names of heroes, kings, queens, saints and animals have become Sankritized and assimilated into Nayak Hinduism in the year 1600 AD.

Tamil heroes, kings, queens, saints and animals were also given new Sanskrit names.

These Sanskrit names have new meaning.

They have no relationship of meaning with the original Tamil names.

The Sanskrit names are associated with idols, myths, superstition, rituals, mythology and forms of Gods and Goddesses.

Nayak Hindus worship them as Gods, Demigods and Goddesses in the form of idols and food offerings.

Such Nayak Hindu idol worship is not the Tamil religion.

11.5. NAYAK HINDU CONVERSION OF HUMAN BEINGS INTO GODS AND IDOL WORSHIP

The following is an example of how Nayak Hindu Brahmins in the year 1600 converted a human being into a God to be worshiped by thousands of people. While the rest of the world was discovering science and technology, Tamils were plummeting into the dark ages.

11.5.1. MADURAI VEERAN

From 1377 to 1736, the Telegu Nayak Hindu Military colonised the Tamil Country. In the 1600's the Nayak Hindus were ruthless in the suppression of the Tamil Religion and they used barbaric means to oppress the Tamils. Tamil Religious sovereignty was denied together with its freedom to be practised.

Village Chief Kaasirajan ruled a small village called Kaasimapurapatnam. The village Chief had no children and was concerned about his lineage. After many years a son was born to the Chief. Due to the superstition in those days, the Nayak Hindu astrologers were called to map the Chief's son's horoscope. Nayak Hindu astrologers held powerful positions and enjoyed all economic privileges.

The Chief was shocked to read his son's horoscope. It stated that should the Chief's son be allowed to live, bad luck will befall the Chief and the village and Brahmins at large. The Nayak Hindu astrologers and Brahmins told the king that his son must therefore be killed. Such was the brutality and ruthlessness of Nayak Hindus. It was in the Nayak Hindu astrologers and Brahmin's interest that there are no heirs to the king as they were living in luxury and at the expense of the taxpayers of the village.

The Chief believing the astrologers ordered his men to get rid of the little baby boy. However being filled with compassion he asked his men to leave the child in the forest rather than kill him. His men abandoned the Chief's son in the forest.

In the forest lived a couple who belonged to the shoe maker caste. Those who followed the Tamil Religion were forced to live in forests whilst Nayak Hindu Brahmins live in urban affluence. The woman found the baby and decided to raise the child as her own. Such is the love of Tamils.

They were afraid that they will lose the child so they decided to live in another village ruled by King Pommana Nayakkan in the year 1529 to 1689.

The shoe maker man joined the servant guards of King Pommana Nayakkan. He could not find work as a shoe maker because normal civil society life was disrupted by the Nayaks. Their adopted son grew up to be a strong and fearless hunter.

Bommiammal was the beautiful daughter of King Pommana Nayakkan. The boy's father was her servant guard. The boy joined his father's profession and became her personal guard. The boy fell in love with Bommiammal. They became lovers and ran away at night. The king and his army found them camped at the Kaveri River. The king fought the boy and the boy killed him and his men. He then was called Maduraiveeran meaning the brave one from the town of Madurai.

Maduraiveeran and Bommiammal moved to Thiruchirapalli village. The king of Thiruchirapalli Vijayaranka Chokkalingam, employed Maduraiveeran as a gatekeeper.

The Nayak Hindu devotees of Thiruchirapalli were continuously attacked by the freedom fighters of the Tamil Religion. The Tamils were called Kallars and they attacked the Nayak Hindu pilgrims. The king sent Maduraiveeran with an army to crush the freedom fighters. Maduraiveeran patrolled the areas with his army. Maduraiveeran travelled up to the Vaigai River a district of Madurai. Madurai was ruled by King Thirumalai Nayakkar in the year 1623 to 1659. The king invited him to his palace. Maduraiveeran explained his reason for being in Madurai is in search of freedom fighters. He was made a special guest at the Nayak Kings palace.

A few days later there was news that the Tamil Resistance attacked people at the market place. Maduraiveeran and his men rushed there and killed the freedom fighters. King Thirumalai Nayakkar was pleased with Maduraiveeran's achievement. They held a feast and celebration at the palace. The king ordered 1000 Temple prostitutes who were dancing girls to entertain Maduraiveeran. The Nayak Hindus forced Tamil dancing girls to become resident prostitutes to finance the operations of the temple and to provide sex to the Nayak military. The Tamil freedom fighters were resisting such oppression of Tamils. Maduraiveeran was highly intoxicated when he fell in love with one of the Temple prostitutes called Velliammal.

During the night Maduraiveeran tried to steal Velliammal away. However he was caught and had his limbs diagonally opposite each other chopped as punishment. There were no courts to determine just punishment under Nayak Hindu rule. This kind of military justice is not part of Tamil culture as was demonstrated by Saint Kanagi in 250 AD.

Maduraiveeran stood at the feet of the idol of Goddess Meenachi at the Madurai temple and beheaded himself. He committed suicide. Both his wives entered his funeral pyre and burnt to death. This practice is called sati and was introduced into Tamil country by Nayak Hindu Brahmins.

The self-hate was so brutal that he brutalised the nation and it ended in his suicide. The cruel practice of sati was forced onto Tamil women.

The King Thirumali Nayakkar had an idea about Maduraiveeran worship. The next morning he related his idea to Queen Meenakshi. Queen Meenakshi instructed the King to start the Maduraiveeran worship. The Nayak Hindu Brahmins also made an idol of Queen Meenakshi and she too became a Goddess for Tamils. She committed suicide in year 1706. The idol worship of Maduraiveeran became popular in the 1700'S. Opium, dagga, drugs, alcohol and animal sacrifices are part of the offerings in idol worship. Animal and blood sacrifices are essential offerings to his idol.

For his dedication to the Nayak Kingdom and to the Goddess Meenachi, Maduraiveeran was to always be Goddess Meenachi's guardian. Therefore a statue of Maduraiveeran is at the entrance of Amman temples.

King Thirumali Nayakkar built a large hall for his worship and financed its daily worship of Maduraiveeran by giving gold coins. People began to perform animal sacrifices to him because Nayak Hindu Brahmins claim his idol enjoys meat and alcohol.

Maduraiveeran is a guardian who protects the shrine of Amman and to protect the Nayak Hindu village against the freedom fighters and continue Nayak oppression. His statues depict him saddled on a horse. As a protector of the Nayak Hindu village, horses was used in his rides on his nightly patrol duties on his rounds in the outskirts of the village. As a soldier he carries a sword. His fierce looks frighten away the Tamil freedom fighters who want peace and self-determination of the Tamil Country. Tamil freedom fighters wanted an end to Nayak foreign rule.

Nayak Hinduism depicts him as a role model for every Tamil on how to be satisfied living in oppression, never to be a Leader but always a labourer or security guard, to live always in fear of foreigners, to live with self-hate, to accept poverty and to have dysfunctional families. The Nayak Hindu Brahmins encouraged Tamils to despise their bodies' dark complexion and encouraged them to commit suicide.

11.5.2. THE FUTURE

Nayak Hindu Tamils must be educated that all their saints were converted into Nayak Hindu Gods. They need to return to the understanding that Nayak Hindu Gods were human beings, saints whose history and names have been lost in ancient times. That mythology that remains of them is not the truth of God. This education of the Nayak Hindu Tamils has to be done through the Sangams. Vigorous preaching, mass campaigns and evangelism are necessary to educate

those who are lost and to save the future generations of the intolerable suffering of carrying the Nayak Hindu identity. Nayak Hindu Tamils must revert to become just Tamil.

11.6. CONVERSION OF TAMIL SANGAMS INTO NAYAK HINDU TEMPLE BROTHELS

11.6.1. TAMIL SANGAMS: 70 000 BC TO 700 AD

The Tamil Sangams is a group, a congregation that gets together to glorify God, to participate, to learn and share. The Sangam was in a building made of wood. Latter the building structure used bricks. The alter was the Ragasiyam. The congregation was led by a Saint who coordinates all the activities. More often the saint was not called by his name but called Siva due to his attainment of perfection. The Sangam sole purpose was to promote virtue in the individual, family, community and the Tamil Nation. When saints died, stones were carved and erected in their memory. The Hero Praise was sung for these saints. Latter statues of saints were made to remember them. The saint's statues were not worshipped with rituals. Sangams were the centre of cultural, social, and religious activity of the community. Women learn arts, music, and dance and cooked.

11.6.2. PALACES: 800 AD TO 1200 AD

In the year 800 AD, the Sangams were converted into centres of political and economic activity. The saints were replaced with Kings and Village chiefs. However the Tamil Kings and chiefs maintained these centres of cultural, social and religious excellence.

11.6.3. NAYAK HINDU TEMPLE BROTHELS: 1377 TO 1947

When the Tamil country was colonised by Nayak Hindus, they converted the palaces into Nayak Hindu Temple Brothels. All Nayak Hindu Temples were brothels for Nayak soldiers. Tamil girls who performed arts and dances were forced to become prostitutes for Nayak soldiers.

The original statues of Saints were replaced with idols of Nayak Hindu mythology. The praises of saints were replaced with devotional songs to Nayak Hindu Gods and Goddesses. The names of saints were replaced with Sanskrit names and assimilated with Nayak Hindu gods. Saint Mal became associated with the God Vishnu, Saint Siva with Shiva and Rudra, the god of destruction in Nayak Hinduism.

The temples were exclusive for the residence of Brahmins. Their worship of idols consisted of elaborate rituals and food offerings. Tamil praises of God were replaced with Sanskrit mantras. It promoted the caste system which was abolished in the year 300 AD by Saint Kanaggi. It

promoted the discrimination of women. The women in temple residence were forced into prostitution to increase the income of the temple and enrich the Brahmin. Mothers were forced to dedicate their daughters as prostitutes to the temple idol. The temple became a centre of economic exploitation of the village and this caused famine, disease of poverty. The village and the land were owned by the temple. The temple was controlled by the foreign Nayak king. The Nayak Queen Meenakshi in the 1600's became the goddess of the Sundhara Meenakshi temple in Madurai and idols were made to worship her.

The government of Tamil Nadu banned Nayak Hindu Temple prostitution in 1947. The Tamil Nadu Devadasis (Prevention of Dedication) Act is a law that was enacted on 9 October 1947 which brought an end to Nayak Hindu forced prostitution of Tamil girls and child abuse.

The Nayak Hindu temples lost all resemblance to its founding fathers of the Tamil Sangams. It ceased to play a central role of the Tamil's life as did the Sangams. Its architecture was modified to accommodate Nayak Hindu myths. Statutes of Thiruvalluvar and other saints were removed and destroyed and replaced with Nayak Hindu god and goddesses. Today they can be considered as museums with no religious significance to the Tamils. It is a relic that was destroyed by the colonising Nayak Hindus.

11.6.4. THE FUTURE

The Nayak Hindu temples must be returned to its original form of Tamil Sangams. The sacred sites where Tamil saints lived, visited and wrote poems about should be declared as archaeological sites. The temple on that site should be converted into a museum. Brahmins should not have entrance to perform Nayak Hindu rituals in sites of ancient Tamil Sangams. Nayak Hindus needs to respect the heritage sites of the Tamils. The desecration of Tamil Sangams sites by the Nayak Hindus must stop.

12. SYMBOLISM, SIMILITUDES AND IMAGERY IN THIRUVASAGAM

1. Namasivaya

Namasivaya is God. Namasivaya is the One Eternal God. Namasivaya is inconceivable and incomprehensible to the human mind and body.

2. Siva

There are two meanings of Siva.

First, Siva means Namasivaya who is the One Eternal God. It is an abbreviated form of Namasivaya.

Secondly, Siva is a name of a saint in a particular village or town who has perfected his life and promoted the Tamil Religion. There are many Tamil saints with the name of Siva. He is referred to as Saint Siva.

3. Foot and Feet

Feet and foot symbolises the Eight Divine Virtues. The Eight Divine Virtues is explained in detail in the Tamil Marai (Thirukural). The Eight Divine Virtues is the attributes of God. Foot and feet means Divine Virtues or Virtue. Feet also means attributes. Another meaning of Feet is Grace and Knowledge.

4. Toe

A toe means a single virtue from a body of virtues which is the feet.

5. King

King means the Eternal God Siva or Namasivaya.

King also means Saint Siva.

6. Pinnagan

Pinnagan means Adorned Mind. It also means one with an adorned head. Saint Siva's mind was adorned with Divine Virtues.

7. Birth

Birth or births and rebirths mean the birth of negative thoughts. The beginning or origin of a negative thought and its constant reappearance is its rebirth.

Birth also means the birth of evil deeds. The beginning or origin of an evil deed and its constant reappearance is its rebirth.

8. Isan

Isan means one who rules over everything. It means a Leader of Everything or all activities, society and the nation.

9. Mountain

Mountain symbolises knowledge. Mount is an abbreviation of mountain.

10. Eye on Forehead

The Eye on the Forehead is symbolic of the mind's inner vision.

11. Ongaram

Ongaram means the sound of Virtues.

Omkaram is the divine energy of the Lord. This driving force is the omkaram which activates the mind, intelligence and memory of the soul. It is an inspiring existence of virtue.

12. OM

Om means inspiring virtuous existence.

13. Bull

The bull symbolises the senses.

14. Dog

A dog symbolises a sinner.

15. Vedas

The Veddahs has the following meaning:

The Veddah are Tamil aboriginal tribes. These are the aboriginal people of the Tamil country and Eelam.

The Veddah people invoke the spirit of God to come over them which then results in a trance like state. In this state of mind God reveals knowledge.

The Veddah saints meditate and go into a trance in which state they speak words or give guidance.

Saint Siva spoke the scripture to the four Tamil Veddah saints who then pass this knowledge down the generations via the oral traditional. Besides them he spoke the scripture to many Tamil saints.

These words or guidance is knowledge or wisdom and is called Vetham.

This knowledge that was remembered and handed to others orally became known as the scripture.

That scripture is called Veddah or Tamil Vetham because its source is from the Veddah Tamil aborigines.

It is an oral tradition and is spoken in the Tamil language.

This wisdom is Tamil Vetham.

The Tamil Marai (Thirukural) is also called Tamil Vetham.

16. Frame

Frame means a general state or condition or a frame of reference. In this context, 'frame' means the general state of sin and sinful activities.

17. Annavam

Annavam means sin.

18. Who is Siva in the Thiruvagasam

Scholars have many interpretations and understandings of who is Siva in the Thiruvagasam but the following is most popular.

Saint Thomas, a disciple of Jesus arrives in the Tamil country in the year 52 AD, together with other Christians. He came with horses to trade and he and his crew was dressed in Roman clothes. He learnt the Tamil language, culture and religion. He and his followers established the Ceran Christian Church in the Tamil country.

It was Saint Thomas that met Maanikkavaasagar. Maanikkavaasagar accepted him as a guru. In his book the Thiruvagasam he gives Saint Thomas the much honoured name of Siva. Saint Thomas becomes Saint Siva in the Thiruvagasam. Saint Thomas successfully introduces the following concepts of Jesus: the Grace of God, God taking a human birth as a Teacher to save souls and the human nature to Sin. No person is perfect and the transgression of Virtue will take place at one time or another. The Thiruvagasam embodies this concept of the Grace of God and the sinner, which influenced the Saiva and the Sithantha faiths. It is now very much part of the Tamil Religion as all Saints thereafter wrote about the Grace of God.

Due to Maanikkavaasagar praising Saint Thomas, a disciple of Jesus, his book was considered separate from the Saiva faith, and his name was never included as part of the 63 Saiva saints.

13. SYMBOLISM, SIMILITUDES AND IMAGERY IN NALADIYAR

1. FOOT

Foot means Eight Divine Virtues.

2. VIRTUE'S PATH

Virtue's Path means the 'the Path of Virtue' which is Tamil Humanism.

3. ISLAND SURROUNDED BY FOAMING WATERS

Island surrounded by foaming waters refers to Eelam. Eelam was a sovereign independent Tamil state.

4. KATHAM

Katham means sermon.

5. YOJANAI

A yojanai is 8 miles.

6. VILAM'S APPLE

Vilam mean wood apple.

7. THE PATH OF VIRTUE

The Path of Virtue means Tamil Humanism.

8. FAIR

Fair means pious and just.

9. TAMIL ASSEMBLIES OF TRUE WISDOM, SANGAMS

Tamil Assemblies of True Wisdom are the Tamil Sangams. The Tamil Sangams was a place where the community participated, learnt and made progress. The Saints were the leaders of the Sangams. It was a place of learning and congregational worship of God. The Tamil Marai (Thirukural) was recited. The previous saints statues was a reminder of the great heroes and were not worshiped as idols. Hero Praises were practiced.

10. HERETIC

A heretic is a Brahmin Hindu priest. They are persons of evil learning, the teachers of an evil system of caste, rituals, mythology and superstition.

11. WORKS OF VIRTUE

Works of Virtue are good deeds. These good deeds are promoted by the ceremonies that the Tamil Marai establishes as a journey of one's life. In ancient times it was called the Agamas.

12. THE TRIPLE-EYED SAINT SIVA

Saint Siva is person with two eyes. The third eye refers to the inner vision that he possesses.

14. SYMBOLISM, SIMILITUDES AND IMAGERY IN SILAPPATIKARAM

1. ‘CHURNED THE OCEAN WITH A SERPENT AS HIS ROPE’

Ocean means a large amount of curdled milk.

2. MAYAVAN

Mayavan means ‘Great Dissembler’

He was a village cowherd boy.

3. BREAST

Breast means divine virtue

Breast also symbolise the heart where principles of virtue resides.

‘she twisted off her left breast with her hand...’

The meaning is as follows:

The heart that pumps blood is beneath the left breast. Passion flows from the heart. The breast symbolises the Eight Divine Virtues especially the aspect of Human Rights.

4. BRAHMAN

‘Brahman’ means a Tamil teacher. Sanskrit people referred to Tamil teachers as Brahmins because of their intellectual capabilities in ancient times. In the year 1377 these Tamil teachers were assimilated as Nayak Hindu Priests. In the present day no Tamil teacher is a Brahmin.

5. ‘BURNING MOUTH OF THE MESSENGER GOD (AGNI) OPENED ITSELF...’

This means: Fire began everywhere. The setting of fire to unrighteous places and places of oppression began everywhere by a select group of freedom fighters who carried fire. The name of one such person is Agni.

6. ANKLET

Anklet means the Eight Divine Virtues.

7. GOLDSMITH

Goldsmith represents the greedy capitalists, the crooked lawyers etc.

8. THIEF

Thief means Brahmin Hindu Priests.

9. SCEPTRE

Sceptre means Principles of Human Rights

10. LAKSHMI

Lakshmi means wealth

11. DHARMA

Dharma means Sanatana Dharma or Nayak Hinduism.

12. PATH

Path means Tamil Religion or Tamil Humanism.

13. GREAT GODDESS

Great goddess means freedom fighter

14. FAIR, GOLD, GOLDEN

Fair, gold and golden means pious.

15 EIGHT CARDINAL POINTS

Eight cardinal points means Eight Divine Virtues

16. THE KURAVAI DANCE

This song has symbolic meaning. The bull symbolises the senses. The bull is usually associated with Saint Siva. Saint Siva controls his senses and impulses. The senses when controlled assist people in their various fields of activity. Saint Siva uses his senses in a constructive way to achieve results in his daily life.

Whoever can control the bull shall be the partner of the girl.

The girls represent the Tamil cities and villages as well as the city of Madurai.

Kanagi who can control her senses like Saint Siva will eventually win the city of Madurai. She will free it from oppression and injustice.

15. SYMBOLISM, SIMILITUDES AND IMAGERY IN ARANERICHARAM

1. SAINT LAKSHMI

Saint Lakshmi was a Sanskrit Aryan who settled in the Tamil country. The Sanskrit Brahmins made her latter into a God in Nayak Hinduism.

Lakshmi means wealthy or wealth.

2. SEA- SURROUNDED ISLAND AND WIDE OCEAN-SURROUNDED WORLD

Sea-surrounded Island and Wide ocean-surrounded World means the state of Tamil Eelam. Eelam was a sovereign independent Tamil state.

3. SAINT BRAHMA

Saint Brahma was a Sanskrit Aryan who settled in the Tamil country. The Sanskrit Brahmins made him latter into a God in Nayak Hinduism.

Brahma means creator.

4. PATH

Path means Tamil Religion or Tamil Humanism.

5. LISTEN TO DISCOURSES ON RIGHTEOUSNESS

This was the method of congregational worship of God in Tamil Religion.

6. TRIPLE UMBRELLA

‘Triple umbrella’ means the three protecting forces or influences. The first is the chanting of the name of God ‘Namasivaya’. The second is the scripture or word of God, ‘Tamil Marai’. The third is the Tamil Nation State. These three protecting influences is the ‘triple umbrella’.

16. SYMBOLISM, SIMILITUDES AND IMAGERY IN NITHI-NERI-VILAKKAM

1. SAINT SARASWATHI AND SAINT BRAHMA

Saint Saraswathi and Saint Brahma were Sanskrit Aryans who settled in the Tamil country. The Sanskrit Brahmins made them latter into Gods in Nayak Hinduism.

2. PATH OF VIRTUE

Path of Virtue means Tamil Humanism.

3. SAINT LAKSHMI

Lakshmi is a saint who had great Beauty. She lived in the Tamil country.

The Sanskrit Brahmins made her latter into a God in Nayak Hinduism. She became the Goddess of Beauty and Wealth.

4. KALPA TREE

Kalpa tree is the wish fulfilling Tree of Heaven.

5. KING OF DEATH

King of death means the funeral undertaker.

6. YOJANA

Yojana is about 15 kilometres or ten miles

7. YAMA

Yama are the men of Death who take the life of others.

8. SAINT MARKANDEYA

Saint Markandeya was rescued by Saint Siva by the men of death who tried to hang him with a noose.

9. GREAT PATH

Great Path is Tamil Humanism.

10. CONVERSION

Conversion is necessary to follow the Eternal Truth, the Highest Truth. A person must convert into the Tamil Religion to be a follower of the Tamil faith. Conversion became necessary in the year 400AD because of the rise of foreign religions.

17. SYMBOLISM, SIMILITUDES AND IMAGERY IN NANNERI

1. SAINT SAKYA-NAYANAR

Sakya-nayanar is a Saint and one of the 63 Nayanar saints.

2. CUPID

Cupid is a child that inspires love.

3. RISHIS

Rishis means saints

4. SAINT AGASTHYA

Agasthya is a Saint.

5. THE SNAKE

Saint Siva's habits and ideas undergoes rebirth, rejuvenation, transformation and have balance. It is similar to the process where a snake sheds its skin and rejuvenates a new one.

6. SEA-SURROUNDED ISLAND

Sea-surrounded Island refers to Eelam. Eelam was a sovereign independent Tamil state.

7. GANGES

Saint Siva's emotions and feelings flows from within his consciousness to others and the external environment in a calm, loving and peaceful way. The flow of the emotions and feelings of love

and peace creates happiness in his life and nourishes the feelings and emotions of others. This love and peace deposited in the hearts of others, gives birth to virtuous activities in their lives. His emotions and feelings are subdued by his mind. His emotions display flexibility. Saint Siva's emotions are renewed to its original state of love and peacefulness through meditation.

8. YAMA

Yama means Death or one who causes death.

9. SAINT LAKSHMI

Lakshmi is a Sanskrit Saint. She is a beautiful woman.

Saint Lakshmi was a Sanskrit Aryan who settled in the Tamil country. The Sanskrit Brahmins made her latter into a God in Nayak Hinduism.

10. VINDHYAS

Vindhyas are a mountain range.

18. SYMBOLISM, SIMILITUDES AND IMAGERY IN MUTHURAI

1. BIRTH

Birth means social background of a person.

2. KALPAKA

Kalpaka means Tree of Heaven.

19. SYMBOLISM, SIMILITUDES AND IMAGERY IN ULAGA NEETHI

1. BIRTH

Birth means social background of a person.

2. UTTER THE NAME OF GOD

Uttering the name of God is a form of worship in the Tamil Religion. The name of God that is chanted is Namasivaya.

3. SIX FACED SAINTS

Six faced Saints means there was six saints in different cities who collectively maintained Tamil sovereignty, culture, language and religion. Although each saint has their personal name, they are all called Muruga.

20. SYMBOLISM, SIMILITUDES AND IMAGERY IN THIRUMURAI

The Tamil Marai states the following about scripture:

2. “That scripture is vain which does not glorify
God’s good attributes; who knows all.”

Knowledge is revelation. God inspires and reveals in the heart and intelligence of saints of the Tamil Religion.

The Tamil scripture is the Tamil Marai. Thiruvalluvar is a Messenger of God to the world. Thiruvalluvar received, wrote and proclaimed God’s Word. The Tamil Marai is God’s message to humanity.

The Thirumurai is the Saint’s glorification to God. The Thirumurai was written by saints who received divine inspiration. These hymns are glorification to God. The Eternal God Siva is glorified.

The Saints also praised other holy men and women that possess virtue. Most holy men took the name Siva and holy women took the name Uma. The Tamil Saints describe Saint Siva and his wife Saint Uma whose minds are merged in the Spirit of the eternal God, Namasivaya. They use poetic language, arts, philosophical concepts and nature to describe Saint Siva. The poets use their imagination to describe Saint Siva. Using their mind the image of Saint Siva is put into metaphorical words. There were many saintly men and women in different villages of the Tamil Kingdoms whose mind were merged in the attributes of God. They lived like all human beings, ate food, had a family, treated their pet elephants as their child, and protected their communities.

While the saints of the Thirumurai describe the men and women merged in God consciousness, Thiruvalluvar describes God and the attributes of God in the Tamil Marai. God should be understood through attributes which are the Eight Divine Virtues. All people are able to relate to God directly through the Eight Divine Virtues.

Whatever was given by the Tamil saints is sufficient. All references to mythology are actually metaphors. People need to understand the inner meaning of their songs.

Modern people who take these words of the Thirumurai literally and create an image claiming it to be the Eternal God Siva delude themselves and promote delusion in their community.

20.1. IMAGERY ASSOCIATED WITH SAINT SIVA

20.1.1. OBJECT OF PRAISE

The main subject of Praise is God in the form of Divine Virtues. The scriptures have the subject as well as the objects of praise in its poems.

The object of praise has two inner meaning. The first meaning glorifies the Saint, a human being. The second meaning glorifies Nature. The words that describe Nature are metaphorical imagery of certain quality or virtue of the saint. The words that describe the saint are metaphorical imagery of a certain quality of nature.

The imagery of the Saint is a similitude reference to nature and the imagery of Nature is a similitude reference to the saint. Namasivaya is the creator of Mother Nature. The word Mother in Tamil is Amman. Mother Nature creates, sustains and dissolves all life forms.

1. DWELL IN BURNING GROUND FLOODED WITH VULTURES

The burning ground is symbolic of the mind. The vultures are symbolic of negative thoughts.

Saints fix their attention on the inner mind. They dwell in this burning ground. Negative thoughts flood the mind like vultures. The Eight Divine Virtues guide the intellect. The intellect guides the attention. The intellect separates the attention from being entangled by all thoughts. He burns the negative thoughts, feelings and images until they disappear by not focusing on them. Vultures feed on dead, rotting food. Negative thoughts feed on dead, rotting energy such as bad feelings, desires and images and by not feeding them they eventually disappear.

The mind also has noble ideals, passion, desire, virtue and positive thoughts burning intensely. It may have many burning desires that are beneficial. The Eight Divine Virtues are beneficial desires that should burn intensely. The mind will make plans to quench those burning desires through positive engagement and activity.

Translated meaning:

Saint Siva fixes his attention on the inner mind. Negative thoughts flood the mind. The Eight Divine Virtues guides his intellect. The intellect guides his attention. The intellect separates the attention from being entangled by all thoughts. He burns the negative thoughts, feelings and

images until they disappear. Negative thoughts feed on dead, rotting energy such as bad feelings, desires and images and by not feeding them they eventually disappear.

2. HOLDS THE SKULL OF A RUINED HEAD

The skull of a destroyed skeleton symbolises the house of thought. The skull and head is a symbol that represents the seat of the power of knowledge. Ancient renunciates used it as a begging bowl so that ordinary people may remember where the house of thought and knowledge lies.

Eight bones form the neurocranium or braincase, which is a protective vault surrounding the brain. The skull has seven openings. They are the two eyes, the two nose cavities, the two ear cavities and one mouth. These openings nourish the mind and body. Food enters the mouth and breath enters the nose and nourishes the body. Words flow from the mouth that benefits oneself and others.

Information enters the eyes and the ears and feeds the mind. The information ultimately gives birth to a new direction in one's life. The ears and the eyes help in developing a new perception and frame of mind. The eyes, nose, ears and mouth serves as gateways to knowledge.

Translated meaning:

Saint Siva holds the principle that the house of knowledge and thought lies within one's head. The eyes, nose, ears and mouth serves as gateways to knowledge.

3. DEATH TO THE GOD OF DEATH

The God of Death is symbolic of non-Tamil rulers. These alien dictators were symbolic of death as they brought much suffering, hardship, poverty and death to millions of innocent Tamils. These foreigners were the bearers of death to ordinary people. Hence their King was referred to as the God of Death.

Translated meaning:

Saint Siva's presence brings an end to the alien Kings' oppression and domination of Tamils.

4. THE BRIGHT MOON, THE CRESCENT MOON AND THE SHADY

MOON ON SIVA'S HEAD

The moon is symbolic of intelligence. Intelligence should have clarity, reflection and deductions gained through reflection and contemplation.

The moon does not produce light of its own. It is reliant on the sun's light to reflect or mirror the image of light. The reflection of the sun's light is what makes the moon shine. Though the sun may be scorching, the moon's reflection is one of coolness. This similitude is simply how we should apply the Eight Divine Virtues in our life. Though the Eight Divine Virtues may demand perfection which we may find difficult but our intelligence should reflect values that are appropriate according to time, place and circumstances. Our intelligence is like the moon reflecting the coolness of the sun's rays.

This projecting of light makes the moon a symbol of clarity, reflection and deductions gained through reflection and contemplation.

The moon's reflection is able to influence the oceans and nature. In the same way our intelligence influences our life and the lives of others.

The moon is a symbol of cycles, the movement of time, and emerging from one phase into another. Just as the moon reflects various amounts of light in its various phases, so too does our intelligence reflect various amounts of knowledge according to our contemplation of the Eight Divine Virtues.

The Shady Moon represents the New Moon after the waning crescent. The New Moon is symbolic of new beginnings, a fresh start and rebirth.

The Crescent Moon represents the Waxing Crescent Moon. The Waxing Moon is symbolic of growth, manifestation and attainment.

The Bright Moon represents the Full Moon. The Full Moon is symbolic of the height of power, the peak of clarity, fullness and obtainment of desire.

The Crescent Moon also represents the Waning Crescent Moon. The Waning Moon is symbolic of letting go, surrender, release, quiet time, contemplation and a time of incubation.

In each village and town a Saint by the name of Siva resided. Saint Siva in one village had a Bright Moon on his head and in another town Saint Siva had a Crescent Moon on his head. And in another village Saint Siva had a Shady Moon on his head.

Translated meaning:

Saint Siva's intelligence is one of clarity and his reasoning, knowledge and deductions is gained through inner reflection and contemplation. Saint Siva's intelligence reflects the Eight Divine Virtues in all aspects of life.

5. THE RIVER, THE WATER OF THE GANGES, THE GANGES

SUBDUED ON HIS BRIADED HAIR

The River that flows is symbolic of the emotions and feelings that flow. Since emotions has its source in the thoughts in our head, the river of emotions flows from the head to the rest of one's body. The Ganges is a river in India that flows from the Himalaya down to the plains.

The symbolic meaning of the River or the water of the Ganges is that of motion and direction. Emotions, thoughts and feelings flows like a river from within one's heart to others or the external environment. That flow could be calm and peaceful or raging out of control.

Water also symbolises purity and fertility. It is also the source of life as life originates in water and most of the body is made up of water. Emotions and feelings are like water. It is naturally pure with love and peace. It becomes contaminated when external conditions and elements enters it making it change to anger, greed, jealousy or lust.

The flow of water symbolises circulation. Like the flow of blood in our body carrying nutrients the flow of water is similar on earth. The nutrient deposited by rivers on the sea bed nourishes sea life and agriculture on river banks. It gives birth to life. In a similar way the flow of the emotions and feelings of love and peace creates happiness in ones live and nourishes the feelings and emotions of others. This love and peace deposited in the hearts of others, like the nutrients deposited by rivers on sea beds, gives birth to virtuous activities in others' lives.

The river flows on the path of least resistance. So too does the flow of emotions on the path of least resistance can achieve much. The similitude of the Ganges subdued on Siva head means emotions and feelings are brought under control or subdued by the mind.

Water also symbolises flexibility. Water symbolises transformation, fertilization, purification, renewal, motion, emotion, and the flow of energy in all life. Water can be in the form of liquid, solid or vapour without changing its essential character. In the same way, our emotions and feelings should always reflect peace and love and our essential character should not change even though we go through different circumstances and placed in different situations in life. Like water that renews its purity through the cycles of evaporation and condensation so too our emotions are renewed to its original state of love and peacefulness through meditation.

Translated meaning:

Saint Siva's emotions and feelings flows from within his consciousness to others and the external environment in a calm, loving and peaceful way. The flow of the emotions and feelings of love and peace creates happiness in his life and nourishes the feelings and emotions of others. This love and peace deposited in the hearts of others, gives birth to virtuous activities in their lives. His emotions and feelings are subdued by his mind. His emotions display flexibility. Saint Siva's emotions are renewed to its original state of love and peacefulness through meditation.

6. THE SNAKE

The Snake is symbolic of habits and ideas.

The snake's shedding of its skin symbolises transformation and rejuvenation. It casts off its old skin and accepts a rebirth of new skin. This renewal is symbolic of casting off old habits and ideas and rebirth of new habits and ideas. Therefore the snake symbolises rebirth, balance, rejuvenation and transformation.

Translated meaning:

Saint Siva's habits and ideas undergoes rebirth, rejuvenation, transformation and have balance.

7. RIDING ON A BULL

The bull symbolises the senses.

The senses are part of the body. A good relationship with the senses is essential. One must feed and take care of the biological part of our being. In this way the physical senses becomes an ally. When this state is attained one achieves enlightenment. The senses fill the consciousness with impulses and desires. The senses, like the bull throws the person off who attempts to ride it. The five senses moves in different directions and continuously throws to the mind sensuous impulses and desires. The senses should be tamed just like the way a bull is tamed. One should control the senses and impulses. The senses have the quality of the lack of submissiveness, just like a bull. The bull with all its lack of submissiveness is a symbol of assistance to humanity. When a bull is controlled it assists humanity in industry, agriculture and other forms of provisions. In the similar way, the senses when controlled assist people in their various fields of activity.

Riding on a Bull means using the senses in a constructive way to achieve results in our daily lives. Riding on the Bull is a metaphor of the soul which controls the senses.

The bull represents people's ability to work with nature to bring abundance to our lives. It symbolises harmony and provision. The bull symbolises physical strength, power, energy, vigour, perseverance, determination, stability, hard work, materialism, methodical progress, protection, guardianship and long patient endurance of discomfort.

Tamils had bulls that plough the fields and elephant bulls which were used as vehicles of transportation.

Translated meaning:

Saint Siva controls his senses and impulses. The senses when controlled assist people in their various fields of activity. Saint Siva uses his senses in a constructive way to achieve results in his daily life.

8. BLUE SPOTTED NECK

Blue spotted neck is symbolic of the voice box or larynx.

It is the source of sound, self-expression, speech and communication. It holds the power to create sounds which become words.

This voice box is symbolised by the colour blue. The colour blue is symbolic of the sky. It means open spaces, freedom, imagination, expansiveness, inspiration and sensitivity.

Sounds that emanate from the voice box should be good words and good speech. A word that is bad should be withheld.

Translated meaning:

Saint Siva's voice expresses good words and good speech.

9. BLACK DOTTED NECK

Black dotted neck symbolises the glands in the throat called tonsils. The tonsils are symbolic of one's mind-set.

Tonsils hold the germs and virus so other parts of the body may not be affected. It then neutralises the viruses. Hence this gland is symbolised by the colour Black for it holds poisonous bacteria that can make one sick. The colour black is symbolic of negativity and ignorance.

When we interact with others in the environment which has good and bad, our senses absorb the bad which is toxic and poisonous to our consciousness and mind-set. Just as germs, viruses and bacteria is always present in the environment so too is negativity, bad thoughts, feelings, images and activities. To prevent infection of bacteria our immune system has to be strong. The tonsils hold the bacteria and the immune system neutralises it. In the same way when our mind-set is infected with toxic poisonous negative thoughts and feelings, the Eight Divine Virtues neutralises it.

Translated meaning:

Saint Siva is able to hold the poisonous negative thoughts and feelings that the mind picks up from the environment and then neutralise it with the Eight Divine Virtues. In this way Saint Siva's mind-set remains positive and virtuous.

10. EYE ON FOREHEAD

The Eye on the Forehead is symbolic of the mind's inner vision.

This eye can see a vision of the future. It is symbolic of the inner eye that sees all things within a universal perspective. It is the ability of the inner vision to perceive all things in their divine glory.

The forehead eye also represents the omnipresent spirit of God watchful of our choices. It also symbolises intuition, extra sensory perception, sixth sense, higher mind, higher consciousness, eye of wisdom and knowledge, spiritual eye or the eye of the soul.

Our physical eyes are the window to our soul. It is also a window through which we can see the world. The symbolic meaning of eyes is focus, clarity, vision, omniscience, intelligence, presence, perception, observation, opening and awareness.

The symbolic meaning of the eye is that it indicates an opening into a new dimension. It is a channel or a passageway into a new dimension. One obtains higher knowledge and enlightenment.

The eyes also symbolises vision clearing and focusing in on a new direction. This is possible for the mind using the information received from the physical eyes and the wisdom from inner vision of the eye on the forehead.

Translated meaning:

Saint Siva uses his mind's inner vision to see all things within a universal perspective in their divine glory. He perceives the future.

11. DISTRIBUTED AMBROSIA AFTER DRINKING POISON

This similitude of distributing ambrosia after drinking poison is a combination of the symbolism of blue spotted neck and black dotted neck. It symbolises the mind-set taking in information from the environment and giving back information to the world.

Our mind-set is infected with toxic poisonous negative thoughts and feelings that the senses pick up from the environment. This is compared to drinking poison which kills a person. These negative thoughts and feelings are poisonous and can destroy a person's life. The mind filters the poison through the Eight Divine Virtues. The Eight Divine Virtues neutralises the toxic poisonous negative thoughts and feelings.

Ambrosia is symbolic of good thoughts, words, speech, deeds and activities. The mind distributes or gives to others goodness even though the senses picked up negativity and poison from others in the environment. Saint Siva distributes ambrosia or honey in the form of the Eight Divine Virtues.

Translated meaning:

Saint Siva's mind-set is able to receive the poisonous negative thoughts and feelings that it picks up from the environment, filters it and then neutralise it with the Eight Divine Virtues. He then distributes goodness to others in the form of good thoughts, words and deeds.

12. SMEARED WITH SACRED ASH

Ash is symbolic of perception. Perception is how we see and relate to the objects of this world.

Ash is the substance that is arrived when things are completely burnt up. It is a final state where it has nothing left to burn off. All things are dust and to dust shall all things return to. The ashes serve as a reminder to cast away attachment to the objects of one's desires.

The perception of love and peace is arrived at when all unwanted desires are burnt off. The perception that all things that come and go are reducible to ashes liberates one from attachment to objects. Feelings and thoughts for those objects are immediately released when one considers that those objects are just a handful of ashes. This perception is sacred.

Translated meaning:

Saint Siva smeared all aspects of his thinking with the sacred perception that all objects are reducible to ashes. This perception freed his mind from attachment to objects.

13. SMEARED WITH SANDAL PASTE

Smearing sandal paste on the face and body is symbolic of taking care of the body.

Sandal paste is made from sandalwood. Sandalwood is a well-known herb and is noted for its medicinal and fragrant properties. Sandalwood powder and sandalwood essential oil is used in skin care. Its uses can be both internal as well as external.

Sandalwood paste is used for acne scars. The various properties of sandalwood make it very effective in scar removal and for prevention from scarring.

Sandalwood paste, powder or oils have antiseptic, anti-inflammatory, cicatrisant, disinfectant, emollient and astringent properties that make it excellent for use on the skin and for skin care.

This property of sandalwood helps soothe skin and fade away all scars, blemishes and spots on the skin.

Sandalwood paste is useful in fading stretch spots mark scars, blemishes and dark spots. It removes acne scars naturally. Other sandalwood paste benefits include prevention of acne and pimples, protection from harmful rays of the sun and tan removal. Turmeric with sandalwood paste is effective for acne scar removal and for prevention of acne and pimple breakouts.

Translated meaning:

Saint Siva took care of his body.

20.2. IMAGERY ASSOCIATED WITH VIRTUES

1. FLOWERS

Flowers are symbolic of words.

2. GARLAND OF WORDS

A garland of words means to praise God with words. It means to recite the Word of God, Tamil Marai or the hymns of the saints.

3. WREATH OF WORDS

A wreath of words means a composition of words. This composition of words ranges from a few letters put together such as Namasivaya, to a single line, a paragraph, an essay, a chapter, a book, a story, to more advanced compositions like songs, hymns and poems.

A person's only offering to the Eternal God Siva is a wreath of words.

Each letter in a poem is like a petal of a flower, and each word is the flower, and the meanings of these words are like the fragrance of a flower that enriches one life as well as others. The

offering of words to Siva is the greatest and highest form of service to God and humanity. It is service to the mind of oneself and the minds of others.

The worship of Siva in the form of a name, Namasivaya, is recommended in Thirumurai. In a physical form it is written with ashes and in sound form it is chanted in shrines. The worship of Siva is through words and recitation of scripture.

4. BRAHMIN

Brahmin has two meanings.

a) The Tamil meaning is: ‘intellectual Tamil person’. It also means Tamil Teachers. Sanskrit people referred to Tamil teachers as Brahmins because of their intellectual capabilities in ancient times. In the year 1377 these Tamil teachers were assimilated as Nayak Hindu Priests. In the present day no Tamil teacher is a Brahmin.

b) The Sanskrit meaning is: “the highest caste of Aryan origins or a devotee”

c) Brahmin means Nayak Hindu Priest.

Brahmin Nayak Hindu Priests is similar to the Middle Ages witches who were wicked, evil and destructive.

5. DAUGHTER OF THE MOUNTAIN KING

Mountain symbolises knowledge.

Uma was the daughter of the King of Knowledge.

Translated meaning:

Saint Siva married the daughter of the King of Knowledge.

6. RED GEM MOUNTAIN MARCHING AHEAD SEATED OVER THE WHITE SILVER MOUNTAIN

6.1. MOUNTAIN

The mountain symbolises knowledge and enduring wisdom. Just as mountains are big, vast, great and expansive, so too is knowledge. Knowledge is so vast and expansive that it can be compared to a mountain.

6.2. RED GEM

The Red Gem is symbolic of the words of the Tamil Marai and the Holy Name of “Namasivaya”. It marches ahead. It has an influence over the Tamil people.

6.3. GEM

A Gem symbolises people’s inherent ability and unlimited potential to create beauty by working hard.

6.4. RED

Siva means red.

Red means ‘living or life’.

The colour red is a symbol of the gifts in our heart that we give to others and ourselves in love and friendship.

Red is exciting and one perceives a high level of energy. It draws attention and focuses our attention on particular elements. It affects us mentally and physically by increasing enthusiasm, stimulates energy, encourages action and confidence and provides a sense of protection from fears and anxiety.

6.5. SILVER

The white silver mountain is symbolic of the heart of a servant of God.

Silver symbolises purity, clarity, awareness, focus, singular purpose, persistence vision, strength. Silver is symbolic of awareness, clarity and vision because of its bright clear appearance. This bright clear appearance looks white. Silver is symbolic of strength because this metal can withstand weathering and heat. It can be moulded in desired forms. This shows the subtle strength of the metal. Silver symbolises that we can be flexible enough to be moulded into something better and while we do so we should be strong enough to keep our core integrity intact. Silver also symbolises God's words and good speech.

Translated meaning:

The Tamil Marai and the Holy Name of "Namasivaya" is knowledge and enduring wisdom that marches ahead and is seated in the heart of the servants of God. God's servant's heart is soft and can be moulded into Virtue.

7. SALUTATION TO THE ROSY SHOOT WHICH IS THE END OF ALL BEINGS

The Rosy Shoot is life's activities permeated by the Eight Divine Virtues of the Tamil Marai. The Eight Divine Virtues is the goal of humanity. It is the end result of all our endeavours.

A shoot is a scene or activity from our life. It is similar to a photographic shoot or to shoot a movie. It means we are the ones that make the scenes in our daily life similar to a movie shoot. The world is a stage and we are actors in this drama of life. We have the power to determine the scenes of our lives by applying the Eight Divine Virtues. Rosy also means a rosy future. A person's life may not be perfect but their striving for Virtue is the end goal of all beings. A rose has a fragrance which everyone appreciates so too does a person whose activity has the fragrance of love and peace.

Translated meaning:

Saint Siva endeavours that all of life's activities should be permeated by the Eight Divine Virtues of the Tamil Marai. Virtue is the goal of humanity.

20.3. THE ENTITIES IN THIRUMURAI

The entities in the Thirumurai are:

20.3.1. GOD

Namasivaya or Siva is God. Siva is the Eternal God who is infinite energy and pure spirit. Siva is Space. Siva is inconceivable to the human mind and body.

20.3.2. THE SAINTS

The saintly poets received divine inspiration.

The collection of songs written by these saints is the Thirumurai.

There are four principle saints, namely Saint Tamil Thirugnanasambandar, Saint Thirunavukarasu “Appar”, Saint Sundharamoorthi and Saint Maanikkavaasagar.

They travelled from village to village and composed hymns on Namasivaya, and wherever Saint Siva and Saint Uma resided.

Every saint is a servant of God and a very dear child of God.

20.3.3. SAINT SIVA

Saint Siva was a holy man, a saint and some were village chiefs who resided in a community.

The community lived in villages or towns.

His consciousness was merged in the Spirit of Namasivaya, or the Eternal God Siva.

The Eight Divine Virtues of the Tamil Marai was practiced by him and the community.

Namasivaya’s attributes are the Eight Divine Virtues.

He was saturated with the Spirit of God.

In certain songs, this holy saint’s original name is retained.

20.3.3.1. THE QUALITIES OF SAINT SIVA

The qualities of Saint Siva are described as follows:

- 1 He wears a ear ring on his ear.
- 2 The ear ring is made of white conch.
- 3 He has curling locks of hair and a stout breast.
- 4 He possesses braided hair.
- 5 He has a wreath of konrai on his braided hair.
- 6 He wears clothes or dress that is neatly tied.
- 7 He wears an anklet.
- 8 He is a dancer.
- 9 He is a player of the musical instrument, Veena.
- 10 He is married to the daughter of a mountain king.
- 11 Non devotees encircle him.
- 12 He holds the flag of a young bull with short horns.

Saint Siva of the various other villages is described in having additions or replacement of the above main qualities as follows:

- 1 Another Saint Siva wears a wreath of konrai with bees singing and hovering over.
- 2 Another Saint Siva has red braided hair adorned with flowers hovered by bees.
- 3 Another Saint Siva wears a coloured dress of skin.
- 4 Another Saint Siva wears a tiger skin.
- 5 Another Saint Siva wears elephant skin.
- 6 Another Saint Siva wears a long strip of cloth at his waist.
- 7 Another Saint Siva carries a sharp battle axe.
- 8 Another Saint Siva begs alms.

20.3.4. SAINT UMA

Saint Uma was a saintly woman, who was the wife of Saint Siva.

Her consciousness was merged in the Spirit of Namasivaya or the Eternal God Siva.

She practised the Eight Divine Virtues of the Tamil Marai.

She is the daughter of the mountain king.

20.3.4.1. THE QUALITIES OF SAINT UMA

The qualities of Saint Uma are as follows:

1. She has long flowing hair smeared with hair paste.
2. She has ringleted hair.
3. She has red lips.
4. She has bamboo like shoulders.
5. She is dressed with bodice.
6. Her waist is like a creeping plant.
7. She is called swan footed Uma.

20.3.5. THE COMMUNITY

In this community there was Brahmin Hindu foreigners, farmers, hunters, cows, bulls, elephants, agriculture, gardens, houses, high rise buildings and rivers that flow through the villages.

It is a physical place in Tamil Nadu and Eelam.

This community practised the Eight Divine Virtues of the Tamil Marai.

20.3.6. THE SERVANT OF THE SAINTS

Ravana is the servant of the servant of God.

21. SYMBOLISM, SIMILITUDES AND IMAGERY IN VETRI-VERKAI OR NARUNTHOGAI

1. LETTERS

Letters means the Five Letters of the holy name of God, Namasivaya. It also means the Tamil alphabet. A is a letter that represents God.

2. TAMIL VETHAM

Tamil Vetham means the Tamil Marai.

3. BRAHMANS

Brahmans means Tamil teachers. Sanskrit people referred to Tamil teachers as Brahmins because of their intellectual capabilities in ancient times. In the year 1377 these Tamil teachers were assimilated as Nayak Hindu Priests. In the present day no Tamil teacher is a Brahmin.

Brahmans also means Nayak Hindu Priests.

4. MANU

Manu was a Tamil King. The words of the Tamil Marai were the laws of his kingdom. Due to his popularity the virtues of the Tamil Marai were known generally as the laws of Manu.

5. PATH

Path means Tamil Humanism.

22. SYMBOLISM, SIMILITUDES AND IMAGERY IN NEETHI VENBA

1. BRAHMIN

Brahmin means Tamil teacher. Sanskrit people referred to Tamil teachers as Brahmins because of their intellectual capabilities in ancient times. In the year 1377 these Tamil teachers were assimilated as Nayak Hindu Priests. In the present day no Tamil teacher is a Brahmin.

Brahmin also means the Nayak Hindu Priests who are foreigners.

2. FOUR TAMIL VETHAM

The Veddah people spoke the Four Veddas according to the four main concepts which are Arram, Porull, Inbam and Veedu. Tamil Vetham is based on the 'Tamil Path of Virtue' which also means the Tamil Religion or Tamil Humanism.

3. JAINS

Jains do not use clothes so therefore they don't need a laundry person. Tamils encourage one to dress modestly and therefore rejects this concept. Clothes offer warmth in winter and protection against the hot sun in summer. It is also used as protective clothing to prevent injury. The dignity of the laundry person is respected as an important profession in society.

4. SAINT LAKSHMI

Saint Lakshmi is a beautiful woman.

She is the wife of Saint Vishnu. Saint Vishnu and Saint Lakshmi are Sanskrit Aryan Hindu settlers in the Tamil country.

She latter was converted into a Goddess of wealth and beauty in Nayak Hinduism.

5. EVIL RENUGAI

She was a wife of a Sanskrit Aryan Brahmin Hindu settler that caused much destruction in the Tamil country. Nayak Hindus made her into a Nayak Hindu Goddess. This belief in her has caused much destruction in the Tamil country by promoting degraded rituals and religious practices. Hence she is regarded as evil and one who brings death.

6. EVIL SITA

She was a wife of the Sanskrit Aryan invader, King Rama who caused much destruction in the Tamil country and the island of Eelam. King Ravana and millions of Tamils died at the hands of King Rama. Tamil cities were burnt to the ground to ensure Aryan Brahmin Hindu supremacy. Nayak Hindus made her into a Nayak Hindu Goddess. This belief in her has caused much destruction in the Tamil country by promoting degraded rituals and religious practices. Hence she is regarded as evil and one who brings death.

Nayak Hinduism promotes a Patriarchal system and King Rama encourages the discrimination of women in his treatment of his wife Sita on her return from exile. Tamils had a matriarchal system. Rama's victory over the Tamils meant an end to the matriarchal system and the imposition of the Patriarchal system over them. The celebration of Diwali is annually done by the Nayak Hindus which serves as a reminder to Tamils of the genocide, that the Sanskrit language would prevail over Tamils, that Nayak Hindu mythologies and rituals would dominate

Tamil life, that the Tamils must accept the slavery to foreign domination, that they may never claim their Human Rights, that the end of the Tamil Humanism, the 'Path of Virtue' is necessary for their assimilation into the lowest ranks of the caste system and into Nayak Hinduism.

7. EVIL DRAUPADI.

She was the wife of the five Pandava brothers. Tamil religion does not promote one woman married to five men. Nayak Hindus made her into a Nayak Hindu Goddess. This belief in her has caused much destruction in the Tamil country by promoting degraded rituals and religious practices. Hence she is regarded as evil and one who brings death.

8. KALI YUGA

Kali Yuga means the sinful age of the last cycle in the calendar.

9. YAMA

Yama is a person who brings Death.

10. SAINT VISHNU

Vishnu is a Sanskrit Saint. Nayak Hindus later made him a Nayak Hindu God.

11. SANKARA.

Sankara is another word for God. Sankara has the same definition as Namasivaya.

12. FEET OF SIVA

Feet of Siva mean the Eight Divine Virtues of God.

13. RAKSHASAS

Rakshasas are people who eat human flesh. They are cannibals. The tribes of cannibals are also foreigners who settled in the Tamil country.

The Tamil Marai and the scriptures of the Saints forbid the eating of human flesh.

14. SAINT KANNAN

Kannan means one who is loving, kind and adorable. It is a name of a Saint. Nayak Hindus associated the name of Saint Kannan to Krishna and made Saint Kannan into a Nayak Hindu God.

15. RISHI

Rishi means Saint.

16. YOGI

Yogi means Saint.

17. GURU

Guru means teacher.

18. THREE FLOATING CITIES

The three floating cities are the army of Aryan invaders into Tamil country. Saint Siva destroyed them to preserve the Tamil Religion, culture and language.

19. KARPAGA TREE

Karpaga tree is the wishful filling Tree of Heaven.

20. SANGA

Sanga means community.

21. PADMA

Padma means lotus flowers.

22. SANJIVI

Sanjivi means medicine.

23. SAINT SOMASUNDARA

Somasundara is a Saint.

24. FOUR SAIVA TAMIL SAINTS

The four Saiva Tamil Saints are Maanikkavaasagar, Tamil Sambandhar, Thirunavukarasu and Sundhara. They revived the Tamil Religion in Tamil country in the year 600 to 800AD. The faith was popularly known as Saiva religion.

23. SYMBOLISM, SIMILITUDES AND IMAGERY IN THIRUVUNTIYAR

1. ARUL

Arul means Grace.

2. BEING

Being means God

Being means Divine or Virtuous

Being means spirit

Being means Space.

Being means Eight Divine Virtues

3 AANMAS

Aanmas means soul.

4. WOMEN

The Tamil word for Grace, soul, spirit and submissiveness also means women. It also means that part which fits into something else, a connectivity that produces life.

Women means Grace.

Women means soul.

Women means spirit.

24. SYMBOLISM, SIMILITUDES AND IMAGERY IN THIRUMANDHIRAM

1. FEET AND FEET OF THE LORD

Feet and Feet of the Lord means Eight Divine Virtues of God

2. HARA

Hara means God

3. NANDI

Nandi means God

4. SAINT NANDI

Arul Nandi is a saint and spiritual teacher of Thirumular.

5. BHEDA

Bheda means Difference.

6. ABHEDA

Abheda means Oneness

7. BHEDA-ABHEDA

Bheda-abheda means inconceivable oneness and difference

8. NADA

Nada means sound

9. PARAM

Param means God

10. TAT-TVAM-ASI

TAT-TVAM-ASI means 'you are spirit soul'

11. ADHARAS

Adharas means spiritual centres

12. MAYA

Maya means material conditions

25. SYMBOLISM, SIMILITUDES AND IMAGERY IN PERIYA PURANAM

1. FEET

Feet means Eight Divine Virtues

2. ANKLET

Anklet means the Eight Divine Virtues connected to each other like a chain.

3. AMBALAM

Ambalam means the universe and within the atoms.

It also means inner and outer Space.

4. FILLED WITH THE WATER OF THE GANGES

Saint Siva's emotions and feelings flows from within his consciousness to others and the external environment in a calm, loving and peaceful way. The flow of the emotions and feelings of love and peace creates happiness in his life and nourishes the feelings and emotions of others. This love and peace deposited in the hearts of others, gives birth to virtuous activities in their lives. His emotions and feelings are subdued by his mind. His emotions display flexibility. Saint Siva's emotions are renewed to its original state of love and peacefulness through meditation.

5. ADORNED WITH THE CRESCENT MOON

Saint Siva's intelligence is one of clarity and his reasoning, knowledge and deductions is gained through inner reflection and contemplation. Saint Siva's intelligence reflects the Eight Divine Virtues in all aspects of life.

6. BRAHMINS

Brahmins means Tamil teachers. Sanskrit people referred to Tamil teachers as Brahmins because of their intellectual capabilities in ancient times. In the year 1377 these Tamil teachers were assimilated as Nayak Hindu Priests. In the present day no Tamil teacher is a Brahmin.

Brahmins also means Nayak Hindu Priests.

7. DEVAS

Devas means saints.

8. KING

King means leader.

26. SYMBOLISM, SIMILITUDES AND IMAGERY IN NALVAZHI

1. FIVE SACRED LETTERS

The five sacred letters is Namasivaya. It can also be chanted as Sivayanama. Namasivaya when chanted in a fast manner sounds like Sivayanama.

2. SEA-SURROUNDED ISLAND

Sea-surrounded Island refers to Eelam. Eelam was a sovereign independent Tamil state.

3. SAINT BRAHMA

Brahma is a Sanskrit Saint.

Saint Brahma was an Aryan who settled in the Tamil country. The Nayak Hindu Brahmins made him latter into a God in Nayak Hinduism.

4. FOUR TAMIL VETHAM

The Veddah people spoke the Four Veddas according to the four main concepts which are Arram, Porull, Inbam and Veedu. Tamil Vetham is based on the 'Tamil Path of Virtue' which also means Tamil Humanism.

5. PROPHET AND SAINTS

Avvaiyar 8, from Eelam was the last Avvaiyar in the year 1000AD and she clearly stresses the continuity of the religion of the 'Path of Virtue', Tamil Humanism or the Tamil Religion. She highlights the foundation prophet and the key Tamil Saints who influenced the people to follow the Tamil Religion. All Tamil Saints dealt with the same topic and are of equal value and their message was the same: 'follow the Path of Virtue'.

Thiruvalluvar is the first prophet (31BC) and his book is the Tamil Marai which is the authoritative scripture of Tamils. It records the 70 000 year old Tamil heritage of the 'Path of Virtue' that is Tamil Humanism. After him came various Tamil Saints.

Maanikkavaasagar (53 AD) was a Tamil Saint and his book is Thiruvvasagam.

Appar (573 – 654 AD), Tamil Sambandhar (638 – 654 AD) and Sundhara (807 – 825AD) were Tamil Saints and their books are the Thirumurai.

Thirumular (1150AD) was a Tamil Saint and his book Thirumanthiram.

Tamil Religion has an unbroken line of Tamil Saints for 2000 years.

27. SYMBOLISM, SIMILITUDES AND IMAGERY IN THIRUVARUTPAYAN

1. WOMEN

Women mean submissive.

2. SHE

She means female or submissive.

3. SKY AND EARTHLY LORD

Sky and earthly lord refers to Saint Brahma and Vishnu

4. MAAYA

Maaya means bad material conditions.

5. GURU

Guru means teacher.

6. THAT

THAT refers to God.

7. HIMSELF

Himself refers to Grace.

8. ONGARAM

Ongaram means inspiring virtuous existence.

9. SANKARA

Sankara is a name of God. It means Namasivaya.

10. MUTHI or MUKTHI

Mukthi means liberation

11. MALA

Mala means Impurities

12. MOOLA-MALA

Moola-mala means Principle Impurities

13. AKALAR

Akalar refers to souls that are not deluded by Bad Material Conditions (Maayai).

14. SAKALAR

Sakalar refers to a person with three Impurities, Bad Activity (Karma), Bad Material Conditions (Maya) and Sin (anavam).

15. VIGNAANAKALAR

Vignaanakalar refers to a person who has only the Sin (anava) Impurity.

16. PRALAYAAKALA

Pralayaakala refers to a person who has the Sin (anava) and Bad Material Conditions (maya) Impurity.

17. SUDDHA

Suddha means Pure Good Material Conditions (maya).

18. ASUDDHA

Asuddha means Impure Bad Material Conditions (maya).

19. MALA-PARIPAAKA

Mala-Paripaaka refers to a state where the soul is ready or has the urge or desire to receive wisdom or Siva knowledge. It can be compared to the need of thirst for water or hunger for food.

20. THAAL

Thaal means foot.

21. THALAI

Thalai means head.

22. THAADALAI

Thaadalai means Body, and is the joining of the two words Thaal (foot) and Thalai (head). Just as these two words join and exist as one word in an inseparable union, the soul exists in such an inseparable union in the state of liberation.

23. SAMAADHI

Samaadhi is a higher level of concentrated meditation

24. PRAARABDHA

Praarabdha means circumstances. The Tamil word is 'Oozh'.

25. AAGAAMYA

Aagaamya refers to the Tamil Agamas.

26. MAYAI

Mayai means bad material conditions.

It also refers to Bad Matter.

27. ANNAVAM

Annavam means sin.

Sin causes the imperfection and impurity of the soul.

Lust, greed, anger, envy and jealousy is sin.

Sin causes bondage.

28. VINEI, KANMAM

Kanmam means Bad Activity.

Kanmam also refers to deeds, action and activity.

28. SYMBOLISM, SIMILITUDES AND IMAGERY IN THIRUPPUGAZH

1. SAINT

Saint refers to Saint Muruga.

2. FEET

Feet means Eight Divine Virtues

3. Vel

Vel means spear.

Vel means the power of knowledge.

29. SYMBOLISM, SIMILITUDES AND IMAGERY IN WISDOM OF VALLALAR

29.1. SYMBOLISM, SIMILITUDES AND IMAGERY IN ARUT PERUNJOTHI AGAVAL

1. SOTHI

Sothi means Light.

Sothi means Infinite Energy.

Sothi means Spirit or inconceivable energy.

Sothi is a Tamil word for Jodhi.

2. ARUTPERUNSOTHI

Arutperunsothi means ‘Grace, the Infinite Light of Eight Divine Virtues’

3. THANIPERUNKARUNAI

Thaniperunkarunai means ‘the one and only way to remove the infinite darkness of sin.’

4. GURU

Guru means teacher

29.2. SYMBOLISM, SIMILITUDES AND IMAGERY IN THIRUVARUTPA

1. MOUNTAIN

Mountain means knowledge.

2. FEET

Feet mean Eight Divine Virtues.

30. SYMBOLISM, SIMILITUDES AND IMAGERY IN POEMS OF SUBRAMANI BAARADHIYAAR

1. EIGHT CORNERS

Eight Corners means Eight Divine Virtues

2. FALSE DEVILS

False Devils means the Nayak Hindu Brahmin Priests.

31. SYMBOLISM, SIMILITUDES AND IMAGERY IN SUBRAMONIUM

1. FEET

Feet mean Eight Divine Virtues.

2. PATH

Path means Tamil Humanism or Tamil Religion.

3. OCEAN

Ocean is a similitude for the vastness of the quantity of mercy

4. GOLDEN

Golden and fair mean pious.

5. ANKLETS

Anklets mean Eight Divine Virtues.

6. SIDDHANTHAM

Siddhantam means Tamil Religion or Tamil Saivism.

7. SAIVISM

Saivism means Tamil Saivism or the Tamil Religion.

8. YAMA

Yama means the death of virtuous activities.

9. PARAMPORUL

Paramporul means Infinite Light.

10. BLUE THROAT

Blue throat means good speech.

Saint Siva's voice expresses good words and good speech.

11. GEM

Gem means working hard.

A Gem symbolises people's inherent ability and unlimited potential to create beauty by working hard.

12. PRECEPTOR

Preceptor means Teacher

13. PARAMA YOGI

Parama yogi means topmost servant of God.

14. ADWAITAM

Adwaitam means Oneness.

15. CRESCENT MOON

Crescent Moon means Intelligence reflecting.

Saint Siva's intelligence is one of clarity and his reasoning, knowledge and deductions is gained through inner reflection and contemplation. Saint Siva's intelligence reflects the Eight Divine Virtues in all aspects of life.

32. CONCLUSION

The definition of terms and the inner meaning of concepts show that Tamil Religion is separate from all other religions in the world. It has no relationship with Nayak Hinduism. Its similitudes and imagery only furthers the propagation of the Eight Divine Virtues and the Tamil Marai.

Tamil Religion has an unbroken line of Saintly Teachers for the last 2000 years with written records of their contribution.

33. FOUNDER OF TAMIL HUMANISM

❖ Thiruvalluvar



Thiruvalluvar is the founder of Tamil Humanism and is the author of the Tamil Marai. He is an internationally celebrated Tamil humanist. Thiruvalluvar's Path of Tamil Humanism is the Path of Virtue.

Thiruvalluvar was born in Mayilapur in Tamil Nadu on 15 January 31 BC. It is the day after the Tamil New Year.

Thiruvalluvar as a youth grew into a student, farmer and state advisor. He was a textile weaver by profession. Thiruvalluvar fell in love with Vasuki and their marriage was solemnised. She was a chaste, devoted and an ideal wife. Thiruvalluvar showed by example that a person can lead the life of a householder and at the same time lead a life of righteousness and with respect. A beautiful daughter was born. They named her Mullai and brought her up with loving care.

In 300 BC, Elala Chola, the King of the Tamil country ruled over Eelam. Elelasingan was his descendent and ship merchant of Mayilapur. He accepted Thiruvalluvar as his teacher and was his first disciple. One day in the evening, Elelasingan and Mullai met in a garden and they fell in love with each other. Thiruvalluvar solemnized his marriage with Mullai.

In 21 BC, Uggiraperuvazhuthi, the Tamil King, decided to send a delegation to Augustus Caesar and strengthen the trade link. He told the Romans visiting him that he is sending a delegation of merchants to Rome with Elelasingan as leader. Elelasingan left for Rome taking leave from Mullai. He left in the month of July and he promised Mullai he will return in December.

Thiruvalluvar saw that many people in this world are living without understanding humanist principles. He stayed in his house in Mayilapur and began writing his book under a LLuppai tree.

He formulated the concepts based on the 70 000 year old oral tradition of humanism and the 5000 year old Indus valley civilization, and the civilization of the four Tamil kingdoms of Pandya, Chola, Chera and Eelam. He wrote the philosophy of humanism into couplets in a book

which he called Tamil Marai (Tamil Humanist Scripture). Thiruvalluvar also called it 'Muppal'. Muppal means three kinds of subjects which are righteousness, wealth and love. Thereafter he decided to travel propagating humanist principles to all people.

He travelled to Madurai to submit his work, 'Muppal', to the Pandya king. The Pandya kings ensured that many Tamil poets flourished. The Tamil Sanggam of Madurai which is an assembly of eminent poets, scholars and researchers called his work 'Thirukural'. The Tamil Sanggam introduced the Thirukural to the world. The Tamil Marai is considered as the 'Sacred Word of God'. Thiruvalluvar is regarded as a Tamil prophet by the Tamil community.

Thiruvalluvar said to the King: 'a small dew drop depicts even a Palmyra tree, so also the Kural. Oh King, spread these spotless couplets. Preach to the world the humanist message of the Tamil Marai.'

The Tamil Calendar is dated from the birth of Thiruvalluvar and is called Thiruvalluvar Aandu.

The Tamil New Year begins on the 14 January which is the 1st day of the 1st month (Thai) of the Tamil calendar. The next day is celebrated as Thiruvalluvar Day as the 15 January is the birthday of Thiruvalluvar. This celebration of New Years Day and Thiruvalluvar Day is the Pongal Festival.

34. LEADERS OF TAMIL HUMANISM

The two important leaders of Tamil Humanism are Mr. Seenivasa and Mr. R.M. Moodali. They are the two main authors of the books on Tamil Humanism. Therefore the books on Tamil Humanism are called the 'SEENIVASA - MOODALI VERSION'. They are the revivalists of Tamil Humanism.

❖ Seenivasa

Seenivasa Padayachi was a great advocate of the Tamil Religion. He tirelessly propagated Tamil Spirituality in Tamil Nadu and in South Africa.

The story of Seenivasa Padayachi is but a legend. The life of Seenivasa Padayachi and what we know is largely derived from oral traditions. What remains of his existence is the Tinley Manor Ragasiyam which he built in 1889 and the scriptures he recited with his last breathe in that Sanggam.

Seenivasa Padayachi was born in 1861 in Chidambaram. His father was Sabapathi. He was 28 years old when he arrived in Durban. He was educated in Tamil and English. His wife was Valliammal and she was born in 1867 in Chidambaram. Seenivasa and Valliammal had three children.

Seenivasa's father Sabapathi was a learned scholar and a Priest at Chidambaram. Some say he was a great yogi in Chidambaram. Sabapathi was born around 1801. Sabapathi taught Seenivasa the Tamil religion and culture in its purest form. He believed in Tamil Humanism and the Ragasiyam is the highest form of worship. He wanted all Tamils to worship in the Ragasiyam. Sabapathi's vision is: 'A Ragasiyam in every town and village'. However the Nayak Brahmins resisted and did not want all people to have the Truth.

Legend says that Sabapathi's grandfather who was born around 1681 was also a Priest at Chidambaram. He promoted the Tamil religion and the freedom of all to worship the Ragasiyam. The Ragasiyam is a Meditation and Cultural Hall. He resisted and challenged the Nayak Military rule.

However the Nayak Hindu Brahmins still dominated the villages and Tamil Religion was still forbidden. This led to a conflict between the Nayak Hindu Brahmins and Seenivasa Padayachi when he promoted the Path of Virtue, the Tamil Religion.

He condemned the village chief and Nayak Brahmins in Chidambaram for promoting South Indian Hinduism. He encouraged the villagers to follow Tamil Humanism which is the Tamil religion. The villagers protest was increasing against the Nayak Brahmin priests.

This conflict forced him into exile. If he continued living there his life and his family's safety was in danger. The Nayak Brahmin persecution forced him into exile. His exile brought him to the shores of South Africa, keeping the Tamil religion alive.

He took his only priceless possession the Tamil Marai and together with his family boarded the ship headed for South Africa.

Sabapathi gave Seenivasa his blessings to go to South Africa to protect the faith. He encouraged him to travel abroad to save the Tamil beliefs.

When Seenivasa arrived the first thing he did was to go and search for land to build the Ragasiyam as per his father's wishes. He found many Tamils living in the North Coast of Natal.

Seenivasa built the first Ragasiyam outside of India for the Tamils in Tinley Manor, Natal, South Africa. It was built out of wood and iron around July 1889. Alagiri also helped Seenivasa with the construction of the Ragasiyam.

The Ragasiyam is the Hall for the Praise of God. The congregation in Tinley Manor assembled there and in front of them is a room of empty space. In this room hangs the golden leaves with the Tamil alphabet on it. This Ragasiyam is the purist form of Tamil worship. Tamils worship God in this way for thousands of years. They recited the Tamil Marai and other scriptures and conducted their ceremonies in this Ragasiyam.

Seenivasa was involved in promoting the Tamil religion and culture in Tinley Manor. When his indentured contract expired after 5 years he moved to Germiston in 1894, Transvaal now called Gauteng. Seenivasa moved to Transvaal (Gauteng) because he knew there were many Tamils living here. In 1895 he built another Ragasiyam in Germiston. His vision was that wherever there is a Tamil community there should be a Ragasiyam.

During his stay in Germiston, he opened a cigar factory. He would travel from Germiston to Ottawa, Tongaat then to Tinley Manor to buy the Tobacco leaves and bring them to Germiston. It was a flourishing business as he supplied the mines and shops with cigars. He hired a factory manager to manage the cigar manufacturing while he was away in Tinley Manor. He was a highly spiritual person always in meditation and study of the Tamil religion. Around 1900, while he was away in Tinley Manor, his wife Valliammal made a mistake and had an affair with the factory manager.

On his arrival back to Germiston he came to know of it. He was disappointed but he forgave her. So he divorced her and decided to move back to Tinley Manor in Natal, KZN.

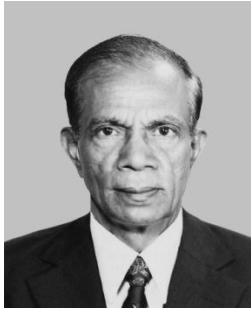
He gave her the house and the cigar business which made her financially independent. The children were well provided for and even their grandchildren still were financially well off. Seenivasa moved to Tinley Manor permanently in 1900. He lived there in meditation and study in the Tinley Manor Ragasiyam and established a Tamil Sanggam. He remarried to Alamalu and they had four children.

Alamalu was born in 1872. Alamalu was an excellent caregiver and took care of Muniamma like her own child. Alamalu together with Muniamma, Lutchmana and Subbu visited the Tinley Manor Ragasiyam in 1901. Seenivasa met Alamalu and admired her caring and family qualities. She lived with the Lutchmana Naik's family until she got married to Seenivasa Padayachi in 1901. When Seenivasa married Alamalu, she moved to Tinley Manor. She eventually lived in Tinley Manor for the rest of her life.

He propagated Tamil Humanism amongst the indentured labourers. He spent the rest of his life promoting the Tamil religion and culture in the Tinley Manor Ragasiyam.

His last day on earth was unforgettable. He took his wife and children to the Tinley Manor Ragasiyam. He entered the Sanggam. Seenivasa Padayachi sat down in the Tinley Manor Tamil Sanggam, facing the congregation, his friends, his family and children for the last time. He smiled at his loving wife, Alamalu, and his children and began to speak about Tamil Humanism. He praised God through words, recited all the Tamil scriptures in English and Tamil and while chanting 'Namasivaya' in the Sanggam he collapsed and died peacefully. And now the essence of Seenivasa Padayachi's recitation of Tamil Spirituality is presented to you.

❖ **R.M. Moodali**



R.M. Moodali



Kamatchi Moodali

R.M. Moodali is a political activist and an internationally renowned humanist. He made an immense contribution to the transformation of South Africa.

Rajoo Munisami Moodali was born on 31 October 1907. He was the son of an indentured labourer Thayi. Thayi came from a district called South Arcot in Tamil Nadu. In 1914, Thayi died at the age of 41 years and R.M. Moodali was placed in an orphanage.

From 1918 to 1930, he worked on Apartheid farms for a Mr. G. Duncan. In 1931 he worked as a waiter at Victoria hotel. In 1935, he worked for the Hulletts family as a chauffeur. In later years he did part time bookkeeping for small companies as White businesses did not give him work because of the Job Reservation Act.

He went to the Wesleyan Missionary School in 1912, and had to leave school at Standard Four to work on the farm. In 1931 he completed a Bookkeeping course part time through correspondence. In 1940's he join the Study Circles and learnt politics and economics. This was the beginning of his political career.

In 1940, he joined the South African Communist Party. Latter he joined the ANC and the NIC. In the 1980's he joined the UDF in the anti- Apartheid struggle. He continued to be involved in politics until 1994, that's a total of 53 years struggling for Human Rights.

R.M. Moodali witnessed the rise and fall of Apartheid and participated actively in the Anti-apartheid struggle. Throughout his life, he was a Human Rights activist. He attended the protest meetings. He received pamphlets, posters, listened to Radio Freedom, the Voice of the ANC and distributed the pamphlets and messages from door to door. He was a freedom fighter against colonialism and Apartheid. His response is the way millions of people responded to the leaders, until the disbanding of the Natal Indian Congress and UDF structures.

R.M. Moodali was also a cultural activist. He belonged to various cultural organisations such as Stanger Youth Orchestra, Stanger Debating Society, The Rationalist Association of South Africa, Pretoria Tamil Rationalism Society, The Humanist Association of South Africa, Natal Buddhist Society, The Thirukural Society, International Movement for Tamil Culture: South Africa and many others. In the 1980's he suggested to his family and Babs about forming a Tamil humanist international society. He encouraged Mr Rowley Arenstein his old friend from the liberation struggle to join. R.M. Moodali was a loving person who went about his daily life with the universal principles of humanism. He was a humanist and a convinced atheist. He was talkative and an eloquent speaker.

He was also a cultural activist who promoted the reformation of Tamils by rejecting the caste system, superstition, rituals and fatalistic beliefs. The most important thing that had to change was the Tamil belief system in order for them to become progressive. He was involved in promoting the Tamil culture and language. His understanding of the Tamil Marai was from a Tamil perspective which is the concept of the Moodali version.

He promoted the Tamil language and he advocated other cultural and linguistics groups to promote theirs in unity and harmony as South Africans. He advocated South African multiculturalism to enrich the cultural fabric. The various cultural and linguistic identities of the world are the elements that make the world's multicultural social fabric beautiful and joyful.

R.M. Moodali has personally helped many people by providing them with financial, emotional support, advise and assisted them with legal issues. He helped people overcome their material needs. He was always helping people.

R.M. Moodali married Kamatchi Moodali, the granddaughter of Seenivasa Padayachi on 22 January 1944. She was a dutiful wife to R.M. Moodali and a loving mother. She was an exceptional cook and always generously took care of others. They lived mostly in Bull Bull Drive and Desainagar. They had two daughters and a son Thiagesan (Babs) Moodali who was a successful businessman and philanthropist. He read a lot of health books and how to prevent diabetes. He did not drink alcohol nor did he smoke. He led a healthy lifestyle.

R.M. Moodali conducted much research into Seenivasa Padayachi and reunited the two families from Gauteng and Natal, KZN. He retold the story of Seenivasa Padayachi to all who visited him.

He had many major achievements. In 1931 he became a certified Bookkeeper. In the mid 1930's he was expert at playing the Violin and the Banjo. From 1936 to 1941, The Safety First Association awarded him 6 Diplomas, a Bronze medal, then finally a Gold Medal for Driving. He always owned a vintage Borgward car. In 1960's he bought a 6 ¼ acre farm in Bull Bull Drive. On 3 October 1998 at Technikon Natal, R.M. Moodali was honoured for his role in the human rights struggle. In 1994, he was 53 years involved in political activity in the ANC, NIC

and SACP. On 23 September 2007, he celebrated 60 years of marriage to Kamatchi. On 1 January 2001, he was 71 years involved in cultural activity. On 31 October 2007, he celebrated his 100 years birthday. He passed away on 9 April 2008 in Tongaat.

❖ **Thiagesan Rajoo Moodali (Babs)**



Thiagesan Rajoo Moodali

Thiagesan Rajoo Moodali, known to family and friends as Babs, was born on 26th April 1951. He is the son of R.M. Moodali. Babs was an outstanding entrepreneur and a successful businessman and a great philanthropist.

His philosophical religious outlook was similar to that of his father. He was a committed Tamil Humanist. He never performed any rituals nor did he believe in any superstition. He tirelessly kept the flame of humanism alive by advocating it among family members and the South African community. He began writing the Biography of R.M. Moodali but did not see its publication.

He had a quiet personality who never complained about anything. His disposition was always pleasing others and even making sacrifices at his own expenses. He was hardworking, honest, generous and a charitable person. He valued punctuality. He always had a smiling face and a unique laughter.

He completed his schooling at Chatsworth High School. He enjoyed drawing and sketching as a hobby. His other interests were baking and he made the best Christmas cake and pudding. He

also specialized in making sweetmeats and his favourite was Chana Margan and Burfi. On Sundays he also made scones for tea time and he helped his mother Kamatchi Moodali to make queen cakes.

He started off his career when he was in school by repairing cars. He enjoyed fixing things at home. He repaired the Borgward car engines and did welding and spray painting. He worked as a manager of a Bus company in Durban. He thereafter took a career in the field of instrumentation. He was a highly skilled person with great entrepreneurial skills. He became the CEO of Zimbali Engineering and he negotiated many contracts with SAB.

He bought land at Desainagar, Tongaat and built a big family house and owned a luxury Mercedes Benz. He loved his gardening and spent hours maintaining it. He took care of both his parents giving them the best lifestyle and health care. He was always conscious of his health, eating correctly and exercised. He also read a lot of health books and how to prevent diabetes. He did not drink alcohol nor did he smoke and also led a healthy lifestyle. Although he had excellent qualities as a father, he never married nor did he have any children.

He supported many charities and NGO's such as the Association of Mouth & Foot Painters. He also supported the Charity Circle. He made donations to Childline, The Avril Elizabeth Homes of South Africa, Age-in-Action, and St John. Childline offers counselling and support to children. Age-in-Action makes a difference in the lives of the aged. The Avril Elizabeth Homes allows the mentally handicapped to live their lives in a warm and nurturing environment. St John provides medical assistance.

He was involved in community projects of Desainagar. He attended Civic meetings and strove to keep high standards of maintaining the suburb. He was also a member of the ANC of the local Tongaat branch. He helped organise feeding schemes in the informal settlement and held meetings with their leaders.

In October 2013 he was diagnosed with leukemia and was hospitalized for three weeks undergoing chemotherapy. On 2 December 2013, he sadly passed away. His death at an early age was a great loss for the Tamil Humanist community.

35. ABOUT THE WRITER



Thiru Moodali

Thiru Moodali is an academic, a researcher, a Life Coach, and a social and cultural activist.

After high school he completed a B.Admin degree from the University of Durban-Westville (UKZN). He successfully completed his post graduate qualifications at the University of South Africa, graduating in a Honours Degree, Hons. B.Admin (Unisa), and a Master's Degree, M.Admin (Unisa).

He belonged to the University SRC publications committee and SANSCO which was affiliated to the UDF during the anti-apartheid campaign. He participated in many mass marches and protest activities.

He took part in various social and cultural activities and assisted many community projects such as creating awareness of Human Trafficking, feeding schemes, clothes distribution and book distributions to promote the 'culture of reading'. He assisted the aged, the orphans, and the homeless in these drives as well as the HIV/Aids homes. He has been on many committees of charity that supported feeding schemes.

Thiru Moodali spent the past 25 years in Marketing and as a Senior Manager involved in coaching and mentoring employees to reach optimal performance. This experience meant that he came face to face with the concerns and challenges facing employees at all levels up to top management level.

After he read Tamil literature, and understood its true meaning, he discovered that his purpose in life is working with people one on one or in groups to transform their lives so that they can develop their full potential. He believes that every person should live a life of excellence and quality.

As a qualified and certified life coach, Thiru Moodali holds the following certificates:

Life Coach

Negative Emotional Therapy Practitioner

Neuro-linguistic Programming Practitioner

Transformation Coach

He is actively conducting workshops that campaigns for a humanist lifestyle and creating support groups that will sustain a humanist culture.

He has written and edited several books. As a spirit-writer (ghostwriter) for R.M. Moodali, he recorded the oral tradition of humanism and wrote the following books:

1. Tamil Humanism
2. Tamil Spirituality
3. Tamil Humanist Scriptures
4. Writings of the Tamil Saints
5. Biographies: Tamil Prophet and Tamil Saints
6. Humanist Meanings in Tamil Religious Literature
7. Tamil Humanist Ceremonies
8. Tamil Humanist Readings
9. Tamil Calendar
10. Diacritic Tamil
11. Timeline of Tamil History
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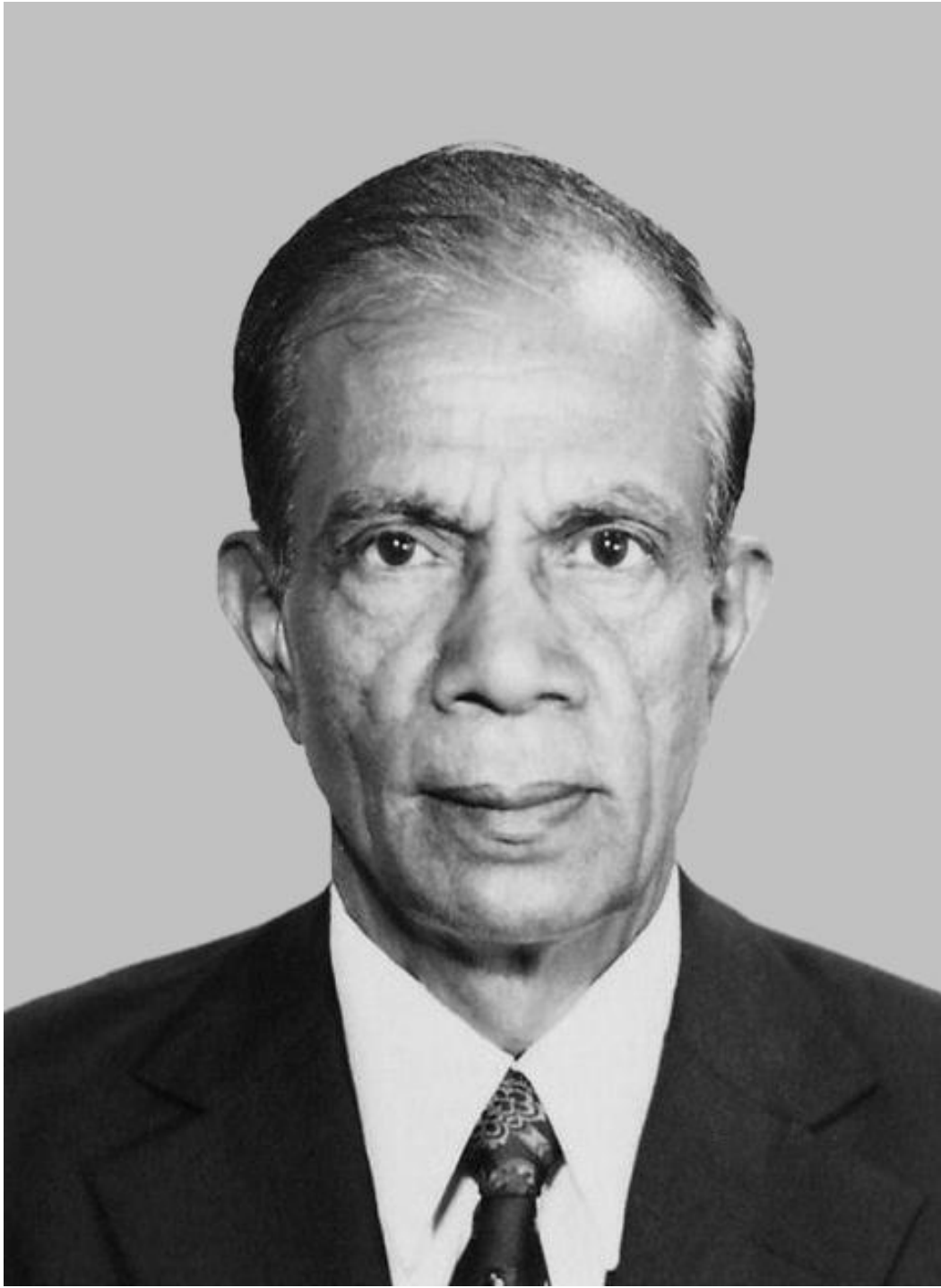
Thiruvalluvar



Thiruvalluvar Statue



Ragasiyam



R.M. Moodali

Life Coach



Thiru Moodali

Thiru Moodali is a Life Coach helping those who want a meaningful life in this world. The counseling and coaching given is based on the principles of Tamil Humanism.

He provides coaching for all life situations such as:

- Relationships, Family and Marriage issues
- Finances and business issues
- Work, Career and Entrepreneur challenges
- Health and Wellness issues
- Parenting and early childhood development issues
- Educational challenges
- Retirement challenges
- Death, Divorce and loss of loved ones
- Anger Management
- Low self-esteem
- Stress
- Anxiety
- Depression
- Alcohol And Drug Abuse

Life Coach

Negative Emotional Therapy Practitioner

Neuro-linguistic Programming Practitioner

Transformation Coach