

PERIYAR

THE GREAT THINKER



Published by:
PERIYAR PATTARAI

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1. THE ONLY GREAT MAN

On hearing the word Philosopher or Thinker, we normally mean a person who thought of God, the origin of the world and the species, one who has guided us to reach the feet of the Almighty, who has established the difference between the mortals and immortals, who has come to relieve the people from their sufferings, who has explained the need for the present life in this world and showed us the right path to the next world, to live in after death.

It is because, all the thinkers in the East were engaged in giving interpretations to the Philosophy of God which existed already among people; preaching True God and False God and directing the people to divert from the old to new path to get rid of this life. Hence, only those who thought of God and religion are considered to be Philosophers and Thinkers. We have not only not considered those who had thought and revealed their views of the Politics, Economics, Social Life, Astronomy and Science, either as Philosophers or Thinkers but we have also been neglecting them.

Therefore we have the restricted view that those who thought of and revealed about God and religion and matters related to them are philosophers and those who thought of and revealed about the rest, are not.

In fact a philosopher or a thinker is one who takes into consideration the views, policies and the practical possibilities of the past and present, analyses their merits and demerits and establishes his views on the basis of merits. Thus the established view of the philosopher may be concerned with God, religion or other fields of importance to the society.

Philosophy means Truth, Gnanam means Wisdom. Therefore one who possesses the Wisdom of Truth alone can be a Philosopher. Thiruvalluvar, the Tamil Saint, gives the definition for Knowledge in a couplet under the

Chapter, 'The Possession of Knowledge'.

"Though things diverse from divers sages' lips we learn,

Tis wisdom's part in each the true thing to discern"

(To discern the truth in everything, by whomsoever spoken is wisdom)

Thiruvalluvar also defines Philosophy in a couplet in the Chapter "Knowing the Truth".

"Whatever thing, of whatsoever kind it be,

Tis wisdom's part in each the very thing to see."

("(True) Knowledge is the perception concerning everything of whatever kind, that, that thing is the true thing").

From the above two statements, the difference between knowledge achieved from the words of others and the knowledge derived from research and thinking can be well understood. Therefore, it will be more appropriate to recognize those who discovered the Truth, as Philosophers.

In all Things, Principles and Policies under the Sun, the Truth can be discovered. Then only Truth discovered will be 'Discovery of Truth'. Selection of certain fields and rejection of the rest should be avoided, for it will close the gates of extensive and expansive research. It must be understood here that the findings of the Philosophers are neither unchanged nor unchangeable.

Let us now know what is Truth. Truth is nothing but getting the clarity about one thing. It will be more clear beyond doubt when it is given some thought and analysed.

Yet, all truths are not alike at all times and to all people. A truth considered and accepted as truth at one time, may become a false one at a later time. In olden days it was considered and believed that the Earth was flat and it stood firmly where it was. At a later time, by extensive research and developed knowledge, this has become a false one. In the same manner,

many views, in various fields, considered and accepted to be true have become false in course of time.

By extensive research and enlargement of knowledge, truths have been proved to be false and false proved to be the truth. Knowledge has no boundaries and limitations and so also Truth.

Truth accepted by one today, may be proved to be false by another as a result of his thoughts and studies.

Scientists opined that the atom could not be split, till the first half of the twentieth century. But has it not been proved to be wrong in the later part of the century?

Greece was one of the cradles of western civilisation. It was also the place of birth of various Philosophies. In those days in Greece, cities had their own administration individually. Among the cities, Athens was the place of meeting for the learneds (as Madurai was the place of meeting for Tamil Scholars during the Sangam Age in Tamil Nadu) and hence it attracted all the learned scholars for a very long time.

Even centuries before Christ, there were many philosophers and thinkers in Greece. All of them have not only concentrated in the field of religion and expressed their views on the philosophy of God, but most of them remained as Great Scientists. They have enriched the intellectual world by contributing the outcome of their thoughts.

Many of them have established what was right about the philosophy of God. In addition, there were scholars in the fields of Mathematics, Astronomy, Physics, Biology, Chemistry and the like. They have rendered very great service by contributing the scientific truths for the intellectual development of the people. Philosophers like Pythagorus and Aristotle were also great scientists of eminence. Both of them have given much thought to the society in addition to the theories of God. Plato has elaborately explained the Society, State and Government which he wanted to create, in his Republic. Pythagorus said, 'men and women should be

given equal status in the society'. All the wealth should be common to all people. Good living standard should be common to all.

We are stunned at the knowledge and thoughts of those persons who lived centuries before the birth of Christ. Yet they had not denied the existence of God or Gods. They had accepted that there were one or more, far beyond their control, they could not have been fully self confident or adventurous. Their faith might not have done any damage to the Society or State during their period. But, in later days, religions, the results of the faith in God or Gods, blocked mankind in many ways in the fields of Research and Development of knowledge. Thus the progress of the people was subjected to interruptions to a great extent.

But, THANTHAI PERIYAAR of Tamil Nadu came forward leaving behind those philosophers and declared daringly the Truth he realised, to the world, 'God is imaginary; some clever persons have introduced it among the people with some motive'. Even to think in these terms, one requires sagacity. A state of fearless mind is a must. He has not contended himself with the announcement of his finding that 'God is imaginary', but started educating the people also about the same.

He toured the towns, villages and hamlets and explained in clear and analytical terms about God - the problem that stood as a blockade in the path of development of thoughts and knowledge. He also wrote daily about this. By this way he made thousands of people realise his findings.

PERIYAAR, explained that the faith people had about God and religion is false and baseless and established the Truth.

How could the findings of PERIYAAR be true? How did he become the 'True Wiseman'?

It has been the strong belief of Indians for thousands of years that people were the creation of 'Brahma', the God of Creation. They have acknowledged the view of MANU SASTRA, that different people were created from the Face, Shoulder, Thigh and Foot of Brahma and were

christened as Brahmins, Kshatriyas, Vysias and Sudras respectively. Based on this policy, differences among them in their social status were also established. This has never been refuted by anyone before PERIYAAR.

People have believed about their birth as explained above in Manu Sastra. PERIYAAR only has proved all these as false by his arguments, experiments and speeches saying that it was not only true but also a fraud on people.

A section of people were treated as untouchables. They were not allowed to use public wells, tanks or enter temples. If they drew water from public well or entered into temples, it was considered to be an act of desecration. PERIYAAR preached about this social disorder and the false belief in it for many years. Also he participated with deep involvement in the demonstration against their beliefs and succeeded in establishing what he said was true.

Puranas and Idhihasas are divine. All that is said in them are true. This belief was there for years. It is PERIYAAR and only PERIYAAR, who had succeeded in shattering the divine quality of Puranas and Idhihasas. The incidents narrated in them are unwise in addition to being dangerous to the public morale.

While the philosophers before PERIYAAR, having had faith in God, either explained the existence of God to the best of their knowledge and feelings or refuted the old theory of God to establish their own theories. It is only PERIYAAR who had come out courageously and said daringly, in unshakable words, NO GOD, NOT AT ALL. This, he has been preaching and practicing for more than six decades and succeed in shaping many people to be sincere and to have self-respect.

(The very definition of Self-respect by PERIYAAR is thought provoking. He who thinks that there is nothing superior to the human power and man alone with his speciality is of an high order, is a man of self respect.)

PERIYAAR himself has expressed that he alone has undertaken such

a mission.

I have been preaching and practicing to make people understand clearly, what others have so far not thought about God, religion and the views of the forefathers. Some others who had thought but dared not to reveal. Yet others thought and revealed but did not follow or were not able to follow.

He has taken up such a tremendous task which nobody had ever dreamt of. He also stands first even in the way of explaining his mission.

Among all the philosophers of the whole world, the unparalleled PERIYAAR alone has established and proved that God is imaginary. The faith in the existence of God has been shattered. But at the same time he has not expected everyone to accept his theory. He offers this theory to be tested in a rationalistic way and accepted, if only satisfied. That is the democratic approach of the Great PERIYAAR.

'Apply your preferential rational approach in any matter; you need not accept as it is what I say, if you feel it right you accept it, otherwise you are at liberty to brush aside'

As such, he was the only person who thought of what others were afraid to think of, he spoke out what others dared not to speak of what they thought of, he put into practice what others dared not to act upon what they spoke.

Blind beliefs can be destroyed only by destructive methods. That can be done only by those who had strong will, clarity without the slightest doubt, and daring enough to face disgrace and even death.

Of course, PERIYAAR had all these, the strong will, crystal clear thought and the daring to face disgrace and death. As such he stands as a person, NON-PAREIL.

2. INDIVIDUALITY OF THANTHAI PERIYAR

Who are all called PERIYAARS? i.e. Great Man?

The Great Saint Thiruvalluvar gives a crisp answer ; '*Things hard in the doing will great men do*'. An answer with literary value and depth of meaning.

But the veteran Tamil Scholar T.K. Chidambaranathanar (TKC) gives an answer based on history.

'A Great man should have THREE qualities; They are

1. People must have a mistaken opinion about him
2. His principles must be condemned everywhere, and
3. He should be scolded and cursed in an offensive manner.

All these three qualities are there in PERIYAAR² concludes T.K.C.

Even those who have just heard of PERIYAAR would have known well that he had all these three qualities.

What is the reason for such a condition?

All the thinkers have revealed the truths based on their wisdom and thoughts that were against the prevalent faiths and practices among the people of their time. But some persons, who were enjoying the benefits by their influential positions among those people who are following the old faiths and traditions, opposed the thinkers and made false propaganda against them. At times, they influenced the Governments also against the thinkers.

People have mistaken the thinkers, condemned their revelations and not having satisfied by abusing them, given them troubles in many other ways. Thinkers like SOCRATES were awarded death sentence.

1. THIRUKKURAL - 26

2. THAMIZHAR THALAIVAR - P.159

PERIYAAR too had clearly pointed out the uselessness of the faiths, beliefs and views that were part and parcel of the lives of the peoples of India for the past several hundreds of years and the irrelevance of them for the present time. PERIYAAR had also explained that these were the reasons for the downfall and deterioration of this country and these were the primary reasons for the disintergration of the Indian Societies that made people slaves to all the invaders.

What made PERIYAAR take a vow to destroy the root cause for the worst conditions of the Indian Society? What made him enter into public life? What made him to come forward to kill the ills that were eroding the society? What was the basis for his involvement in this great service?

Having completed Bar-at-Law, at London, Mahatma Gandhi returned to India and taken the profession in Law. He proceeded to South Africa to appear in a Court for a case. There the white Judge in the Court compelled him to remove his turbon and this touched the self-respect of Gandhiji.

This was followed by the troubles given by a passenger and officials at the Railway Station in PIETERMARITZBURG, the capital of NATAL. That Incident too upset Gandhiji very much.

By these personal experiences Gandhiji realised the slavery of the Indians and their miserable life without any rights. As a result, he came forward to fight for the rights of the Indians in South Africa. This experience in South Africa helped Gandhiji in his struggle for the freedom of India.

Lenin was the supreme guide and leader of the Soviet people. He became a revolutionist as he was very much affected by the ill treatment of his brother at the hands of the King Czar. Lenin toiled hard without any fear and became the leader of the people and brought the country under the rule of communism.

Prince Siddharta, having seen a patient, an aged man and a dead body, feared that he would also be affected by disease, aging and death. Relinquishing the royal life, he left the palace, he sat under the Bodhi Tree,

meditated to find the right path to lead life and succeeded. Hence he became one of the great leaders who guided the people to lead a right life.

Dr. Ambedkar had his legal education in America. He had been appointed to a responsible post by the King of Baroda. Yet Ambedkar felt that he was ill treated because he belonged to the Scheduled Caste. Therefore he took a vow to work for the betterment of millions of people of the suppressed classes and to relieve them of the social evils. He worked for it, created awareness among them and got them their rights to walk up along with others.

But PERIYAAR differs from them all, by his individuality.

It was very rare that Indians were affected in their personal lives by the sufferings and sorrows inflicted on people for political reasons.

Even the coercion of the Kings and the cold wars had not impoverished the people much, in spite of their rights having been affected by suppression and oppression. If only the people had the sense to realise their rights, they would have thought about all this. But they have pledged everything to God!

The people were personally affected by two reasons viz. POVERTY and the atrocities of CASTEISM. The number of people affected by both the reasons was more and a section of the people was affected by either of the two.

But neither his family nor PERIYAR was affected by both or anyone of these reasons. Though his family was poor before his birth, it was rich enough when he was born. As such, his early years were spent with pomp and show. Therefore there was nothing to compel him to think of the millions of poor people suffering between life and death or to think of the measures to be taken to get them relieved! He was not born in the suppressed class.

The children of the suppressed class were denied their right to sit

along with others in the school, their families were not allowed to live among others in the village, or to sit along with others in the public places or to enter public boarding houses. Above all the prime atrocity was, they were denied their right even to walk in the street as they were considered to be untouchables.

Had PERIYAAR been born in such a family, it would be but natural for him to take arms to destroy the rituals and traditions of the Hinduism and the religion itself, to safeguard his own self-respect.

His conditions were not such. If he was born and brought up in a family or in the surroundings of atheism, then naturally he would not have been keen in God. Atheism would have easily and naturally found a place in his mind.

His family was comparatively more pious than its richest position.

'In his childhood days, Saints, Singers, Sanyasies, Religious wanderers and Vidwans have had much influence in his family!'

PERIYAAR'S married life also was neither a failure nor unbearable. His wife NAGAMMAI was a very good companion in all respects. All his thoughts, principles and ways were acceptable to her.

Neither the religion nor the caste had ever been an obstacle to his personal influence and activities.

In spite of such a comfortable background, he thought of the welfare and progress of the millions of Tamils who were so simple, poor, downtrodden and Sudras - the Fourth division people - the lowest strata of society. He worked for their upliftment.

He condemned God, religion and the blind beliefs that afflicted the society. He raised his roaring voice for rationality of the world. He gave reasons for that and served for that in all the possible ways and means.

He never thought of his personal benefits, whenever he spoke of his principles or whatever he did for it. It is because he was never in want of

personal needs and benefits. All positions came to him in spite of his unwillingness.

When he was engaged in business in ERODE¹, he had direct contacts with more than twenty public organisations. Knowing fully well that he was an atheist, the administrative responsibility were given to him by the Temple authorities. Even then, he had discharged his duties honestly, since they have handed over the responsibility to him inspite of his own principles and policies against them.

He has studied only for five years. Even during five years his interest was more in plays and mischief than in studies. He himself had pointed out it in his speeches.

My school life was very short. Three years in a verandah school and only two years in the regular school. I was told that my parents had decided that I could not gain any education and it was enough if I was in school for the whole day and sent home for the night. The education I had was not helpful to write even a few words without mistakes².

PERIYAAR was not influenced by the orations nor by the writings of anybody, to decide to sacrifice his life for the development of the people. Nor he was moved by any movement or attracted by any leader to impose the service mind on himself.

He is an original thinker, by nature. He had discussed his own views both from with-in, and with others. So also he derived the views of thers on the basis of his own. He had full faith and firmness in his own views, and in his thinking. He had never referred to anybody his views to get explanation and findout whether his views were correct.

1. Erode, in Tamilnadu, is the native town of THANTHAI PERIYAAR and today it is made the Capital of a district named after PERIYAAR.

2. THAMIZHAR THALAIVAR - P-22

'In my lifetime, I have simply thought, expressed and followed in my life, and made others know and understand the truth about God, religion, scriptures and the principles of forefathers that none had ventured to think, nor did they express what they thought, nor did they perform or follow what they expressed'.

'I think that I live purposefully for spreading this stand in the whole world. I have been and I am firm in my thoughts and performing the service to prove that there is NO GOD, No divine power, nothing of that sort more than of the human power and that there is none who possesses divinity nor exists any such action'¹.

Is there any thinker in this world till this time who had such confidence in the clarity and firmness in his original thoughts? Who had come forward to explain openly and to serve with boldness?

Even Socrates, one of the great thinkers of the world, had not said that his thoughts were conceived in his mind, but he believed that he was being led by a Divine Voice².

Some other thinkers in the world had written their thoughts. They would have spoken to a few about them. There ended their job and they were gone. Those who were attracted by those thoughts, might have started some movements during their time or after, thinking that those thoughts would be useful to their country and people. They would have toiled to succeed by putting them into practice.

There was a movement for Gandhiji also. He had the opportunity to put forth his thoughts to be followed by the members of the movement and spread among them the people.

But PERIYAAR, knowing that the movement in which he was involved would not help in fulfilling his thoughts, came out and found a new

1. PERIYAR KALANJIYAM - P.11

2. HISTORY OF WESTERN PHILOSOPHY - P.109

movement. He boiled over the disgraceful condition of the Tamils. He spoke and wrote about the ways and means to dispel it. He, himself, had travelled through the villages and hamlets and made propaganda about his thoughts. Untired was he in his mission, he continued delivering lectures without caring for the support or opposition, reception or rejection to his ideas, both in the villages and towns.

Those who listened to him and those who read his writings have accepted them and came forward to follow him. He set an example by himself by practicing his preachings and also made his family members to follow suit in all his activities as pilots.

PERIYAAR had never put forth his own thoughts in the assembly of his followers and discussed in detail whether they were to be accepted or not, nor he requested nor reprimanded to accept before he made arrangements to express his thoughts to the public. He would chart out his thoughts and discuss in detail the ways and means to spread and to bring it to practice. The question of accepting or not of his thoughts never arose.

What is the reason for this procedure? All his thoughts came from within himself were true, clear, beyond confusion, unshakable, unrefutable even by his enemies and above all they were unselfish. They were to rescue the Tamils and never to please somebody or for praise or appreciation from somebody. PERIYAAR's thoughts were not in the footsteps of others nor based on others thoughts, nor centered on the thoughts of others. He had never quoted others to explain his own. If necessary he used to say that 'Some persons had expressed what I had expressed and they are similar to mine'. He had never told that he was telling what others told and attempted to gain strength for his expressions.

PERIYAAR himself had made firm statements that his thoughts were his own.

Even the similies to explain his thoughts would be quite new and born out of his experience and his own original thinking.

'All my expressions are my own. Your only duty is to listen to them and not to believe them as such and accept'.

Here is the question to those who are well versed with the World History and Researchers. Had ever been born a person, at any time anywhere, who with so much confidence and determination had given chance to others to think and decide about his own thoughts? Was there a person with such individuality who told firmly. 'All my expressions are my own', and who commanded the listeners saying, It is your duty to lend your ears and at the same time it is not your duty to believe and accept as such' and gave a chance to their thinking?

Not only by the above factors, but also by another factor THANTHAI PERIYAAR remains an unique individual.

From the days the polity developed, contacts were established among the countries. Direct contact was there between the Governments. Leaders visiting the other countries were given warm welcome by both the people and the Governments. So also, art and trade contracts were established. During the period of rise and development of religions, the religious leaders and their followers started touring other countries.

Above all these, PERIYAAR was the only leader who toured different countries in order to create the feeling of racial oneness among Tamils spread over these countires. By his appeals and exhortations, he succeeded in making them realise that they belong to one and the same race.

The British people, having settled down in India, occupied the territory and formed their Government. So also, they have established their sovereignty in many other countries. Though the other countries were rich in natural resources for their benefit, the Britishers took the Indians from various parts of the country and employed them there. Of the Indians taken to other countries, most of them were Tamils. These Tamils were mostly employed as laboureres and coolies in South Africa, Ceylon, Malaya,

Mauritius, Burma and other countries and were involved in growing Coconut, Sugarcane, Tea and Rubber.

Many of the Tamils has contact with their motherland for a few years. In due course, only the Tamils settled in Ceylon, Burma, Malaya had continued their contact with Tamil Nadu. Even that contact was not due to patriotism, but because of their native places and the existence of the relatives there. There was no unity and awareness of their rights among them.

It was at this juncture, PERIYAAR toured with a missionary zeal to the overseas countries where the Tamils have settled and met them for their unity and progress as a race without any bias of politics and religion. As a result, the Tamils became conscious of their language and race, started developing unity among themselves. They felt deeply that they were Tamils and their motherland was Tamil Nadu. And they also felt a ray of hope that there were people in Tamil Nadu, to listen to their problems and to voice their grievances.

For the first time, in December 1929, PERIYAAR undertook his tour to Malaya with his wife Tmt. Nagammaiyar. He participated in many functions and delivered his speeches in places like Pinang, Ipoh, Kualalampur, Thiping, Moovar, Johorbharu, Pathupagat, Malakka, Thambin, Kolapirai, Kolakudi, Thanjamalim, Sungai, Koroot, Telukkankar, Kammar, Kolakancher, Sungapattani where Tamils predominated.

Tamils, in all these places, gathered in large numbers to welcome their unparalleled leader and listened to him with joy, for he had come down all the way from their motherland, not only to unite them and make them realise their race but to enlighten them too.

Keeping in mind this tour of PERIYAAR and its effect, A.N.P. Hameed Kalanjiam, the editor of DESANESAN, PINANG, had said the following, in his article published in connection with the celebration of PERIYAAR's Birthday in 1939.

The visit of PERIYAAR to this country had generated enormous awareness, enthusiam and fresh zeal among the Tamils. They had realised their power and felt their duty. Having known the crude flaws that stood as an obstacle in the way of their progress, they came forward to work with pride to eradicate them. Who can deny that the roaring spechs delivered by PERIYAAR, like an electrical shock, made both the upper and lower class people to realise their condition and directed them to preservere in the right path for their social progress?

Considering Tamil Nadu as his body and the service to the Tamils as his breathe, he (PERIYAAR) has sacrificed his body, wealth and soul to the Tamil Nadu and the Tamil Language. No wonder, the world is stunned on seeing his heroic deeds in the form of service, in spite of his physical weakness, with white hair and white beard, cloaked with a blanket and a walking stick in his hand.

To what extent PERIYAAR's tour and speeches in Malaya, had made a mark in the minds of the people can be seen even to day. Most of the Tamils there, are having firm attachment towards the leaders and their parties - Dravidar Kazhagam and Dravida Munnetra Kazhagam. I too had the opportunity to feel it in person.

Last year (1987) Kalaingar Karunanidhi paid a visit to KUALALUMPUR to participate in the inaugarl function of the Sixth International Conference of Tamil Reasearch. The boundless affection and regard shown by the people to him, gave me a pleasant surprise. At that time he was not even a member of the State Assembly. In spite of that, what made him to gain such honour? Not because of his oratorical power and power of his pen, but because he shines as a leader and saviour of the linguistic and racial consciousness initiated by THANTHAI PERIYAAR.

In 1932, on his way back home, after winding up his tour in Western Countries, PERIYAAR visited Ceylon also. There also he motivated them to

have the linguistic and racial consciousness by his deliberations among the Tamils and pave the way for them to have closer contact with their motherland.

It was only PERIYAAR, who had toured overseas several years ago, united the scattered people on linguistic and racial basis, made them to have closer relationship again with their motherland and strengthened the relationship further and established it as a permanent one. In this venture also, he stands and shines with his uniqueness. None of those who realise the truth will deny, that it is the result of PERIYAAR's rare mission that made the overseas Tamils to feel proud in having affection and regard for those leaders who were serving for the welfare of Tamils in Tamil Nadu while some of the native Tamils are ungrateful.

3. THE TURNING POINT

THANTHAI PERIYAAR involved himself in politics. Attracted by the preachings of Gandhiji, he followed and practised them. He was a forerunner in the Congress movement and he rendered services whole heartedly in Tamilnadu. He had participated in the Freedom movement not for the sake of name or fame or post or due to insistence of others.

In those days, for the simple reason that they were in contact with the Congress movement, many unknown persons got higher positions. Of course this sort of happenings are common in any people's movement.

But, PERIYAAR was holding responsible positions as office bearer in more than twenty public organisations. He was affluent and influential and highly respected by the locals. Being a person of such high calibre and integrity, involving himself in the Freedom movement, he renounced all his responsible positions at the time of Gandhiji's Non-Cooperation Movement. None of these positions was attained by his contact with the Congress movement.

Not only he had renounced the offices but also met a loss of Rupees Fifty thousands that was due to his family. He could have easily realised the said amount through the Court. Boycotting the Courts under the British Rule was one of the aims of the Non-Cooperation Movement. He followed it in letter and spirit and faced the huge loss to his family.

Out of the said amount there was one mortgage deed for Rupees Twenty eight thousands. If a suit was not filed in the Court, it was bound to lapse. Having known this, the then President of the Congress, V.Vijayaragavachariar of Salem, could not tolerate such a loss to PERIYAAR's family. Hence he expressed his willingness to PERIYAAR, to file a suit and win the case to realise that huge amount, if the deed was made over to his name. He also insisted that in case PERIYAAR was not willing to take the amount, it could be donated to the Swarajaya party of TILAK.

But, PERIYAAR had not accepted his request and refused saying, 'Whether I go to the Court or I make you to plead for me, both are same. It is against my principle and principle is more important than money for me'.

Gandhiji included prohibition as one of the schemes of the Congress movement. In support of this scheme, he made an appeal to fell the palmyrah and coconut trees that stand for tapping toddy. In northern parts, only the date-palm trees are used for tapping toddy. If they were destroyed the loss would not be so great. But in southern parts more valuable coconut trees were the source and felling them would cause very great loss. In spite of that, PERIYAAR, because of his unwavering firmness in his policy and unmindful of the great loss, he felled more than five hundred coconut trees in his groves.

What for he did all these? Was it to gain a high position? Or was it to prove that he was a true congressman and to gain fame and felicitation from others?

He had not entered the public life to gain what he had not got, on the other hand he had entered public life leaving what all he had!

In those days, he was holding offices both in Public and Government organisations in Tamil Nadu to the extent that one or only a few other persons equalled him. He never volunteered for them, but they volunteered for him. Because of his natural desire in public service he had accepted them.

He had involved himself in the social reformative activities and self-respect movement, not to gain fame but only to serve.

Being the President or Secretary of the Tamil Nadu Congress Committee of the Indian National Congress, he had presided over many conferences. There was no other higher fame than this for anybody in those days.

In 1940 and 1942, the then Viceroy and Governor had called PERIYAAR

and requested him to form the Council of Ministers for the then Madras Province. The then Madras Province consisted of most parts of the present day Tamilnadu, Andhrapradesh, Kerala and Karnataka. Invitations to rule and form the Government for such a huge province is a testimony for the greatness of PERIYAAR and also for the confidence the Government had in him and his capacity!¹.

Mr. C. Rajagopalachariyar also had invited PERIYAAR to join his cabinet formed by the Congress for the first time in Madras Province. This invitation came to PERIYAAR even after he had left the Congress, having realised that the activities and the policies of the Congress were against the welfare of the Tamils. PERIYAAR had determined to render good service to the people only by perishing the Congress.

PERIYAAR had not accepted all these offers. And he had also refused the recommendation made without his consent for the award of the title - Rao Bahadur. Leaving all these fame, he came forward to preach the doctrines of Self-Respect among the people¹.

Had he done all these to gain some special honour? Even in these days, opposition is vehement when contradictory statements against God, Religion, Legends (PURANAS) and Ithihasas are expressed. Everyone bounces as if his hereditary wealth is endangered and everyone cries out as if he is born to safeguard them.

PERIYAAR knew well what sort of opposition would be there if the people were asked to reconsider all these faiths. Knowing fully well that there would be extraordinary opposition, abuses, insults and disgrace, he offered himself to this great service.

There should have been a proper reason for his offer to serve. He should have had a clear aim with firmness and confidence to achieve the good results for the people and the State.

He should have also lost confidence in the Congress Movement and its policies and schemes. Or he would not have liked the approaches and

activities of his colleagues in the Congress. He would have come to the conclusion that nothing better could come out from them for the people. As a result, he should have come out of the Congress Movement.

Having quit the movement, instead of engaging himself in a venture which is not useful to the people, he should have preferred public service in some other way. Because all his thoughts focussed only on service to the people, and he never had an iota of self - interest. If he had only self-interest in Congress to foster it. Had he felt that he had less chances for self - interest in Congress he would have decided to form a pro-British Government and the opportunities would have been more. But he had not sought any of them.

Certain facts in public life induced him to think. The people, though belong to one and the same country, were disunited and scattered into thousands of sections. No political movement could remove the rifts that caused the ill wills and clashes among them. Moreover, domination of a particular community in every field was there. They were more interested only in the welfare of their own community. As a result, the majority of the society could not get their legitimate benefits and uplift. Their hardwork did not get their right share. If they have to get their rights and progress, the obstacles and the hindrances in their way should be removed and cleared. On this line of thought he had to begin his own way for the public service.

Having entered politics, he was not for merely arranging meetings and hoisting flags locally. He was also not for making lavish arrangements for the stay of the visiting leaders at his house and not for accompanying them on processions and tours. He himself had toured the State and made propaganda of his doctrines. As a part of the scheme of the Congress, he carried the Khadi clothes on his own shoulders to spread the Khadi movement in the villages. In politics he was not merely a member but had occupied the offices of the President and Secretary of the Congress Party.

During the period of his services, he had found the people lacking in unity and uniformity in thoughts. He had realised the existence of the differences of high and low on the basis of birth in abundance; people were disunited on religions and castes; It was because of these differences and disunity, Indians were enslaved and remained as slaves for a long period and were ruled by the foreigners who came from six thousand miles away.

It was true that the Congress was a very big 'people's movement'. For the welfare of the people, it had various schemes in addition to its political objectives. Yet the schemes were not followed and executed in practice. Even most of the leaders in the party who were highly regarded by the people, had not come forward but some of them had accepted and followed the differences without any diffidence or shame.

V.V.S. Iyer was one of the well known leaders of the Congress at that time. He was running a Gurukulam (Residential School) in Seranmadevi of Tirunelveli District of Tamil Nadu. Being a National Centre, pupils from all sects were there in the Gurukulam. Yet, children of brahmin community were given separate boarding and lodging facilities.

The fact remained that the Gurukulam was run by funds raised from all the Tamils. The Tamilnadu Congress also had resolved to donate Rs. 10,000/- to the Gurukulam for two reasons; one being the Gurukulam was a National Centre and the other, it was run by a National Leader. As such, a part of the amount namely Rs. 5,000/- had been handed over straight away. At this stage only, it came to light the existence of communal differences in the Gurukulam. PERIYAAR considered the differential treatment in the Gurukulam an atrocity and refused to donate the remaining Rs.5,000/- to the Gurukulam.

Then, PERIYAAR was one of the Secretaries of the Congress. Yet, without the knowledge of PERIYAAR, the donation had been collected by V.V.S. Iyer from another Secretary, a brahmin. This incident was not liked by not only PERIYAAR, but also by the then eminent fore-runners of the Tamil Nadu Congress, Dr. Varadarajulu Naidu and Thiru V.

Kalyanasundaranar.

It will not proper to donate the funds of a movement to a centre which runs contrary to the principles of the donor. As such, how can the donation made by the other Secretary to the centre, for the simple reason that it was run by a brahmin, (without the knowledge of PERIYAAR a Co-Secretary) be justified?

This improper action was not condemned by any brahmin in the Congress nor was opposed by any editor of Journals. Non-brahmins like Dr.Varadarajulu Naidu and Thiru V. Kalyanasundaranar alone condemned and opposed. This brought to light a truth to PERIYAAR. It had gone so deep in the mind of PERIYAAR that brahmins, wherever they are, they would be loyal to the welfare of the people of only thier own community.

It had created hatred in PERIYAAR towards the brahmin community as a whole.

Slowly, PERIYAAR gave thought to the power of the brahmins both in the political movement and in the society and their activities to establish the same. It is at this juncture PERIYAAR involved himself in the Vaikom struggle.

The struggle for the removal of the untouchability in Vaikom of Kerala was a symptom of a social stir in the nation. The people of the suppressed class agitated against the atrocities by the dominating people of the upper class for generations in the past.

The suppressed people were prohibited from walking through a street in Vaikom for a very long time. The people with self respect opposed this atrocity and determined to establish their rights. The civil war (Moral War) started and the leaders of the Congress in Kerala stood in the frontline. The leaders were arrested and sent to jail on the first day. In the absence of the leaders, it seemed that the agitation would come to an end. The leaders in the jail sent a request to PERIYAAR to continue the agitation they had started and to save their honour.

As social justice to the people, irrespective of race and place, was his principle, PERIYAAR marched towards Kerala. Had he not come forward to continue the agitation, it would have ended in a mockery.

THANTHAI PERIYAAR succeeded in that agitation and established the right of the suppressed people of Kerala and was conferred the title, 'The Warrior of Vaikom'.

The success of the agitation for the legitimate right should have been applauded and praised by the then leaders of the National Congress. They should have considered it a success for them and enjoyed to a great extent. National Dailies should have extended their support to the agitation of the suppressed people for their rights. These should have been the attitude of the dailies that had real interest in the welfare of the Nation.

But, what happened?

Dailies, which boasted themselves as Nationals, had blacked out the news of the rightful agitation. Thus they had openly brought out their hatredness in the suppressed class getting their rights. These dailies had not had the intention to condemn the domination of a particular community over the others, nor had come to the support of the suppressed to get rid of the domination. The simple reason for that stand was that the dailies were owned by the dominating class.

Yes! They were run by brahmins!

At the end of the Vaikom Agitation, PERIYAAR, thought over the stand taken by the dailies during the agitation. He had clearly realised that the brahmins' talk about 'Nationalism', 'Equality' and 'Removal of untouchability' were all an eye wash only. And also they did not have an iota of intention to remove the communal differences in the Indian Society.

Result?

PERIYAAR came to the conclusion that the service aimed at the progress

for all, would not be any use to 'All' and so determined to service the non-brahmins who formed the majority in this country.

He had analysed the reasons for the influence of the minority brahmins over the majority and the submissiveness of the majority to the minority.

Was it wealth, power, or law that caused the submissiveness. Or had the rulers ordered them to be submissive?

NO!..... THEN.....?

The primary reason for this condition was the tenets and doctrines of the Hindu religion based on the scriptures. These were accepted by the majority of the non-brahmins and had been faithfully followed for hundreds of years. The doctrine of Four divisions by birth (Creation) had taken a deep rooted seat in the minds of non-brahmins.

Therefore to create awareness among the majority of the non-brahmins, the evils in the scriptures of the Hindu religion must be brought to light. The people should be induced to understand the true reasons for their inferiority and should try themselves to get rid of them. He had taken a firm decision that unless and until this was done in a successful way, progressive thoughts and motives could not be created in their minds.

PERIYAAR refused to admit, even fifty years ago, that 'GOD is the reason for untouchability, and He Himself has created a section of Indian society as untouchables'.

'If a country, which has such tenets as untouchability and the people of that section who should not be touched, should not be seen, should not enter into the temples; should not take water from the community wells and ponds, is not destroyed by the earthquake, nor brought to ashes by volcanos, nor submerged by the tides and rage of seas, nor brought to dust by storm, and having seen all these, if someone says, there is a GOD, who is the embodiment of Justice and Mercy, you yourself can decide how to consider about his sense of humanity'

He had boldly pleaded not to accept such GOD, if the divisions of upper and lower classes were the creation of Him. Once decided not to accept GOD Himself, then where stands the Scriptures?

This line of thought induced him to examine well the Hindu religion. He had gone through the Scriptures, Puranas and Idhihasas which are the defence fortifications of the Hindu religion. His mind was afflicted and tormented by the Manusasthra. The Virutes (Morals) meant for the Fourth caste - Sudras -in that Manusasthra caused him much anger.

'Sudras must worship the Brahmin alone either for his livelihood or heavenly life or for both. He is fortunate who earns a name that a Sudra dependant of a Brahmin'.

A Brahmin can extract work from a Sudra either for payment or free Brahma had created Sudra only to serve Brahmins.

Brahma had made it a virtue of a Sudra to serve the remaining three classes without any prejudice.

He thought in his heart of hearts that it was useless to create awareness among the people from the political platforms to remove the foreign domination from the Indian soil. Though he opined that it was imperative to remove the Britishers for political freedom, he had clearly realised that it would not be for any betterment for the people of the country, especially for the people of the non-brahmin communities.

How much true was his crystal clear forethought at that juncture, is justified by the gains made by the brahmins in political and other fields in the independent India!

Social freedom is the foremost one. People must be relieved of their backward ideas and blind beliefs and thoughts prevalent among them in the names of God, religion and scriptures. Illusions like Fate, Previous Birth, Heaven and Hell should be removed totally from their minds. They should absolutely get rid of these bondages. Only after such a social freedom - changing the people to gain knowledge and wisdom to take a decision after

deep thought, the political and economical freedom should be attained. Even if the other two were won, the people cannot enjoy the true benefits of them. On this decisive basis, having left the Congress, PERIYAAR converted himself into a Social reformer with the motto 'Service to the Society is my duty'.

4. AIMS OF PERIYAR

Having realised that the Congress, a National movement was under domination of brahmins and hence, the movement though supposed to work for the welfare of all Indians in the length and breadth of the country, had not voiced their feelings, PERIYAAR came out of the Congress movement. Though the same feeling was there among a few other non-brahmin leaders, they had not thought of coming out of the movement. At the same time, they could not say that the decision of PERIYAAR was wrong. Probably they would have had more interest in the development of the Congress movement than in the welfare of the non-brahmins. Or the high esteem they had towards Gandhiji would have prevented them from coming out of the movement.

Though PERIYAAR had come out of the Congress movement on the ground that it had become the abode of brahmins and its activities were controlled by them, leaving no hope for the real welfare of non-brahmins, he never had the slightest desire to have separate political movement for himself or for becoming a leader with great influence.

To take care of the welfare of non-brahmins was his main aim and he commenced his activities in the same line. He gave serious thought to the disorderly status of non-brahmins, analysed the reasons for the disunity among them and planned the ways and means for their progress by bringing unity among them for living as one society.

It was crystal clear that the diversity of castes was the basic reason for the disunity among the people. He believed strongly, that, unless and until the difference among castes was eradicated and a racial feeling established, it was impossible to have real unity among them.

How and when the caste differences came into existence? On what basis the castes were differentiated?

These were the questions which arose in the mind of PERIYAAR.

Immediately he had vision of the VARNASHARMA DHARMAM.

'The Principal Four Castes' was the answer. The four principal castes, viz. Brahmins, Kshatriyas, Vysias and Sudras were in the society. This was due to the Principles of Four Castes (VARNASHRAMA DHARMAM). Each caste will have separate and unique customs and they have to follow them. That was the order as per the scriptures. Failure to follow that order was a crime. They will have to undergo the punishment for such crime after death.

Who made these scriptures?

They were made by Saints and Sages.

Who gave this boon to them?

Gods! And these Gods are related to the Hindu religion.

The Hindus who worship the Hindu Gods are bound by scriptures and traditions. As long as they are in that bondage, they cannot get rid of their faith that the scriptures and traditions were made for them. Unless they remain in that bondage they cannot gain Moksha or Liberation or Endless Bliss. PERIYAAR had clearly understood that the above mentioned faiths had deep roots among the people. He had realised that if only people were freed from these faiths, it would be possible to relieve them from the bondage of the Principles of Four Castes.

As long as people have faith in the religion, they cannot keep themselves away from the religious doctrines. It is impossible for them to remove the faiths of the religions and to get away from the matters related to religion is impracticable.

If the tenets ; Heaven - Hell; Virtue - Sin; Present Birth - Future Birth ; Fate and the effect of previous Birth, are prescribed in a religion, the followers of the religion would have to accept them. They will never think that the worldly life is a natural course. They will always have a feeling that they are born by fate - the order of God - and their life is bound by the

same. The end is also not within their reach and they are not responsible for what all they do.

PERIYAAR, pointed out that, *'Religion is a discipline. A person, however wise, must obey them and nothing more than that will be of any use for him'.*

It is not an easy task to free people from such faiths. Especially, among the illiterates who had been slaves of such stupid beliefs for thousands of years; it is very difficult to explain that they are all false. Somebody had established them at some time; nothing good had resulted by them for humanity nor could result in future!

PERIYAAR had not thought that he had ventured into an easy task of telling the truth and making the people give thought to them to get clarity and follow in practice and change themselves to suit the time. He knew very clearly that this was a very great and difficult task.

'It requires mental force and clarity beyond doubt for those who involve in this task. Venturing in haste and anger will be almost a suicide, because one has to do this task in the midst of strong and continuous opposition. The opposition is due to two reasons ; one being the age old and deep rooted faiths and customs in the human society and the second being the privileges enjoyed by a large section of selfish people'.

PERIYAAR's task was not merely a social reformation but a social reconstruction.

PERIYAAR himself had pointed out this.

'Both God and Religion have been established on the basis of foolish piety and blind belief of the people. We lead our life as per the religious tenets and doctrines drawn by this stupid piety which had attributed the responsibility to God - a creation of the blind Bakthi. It is not a social reformative task to repudiate the stupid piety and the blind belief. It cannot be! But it is a task of destruction

of these evils for the welfare of the human society. Because, the task of renovation after complete destruction can never be reformation. If needed it can be said as reconstruction, that is new construction after destruction'.

Why PERIYAAR refused to admit that the task he has undertaken is mere reformation?

Generally reformation means elimination of evils in the existing formation and introduction of radical changes for the betterment of the basis. Blasting the basic stand and building up of a new formation cannot be mere reformation.

Saint Ramanujar introduced some changes in the Hindu religion three hundred years ago. He had made the suppressed people of the lowest of the Four Caste system, to have the trident mark (Naamam) on their forehead and to wear the sacred cord (Poonool) which were till then supposed to be the status symbols of the superior caste. Yet, he had not denied the virtues of the Hindu religion nor tried to change them. Hence, Saint Ramanujar's was only a reformation and not a reconstruction, and his reformation had not resulted in any spectacular benefit to our people.

There were Siddhars - Supernals in our state long before this reformation.

Installing a stone as God and adorning It with flowers,

What mantras are you whispering while coming round it?

Will the installed stone speak, while the real God is in you?

Can the cooking vessel and laddle know the taste of the curry?

Asked Thirumoolar - a renowned Tamil Siddhar. He had brought in a reformation by telling not to instal idols and worship them. Yet he had accpeted that God resides in every human being. He had not come forward to give up that thought and declare either that there is no power beyond the manpower or it is false to say there is a different power that commands.

Therefore the reformation brought by him stood only as Pantheism (Vedantham) and it had not contributed to the self -confidence and self-effort of the humanity.

Buddha too had ventured to deny the systems of the Hindu religion prevalent in his time. But he had not told with sagacity that there was no power other than the manpower. Finally he himself was made a God!

Even Martin Lurther King in Europe had only condemned the atrocities of the preiests of his time, but not refuted the systems and doctrines of the Christianity. Likewise, many others were also involved in religious and social reformation. All those have tried only to remove the existing defects and purify them. But they did not come forward to blast the original basis completely and introduce new doctrines and systems.

People have not gained any major benefits by the reformative services of these personalities. The net result was that the followers of these men had formed groups, giving shape to new religious sects without any established effect for the greatness of the humanity as a whole.

This too is pointed out by PERIYAAR,

'It can be said that the efforts to reform these (the traditions, idol worship and blind belief that there were prevalent then) had prevailed long before. That, we can say, had prevailed during the days of Siddhas, Buddha, Ramanujar and Thiruvalluvar. But we cannot say that the social reformation from those days had met with any success even in any minor matter and brought anything useful to us till date'.

This was said by PERIYAAR some fifty years ago! But even today the situation has not changed! Traditions have not disappeared! Stupid worship has not decreased! Blind beliefs are not dead and gone!

That is why PERIYAAR had told that mere reformation is not enough to dispel and expel all these. Because they are not independent identities.

These are based, in our country, on God, Religion, Heaven and Hell. If all these are to be dispelled and expelled from the people, we have to rise to the occasion for a very great reconstructive service.

‘Therefore, we must be prepared to rout out the reasons for the successful reformation and the instruments obstructing it. It is quite certain that those who wish to reform will never be successful if they leave behind any branch or side root’.

So, if the human society is to be wise, vigorous, eager to find progress and without any divisions, then the useless traditions, stupid worships and the blind beliefs dumped in it, should be destroyed. Along with them, the Religion, God, Heaven and Hell, which are the basis and defensive fortifications, should also be eliminated from the people. And this was the main aim of PERIYAAR.

As the people have faith in these objectives and whole heartedly accepted them to be true, the new thoughts - progressive ideas - to reason the cause and effect and to accept, are not able to get into their minds. On the contrary, the views expressed against their faith in Religion and God are considered to be ‘blaming the divinity’ and ‘sinful acts by the people’.

PERIYAAR had clear ideas and was confident that it was impossible to install the progressive policies in the minds of the people, unless they get maturity to accept and practice on a rational basis. If only they reach such stage, they can get rid of the false bondage - the fate - and gain confidence. Then only they will have the determination to execute anything and everything to march towards a new world and to unite and work. As a result there will be revolutionary changes in the society. People will come forward to welcome such changes, brought in by a good Government and consider it to be their duty to follow and safeguard them.

Divisions in the society such as rulers and slaves should be eliminated in all parts of the world. A society with unity and dignity should be created

where there will be no swindlers of any brand. Religion or Scriptures should not be an obstacle for the people’s thinking and progress. All the people must enjoy the fruits of knowledge and science.

These are the aims of PERIYAAR. He had very clearly stated his aims sixty years ago, in the daily Kudiarasu dated 3.5.1925 (Maalai: 1, Malar:1).

Self respect and fraternity must spring up in the human society. The very idea of superior and inferior among the people must go. They must think that all races in the world are equal. Agitations over the caste must be banned. He will not be afraid of condemning the words and deeds of those friends and enemies who stand against us, while we work to propagate the above principles.

What is the first step to achieve this aim? On what basis should we commence this service? What is the reason for the absence of the sense of self - respect and fraternity? How did the difference as superior and inferior come into existence? What is the reason for not thinking of the equality of the races?

The very reason for all these is the people themselves have not thought that they belong to one and the same race.

Please close your eyes for a few seconds. Imagines that the human society of the world is present before you. Keep away the religions from them. Now, have a look at them. Is there any difference among them in colour such a white, black and yellow, and in status such as rich and poor? In qualification such as literate and illiterate may be there. But, nothing else.

These Whites, Blacks, and Yellows had not any divisions among themselves. They had not created the superiors, inferiors among themselves. Yet they had developed the divisions as Christians, Mohammedens, Buddhists and Hindus. In addition, sub-divisions among these religions! What is the basis for these multifarious divisions among the people?

God or Gods! Why the people have not realised this fact?

They lack rational approach and clear knowledge. The proof of knowledge is to treat others' sufferings as our own. As long as people remain divided among themselves, how can they come forward and treat others' sufferings as their own?

The obstacle in the path of the people to improve their knowledge in this line, in spite of the progress of the world, is the faith in God. It makes them to think that they belong to different religions leading to disunity. The faith is like a dusty coating over the gold of knowledge. If only the coating is removed and the people made to see the knowledge clearly, then it will be possible to achieve the aim of making them to think that, 'All people belong to one and the same race'. PERIYAAR had a strong opinion that it would not be possible to guide the people who were disunited in the faith of various religions and Gods, by mere advice or doctrines.

'The Gold of knowledge is covered by the verdigris (a dusty coating) of God. The human race must remove the verdigris and shine with their golden knowledge and immerse in the happiness one day. By removing all these happiness and affection must be established in this world'.

The above lines stand as a proof for PERIYAAR's ideal of the high standard of humanity and happiness in the whole world.

PERIYAAR planned to fulfill his aims as a first step in the Indian soil, where the people are more of the nature to accept whatever is said in the name of God, in addition to their blind customs and stupid belief, when compared with the other countries.

He tried to execute his plans. Having known fully well, the difficulty of his service in extending it to the whole country, he had selected Tamilnadu as his base and commenced his work.

'PERIYAAR's Clarion Call to our people was as follows, See your countrymen! See the world! Give thought and find out the redressal!'

5. PERIYAAR - THE PIONEER

Being the leader among the thinkers of the world, THANTHAI PERIYAAR had revealed various doctrines based on his thoughts and experiences, to be followed by the people for their own progress and for the welfare of the human society. He had also succeeded in his efforts to executed many of them.

He set an example by practicing all his doctrines and lived as a pioneer in the field. He lived upto his preachings even during his stay in the Congress movement and after he left the congress for dedicating himself fully for social service. Total prohibition and propagation of Khadi were the primary schemes of the Congress in those days. Not being satisfied with participation by the lady members of his family in the agitation against the toddy shops, he had felled more than five hundred coconut trees in his land. He himself carried the bundle of Khadi clothes and sold them in villages.

When Gandhiji called for a boycott of the Courts, he also joined the boycott and lost a sum of Rupees Fifty thousand due to him. Even when the veteran congressman of Salem, Mr. Vijaya Raghavachariyar requested him to make over the promissory bond to his name to realise the amount, PERIYAAR had refused to do so.

Having left the Congress movement and committed himself whole heartedly to social reformation work, he preached plainly that 'there is no connection whatsoever between human life and God'. The so called Children of God proclaimed that God is a protector for the faithfuls and a destroyer for unfaithfuls. But PERIYAAR continued to serve the people without any dejection physically, mentally or intellectually even at the age of 95, while many of those who called themselves as the Incarnation of God passed away in their fifties and sixties!

The idea of non-approval of the differences in castes and to eradicate them had not come to his mind either during his stay in the Congress or

while he committed himself to social service. By nature, from his boyhood, he had grown up without any feeling of differences in caste and religion. He had expressed these thoughts to the annual number of NAVAMANI-1937.

‘From my boyhood days I never had any faith in caste or religion, that is I have never practiced them. But I used to pretend as if I practice them due to some pressure at times. Likewise, I have never had either faith or fear in God’.

‘I am unable to recollect from when exactly I did not have faith. I used to think many times and still I try to know whether I had, at any stage in my life time, true faith in caste, religion or God’.

This policy of PERIYAAR was very much useful in uplifting the Tamil Society at the later stage.

PERIYAAR has been stressing that every man should have the essential qualities, such as good conduct, honesty, straight forwardness, sympathy and helping tendency, for ensuring the greatness of the human life. Before he committed himself to public service, in his young age he had indulged to certain activities for his pleasure. He himself had revealed them. In due course, he had given up those activities. In spite of his young age, vigour and wealth, he left all those activities and lived a puritanical life.

No one had even thought of suspecting the sincerity, honesty, and good conduct of PERIYAAR. Even his opponents in the public and political life had never accused him with such charges. On the contrary, they had always praised him for his good qualities.

‘We have not lost faith in PERIYAAR, even now. We wish that all his wisdom, vigour, good conduct, hardwork and selflessness should not go in vain but should have a turn for the better’.

This is an abstract from the editorial of Ananda Vikatan dated 4.6.1932. The weekly, Ananda Vikatan itself praises the good qualities and above all

his selflessness. It is needless to point out that both differ basically. Every one knew that Vikatan considered it, its duty to support and save Indianism and Hinduism. But PERIYAAR had the aim of relieving the Tamil Society from the bondage of Indianism and save it from the muddy pool of Hinduism. In the light of these differences, Vikatan’s comment stands as a strong testimony for PERIYAAR’s good qualities.

PERIYAAR never liked to support or oppose anything blindly, at any time. At the same time, he had never hesitated to support the rational and oppose the irrational ones. He has been insisting on giving due consideration to his thoughts and to accept them only if they are rational.

‘All the love, affection and piousness will be only for personal gain and business like and not for the glory of the nation or forefathers. Only the result of our actions form the basis for liking or hating’.

He himself lived as an example for the above views.

The Tamils could not have forgotten the role of PERIYAAR in the agitation for saving Tamil language and preventing the invasion of Hindi into Tamilnadu. Regarding the necessity for respecting and loving the mother tongue, he says:

‘The first and foremost love of the people of a State must be for their language. In the absence of this, certainly patriotism for the country will also be absent. All States are based on languages. Therefore it is my humble prayer that Tamils should develop more love for their mother tongue’.

Further, he continues in the daily, Kudiarasu dated 7.3.1926 that, ‘it will not be beneficial to the country if Hindi is made a common language. Further it will prevent the progress of the Tamils. Also the development of Tamil language will be affected’.

(It is to be noted here that the G.O. of the Central Govt. permitting the

candidates to write the exams conducted by the UPSC either in English or Hindi)

But, at the same time, PERIYAAR, unlike those scholars with more love for Tamil language, had not taken the antiquity, excellence, richness and the literary and grammatical eminence of the Tamil language alone to oppose the domination of Hindi. As it was usual with him to accept anything only after proper reasoning, we can see how firm he is in his presentation of his arguments on that basis.

'I don't have any affection towards the Tamil language just because it is my mother tongue or the language of the State. Nor because it is a special language, or a language with antiquity or it was spoken by Lord Shiva or a language found by the Saint Agasthiya. Just for the sake of anything I never used to have any affection. If so, it is too stupid affection and worship. Affection can be there only for the quality and the good result of it. I don't simply appreciate just because it is my language, my country, my religion or for its antiquity. If I think that my country does not help my aim, I will certainly leave my country. So also if my language is not useful for my aim, or the progress of my people, or for living with honour, I will leave it and follow some other language which will be of help. All these love, affection and piousness will be only business like and not because they belong to our Nation or forefathers'.

'So also If I have love for Tamil language, it is only on the basis of the gain I expect by it for the people and in the absence of it on the basis of the measure of loss'.

'Only on that basis I oppose the imposition of another language (Hindi) on our people, knowing the enormous loss to us by it and not just because it is new or foreign'.

'Again I stress that the basis for the love or hatred is only the result. In my opinion, Tamil language stands for the progress of the

Tamils in all spheres, for the freedom of the people and for leading their lives with honour and reasoning. But some may ask whether Tamil language is in possession of all these? I know that, if not all, the Tamil language had the art and tradition with its richness in words, with help the progress of Tamils, when compared with other Indian languages. Therefore it is not desirable to give room for any other language that may harm Tamil language'.

It is clear from the above speech that PERIYAAR himself stands as an example to his expression.

Fearlessness and determination were the inborn qualities of PERIYAAR. These qualities were always with him at all times and he had never brused them aside for any reason.

It is not a difficult job to express our views in our own country. Even if opposition is there, it is not difficult to tackle it.

But how much fearlessness and determination we require to express our views in a different country, where we have absolutely no contact whatsoever?

'You may consider the Indian society a ridiculous one. But let me say that we too consider British Labour Party in the same fashion.

In Indian mines, Indians are paid Eight Annas only, after extracting labour for 10 hours. About Forty Thousand women are working (under ground) just for Five Annas wages per day. What are the steps taken by the Govt. of the Labour party to stop this atrocity?

Not only that, they help the administration by the Political Assembly which is dominated by Indian Kings, Zamindars and European businessmen, without offering any right or responsibility to the local people.

Therefore, you, the labourers of Yorkshire, ignoring these deceptive

parties and their policies, must be prepared for waging a war for the social and political freedom and equality, and await the unity of the labourers of the world'.

Where did PERIYAAR deliver this speech and when?

This is only a part of the speech delivered by him among the labourers numbering over Fifty Thousand at the Maxborough Lake Park in Yorkshire city of England, as early as 26.6.1932. Who will dare to do this?

To serve for the progress of Tamils, was the primary duty of PERIYAAR and he continued to toil for it, through his life. He appealed and worked for the resurrection and uplift of Tamils in all the fields in which they flourished once but were deprived of later. But PERIYAAR, by nature, was not ready to accept whatever and however things were done by our people. If particular action has not been truly useful to our people, he never hesitated to oppose and condemn. NO leniency whatsoever was seen in him.

For a very long time Music in Tamil (Tamil Isai) has been fading out. Singing Tamil songs in an assembly or in entertainments was considered to be an impure act. This state of affairs was being witnessed silently and indifferently by the people. PERIYAAR wanted the resurrection of Tamil music and was agitating for the same. As a result, persons like the King of Chettinadeu - Raja Sir Annamalai Chettiar and Mr.R.K. Shanmugam Chettiar involved themselves in resurrecting the glory of Tamil Music. PERIYAAR welcomed their involvement. But the consequence of their actions was different and stood against the expectations of PERIYAAR. Hence PERIYAAR didn't appreciate their actions fully and he expressed his appreciation and condemnation simultaneously in his address in the Annamalai University itself.

'Tamils want to enjoy music in their mother tongue and so they demand the music in Tamil language for Tamils for their betterment. Why should anybody object to this and make complaints? That too,

when the demand is from Tamils, why should it be denied by those who were considered by the Tamils as Non - Tamils?

However, our music in Tamil language is marching in the path of success overcoming the opposition of our enemies and the conspiracy of the traitors from our tent.

To a certain extent philanthropist, Raja Sir Annamalai and the learned R.K. Shanmugam are very much responsible for this success. May the gratitude of the Tamils to them remain for ever'.

While welcoming the development of Tamil Music and expressing gratitude to those who worked for it, he attacked furiously, their activities which were not at all useful for the Tamils and the Tamil language, in the name of development of Tamil Music.

'Why do we demand music in Tamil? What for we want Tamil music and Tamil language? Is it to satisfy ourselves by translating and transliterating the names and words from other languages into Tamil and believing and worshiping them?'

'What is the result after having spent so much of money, labour and knowledge? You must think over it. Having been invited on payment, the veteran musicians render only the Bakthi songs in front of the dancing Lord Nataraja and the assembly of thousands of people, just to infuse Bhakthi among the people. Is this the purpose? If so, who should do this and for what? Who will be benefitted by the fruits of this? What sort of benefit will be there for those shattered, disgraced, poverty stricken, ignorant, the lowest and swindled and who are withering? Will it make any sense to them and will it remove their wants? - Or prevent their efforts? Again think over it, whether it contains any economic sense? Language is not a bar for chorus songs in Bhakthi cult whether it be Tamil, Telugu, Hindi, Japanese or German! No language is unknown to God!

Considering the enthusiasm, time and money spent for the agitation for Tamil music, and if the net result is only singing the Bhakthi songs in chorus, will not every sensible and honourable person have heart burn?’

The affection and regard that both Raja Sir Annamalai and R.K. Shanmugam had towards PERIYAAR were incomprehensible and was equally reciprocated by PERIYAAR.

From his above expressions in the Annamalai University itself, it can be clearly understood that PERIYAAR will never have any reservations in condemning the wrong doings, unfruitful activities and deviations in policies.

PERIYAAR once appealed in his thundering voice to our country men, ‘See your countrymen, See the world, Give thought and findout redressal’.

He did so, because of his first hand knowledge about the world, the development of the other countries, not gained from the books or media but by touring personally in the other countries. Particularly, he toured in the Asian and European countries with the motive to personally see how the political movements function, their customs and traditions, their development in the political, economical and social spheres and how they carry on with the public activities in those countries.

Boarding the ship on 13th Dec 1931, with two of his friends, he visited Egypt, Greece, Turkey, Russia, Germany, England, Spain, Portugal and France, He toured in those countries extensively for one year. It was only on the basis of what he had seen and realised there, he spoke to our people and asked them to think.

It is a wonder here to see people who have not toured fully even in Tamilnadu and have seen the other countries only in the Atlas, oppose and reject his views just to get rid of their mental itchings. Since they earn wages for opposing and heckling PERIYAAR, they deserve no consideration, nor any sympathy.

Is there any other person, who has no political association or ambition, but deeply interested and involved in the welfare of the people of his mother land, who toured in the other countries to gain personal experience by accepting what is deserving and rejecting undeserving things, for the sake of serving his people? Is there any historical event to parallel this? As such PERIYAAR stands as a Colossus and Pioneer, in expressing his views openly and clearly based on facts and findings! And we can also realise very well that he is the Pioneer in many other fields, if we go through his Biography!

6. FACTS NOT REALISED

'Brahmin hater', 'Destroyer of God' and 'Enemy of Religion' are the synonyms used for THANTHAI PERIYAAR and they flash in the minds of many people even today.

Not only the religionists and the Non-Tamils who dislike the progress of the Tamils, the development of Tamils and the greatness of Tamil language but also some of the Tamils themselves had that sort of mistaken view about PERIYAAR and still do have.

As such how can they accept THANTHAI PERIYAAR as a great thinker?

We need not consider the illiterates and the ignorants who think of PERIYAAR in those terms as these views were spread among them and they have taken it for granted. A few Tamils who consider themselves as educated and widely travelled are still not able to understand PERIYAAR, who has been toiling for the progress of their race, for more than 60 years. If so, how can the enemies of the Tamils, those who dislike the progress of the Tamil race and the ignorants accept PERIYAAR as the great Thinker? It is because of the service of PERIYAAR even those few Tamils and their associates have had the rise in their careers. Not knowing the fact that it was the success of PERIYAAR's agitations that had given them a rise in the society and in the Departments of the Government, and having a false notion that they are being affected by PERIYAAR himself, how can their minds accept PERIYAAR either as Philosopher or Thinker?

Some of those, who have benefitted by the rare services of PERIYAAR, think that they have reached their positions only by their talent and efficiency. May be, they are talented and efficient. But how was it possible for them to show them and come up in life? It is PERIYAAR's agitations, for the rights of the Backward classes that helped them. But for PERIYAAR's agitations, their talents and efficiency would have remained like a lamp in the pot and the fruit in the cleaves of the rock. Though some of them

knew that they owe much to PERIYAAR for these benefits, yet they because to admit it openly and whole heartedly.

The pity is, our people have not realised nor accepted PERIYAAR to the extent his services are realised by other people. His thoughts are understood and followed, he is praised for his great struggle for the rights and the uplift of the suppressed, oppressed and backward people and his good intention and selfless work, are recognised well by the people of the other states.

After the DMK, came to power in 1967, some people came forward to accept, respect and praise PERIYAAR. It is not an exaggeration that a few of them had a compulsion to do so for their own benefit.

As such how can those who have casually listened to PERIYAAR's views and read his writings accept him whole heartedly as a great Thinker?

A perusal of the list of the world Thinkers makes us realise easily that all of them had not expressed their views for the humanity as a whole.

They came forward to tell the people to accept what is wanted and reject the unwanted, based on their own experience of the faiths, policies and doctrines that existed among the people of their land or the place they settled during their life time. Though the views of the Thinkers were not accepted in their time, they were accepted by the following generations. They were admired and praised for their thoughts in those olden days. And so, they are recognised as Thinkers.

It is not possible to say that all the preachings of those Thinkers were accepted, praised and followed. Most of their thoughts were subjected to ridicule and reproach. Even those individuals were the targets of attack and contempt. Everyone of those who are familiar with the history of the World Thinkers, will accept this view. PERIYAAR too, like those Thinkers, had seen the customs and manners, faiths, policies and doctrines and realised most of them to be the obstacles for the economic progress, intellectual development and the spirit of freedom of the people.

PERIYAAR brought forth his findings, on the basis of the above mentioned conditions, through his words and letters. Unlike those thinkers he was not satisfied with those preachings and printings. Hence he came forward to put them action and made the people believe them by practicing them himself.

For centuries there was a faith among the people of our country that the progress of the individuals in education and life depends on their fate. But PERIYAAR made it clear that it is only the opportunities that make an individual and not the fate. Therefore PERIYAAR took steps and worked hard to give the opportunities for proper education to the depressed and suppressed people and also to give responsible jobs and positions for the educated among them. As a result, in the past half a century many have not only proved that they were equal to the upper caste people in wisdom, talent, and capacity, but established the superiority of their wisdom, talent and capacity by executing their responsibilities extremely well.

But for PERIYAAR's hard work to get them those opportunities, the faith in fate, destiny and good actions in the previous birth etc., would have continued till date.

The faith, in the Divine Power among our country men is limitless. PERIYAAR explained that no such divine power exists and proved it to be false by his actions, for instance, his demonstration of breaking the Lord Vinayaka idols and burning of the Lord Rama's pictures in the streets.

Most of our people believe in the Divine Power of Lord Vinayaka, though the idols are made of only stone or clay. PERIYAAR made others realise their ignorance by his demonstration of breaking the idols of Lord Vinayaka. It was only the people who clamoured and sued and the press media which condemned the action when the hundreds of idols of Lord Vinayaka were broken in the streets. But the Lord never came out of his idols to condemn or punish the perpetrators of these atrocities. Though He appeared in the dream of many devotees and issued orders. He never appeared either in the dream of PERIYAAR or his followers to effect a change in their minds.

The demonstration of burning the Lord Rama's pictures too stood as another concrete example. It is only to negate the belief of those who believed that there is Divine Power in the pictures of Lord Rama, PERIYAAR conducted those demonstrations. Rama, being just a human, was however made God and the idea was also implanted in the minds of the people. Valmiki, the first author of Ramayana in Sanskrit, has specifically pointed out that Rama was only a human, with a Royal heredity (Kshatriyan). He used to drink and eat non-vegetarian food. Thus Valmiki has revealed the facts clearly.

Auspicious day and time are not acceptable to reasoning and rationalism. The practice of performing good ceremonies, such as wedding etc on auspicious days and at auspicious hours alone will produce auspicious results, which has been in vogue for the past many centuries, is a false notion introduced by someone. To prove that it was false PERIYAAR conducted many good ceremonies on the so called inauspicious days and at inauspicious hours. And the results of those ceremonies conducted in this manner by PERIYAAR and his followers were far better than those conducted in the so called auspicious times.

There was a time when people shouted that the inter-caste marriages are unacceptable by Sastras and the widow marriages are unethical and such marriages should not be conducted. The cruel slavery of women was one of the eroding elements of the society. It is only PERIYAAR who had explained the stupidity of those views and to do away with them, he conducted intercaste and widow marriages through out the length and breadth of the state.

Perarignar ANNA made the following remarks about PERIYAAR's service.

'Nowadays a boy of eight years speaks frankly about anything of which we felt delicate to open our mouth, thirty years ago. So also, the doctrines we were afraid of in our minds, some twenty years ago, are considered as

just fun and frolic by the present generation. It is because of PERIYAAR's rational revolution that he has achieved all these in two decades which normally would require hardwork for two centuries'.

'Therefore I used to say that the service of PERIYAAR is not only an individual's history, but also an era and an age of social change. It is but natural for most of us to defend ourselves or to take shelter on seeing certain atrocities. We do not easily get the urge to oppose them. But PERIYAAR never hesitated to oppose and fight out those atrocities, in any form, anywhere, from any mighty person'.

In spite of that, some people who had not realised and do not want to realise the facts, had accused PERIYAAR with many charges and continue to do so indirectly.

The first and foremost of the accusations against PERIYAAR was that 'he is atheist'. What for and for whom he gained this reputation? He himself has explained this clearly as follows in 1971 itself.

'Therefore, it is only to do away with casteism among us and the disgrace brought by caste, that the activities opposing God are carried out by me and not to offend or affect any one'

For over fifty years, PERIYAAR has been explaining that the 'Varnashram' (The system of Four Principal castes) has been established in the name of God and the scriptures also say that the Four Principal castes are the creation of God. As such, unless we prepare ourselves to do away with the God who had created this inequality and injustice and the scriptures that were made in the name of God, there would be no end to them. During that period none of the learned pandits or religious leaders had tried to point out that there were no such differences in the creation of God and if so, such sayings in the scriptures were not acceptable and were against the truth and nature.

Instead, they quoted the reasons for the difference by birth and told that it was only due to the occupational basis that the differences exist and

nothing else. Thus they tried only to defend and save God and scriptures. Further they gave their explanations according to their whims and fancies. It was their main aim to establish the casteism and support the differences among the people.

It is only PERIYAAR who came forward to think about the disgraceful principles that existed for thousands of years and to uproot them. There were none even to think of them during those periods. There is no evidence that someone had tried to change the system even if he had thought of them.

What other proof do we need to say that PERIYAAR was the only great Thinker of eminence and excellence?

But how many great men of this country had thought of and realised the truth and welcomed the thoughts of PERIYAAR?

We have been wasting our days and time in vain in the name of God and religion. What a number of festivals we celebrate, functions we perform, domestic and public? And alas! What an amount we waste for these?

Had we diverted our time and amount for other purposes it would have been more beneficial for the society and the country. The enormous expenditure incurred in the construction and consecration of new temples could have been diverted for the construction of schools and hospitals. Had it been done, the development of education and health would have been enormous. It is only now we see that no village is without a school as a result of Govt's policies and plans. But alas! Still many number of villages are there without hospitals!

Villages have no schools and hospitals, but there is no scarcity of temples. Children are there and schools too exist, but without roof or benches. And this sad state of affairs continue even today. Yet people conduct the festivals with all pomp and show in a competitive spirit!

Some support this, saying that the festivals offer job opportunities for many and help arts to flourish!

The question is whether the offer of job opportunities and flourishing of the arts is important or the development of education and the relief from the sufferings of the disease?

No one thought in these terms before PERIYAAR did. And nobody had the interest in the welfare and progress of the people but PERIYAAR.

Are these not sufficient proof to reveal the highly revolutionary thoughts of PERIYAAR?

Taking it for granted that the festivals offer opportunities for the growth of arts and jobs, we must see the other side of the coin.

Most of the places with big temples are like 'Red light areas'. Can anyone deny this? Not all who make part in the festivals are pure at heart to worship and return. Many are inclined to go there only to enjoy with the call girls, for which the brokers are waiting. Many are in such profession in such holy places!

A few may mock at PERIYAAR that these were in existence even in ancient times and it is not a discovery by him. Do they agree to such professions in the society?

There is no other alternative to do away with these evils in the society but to make God and religion loose their glamour and influence!

7. WHO CAN DENY?

PERIYAAR, by nature, was not at all interested in caste, religion and God from his young age. Yet he had not opposed them, not he showed any hatred towards them. Only after entering public life he saw the feeling of inferiority and disgrace in some sections of the people of this country and so he came forward to find out the remedy. During this period he had observed that these are the obstacles to the progress of the people. In this process of finding the ways and means, he had developed hatred towards these and came to a conclusion that the progress of the people lies only in the destruction of them.

'I did not have either caste or religion from my boyhood days. That means I had not practiced them. But sometimes I used to pretend due to the compulsion of circumstances. So also I never failed to do anything which I wanted to do, just because God would be angry or would punish me. In the same way I have never performed anything with a view to please God'.

In 1937, PERIYAAR himself made these remarks. He had never opposed religion and religious rituals, eventhough he was of the opinion that they were the main obstacles for the unity, development and progress of the people. He expected those who preach religious doctrines, to practice them in their own lives. In that case, he had no difference with those who practice the doctrines but he also offered to accept those religions.

'I do not have any clash with those who agree that the religions and their activities are based on the doctrines concerned with the behaviour of the people towards the other lives. When they say, Love is Lord Siva and Lord Siva is love. I don't have anything against Lord Siva. If it is true that Saivisam envisages the doctrine, that love is for loving the other living beings. I am willingly ready to become a saivite and I will feel proud to call myself a saivite'.

'So also in Vaishnavism. To be merciful and helpful to all other lives are the attributes of Lord Vishnu. I have no difference with the Vaishnavism or Vaishnavites, if they possess these attributes and also practice them. In fact, I too would like myself to be called Vaishnavite. I am very eagerly looking for a change in me and others for becoming Saivites and Vaishnavites in their true sense. I am doing penance for achieving this'.

But neither the leaders of Saivism nor the protectors of Vaishnavism gave thought to these ideas and wishes of PERIYAAR. Nor had they been prepared to pronounce that We will practice the doctrines in their true spirit and make others to follow us, and we will endeavour with all our efforts to do that. Instead they considered opposing PERIYAAR as their holy duty. Also as part of this holy duty, they abused PERIYAAR as Destroyer of Religions, Destroyer of culture and devotion.

So, religionists minds narrowed down, where as PERIYAAR's mind broadened.

Religionists engaged themselves in safeguarding the doctrines of their religion, constructing temples and consecrating them. They took keen interest in propagating the miraculous qualities and greatness of their deities.

But PERIYAAR studied the world and the people. He had gone through the pages of the history and finally came to the following decision:

Only those who hated God, religion and its traditions, and those who thought of eliminating the baseless beliefs from the people, would produce benefits to the country. If at all some benefits come in the course of time to the country, it would be the result of the efforts of only those type of persons. Nothing will become fruitful by those who quote God and religion for everything and the country will go down further and further.

He made the above statements in his address on the topic Man and the Religion delivered under the auspices of the Tamil Association of

Panchaiyappa's College, Madras, on 24.11.1964.

The very aim of PERIYAAR was that people of every country in the world should renounce the religion. God and the religious traditions.

How many of those who follow nowadays the God, religion and its traditions are true to themselves? How many are disciplined and helpful to their kith and kin at least, if not to the welfare of the entire world? First of all, are they united, in the least among themselves? It is nature for the absence of the symptom of unity between those who follow different religions, who worship different Gods and who abide by different traditions? But the unity is not there even among those who belong in the same religion and follow the same traditions! Is there any religion which is not split into groups? Even in the split groups of one religion, there does not seem to be any harmony as a whole.

Even after their existence for very many years, the religions, in spite of the development of education and wisdom, have failed to establish the unity among themselves. As such, what sort of good yields the religions could have showered upon the people?

Can anyone dare to say that the religions alone are responsible for all the developments of the world?

There can be no second opinion about the all round progress of America. It is unparalleled both in the economic and the scientific spheres. Yet, what is the reason for the cruel suicides that occur in that soil? What other reason can be attributed than the blind religious belief? At the same time, can anyone imagine such incidents in the highly populated Russia or China among the people who had renounced the religion once for all? The readers of history can easily understand this truth.

In various places of the world, Thinkers have been and they put forth their progressive thoughts, facts and policies on rational basis? They tried even to establish the scientific truths. All their efforts to spread their views and the scientific truths among the people had been prevented only by

the religionists! If the thinkers' efforts had not been prevented, condemned and opposed, the world would have achieved the present progress, one thousand years ago. It is because of such obstructions by the religionists, the whole world has been lagging thousand years behind.

The globe is round and revolving by itself and is also revolving around the Sun. This theory had been put forward by Copernicus, some four hundred years ago, and it was fully true. Had this theory been spread out among the people and explained it 'to be true and if accepted that there would not be any clamity', then a Vascodacama, Colombus and Captain Cook would have appeared long long ago! But these pioneers had come to prominence only after many decades. Why? Who were obstructing them? Only the Religionists!

It has been said in Vedic Scriptures that the Earth is flat and the Sun revolves around it. Since the theory of COPERNICUS is diagonally opposite to it, the religionists thought that if the people accept it, then the very basis of the Vedic Scriptures would be shattered. Therefore, they not only opposed the theory, but also exiled COPERNICUS, whom we call nowadays, the 'Father of Neo-Astronomy'. For the very same reason GEONARDO BRUNO had been burnt alive in the street of Rome. Even the great scientist GALILEO was not rewarded for his great work. He has been forced to withdraw the findings of his scientific research.

If the theories of the geniuses and the experts in the scientific research fields had been allowed to spread among the people, the scientific fields would have grown enormously. But, because of the religionists' obstruction and their influence over the Governments by keeping them under their thumbs, the development of Science was curbed, like a coconut sapling covered by the thorny bushes. Steady growth of knowledge and the consciousness of their rights among the people lessened the influence of the religionists, thus enabling the world slowly from darkness to light.

In all countries, where the influence of the religionists was more, there the scientists and the thinkers found it impossible to live and prosper.

Switzerland happened to be the asylum for the thinkers of the European countries, since the influence of the religionists there was done away with long back.

Let us look into the statement of PERIYAAR without any bias.

'The knowledge and development were spoilt by the God and the religion respectively. If the world and its course were decided by God, how can men find changes in them?'

Organisations can be formed by men. These can be changed by men. Men require only sincere efforts to effect such changes. If all the organisations were created by God, then there will be no place for human efforts!

'If a man observes and sees God, Religion and Vedas, then it will mean only that he thinks of the status of men some thousand years ago and he wishes to go back there!'

It is the belief of the religionists that all sorts of organisations are created by God. Not a single religionist will deny this. And he cannot deny!

Thus the organisations are created not of late or at present or in the recent past. Hence no religionist will deny that the world was created then by God as it is now. But history reveals the truth!

Long, long ago, men were uncivilized. Step by step they developed themselves. Consequently, they have completely changed the face of the world. They converted the mountains, forests and bushes into cultivable lands, constructed high buildings and places and laid the highways. They discovered many things by their wisdom and hardwork. They had traversed the glorious surface of the globe within hours.

If God has caused the creation of Earth and its course, He should have been also the cause for the present changes in the world. Historians pointed out that Man has entered the orbit of civilization and culture when he learnt the use of fire for the first time.

But no religion has mentioned the time when God has made man to learn the use of fire. We can't say that the historians have no faith in God and religion.

Therefore, either the statement of historians must be false one or contradictory to the statement of religionist that God has caused the creation of Earth and its course. If it was contradictory one, historians could not have been spared by the religionists. They kept quiet for they knew it was true. There is no historical evidence for a dream of a scientific genius in which God has instructed him to follow certain ways to get certain results.

It is by their own wisdom, efforts and labour, that scientists have discovered a number of wonders for the betterment of the world. Of course, they had the help from their supporters and their governments which sincerely hoped to get good things for the society from their perseverance. Also they have changed the face and the course of the world.

At the same time, the religionists interfered to see that the scientists' wisdom and the world go to waste. They had been accused and produced before the religious courts, were awarded rigorous punishments, thus forming a 'Berlin Wall' as an obstacle for the development of the people.

Who can deny these facts? Which intellectual or saint, who is trumpeting himself as an Incarnation of God, can deny these views of PERIYAAR?

The thoughts of PERIYAAR are the rays of sunlight for the growth of rational knowledge. They are the unique bright rays to destroy the darkness of stupid beliefs of the people.

The persons who consider themselves of very high order because of their belief in God and religion and those who are making progress at the expense of the ignorant people, may ignore the thoughts of THANTHAI PERIYAAR and mislead the people. But it is most certain that their efforts will not last long!

8. PERIYAAR AND ATHEISM

THANTHAI PERIYAAR is one of the great Thinkers of the world. In certain aspects he excels many others and proves superior to them. He has given a number of doctrines for the betterment of the human race and to enable them to live without worry and fear.

Such a rational man - Sun of Rationalism - has been accused without understanding his aims, policies and doctrines, as an ATHEIST, by the so called superior devotees - the self styled dependents of God and religion. Even now some are of that opinion about PERIYAAR.

Atheist, in fact, is not a synonym for those who deny the existence of God. It is used in different meaning in different places. But THANTHAI PERIYAAR has given short, but thought provoking explanation for Atheist.

'An Athiest, is deemed to be a person who pleaded for original thinking against what has been said by our ancestors and the scriptures'.

It can be seen in the history of the world that those who had originally thought against what has been said by our ancestors and the scriptures to practice at that time and expressed their own views, were all abused as well as accused as Atheists.

'Socrates is well known among those listed as Atheists. He was not accused as one who denied God. Even he has not called himself as a non-believer. One of the accusations against him was that he had refused to worship God, who was being worshipped by the people of Athens and he had endeavoured to introduce his own Gods'.

'In fact, Socrates had belief in God, also in the existence of the other world. These facts can be found in his explanation before the Court of Athens city'.

'Men of Athens! I honour and love you. But, I shall obey God rather than you'.

'In another world they do not put a man to death for asking questions'.

'The hour of departure had arrived, and we go our ways. I to die, and you to live. Which is better God only knows'.

In spite of his admittedly expressed faith in God and the other world, Socrates was accused as an atheist and awarded capital punishment by consuming poison. In other words he denied the doctrines about God as maintained by the ancestors and expressed his thoughts against them. Therefore he has declared as an atheist.

Socrates lived in 400 B.C. He was not a religionist, but an eminent thinker. He thought he had got in himself a divine force and that was driving him. He gave profusely the affluence of his thoughts to the youngsters, without any expectation in return. Hence he might have been easily accused by his enemies, and they made the people believe their action.

But Geordono Brunovo who lived in the sixteenth century A.D., stayed and studied in the Christian Chapel. He had become a fully qualified Priest. He had undetachable attachment towards the Christianity. Yet he had also been accused as an athiest. A mock enquiry was conducted against him religious court and finally he was burnt alive in a public place in the city of Rome.

'God is the supreme deity without any barriers. He is omnipresent'.

'Men feels proud in raising himself by having more attachment and love with the people than loving God'.

'There should not be any obstruction for the growth of thoughts and wisdom. People must arrive at a decision by thinking originally.

They must follow thier own decisions firmly and practice them in thier lives in spite of any amount of opposition from anybody'.

These are a few convictions of Geordono Brunovo. We are unable to understand the atheistic elements in these statements. Yet he was branded an athiest and burnt alive in the street.

He exhorted the people to think originally and he refused to accept the doctrines of Christianity in toto as in the Bible. He had committed only these two Crimes and nothing else!

Therefore, it is an established fact that all the thinkers who pleaded with the people to think originally as against the ancestors and the scriptures, were accused as athiests by the religionists. Because they thought that their lies and prevarications would come to light and they will be deprived of their luxuries and prosperity, if the thinkers are allowed to make the people think originally and come out of their ignorance and blind belief. How true it is that these selfish people branded all the true thinkers as atheists!

On the same lines, PERIYAAR was also branded as atheist by the mischief mongers without hesitation and continue still to do so.

PERIYAAR is a highly distinguished and renowned Thinker. He is firm in his own views and policies. He will not oppose anything blindly. He has the capacity to approach rationally. Therefore he never tried to establish that he is not an atheist, against those who accused him as atheist. Had he thought in that way, he himself would have contradicted his own explanation for atheism!

PERIYAAR lived his life throughout for his own brand of atheism. He had also readily accepted the epithet 'Atheist' in the sense it was attributed to him by his enemies. At the same time he had explained clearly the doctrines of his own atheism to make the people understand.

'I have no objection towards those who say that their feelings

about God are only to make the ignorant people afraid and for changing their behaviour and to shape their character. On the contrary, snatching the money, time and sense of the people, if they want to create the feelings of God by having in idol of stone, for simply standing erect and serving no purpose, I just cannot accept them even for a second. This only is my atheism.'

PERIYAAR, while rendering his services for the progress of the people and for the welfare of the society, gave thought to find out the reasons for the degradation and the fall of the people to the level of being ridiculed by the whole world. He realised that the blind beliefs and the stupid reasons. He wondered about the absence of progress and the backwardness, inspite of the prosperity of the country and the people being second to none in hardworking and knowledge.

People are completely in the darkness of their ancestors' good old doctrines and the scriptures though they have only a cursory interest in the doctrines devised in the name of God and religion. Hence, having been afraid very much to think or act against these doctrines, they thought they would become sinners, and target of the wrath of Gods and finally sent to hell.

PERIYAAR realised the state of mind of the people. He had his clear understanding of all that is said about God, on the basis of the doctrines from the scriptures, are purely absurd, fabricated and fictitious. Not an iota of them is agreeable to reason. So far, no benefit has reached the people and surely not in future also. Hence he had resolved to state publicly the utter uselessness of those policies and the doctrines.

Old or new, they must be useful in some way or other for the people. So he has decided to point out that it is enough to have lived in vain with these useless doctrines and to preach to do away with them, inspite of the above and opposition of those concerned with these doctrines.

PERIYAAR's explanation of his atheism is not a philosophy. There is

no necessity to have a discussion over it among the learned. It can be seen in practice. Any layman can easily understand. Boldly followed, it will pave the way to live reasonably.

'When we say that the blind beliefs must be done away with, should it be named as atheism? Do you know atheism? Do you know the sort of respect an atheist commands in the western countries? History praises the atheists as great geniuses! The people of those countries feel proud to name their children after them'.

Having roared as above, THANTHAI PERIYAAR, prompts people, saying,

'You do boldly what is right to your sense. You should not be afraid of the scaremongers, though they may say that you are an atheist, sinner and you will go to hell. Then only we can see progress'

and he asked them to get into action.

He also warned the people against their hasty involvement and over enthusiasm by the impulse of doing something new.

'For those who wish to involve in this venture (In doing away with all these fabricated superiority and inferiority based on birth, stupid costumes and manners, foolish devotion and blind belief from the human society), it requires firmness of mind and clarity beyond doubts. If they engage themselves without these qualities, it will be suicidal. Because, one has to perform his duties against the strong and never - ceasing oppositions. It is because of two reasons, one is, those had taken deep roots in the minds of the people and the second is these are more convenient and comfortable for the selfishness of many'.

Having given his explanation for atheist and antheism, THANTHAI PERIYAAR has pronounced in a crystal clear manner, the difficulty in fulfilling the mission of his atheism and the qualities required for the persons to involve in such a mission.

In the field of Tamil literary works, VA.RA.(V.Ramasamy) has a permanent place. He is a brahmin, yet he has been praised as a 'Wonderful man of Agraharam' by Perarignar Anna. One can see in his writings the progressive thoughts and reformative views in abundance. In spite of that, the brahmins also had been praising him.

In 1933, he has written in an issue of the magazine, GANDHI as follows:

'Naicker (THANTHAI PERIYAAR was called as Naicker since his full name is E.V.Ramasamy Naicker) says ' no chariat, no festival and no God and further keeping the idol flat on His face we can beat clothes for washing'. No one can be compared with this ripe atheist. Some grumble at him as a wicked person. Is it wrong to suggest, to stack the straw instead of constructing a shed to dump them in ? Can he be abused for suggesting that it is better to die than to live with gradually decaying body? Should they talk nonsense by saying that PERIYAAR, the sinner, condemns the prostration, when he instils self respect by asking them not to prostrate before anyone and everyone? I may say that our friends who call Naicker, the conscious and service minded, as an atheist, have not understood atheism clearly. It is a very great fortune on the part of Naicker to have agitated to make the Tamils understand their insensibility and ignorance of their ability and courage to fight injustice'.

'He is the son of Nature! he is wedded to his soil! He is a pioneer and an ambassador for the proud future of Tamil Nadu'

How much painful it is that the Tamils have not recognised THANTHAI PERIYAAR to the extent VA.RA has realised?

9. STEPS FOR THE ELEVATION OF HUMANITY

Still some Good Samaritans may think as follows;

Let the puranas containing the fabricated stories in the name of God, be untouched, let the swindling in the name of God and religion remain. Let us leave the stupid activities in the name of them. But what will happen to the human life if the sense of God, faith in God, the very thought of God's existence is taken away from the mind or if the very thought perished? Human life will be without any hold or restriction at all! Everyone will act in their own way! In case it happens so, what will be the fate of the society, the country and the world as a whole?

The fearlessness will cause enormous damage to the virtues! The natural qualities of a man will not leave him even if he is highly educated, learned and powerful. It is only the fear of God that has kept him under control. That is why he restrains himself. It is the thought of the existence of God. His omnipotence and His timely punishment that prevent man from doing undesirable activities.

'Having accepted PERIYAAR's doctrines, if everyone gives up the faith in God and live without devotion, man will loose all his developments and progress, and descend again to the position of barbarians and inferior to animals! How could this be allowed?'

Hence they might not have changed themselves from the point of view that atheism will not do any good and doctrines of religion alone will direct the whole world in the right way.

THANTHAI PERIYAAR was very greatly attached to the people. He liked that every man must get rid of troubles and sorrows and live without distress, worry and fear. He worked with the aim to elevate the entire humanity. Being a man of such benevolent nature, will he ever allow the world to have disgrace, disorder and brutality?

PERIYAAR belived that the mankind gained nothing by its faith in God

and devotion to Him. The people had not developed to the extent they should have developed by their own thought and knowledge. At the same time, because they had faith in the doctrines of religion, they got only the negative results on the basis of their own thought and knowledge.

We should not forget what he had pointed out. He said that he would not have any objection. If the consciousness of God and devotion to Him are exercised to set right the people, to make them lead a moral life and to consider and treat all alike.

We must also keep in mind PERIYAAR's readiness to accept and follow Saivism or any other religion if they stand to love the people and eradicate the distress and sorrow of the living beings.

The consciousness of God and devotion to Him had not changed the selfishness in man, nor caused him to have high ideals destroying the bad qualities. That means they had not instilled the broadmindedness and equality to treat all alike. This was all his disappointment. Hence he firmly believed that the consciousness of God and devotion to Him, which had not helped the people in any way, are not at all necessary;.

PERIYAAR was very firm in his opinion that every activity by an individual or a group of people should be beneficial to the society.

It is PERIYAAR's irrefutable and true view that devotion in God is also purely selfish! What is that a devotee of any religion wants from God?

Either he will pray for not losing what he already possesses or for asking what he does not possess!

Rich people will pray for saving their richness and poor will pray for wealth.

Happy man will pray for its continuation and a sufferer will pray for release from suffering.

Healthy man will pray for saving his health and the sick one for relief.

Just like that, everyone will pray for something or other.

Let us see how deeply PERIYAAR had analysed the devotee.

'Generally, let us see, what for a devotee, whether a fool or a learned worships god? It is for something he is interested in.

All his devotion, worship, offerings and prayer aim at something. If nothing is wanted then there is no necessity for God?'

What will be the benefit to the society or the country by such devotion and devotees? Not only that.

PERIYAAR states that devotion is nothing but selfishness and explains as follows;

'Normally devotion is nothing but pure selfishness of a man, for it gives no benefits to other people. If at all any benefit is there for devotion, it is there only for that particular devotee and there is absolutely no chance for any sort of benefit to others'.

PERIYAAR asks whether it is true or not?

Taking it for granted, that devotion is for selfishness, one may get inclined to raise questions such as, 'Can't a selfish devotee be a man with goodness, good behaviour, straight forward and honest nature? As such, if everyone happens to gain these good qualities by selfish devotion, will not the society as a whole be in possession of these good qualities? Is this not beneficial for the society and in turn to the country and finally to the world?'

There will be a vast gap between those who are devotees with full faith in God, and those do not have any faith in God and those deny God!

In spite of the difference in the number, how many of the world populations abide by and follow the morality, honesty and straight forwardness? Is the world peaceful and happy and has it got rid of distress and sorrow? Let it be.

How years have passed since people had faith in God and became pious? Has this society developed morality day by day? In the course of all these years piousness among people had grown abundantly. Equally, is there no development of immorality, dishonesty, unfaithfulness and selfishness to the same people?

Had the swindling of one race by another been dispelled? Had the exploitation of the destitute by the strong been changed? Had the mentality of dominating one country by another been ceased?

Therefore, pious individual had not developed himself as a moral, honest and faithful one! The society too had not imbibed these qualities! Even countries had not flourished in the world with good character. Who can deny these? What is the reason for all these?

PERIYAAR himself has explained the reason for this. He says that the given explanation for having piousness towards God or the practice in vogue are the reasons.

‘They say that pilgrimage to holy places and holy waters is a virtue by itself. To study religious literature like Prabhandam and Thevaram by itself is pious. (Though these are methods followed by Hindus, more or less similar methods are also followed by other religions). If we try to explain the piousness, we have to point out only these which are practiced now, There is no relationship whatever for piousness or knowledge with the morality, honesty, gratitude and straight forwardness etc, especially any good quality with which we have to move with another man. (It is to be remembered that these good qualities are said by books on ethics and morals)’.

So no religion has compelled anyone to follow such good qualities to become pious, but only a person with such qualities would be a true devotee. That is why, in spite of the development of piousness, not only these good qualities are not grown but also are fading away. As a result

immorals are ever increasing.

In the society with a long history of developing piousness, various incarnations of God and the great souls with divine power explaining the significance of piousness for the past thousands of years, it is a wonder that the very idea of not doing evil to others had not emerged among the people.

Therefore, now it is very clear that the faith in God and devotion are only for individual's desire and not for instilling morals in a man to make him useful to others.

PERIYAAR shows the path of truth for those who are afraid of the fate of the individual, the society and the world, in the absence of piousness.

‘Had it been preached through out that the above mentioned (morality, honesty, gratitude, benevolence, straightforwardness etc) qualities were imperative for man, such a damage to morality and honesty would not have necessarily been prevalent’.

The amount and labour that were spent and are being spent by the religionists of each cult, for the people to have the consciousness of God and to be devoted to Him are exorbitant and enormous. In spite of such expensive measures, the expected result is not there. Had they spent all that amount and labour to create those good qualities among the people, they would have at least had the mentality to abide by more good qualities than that of now, if not they had become the embodiment of all those good qualities. If those qualities had been developed, it would have resulted in very great benefits to the humanity.

‘Let me explain it. If a man possesses morality, honesty and straight forwardness etc., it will not only be a pride to him, but also it will be beneficial to all around him. For instance, if a man is not pious, he will not cause any harm to others. But at the same time, if a man is not moral, not honest, and not straightforward, will not all those connected with him and all those around him face distress,

trouble, loss and suffering?’

Had any other thinker in this world so far thought in this line so deeply and expressed his views so clearly about the piousness and morality? What would be the loss for a man if he is not pious? Will he suffer? Perhaps, he may not reach Heaven, in the words of religionists. In the other world, the gate of the Heaven may not be opened for him, he may not be given a welcome by the Celestials along with their beauties of the Heaven. Otherwise, no evil will fall on the society. If a pious man happened to be wicked simultaneously, imagine how much evils he will cause to others!

PERIYAAR’s definition for immorality is as follows;

‘It is only the evil committed by one man to the other, ends in immorality, dishonesty and corruption’.

Is he not pious who steals from others? Are they not pious who are robbers and smugglers? We see evidently those wealthy people who exploit the labourers and those who evade taxes are engaged in constructing temples and other religious activities!

Is there any prostitute who is not worshipping the pictures of God at home? Is there any prostitute who does not go to temples on every Monday and Friday? What should they possess, piousness or morality? What are the benefits for the country and the people by the piousness of these prostitutes? Because of their immoral behaviour, lot of evils are created. The piousness had not changed them to behave with good character!

PERIYAAR has pointed out another significant reason for the pious men not having developed good qualities in them.

It is but natural, for a man to possess the qualities of a person whom he considers as his guide or leader. For a pious man, only God, whom he reveres can be his leader so also the guardians of the religions based on that God can be his guide.

The Gods in the world, as described by the religionists, are possessing only the human qualities. Because they are told that they have some divine power, they are shown separately as superior to human beings. It is not said that the Gods are in possession of the good qualities only. Bad qualities are also imposed on them.

‘All the people of the world having faith in God, are worshipping the Gods attributed with only human qualities and remain as non worshippers of Gods attributed with godly qualities’.

Even the Christian Gods and the Islamic God are attributed with the qualities to bless those who faithfully follow their commands and punish the others. They too possess the qualities of love, anger, mercy and retribution? Whether these qualities are ‘human’ or ‘divine?’ May be, they might not have been attributed with these qualities exactly as the Hindu Gods. That much only can be the difference!

As such, person who worships the Gods attributed with human qualities will have only human consciousness and where is the way for the development of other qualities?

What is the nature of Gods created for Hinduism? What are Their qualities as shown in puranas?

The episode of the birth of Vinayaka is the best example for describing the nature of SIVA. How divinely is the description of the ‘intimacy’ between Siva, after the destruction of Padmasura, and Vishnu in His assumed female form namely ‘Mohini?’ How uncivilised are the matters said about Brahma, the Four-faced God?

Religionists may guide us to infer the philosophy only and not the incident or the stories. If the puranas are meant for philosophers only, why publicise them among the common man?

If any person, well versed in those puranas, behaves improperly and if questioned, can anyone prevent him from quoting the incidents in the

puranas for his support? There would have been a time, long ago, when people were kept mum by refuting them and telling that God may do that and there is philosophy in his action. But this sort of refuting will not help in a period when education, knowledge and thinking have developed.

That is why the piousness has not been useful for establishing the individual moralities.

The path shown by PERIYAAR is the best one for the survival and prosperity of the humanity. People need no piousness. Instead, they must possess the qualities such as morality, honesty, straightforwardness and benevolence. It is enough if these qualities are nurtured among the people and both the great men and governments must be involved in these efforts. The country will become filled with good people and also good government will be formed. The world will have peace and pleasure. The people's thoughts, knowledge and reasoning capacity, free from all restrictions, will flourish in the world and pave the way for the people to have all their needs fulfilled.

Will those people, who wish to serve for the welfare, progress and peace of humanity, come forward to accept these ideals of PERIYAAR and put them into practice? Will those who abused, slandered, disgraced, blamed and opposed PERIYAAR, without understanding his high ideals, realise their mistakes? As a remedy for their misunderstanding of PERIYAAR will they have the courage to bring his ideals and doctrines into practice?

10. EVILS CAUSED BY PERIYAAR!?

THANTHAI PERIYAAR's voice and action against the blind belief, foolish ideas and swindling, which have prevailed in this country for thousands of years, produced many adverse effects! Many have been affected by him!

The first and foremost of those affected, evidently is the God Himself!

It is only because of the impact of PERIYAAR's thoughts on the society, the mentality of the people to accept, as it were, the God, or anything in the name of God has started changing against them. It was a hammer blow to the blind faith that the people would accept in toto the qualities of God such as His omnipresence and omnipotence. Again it was a blow to the iron statements that all the miraculous 'Divine sports' of the deity are of sublime nature and no one is qualified to examine them.

The age long faith of the layment, that when a vessel(pot-Kavi) filled with burning coal is carried in hand, in the name of God, the heat will not hurt him, if he walks in a pit filled with burning coal, the feet will not be burnt, it will not pain him even if the entire body is pierced with needles of spears in the performance of a penance to God, has been shattered. Also, the old faith of curing the worries and diseases with the help of neemleaves, holy ash, amulets and chanting manthras has been shaken.

Next to God, the affected are the religionists who swindle in the name of religion for their own betterment.

Some of the people in our country are still of the opinion that PERIYAAR is an enemy of the brahmins! But the learneds and balanced thinkers among the brahmins still praise PERIYAAR. If Mr. C. RAJAGOPALACHARIYAR (RAJAJI) who was a close friend of PERIYAAR, had thought that PERIYAAR was in fact an enemy of brahmins, could he have continued his friendship till the end with high regard? 'Kalki' Mr. R. Krishnamurthy had appreciated PERIYAAR and his speeches. Everyone knows how much regard Gemini Vasana had towards PERIYAAR.

Can anyone daresay that these personalites are not brahmins?

Yet, in all PERIYAAR's speeches and his writings, the word 'brahmin' and the inducement to oppose them were present in abundance.

First of all, we must keep in mind that PERIYAAR opposed brahmins not because they are just brahmins.

Brahmins called themselves as the proprietors and protectors of the Hindu religion. They are the dominant people in that religion. And that, very Hindu religion remains as the basic reason for all the disgraces and backwardness in the society of the country. It has suppressed and oppressed the other sections of the people beyond limits. When PERIYAAR tried to break the clutches of the religion on these people, inevitably the brahmins, the so called proprietors of the religion, were also subjected to the attack.

We can see even today in many places, that the brahmins think very high of them and behave themselves as a seperate entity, wherever and whatever position they occupy in the society. I am a witness myself, for the brahmin ladies calling the Tamil girls as 'Sudrachi!' (meaning they belong to the last of the fourfold division of castes'). After knowing about me, they changed and called them as 'Maid servant'. Yet, when they talk among themselves in their family, or with the people of their caste, they used to point out the girl by the same word 'Sudrachi'.

There are persons who blame PERIYAAR for his opposition to brahmins and his severe criticism about them. Do they welcome the nature of the brahmins described above? Do they agree with that? Do they accept their domination in the society? Do they still advocate their ego to continue the sanskrit language alone for worship in the temples of this country?

Even the renowned national poet Subramaniya Bharathiyar, himself a brahmin, has condemned those swindling brahmins of his time in his poem titled 'Maravan' as follows;

'Nowadays the brahmin-liers will do anything for getting money.

Brahmins are avaricious. Yet they will sweat in the presence of the British Lords. Quoting the ceremony of investing their youngsters with the sacred thread, he will pester us for money'.

This poem is well known to everyone.

Some may argue that 'Brarathiyar had not condemned all brahmins, but only a few liers among them'.

PERIYAAR also had not opposed all brahmins and branded them enemies of Tamil languages and Tamils, especially those who had not only not advocated blind beliefs but also opposed them, and those who have not claimed the Hindu religion as their own, nor protected by them and in addition did not accept the domination of brahmins in socieyt, and who did not claim the managerial position in the society as their birth right.

Therefore PERIYAAR's criticism against such blind, rude abstinates, gave shock and fear to them. They were awarded a great blow which shattered their swindling and mis management.

We can quote another evidence for PERIYAAR opposing the brahmins only because they happened to be the heads of the religion and the protectors of them. The religionists in other countries were also branded as Brahmins by PERIYAAR.

'Though many in the world had known these lies and prevarications, the Russians were the first to destroy these and dispense with the richness and religionism utterly. In the past, Russia was also, like India, under the domination of the rich and the 'Brahmins' (Priests) and they inflicted sufferings on the poor to the core'.

It is to be noted here that PERIYAAR had branded the Priests as 'Brahmins'.

We oppose the centralised ruling power vested in only a few and their ambition to have power hereditarily and also planning for the same. We

disagree with the wealth being amassed only by a few. We hate the continuance of only few as mill owners and landlords. We agitate for the change of this state of affairs. We pressurise the authorities to enact laws to change these trends. We support the growth of public sector while raising our voice against the private sectors. We welcomed the act of land ceiling and praised the nationalisation of banks. We don't have any difference of opinion in offering our support to the ownership of the land to the cultivators themselves and also the ceiling on the income of the people.

Under the above circumstances, how can we accept a particular section of the people having all privileges and opportunities for hundreds of years?

When this is pointed out, they speak about the suitability and ability. When can one have the suitability and ability? It can be established only after opening the gates of the opportunities to get the suitability and ability.

A person has already climbed up the tree with the help of a ladder, got either from others or made by himself and sat comfortably on a branch. Now, not allowing the next person to get near the tree, nor to use the ladder, the person on the branch asks him to climb up and sit by his side if he has the ability and suitability. How can his statement be logical?

'Likewise, the opportunities should also be given to those standing under the tree. Any obstacle in the way must be removed. Suitable reservations should be made. Then only they will get the ability and suitability. Only after that, the decision regarding the ability and suitability of them shall be taken'. Raising his voice for these demands, PERIYAAR conducted agitations in support of them.

Hence, for those who had occupied high positions and were helping their own kith and kin, PERIYAAR's agitations sounded like thunder bolts.

'Did they break the stones? Work in the fields? Drive a cart?
Carry a bale on their back? Plough the land and graze the cattle?'

Is there any mistake in the above questions raised by PERIYAAR against

that privileged section of people? Can we find any fault in these questions?

How did the minority get the opportunities? How is that the majority had not got them? While the minority had got the opportunities, why the majority had not got them?

These roaring questions by PERIYAAR were felt and are being felt as if the Kalasam (from the top of the tower of the temple) has fallen on the nape of those who were obstinate in saying that it is their racial right to conduct puja in temples and for which they themselves had created the necessary scriptures and traditions, keeping in reservation that right to that single caste. That is why they have been crying out that, because of PERIYAAR's questions, a very great evil would fall on them.

Even those who talk of equality and socialism, keep themselves aloof when they have to face such problems. In fact, though they opine that the minority dominations should not be there in any field, they become dumb in these matters. Only PERIYAAR toiled for the equality and socialism for the people, in all respects and in all walks of life. None with conscience, will deny this and the beneficiaries of his agitations will never forget him.

Once it was considered that womenfolk could be treated in any manner, especially as per the whims and fancies of men. Hence slavery of woman was considered as one of the social moralities. In practice, it was allowed for a man to marry any number of times, whether the wife is alive or not, and keep some as his concubines. All these horrible systems had been shattered only by the services of PERIYAAR.

Above all these, there was a cruel practice in this country! A section of the people, especially girls, were assigned to God to render service. They were branded as 'Dancing girls' (Devadasises) and treated as prostitutes for their enjoyment by those who constructed and protected the temples and conducted the festivals. That unpardonable, disgraceful cruelty to women had been buried once for all. This evil also was committed by PERIYAAR!

All the Puranas and Idhihasas were praised as sacred books, till PERIYAAR turned his sight and thought on them. They were steps, without any obstacle, to gain the grace of God and to reach Him after death. The heroes of the stories in those sacred books were created as the Incarnations of the Gods and were accepted as such, by the people. After the intervention of PERIYAAR, the divine quality had gone with wind. Even those who praised the divinity of the sacred books had turned to say that the books were full of literary taste and at least to enjoy that, those books must be studied. To such an extent they lost their divinity. The heroes of those sacred books too had lost their grandeur of their Incarnation and descended to ordinary status to be criticised part by part in the debating assemblies. They became subjects to be pitied by the people.

Millions of people of this country-all the sons of the soil-were treated as 'Sudras'- the last division of the four castes in the society. Most of them were kept in a status very much inferior to cats and dogs without any rights and were suppressed and oppressed. Among these, a few were learned, rich and had occupied high positions too. Yet, they were subjected to the disgrace and disrespect by those who were accepted by the ignorance of others as superiors by birth according to the religion. Hence, in spite of their status the few people had to live as slaves.

Many people not only thought by themselves but they uttered their ambition, whether they could study and whether they could come up in the life. They also said they didn't have the luck and destiny to study. Their services were used for the construction of temple. They did all work for the completion of the construction. Finally, after the construction of the temple, they were given the only right to stand outside the gate of the temple and worship.

Their ignorant thoughts and pitiable status were completely removed by the services of PERIYAAR.

When the language of this soil, Tamil - language of rich grandeur - had been made to lose all its positions, it was only PERIYAAR who came its

rescue. He took all responsibilities to save the language and its grandeur. The obstacles to its premier position and its progress were brought down to ashes like the cotton bags attacked by canons. The arrogance of those who talked and wrote that, Tamil could not flourish independently and it could not become the administrative language, had been driven away like the sandy mounds on the sea shore against the force of giant waves.

What were the qualifications prescribed for a politician to become a member of the government, even after the independence of our India? They should be Mill Owners, Mittadas and Mirasdars! They should have manpower and moneypower. For their single call, there should be hundred respondents from each village. At least, he should have fifty acres of land as his own. Money circulation should be in lakhs. Along with them, he should have the influence over his community. Only these types of qualifications were in vogue. And only those persons with such qualifications had occupied from the post of President of Panchayat to Parliament. This position has changed. A conducive atmosphere had been created for any of those with servicemindedness and honesty to occupy any of the posts. Is this not the result of PERIYAAR's service that changed the previous bad conditions?

These are the evils caused by PERIYAAR to those dominants!

Likewise PERIYAAR had caused many evils to many persons and in many ways, without the slightest selfishness on his part! That is why he was the target for talk, abuse, and opposition. Yet he continued his service with the same zeal he had at the beginning, without the slightest exhaustion till the end and also succeeded in his mission.

His services had resulted in good things to those whom he meant. More than the fields of politics, education and positions, they have got the humaneness. This is an historical fact that none can deny.

'Humaneness should be fostered among the people of Tamil Nadu. The barbaric, wild and brutal policies, all that had been done away

with by the other parts of the world some two to three hundred years ago, should vanish in Tamil Nadu. The people of Tamil Nadu should become rationalists with a clear mind pure thought and solid action. They need a revolution of wisdom to achieve them. PERIYAAR considered this as a most important and all his aim was for their achievement. It is not an exaggeration, if we say that PERIYAAR is the very replica of that aim' so said PERARIGNAR ANNA.

11. PERIYAAR AND GOD - I

Whenever the people of our State, though they belong to different sections and movements, heard the name of PERIYAAR, before ever they think of his thoughts and services, they will have a flash in their minds as 'a man who says NO GOD'.

Of course, THANTHAI PERIYAAR had arrived at a decision that God does not exist and so he wanted all the people to follow suit.

Why PERIYAAR had taken much interest in the problem of God, of all other problems?

Did he involve in this problem to simply attract the people towards him for his personal gains?

He has involved himself in this problem of God and religion sixty years ago.

When he entered into the public life to serve the society, Englishmen were ruling the country as colony of their Empire. The people of India had the foremost responsibility to gain independence for the country by making the Englishmen to quit the country. And PERIYAAR was one of the South Indian leaders who worked had to create such a sense of responsibility among the people.

The people of India were not only bound by political slavery but also hereditarily owned the poverty and disgrace, while the people of the other countries were living in richness, Illiteracy, poverty and ignorance wer prevalent everywhere. Stupid beliefs found no bounds. All these ills awaited the leaders to get dissolved.

Only under the above circumstances, PERIYAAR had involved himself in the public service. Such involvement made him realise the truth that the political slavery alone was not the reason for all the eternal disgrace suffered by the people of the country.

We can easily get freedom from the political slavery by over united agitation. But the untouchability, stupid fatihs, blind views etc. are in abundance and this is far more cruel than that of the political slavery. PERIYAAR realised that the release of the people from these evils, will remain as a fortification to the independence to be achieved. Because, if these evils are removed, it will be easier to unite people against the foreign domination. So long as the evils remain, people may not get a new perception. In that case, it will be difficult to bring them together. If by chance, the people get the political independence, the majority of the people cannot enjoy the fruits of it. It will be a sort of monopoly of a very few. (We witness today what he thought of, the other day!)

Therefore, he scheduled it as his first and foremost duty to prepare the people for the social freedom rather than the political freedom. He opined precisely that there could be only a change in the governance by the political freedom and nothing else could be changed among the millions of the poor an ddestitutes and there won't be a pause or an end to their struggle for their life. Because the people had never felt that the reason for their disgrace was the political slavery. Contrarily they had strong faith that the reason was due to the order of God, the result of their sins committed in their previous birth and their fate. Hence PERIYAAR stuck to his stand to work for the social freedom of the people.

Many a struggle for political freedom had taken place in the world. The slave countries had risen to the occasion and got established their rights. Some of the countries had even struggled to get ride of the economical slavery.

The basis of the freedom struggle of Americans was not the political rights. Started as struggle for economic freedom, it had taken the final shape as the struggle for political freedom. The Americans demanded representation in the British parliament since the Britishers collected the taxes from them. 'No representation No taxes' was the roaring slogan surfaced first in America and then exploded as a struggle for political

freedom.

The world has also seen the struggle for religious freedom. The history says that the the Puritans of England exiled voluntarily from the country in a protest against the religious tenets.

But the world had witnessed so far only two struggles for the social freedom.

The first is the struggle started by PERIYAAR for the sake of millions and millions of suppressed and backward people! The next is the struggle of Negroes in America!

Though these two struggles aimed at social freedom, there was a basic difference between them.

America had not enacted any law or rule to say that 'the Negroes by birth were not entitled for any rights'. Even in their religious doctrines there were no such established customs. Many negroes were priests. They were incharge of the Churches. Only those whites who waged war against colour were denying the rights to the Negroes. They considered the Negroes as low caste and gave them many troubles.

But in India the situation is different. A section of people had been declared as 'First Caste' and all others as 'low castes'. in teh scriptures itself. It has been in vogue for thousands of years.

'The BRAHMA, in order to save the world has created Brahmins, Kshatriyas, Vysias and Sudras from his face, shoulder, thigh and foot respectively and assigned occupations division-wise which were useful for this world as well as other world .(Manu Needhi-Chapter - I, Sutra -87)'.

'Brahmin, having been born from the face of BRAHMA and being the first, he became the lord entitled to receive all the things from all the other caste people as gifts. (Manu Needhi Chapter -I, Sutra-100)'.

'The names indicate, auspiciousness for Brahmins, strength for Kshatriyas, wealth for Vysias and disgrace for Sudras. Sudras should be named as 'Dasas' (meaning slaves)' (Manu Chap. I, Sutra 31,32)'.

Which religious scripture contains such rules? It is only in MANU - a scripture of Hindu religion, the rules have been classified. Is this not a sort of cruelty which cannot be seen in any other religion?

The funny part of it, is that these 'Virtues' had been acknowledged and practiced by the other three divisions. And they had believed that it was a great sin to contradict these virtues.

The number of the people of the first division is not even ten percent of the Indian population, even today. But the people of the other three divisions form more than ninety percent, a vast majority.

Will such cruel rules (Virtues) be eliminated by the change of governance? Or had they been eliminated at least after we got freedom for India from the Britishers?

Even Gandhiji knew the disgraceful 'Virtues' of 'different justice for different divisions. Separate justice for each caste'. Being the Father of the Nation did he, atleast, declare that this sort of discriminative scriptures should be discarded. Instead, he was having the idea to safeguard it.

'In 1927, he had addressed in Mysore, stating, Every division has been assigned a virtue. Everyone should perform as per their virtues. If they do so, they become great. Brahmin has been assigned with some virtues. If he fulfils his virtues, he becomes great. Service to mankind is the important virtue for brahmin. Saving the poor is the virtue of the Kshatriya. If the Kshatriya fulfills his virtue, he becomes greater than all others. Likewise if the people of the other divisions fulfill their virtues, they become great'.

'While the virtues of each division are fulfilled by the people of that division, where comes the question of superiority and inferiority?'

'The (four) division based virtues are meant for the protection and welfare of the society. And it is not to protect one division by the other'.

The intention of Gandhiji's above speech was the continuation of the four divisions of virtues.

The scripture was not limited to be taken as the doctrine of the religion alone. It also had the importance to dominate and restrict the judgements of the courts for Hindus. All these scriptures, Manu and others, were primarily dependable for clarifications to all the doubts in the civil code.

PERIYAAR realised that the people had not felt the cruelty for thousands of years in spite of the existence of 'Separate justice for each caste', which does not exist anywhere else in the world. This caused mental agony to PERIYAAR. Manu is the scripture of the Hindu religion. the doctrines of the Hindu religion are the social norms. Based on these, communities have been created. Hence a section of the people were declared untouchables and are being treated more disgracefully than the slaves. Therefore PERIYAAR decided to oppose this scripture and the like and inaugurated the war of racial honour.

Now, the Hindu religionists cried out, saying that all these were created by great men and saints and so, to oppose them was opposing God Himself. Instantly PERIYAAR started to lay his hands on the matters relating to Gods.

He perused the Puranas and Idhahasas that speak of Gods. He saw them as a heap of irrational designs and the seat of obscenities which will make any average man feel shy.

Only by driving away the thoughts of Gods with their divine games of indecencies and obscenities from the minds of the people, the social freedom can be achieved for the people. And also the stupid ideas and blind beliefs can be annihilated. The people can be elevated to the position of the people of the other countries especially the Western. Thus he made

up his mind.

This was the reason for PERIYAAR turning his attention towards Gods.

As he had always been announcing that he would lead the people for betterment, he continued to say that it would be in no way a sorrowful matter, if the existence of Gods, and the faith of the people in Gods had benefitted them.

But he refused to accept the Gods when they remain useless for the people, spoiling their sense, wasting their time, creating fear in their minds and snatching away the money from them. He disliked absolutely the fact that ninety percent of those having faith in Gods, remain as immoral, dishonest and self centred. So also, he disliked the people presenting oblations and offerings on fulfilment of their vows, just to cover their mistakes and crimes.

'I have no objection towards those who say that their feelings about God are only to make the ignorant people afraid, and for changing their behaviour to shape their character. On the contrary, snatching the money, time and sense of the people, if they want to create the feelings of God by having an idol of stone for simply standing erect and serving no purpose, I just cannot accept them even for a second. This only is my Atheism'.

In this explanation he had frankly announced his view and policy about God.

If Many and the like scriptures had been established in some other country and if anybody else except PERIYAAR had come to know about the establishment to inflict disgrace on the people of one section, then it would not have been a mere propaganda nor a request to give thought, nor an invitation for those who have given thought to come forward to erase the disgrace. Rather a revolution would have exploded. Scriptures of such kind would have been burnt and the guardians of such scriptures would have been done away with completely.

Because they have been established in this country and because PERIYAAR was the first to know about them, here, it has taken the form of rationalists' propaganda - mission to effect change in the thoughts of the people!

At one stage, even PERIYAAR felt very much and became emotional. Hence he thought that we cannot make the scriptures forfeit their influence by mere propaganda and so he said in a roaring voice:

'Blind beliefs can be destroyed only by sabotage. This can be done only by the person, who possesses great conviction, clarity without an iota of doubt and daring confidence against the abuses and death'

'Can it do any good if injustice is not punished and reformed?' asked Plato.'

The very same question raised two thousand and four hundred years ago, by the Greek Philosopher Plato, has been repeated in this century in India by PERIYAAR.

Plato raised the question in his writings and then left. But PERIYAAR had not only asked the question face to face of the people - the people of wisdom, but also involved himself in action and continued to do so.

Though the services of PERIYAAR had not fully produced the flower of success and spread the perfume in the minds of the people, his thoughts cannot be denied nor discarded, nor neglected. If all the people of this country fail to realise fully, the wise people will consider and accept them. The venture to do research about the thoughts of PERIYAAR in the Universities of USSR is only an indication of the things to come.

12. PERIYAAR AND GOD - II

'No God! Certainly there is no God!' - announced PERIYAAR. But he had not made this statement all of a sudden!

For years together PERIYAAR thought of it, spoke about it and explained it in writing the cause and the effect!

He made research to find out the origin of the policy about God. He thought so deeply to know whether the people had good or evil out of it. For many years, his mind was engaged in research, asking questions, whether the policy about God helped the development of the world, whether it led towards the progress of the people, or obstructed the way of progress?

By repeated thoughts of the policy about God, he made his research from the basis and published the results step by step. Finally, as a result of spreading the policy about God among the people, he exposed the following clear facts: 'It is in no way beneficial to the society nor even to an individual. Instead, the knowledge, labour, efforts, time and money of the people are being spent in vain'. Further he realised that the stupid faiths, lack of self confidence, and the fear of life have only developed more deeply.

Even the disparities such as Superiority and Inferiority, Rich and Poor etc., had been based on the policy about God. PERIYAAR opined firmly that, if at all these disorders in plenty are to be eliminated, basically the faith in God must be terminated.

PERIYAAR is of the opinion that the faith in God appeared in the human race when it was developing from barbarism. That has been created by some self-centred persons to keep the people in fear and clutches, so that they themselves can enjoy the life in luxury and pleasure. PERIYAAR asks,

'if God does exist really, why not He be seen or felt by man. Why the persons, who spoke of the existence of God, are not able to explain the

qualities of God? Why the followers of different religions give different versions full of contradictions and contentions?'

'No one can deny that God and religion were introduced to men many thousands of years ago'.

'All these were instituted only by men. It is a cheat to say that they had been established by some powerful super man. I further expasise that there is neither truth nor reasoning nor honesty in saying so'.

'If a God does exist, and He is omnipresent, why then many people have disbelief about Him? Can a God be a God who could not establish His existence by making Him visible either in the presence of man or in his mind?' And should the God be called omnipotent?'

'If God really exists, why should there be difference of opinions among the people in their faiths? 'Oh! People! having committed a faithful mistake, don't develop unnecessarily the bitterness, madness, struggle of religion among yourselves and destroy each other. Here I am! This is my stand; and these are My aims. Make yourselves clear!' Can the God be wise, if He does not establish peace among the people by exposing HImself in the above said manner?'

'The existence of God must be either a fact or falsehood. If it is a fact, it should be bound to be known by way of cause and effect. We must do research by rational approach and He should be found. When there is a God of love and the world is created by Him, we should investigate how the disparities that we experience in our day to day life, the natural phenomena of the war, disease, poverty, afflictions and sufferings, the domination of the strong men and the slavery and the suppression of ther destitutes happen!'

'If the God does not yield to all these,

if He cannot be perceived,

if He cannot be seen,

if He does not expose His qualities and aims,
if He cannot extinguish the volcanos, once for all,
if He cannot control the storms,
if He cannot prevent the wars,
if He cannot stop the poisonous winds,
if He cannot bury the virulent diarrhoea and cholera,

if He cannot save the people from begging for their bread every time by offering them persistently the good seasons, seasonal rains and the good harvests.

if He cannot subdue the persons who live at the expense of others and cheat the people by their outward appearance as a Sanyasi with a kind of reddish colour cloth, wearing the gall-nuts (RUDRAKSHA) and sacred threads (POONOOL) and having the almanac (PANJAANGAM) and the dried grass (DHARBAI) in their hands.

if He cannot subdue the blind religious madness of the rude mullahs, who had exiled the Amir of Afganistan,

if He cannot reprehend the Popes and Mahants, who gain money in thousands by cheating the Kings in the name of Himself,

certainly the day when the human race give up the very thought of God, will be the day for its excellence. And it is the day for man's wisdom to shine to its zenith'

How deeply PERIYAAR had given his thoughts to the problem of God! We cannot be sure that all the people would have accepted God when the faith in Him was introduced! Many would have accepted and a few would not have accepted. People who had not accepted would have been there from generation to generation. These people would also have expressed their denial to the policy about God. It is highly doubtful whether any of such

people would have thought so deeply and expressed their views so clearly as PERIYAAR had done!

Having given his thoughts so deeply and expressed his reasons so clearly for his denial of the policy about God, PERIYAAR had pronounced that THE DAY THE PEOPLE GIVE UP THE FAITH IN GOD WOULD BE THE DAY OF FESTIVAL FOR THE WORLD TO HAVE THE LIGHT OF WISDOM,

In spite of the phenomenal development of education, knowledge and thoughts in the world, it is only in USSR and China that the influence of God and religion hardly exist. Only the eldest people in these countries are not completely free from the faith. In other countries, it seems that the number of people with the faith are more. They follow sincerely without the deviations, the customs and the doctrines of their religions, to whichever they belong. Are all of them happy with their faith about life, without any confusion and free from poverty, diseases and other natural calamities? Let us take America for example. More people are there still, having faith in God and the religion. Are they all living at the peak of happiness? They too are subjected to many sorrows and sufferings. Many of them got vexed with life and many committed suicide daily!

Why did not the God Whom they worship, prevent them? Why did not He guide them properly?

If at all the people believe that they can safeguard themselves in the world by getting rid of the sorrows and sufferings, by escaping from the diseases and the natural calamities to a certain extent, the basic reason for that is their self confidence or strength. Secondly, they believe that their kith and kin at the time of any mishaps. Further they believe that the government will come to their rescue in case the calamity is more. Is there anymore living, ignoring all these and leaving the responsibility to God?

It is not that much at all! Everyone wants to fulfill his own needs. If it is

not possible, he seeks the help only from his brethren and does not call the God! The reason for many to be honest and not doing harm to others is the fear of being found out. If found out he will be abused and blamed and if he is caught he will be punished.

Is it not a fact in general, that to save the human society from the human beings themselves, it requires individual efforts and safety measures of the government with very much care and anxiety?

'Generally, any person who has faith in God and preaches about God, wants to do everything and does everything by himself and never assigns any work to God! When it is not possible for him or is unknown to him, then he says that everything is the will of God. He does all that is known and possible for him. It is only because of the fear of being abused, blamed and punished he does not do any evils that he can easily do'.

Can anyone deny the fact that the reason for this much of development in this world is due to the efforts of men and the benefits of the science?

Is there any historian to admit or any scientist to point out that the reasons for all the development of this world are the sense of God and the growth of faith in God?

Frankly speaking, the human society would have developed thousand fold, if the sense of God had not been introduced. People would have lived fearlessly, honestly and straightforwardly with respect to their conscience and without the thought that their crimes would be forgiven by their offerings, prayers and begging to God.

Is there anyone, who has faith in God, but not afraid of the unknown happenings after the death, though he lives in this world without fear? So also in the case of those who live with honesty and straight forwardness.

'The conditions of men would have been entirely different but for the introduction of God in the society. People would have achieved a

life without care and sufferings'.

What a great truth PERIYAAR has pointed out!

Man cannot be considered that he is completely freed, though he has got freedom politically, socially and economically, unless he is freed from the faith in God. The faith in God will make the mind familiar with the feelings of the life in this world and in the other world, heaven and hell. It will make him feel that it has its share in all his activities. Even in his victories and failures it will be present and control his thoughts.

Therefore a man can be true and fully independent if only he forgets the God.

PERIYAAR announced his doctrine very clearly without leaving room for any doubt. At the same time he did not insist that anyone should accept it for his sake.

'So, friends! give the first place to rationality in all walks of life. Don't take it for granted what all I say'.

'If it suits your reasoning you can accept, if not you can ignore'.

He has expressed his own thoughts and doctrines for the welfare of the people and asked them to accept them if only they are acceptable by their reasoning.

OPINIONS ABOUT GOD -I

PERIYAAR has lived in this country. It is his opinion that thousands of years ago, during the transitional period from barbarism to humanism, and the beginning of man gaining the sixth sense, the perception of God would have been created.

When man was only in need of his physical requirements and he had not got the sense to think anything else, the perception of God could not have been formed and had no chance for forming such opinion at all!

Man could have begun to think that somebody was doing everything from somewhere, all these, such as raining from the sky, lightning, thundering and the sudden flow of floods. So also, he could have thought at the time of eruption of volcanos, the earthquake and the wildfire.

Man, when realised that these could not be prevented by him and the consequences of them could not be controlled, he would have thought that there would be someone or something with more power than him. He would have believed that all these happened because of someone with super power than that of man.

During the course of development of his knowledge by his thoughts, he would have felt that there must be a Master for every action. Nothing moved unless it was taken from one place and was kept elsewhere by someone or the other. So also, he would have had the idea that every action was being done by someone. In due course, this idea-thought-faith would have strongly been established among the people.

Even when they realised the cause and effect for the happenings in their lives, they could not have realised to apply the same for the natural happenings. Thus, their feelings and faith would have been further confirmed.

Therefore, the sense of God or the faith in God had appeared merely based on the belief. Plainly speaking, such appearance would have been

basically out of fear.

If, in fact, there is anything as God or if anyone had seen Him, there won't be various opinions about God. In the blind faith that, 'He must be true, if not how can these things happen?', and only by guessing, people have the consciousness of God even today. However wise a person is, while giving his explanations for the problem of God, he finally completes only by saying, 'Where faith is, there God is', not being able to establish either scientifically or by his eloquence. So far, no one has established the truth of God.

Having taken all these into consideration, PERIYAAR has pointed out very clearly in a few words, 'the religionists and those having the feelings of God in these days are only men of faith and the can never be men of wisdom'.

These few words are highly impregnated with truth!

In course of time, people had given forms to the Gods they had created, on the basis of their faith, constructed abodes for the Gods and began to render offerings. In each group of people, a few persons found their chance for their livelihood in this background. Gradually based on the God or Gods, doctrines were devised to be practiced by their worshippers in their daily life. And the religions were created with those doctrines.

All these were established by a few who were supposed to be superior to others in knowledge and had the ability to think in the interest and the welfare of the people.

At what stage in the history of man, all these would have been established?

When the human race was living by nature with barbarism and had gained some knowledge to deviate from the natural life and do things against it, all these would have been established.

The wise people of that time would have given a shape to all these,

thinking that it might be inevitable to lead such a (artificial) life, each and everyone should follow in practice certain ways, principles and doctrines.

'We can say generally that God and the religion are needed wherever the activities against nature are seen or necessary. Therefore, the great men had involved themselves in teaching about God and establishing the religion, when they felt that it was a necessity to lead a life against nature'.

All people must be of equal standard according to nature. The divisions such as rich and poor, high caste and low caste, master and slave etc. are against nature. Yet the great men of that time had thought it inevitable to have such divisions. They believed that the society will be in order with peace, provided the people in these divisions perform their duties. They made the people to believe in God and religion, to avoid the obstacles to the order and peace in the society. It would have been their hope that the poor and the destitutes would accept and would be under their control, if only they made them believe this and told them that all these divisions were created only by God and not by man. Accordingly heaven and hell, upper world and lower world, previous birth and next birth etc. were fabricated and established by them.

They made the people believe that the riches, high caste people and rulers gained their positions by their virtues and the poor, low caste people and slaves had the disgrace by their sins. Everything was made by God and it was only by His order, people were created in various divisions in the world. Therefore it was a sin to question the authorities against the order of the God.

Is there any head of the religion in the world, in these days, to say all these are lies and they are not agreeable to God? The sense of God, created in this way, is not alike in all the countries at all times. Even today, nobody has realised the necessity to do so among the people.

Had the sense of God been enlightened alike among all the people, the

individual influence of the religions could not have been established!

The individuality of the temples and the method of worship will lose their influence! As a result, the heads of various religions, who are leading the prime life, will certainly be extinct completely!

14. OPINIONS ABOUT GOD -II

Those who were responsible for creating the sense of God among the people, could not have been of an ordinary calibre. They might have had the sharp wisdom and high eloquence. They had done their job very cleverly and made the people believe it.

In course of time, the views about God had occurred in the minds of the thinkers and philosophers of various places.

All those in the top rank in different religions say that 'God is one, and He is eternal'.

That God is omnipresent!

As such, could He not have created one and the same sense or opinion about Him in the minds of the thinkers, born in various countries at different times?

Had He done so, the thoughts and labour of many people would not have gone waste. Religious wars would not have been waged! The differences and divisions among the people would not have appeared! Having the high potential for creation, protection and destruction i.e., being omnipotent and merciful, it happened to Him an impossible task to do so!

Socrates is praised as one of the greatest thinkers of the world! In his life time, in BC 400, he was accused as an atheist by his enemies and finally awarded capital punishment.

In fact, Socrates was not at all an atheist, because he had never told that God did not exist. One of his crimes was that he denied the Gods worshipped by the people of Athens and accepted by its rulers. He wanted to introduce and thrust his own Gods.

Socrates had faith in God. He had his views about the other world. When he was accused by enemies and produced in the court, what he had

expressed make us understand him well.

'Oh Men of Athens! I honour and love you;

but I shall prefer to obey God rather than you'

'In another world, they do not put a man to death for asking questions...

'The hour of departure has arrived, and we go in our ways. I to die, and you to live. Which is better God only knows'.

Socrates had made it clear about his faith and belief in God and the next world. At the same time he believed that he was made to speak by a sort of divine force from within.

Yet it is to be mentioned here that he had not explained his opinions about God.

It is an accepted fact by the historians that Egypt and Mesopotamia were the oldest civilisations among the Western countries. In both these countries, the Land and the Sun were considered as a symbol of prosperity and worshipping them was a custom prevalent among them.

In Babilonia, the Goddess of Land was called Ishtar and was supposed to be the prime deity of all the Gods. In all the countries in Western Asia, Goddess with different names were worshipped.

Next to these civilised countries, comes the Greece, In olden days the Greeks worshipped an animal, a combination of male and female, and the skulls. As a symbol of that, they had erected a square shaped pillar. The sheep was treated as a symbol of prosperity by them, the reason being the lack of wealth to foster the bulls.

In the region of Thiras, the people worshipped the God DIONYSYS or BUKSAS. In course of time, worshipping of DIONYSYS spread to Greece also. It was not clear whether they worshipped God in the human form or in the form of bull. At the beginning, the worshipping of DIONYSUS was barbaric and entered into Greece in the same form. But this new form of

worship had not gained influence among the wise men of that time. It was purified by ARFUSE, a philosopher and priest in Greece. Then only, it enjoyed its influence and in later days it had attained the status of a religion by name ARFISM.

It seems that this DIONYSUS or BUKSAS had born twice, once to its mother SEMILAE and the second time to its father SEUS!

The Greek philosopher SANOFANAS had not only refused to accept the imaginary Gods of HOMER but also rejected the gods with the human forms and senses. SANOFANAS, who had the faith in ONE GOD, pointed out the shortcomings that the ETHIOPIANS had formed up their Gods, black in colour with flat nose, while the THIRASHIER had their Gods with blue eyes and brown hair. He is praised by the historians as a qualified thinker to have his place in the list of rationalists though he was beyond restraints.

In those days, those who had faith in ONE GOD but refuted the human forms and human senses of GOD, were considered to be praised as rationalists.

SINOPHINUS was another philosopher, who had original thinking and refused to accept the views of others in toto. He was familiar for his opposition to the miracles of Gods. He preached that all those were fables and fictions and to believe them would be inconsistent to the wise people.

HERACLITUS was another philosopher who was also against God and had never accepted the existence of many Gods. He believed in ONE GOD only.

All the religions of today say that the Earth in which we live and the celestial bodies are created by God! God thought first and gradually created one after another. But PLATO refused to accept this statement and said that the Earth and the celestial bodies are not created by God. They are moving on their own accord. He was of the opinion that, having realised their disorderly movement without rest, the God has brought them to order. He had not agreed that the Earth and the celestial bodies were created from

vacuum by God.

‘God is the main cause of the world. So also there must be one for the celestial bodies. That must be firm, and true, and cannot be displaced. He is always with a pure thought, pleasure, absolutely self content and without false aims. Man should love God and God cannot love man’.

Thus Aristotle has expressed his opinions about God and his qualities.

Plato has pointed out the qualities of God in his ‘Democracy’ as follows:

‘God is not the creator of all. He is the cause only for the Good’

‘God cannot be compelled to incarnate in many forms by any force!’

It is impossible to say that God will like to change.

Every God always remains in His own form, as He is considered to be the best and most beautiful, within the limits of thoughts.

God is absolutely simple. He is the true form in His words and deeds. He never changes, nor deceives by symbol, word, dream or visual sight.

Naturally we tend to praise Plato for his clear investigation and realisation of God and his expression about the true nature of God. At the same time, we are able to understand from his later statements that he was confused about the problem of God.

Though he thought he was right about his view, he was afraid of God, as to whether it is agreeable to Him. Hence requested in advance the God of Revenge to pardon him,

I beg to NEMESIS not to take revenge against me for my statement about which I am not yet clear.

(It was the belief of ancient Greeks that NEMESIS was the God of Revenge.)

When we think that Plato was clear about the philosophy of God, he had

also contradicted his statement. He had accepted the God of Revenge and begged that God to pardon him.

As back as BC 300, a philosopher, CINO, has voiced that the construction of temples and installation of deities were vain and useless. He was the founder of literary genre of comedy and tragedy. He says that there is no necessity for construction of temples for Gods. Temples cannot be of grandeur or divinity. How can there be any grandeur of divinity in the creation of the architects and technologists?

Likewise, even the great men in the centuries before Christ, had various opinions about God. Having appeared after them and spread all over the world, do the great religions speak clearly and express uniform opinions about God? Still the condition of non-acceptance of the God of one religion, by the other continues. Frankly speaking, one religion denies the God of the other religion! Not only that the followers of one religion have not accepted the God or Gods of other religion but also they deny the very existence of them in their propaganda.

If we call, the non-existence of God and denial of God as Atheism, then, will not one religionist be an atheist to the other religionist?

A person who faithfully worships one God happens to be an atheist to like the person faithfully worshipping another God! Because the later worships another God as he has no faith in the God of the former!

What do we understand from all these?

The philosophers of the ancient times had accepted the God, as they had been taught from their childhood and expressed their opinions after their view. Had they been brought up in a circumstance where there was no thought of God, would not have they grown up and lived without the thought of God? There is no historical evidence, for they thought of God all of a sudden!

So far there is no uniform opinion about God among all people in any

country. Hence there were many altercations, quarrels and wars among those who have faith in God. They continue still. Having seen all these and known these blunders, remedial actions have not been taken by them.

'If the existence of God is true, why then many people have various faiths? Why not the God himself say, 'Oh! People! based on false faith, don't develop mental hatred, religious madness and religious wars and destroy each other. Here I am! This is My true stand! These are My aims! You must understand Me without perplexity!' If He is not able to establish peace in the country by making such statements can the God be wise?'

It is only PERIYAAR who raises these questions. Is there anyone prior to PERIYAAR who had the goodwill for the society and expressed his anxiety over the calamity of the people as a consequence of the enmity among them in the name of God and the religion? Is there anyone who had given thought to these as PERIYAAR did? It is clear from this, that PERIYAAR was much attached to the people and so he had thought about all these and propagated his distinguished views.

Not that alone!

There is no God! If anyone is taught about any God in a said circumstance, he becomes liable to believe and worship that God. As such he has no special sense of God from within himself.

Which God does a child believe at birth? Is there any idea about God to the child? A child in the Christian family follows their parents and believes in Christ. So also the Islamic child believes in Islamic God, a Saivite child in Saivite God, a Vaishnavite child in Vaishnavite God, the Children born in the nook and corner of the Madras city, in the Goddess MAARI with neem leaves, and the children born in the slum in the dreadful Gods, namely KADAN, MADAN and KARUPPAN'.

What a great truth it is!

Suppose a Hindu child is brought up in a Christian family or in an Islamic family, can it develop piety towards Hindu Gods? So, if a child of any religion is brought up in the family of a different religion, the child will certainly follow the worshipping of later family.

If the children of the parents who don't have belief in God, are brought up/ both by the family and environments without the thought of God, they will also grow without the thought of God!

Therefore, it is clear that the thought of God is fed and taught to man and it does not form in him by nature!

15. WILL GOD AND RELIGION VANISH?

Even now some people in Tamilnadu itself, ask whether the belief in God will be eradicated from the minds of the people? Will the faith in religion also be eliminated?

These people have not studied the history properly or forgotten conveniently! In addition, they don't keep in their minds what they have seen and known from the happenings of everyday.

What were the doctrines of God among the Europeans before Christ? Are they prevalent now? Are they not dead and gone? Are not the Gods they worshipped vanished? Are they not seen now as statues in the museum?

What happened to the Gods and the doctrines prevalent among the Arabians before Mohammed Nabi?

Are not the doctrines and beliefs about God gone from the minds of the millions of people when Buddhism came into existence? So also had not the ancient religions met the same fate?

How could these new doctrines of God and religions flourish if these ancient doctrines have not vanished?

Even today, we can see people everywhere have accepted the new Gods in the place of the ancient Gods, that were being traditionally believed and worshipped?

We may feel like asking whether both the people of our country and other countries have given up their faith in God and ignored the religions except that they have accepted the new Gods and religions instead.

The Doctrine of God is only a belief. The religions are also followed on the basis of certain beliefs. How can we be sure of the people who had changed from one to other, will not change once again?

If God or Gods in which they had belief previously are true and does exist, why did the Gods leave the people without remonstrating them for having lost faith in them and turned to new Gods?

The people who had left the ancient religions which they considered as great, and joined new religion and follow new doctrines were not ruined, nor their progress obstructed nor degraded.

Let's take India for example.

How many people had followed Christianity before the arrival of the Europeans? How many people had changed their religious faith after the Europeans have arrived? Most of the people who adopted Christianity were Hindus. Had the Gods in whom the Hindus had faith and had worshipped, taken notice of their change of religion and remonstrated them? Were those Indian Christians ruined by change of religion?

People who had faith in different Gods and adopted different religions had very easily changed their faith in Gods and religions!

It has been a practice for a very long time to change the faith from one God to another. So also the number of persons who had no faith in any God and who have not adopted any religion have been increasing day by day and it is clear fact.

It was believed once, through out the world, that the 'King was the

representative of God!' It was rather established in our country! But where are the kings today? And what happened to the belief that the 'Kings were the representatives of the God'?

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MANU DHARMA SASTRA is one of the basic scriptures of the Hindu religion. According to Manu, a section of Hindus have been segregated as the Fourth division of castes and they are called Sudras. The believers and worshippers of Hindu Gods say that Sudras are born from the feet of Lord Brahma. But do the Sudras accept themselves as Sudras? May be a few slaves do accept. But none with self respect will do so!

Is it not logical to accept oneself as Sudra, if he accepts Lord Brahma? If one refuses to accept the later it means that he refuses to accept the former also.

From these conditions, we can understand the fact that Hindus are gradually leaving the doctrines of Hinduism and the doctrines are losing gradually their influence over the Hindus.

Looting the treasures not only from the Hindu temples but also from the abodes of the Gods of other religions has become everyday affair. Are these looters and those who steal the property of the temples, true believers of God? The rise in the number of such looters and thieves stand a proof, for the rise in the number of people who don't have faith in God and religion!

It is but natural for the people to safeguard everything if they are useful to them. If they feel it will not be of any use they will simply discard them or give them up. So also with the religious doctrines. As long as they felt that the faith in God would help them they continued to do so. When they felt that it would not help them, they discarded it.

Were the Russians of Czar reign like the Russians today? Did the temples exist in the same condition as today? In those days only a very few people were without faith in the religions. But nowadays it is doubtful whether even that much people are having faith in the religion?

Why this change and how did it happen?

The great hero Lenin believed that the faith in God and religion will not let the people of his motherland live and allow them to develop themselves.

He fed the people with the faith to work and attain high standard of living, taking the guidance from Communism. He had created a conducive atmosphere for 'all to have everything'. The faith in God gradually faded among the people. Religions had lost their influence and the faith in religion also vanished.

Does not the world know that the faith in God has faded away from among the millions and millions of the people of the Soviet Union? The world knows well that abodes of Gods have become museums! Yet the people there had not perished but are flourishing and enjoying the life!

Can any one deny the fact that the faith in God and religion among the people of the most highly populated Red-China is gradually fading? It had almost completely disappeared.

Likewise, in the whole world, if swindling dwindled, awakened society formed, Communism blossomed, the basic needs of the people evenly fulfilled and the firmness to continue the above conditions had taken root in the minds of the people, how then there will be room for the faith in God and for the influence of religions?

PERIYAAR, the unparalleled Thinker of the twentieth century has explained all about this in a few words and make us think about it.

'If we don't want or make void the riches and Kings, the superiors and inferiors, then the God and the religion will slowly wear and fade away.'

'If we create an atmosphere in which we share the labour and its fruits by all, then there will be no need for God'

If the above two trends are viewed impartially, forgetting PERIYAAR, one can come to the inevitable conclusion that people will have no need to embrace God or religion, if the disparities and swindling in the society are done away with.

All will have their share for their livelihood from what we have on hand. The chance for the few to have the lion's share will be vanished. Hence no one will suffer by hunger or poverty. All will share the labour. As such, the three categories in the society viz., the rich people leading a luxurious life, the labourers working throughout their life and the unemployed wandering aimlessly will be eliminated. After having developed such a situation in the society no one will have the need to think of God.

PERIYAAR has pointed out the fact that the elimination of God and religion and brought prosperity to the people in the twentieth century itself.

'If anybody refutes saying that such a development in the society is impossible, then I wish to question him whether the person by name Lenin in Russia is greater than God, for he had eliminated disparity between the rich and the poor by just issuing an order!'

If the ambitious views of PERIYAAR are spread and practiced throughout the world one can rest assured that the God and religion will certainly go once for all from the world. Is it not the quality of a wise man to hate and give up the unwanted and undesired?

It is but natural for the religious minded people to raise the following doubts and questions at this juncture. Let us take it for granted that the views of PERIYAAR are universalised. Is that the end of human life? There is another world waiting after death! A clean record is necessary to go there. How to gain that record? Will the sharing of food and labour come to one's rescue to gain a good place in the next world? Therefore, is it not necessary to have faith in God and religion at least to gain the next world?

The other world is not a single block by itself. It has two divisions by name 'Heaven and Hell'. It is the general belief of the religious people that the doer of good things will be welcomed in Heaven and the doer of bad things will go to Hell!

As per the ambitions of PERIYAAR, there will be no chance for anybody to do bad things, for everyone does and gains his share in labour and food. So, all will be doing only good things and go to Heaven only. And there is no reason for anyone to go to Hell!

May be they are not to commit crimes like swindling, theft, deceiving etc. But people are not restricted to these crimes only. There are different crimes! Will the people eschew them? Whether the division of good and bad among people will also go away?

We have to give serious thought to the above questions since they are justifiable.

How a good or bad government gets formed in a country? It is a good government which is formed by the unselfish, disciplined, honest and straightforward people, while a bad government is one formed by the people of selfish nature and with all other bad qualities. If everybody is taken care of, there will be no chance for the creation of wicked people. As such there is no opportunity for anyone to commit crimes. Even if anyone commits, he cannot escape from the punishment. There will definitely be the enactment of suitable and drastic laws in a good government. Especially when responsible persons are there to enforce the law, there will be no chance for a criminal to escape.

The great Tamil saint Thiruvalluvar, who always insists on virtues, had compared the award of capital punishment to the criminals by the king with that of plucking the weeds from the green corn field.

Therefore, when the situation is created for all to lead a good life, no doubt, all will go to the Heaven (as per religious faith). Hence there is no necessity to be afraid of the other world. As such the people need not

depend upon either God or religion.

It is because people have the sense of God and faith in religion, most of them say, at the sight of the sufferers that 'their sufferings are due to their previous birth, and God has created them like that' and keep themselves away. Thinking that the reason for their higher position is only the Grace of God, they take atmost care in developing their position further and further. Even mistakes committed are pardoned by God in response to their prayers or remedial measures will relieve them of their mistakes. As a relief measure Gods are bribed in many ways. If the sense of God and faith in religion are annihilated the trend of thinking in this way will also be terminated.

'If only the sense of God and religion is not there, then the humanitarianism, treating all the people alike, straightforwardness, daring to commend the good and condemn the bad and the sense of service to the public without any discrimination will appear (in the minds of the people)'.

Hence the first and foremost duty to be accomplished by the humanitarians, to make humanitarianism flourish among the people, is to annihilate the sense of God and religion.

Whomsoever considers himself as a rationalist and wants to do some service to the society or to perform a good thing in his life time, he should annihilate religion and God from his mind. In my opinion, this action alone is a token for a rational person.

Is it not an honest, straightforward and justifiable action on the part of the low caste and suppressed person to destroy the God, while the person of high caste, enjoying all the benefits, safeguards the God!'

'Oh! Doctrines of Russia! Can't you come to India at least to destroy the Gods? We, the thirty millions of people of hard labour bow our heads, crying and calling your attention! Don't you have a kind heart?'

Yes friends! It is the call of PERIYAAR! He had invited the Doctrines of Russia, half a century ago and not now. If people do not realise by themselves to give up the God and religion, there is no other alternative but to introduce and implement Communism as is being done in Russia. That is why he cries out for inviting those doctrines on behalf of the millions of toiling sufferers.

Those who are truly interested in the development of the country, prosperity of the people, a society without swindlers and in removing disparity between the master and slave, should think and decide whether PERIYAAR is an Atheist or a virtuous Thinker.

You may have your own political and economic policies. Having accepted the policies of your leaders or movements, you may be endeavouring to implement them.

So far as our country is concerned, will it be possible for you to implement your political and economic policies, especially in the present social environment? Can you put them into action? Can anyone deny that the time and thoughts of a person, belonging to any political party and living in a village or town are mostly spent in preventing the communal conflicts and racial agitations or in bringing them under control, in case they have burst out already? What an amount of labour and money are being wasted on these matters? It has become the trend to work against the conscience, for gathering people for election to gain their votes!

Is there any alternative to change these trends except implementing the thoughts and policies of PERIYAAR?

We see today repeatedly, the racial agitations and religious alternations not only in Tamil Nadu but almost everywhere in the country and the world!

Have you ever given thought to the reasons for the communal conflicts in Kilvenmani and Villupuram and for the religious fanaticisms in Mandaikkadu?

What was the basis for the wars between Israel and Arabic countries and the unresolved battle between Iran and Iraq? Were the agitations in England, a few years ago based on political reasons?

All of them were centered only on God, religion and the outcome of the caste system. Whatever be the progress and development in the field of education, wealth, industry and science, will the wars and agitations of this type vanish? Unless these are made obsolete, human race cannot live in peace without wars and worries!

Unless and until the doctrines of destiny and fate are destroyed and the replacement of old Gods by new Ones is prevented, do you hope to introduce revolutionary changes among the people of our country? May be, you will command respect and receive rewards from them by mingling and keeping pace with them but can you lead them towards your ideals?

Therefore, there is no other alternative except to accept the revolutionary thoughts of the great thinker and philosopher THANTHAI PERIYAAR, for everyone who are really interested in the progress of the people of this country and who are very much desirous of peace in the world. They must believe in their minds firmly that the progress in all spheres can be achieved only by endeavouring to translate his thoughts into action.

By translating the thoughts of PERIYAAR into action, let 'Tamil Nadu' pave the way to the Indian sub-continent and in turn to the whole world to reach the peak of greatness! Hail the society of the world! Let the world of PERIYAAR bloom!

16.PLATO AND PERIYAAR

'Who said this?' will be the usual first question from our people, whenever something new was told, even if it was a great truth. When they come to know that it was told by our country man, they will simply show an expression as an echo of mockery!

Somehow, this sort of tendency had found a place among our people. But they are readily prepared to listen to outsiders, especially Westerners. Also they will come forward to think about it, accept it, and praise it. No reason can be attributed for this state of affairs with our people. Probably it may be due to the inferiority complex of our people for generations together or because they thought that our people were capable of nothing, since all the invaders had conquered them and kept them under their control. Or may be they had come to a conclusion that our people lack wisdom and valour.

What are the impacts of the above trend?

Many were born with wisdom and valour in our country also. They were experts in various fields. But we had not praised their wisdom, valour and strength to the extent they deserved, at the appropriate time. We had failed to make use of their service in their fields at the right time. We had not extended our support to them on time. As a result their wisdom and valour and services had not been made useful for our needs.

We are like the farmers who had missed the season for the crops. Nothing will come out for their off-season efforts. Just they could gain the meagre harvest from the unspoiled seeds that grow by itself in the next seasonal rain. Likewise we also had gained something automatically, though we have failed either to praise them or support them.

It is the nature of our people to show keen interest, in the political, economical and social or above all the philosophical views expressed by the foreigners, though they are not ready to accept them immediately.

It is still ringing in my ears, the views expressed about the famous poet Bharathidasan, by one of my friends during my college days.

My friend, with a heavy heart, remarked, 'Why should Bharathidasan had born in our Tamil Nadu? Had he been born in a country like England, he would have achieved a renowned position and enormous fame. It is because he hailed from Tamil Nadu, his eminence, excellence and speciality have gone unnoticed and unpraised by our own country men'.

My friend had a liking to English literature. He had studied Shakespeare. Wordsworth, Shelly and Keats with deep interest. He was also equally interested in Tamil literature. A man of such calibre lamented as mentioned above.

The sadness of his lamentation can be clearly understood by every Tamilian.

The lamentation about the great poet is equally appropriate to the great thinker THANTHAI PERIYAAR. Had he been born in any of the western countries, his doctrines would have gained a very high momentum better than that of Carl-Marx today, especially among the poor, destitute, suppressed and depressed people. The principle of 'Social Equality' of PERIYAAR would have been accepted as superior to the Communism of Marx. On the destruction of the domination of the Gods and religions, a new society would have taken shape with the people of wisdom and thought. All the religious quarrels and battles in the twentieth century would have disappeared. The difference between Catholic and Protestant in the Christianity and among the Shiya, Sunny and various sections of Islam and the hatredness towards each other would have vanished. The necessity for the agitations between the Whites and the Negroes of America would not have arisen. Above all, the cruelties and swindlings in the name of God religion for thousands of years in the human society would have ended long ago. A conducive atmosphere with peace and prosperity by the sharing of labour and food among the people would have flourished. People united by love, would have developed equality and fraternity, leaving their

worries and sufferings in the air. The entire world have been strengthened by this process.

So far, no philosopher has born with the individual qualities and boldness of PERIYAAR. It will be good to compare the thoughts of THANTHAI PERIYAAR with those of PLATO who has given the famous book, 'Democracy' to the world. Plato has described his thoughts, in this book, about a country which he wished to see. The book has been willingly read by the great men of the world and is still being studied widely.

Plato has questioned at one point: 'Is it not a fact that a mind of wisdom and boldness will not be perplexed or confused by the outside influence?' We can realise that this suits more appropriately to PERIYAAR, because PERIYAAR was never affected by the outside influence. This can be clearly understood by a study of his biography. The reason for this was his boldness and wisdom from his age of discretion. Hence he was never perplexed nor confused.

As I have already pointed out, Plato had faith in God. He has not indicated anywhere the form of his God. He has explained the features and natural qualities of God. Yet, he refuses to accept the views about the Gods which existed in the past, and the Gods and the celestials of his time. Especially, he attacks vehemently the qualities of the celestials and the Gods as mentioned in the great epic by the Greek poet, Homer. He also insists that these should not be taught to the youngsters.

Plato's views are similar to that of PERIYAAR, who has clearly revealed, the qualities and behaviour of the Gods, saints and other celestials as a result of his investigation of the Puranas and Idhahasas of the Hindu religion.

Having made an elaborate investigation, PERIYAAR has explained that the behaviour of the Gods and other celestials will do harm to the morality of humanity. None can get disciplined by studying them. On the contrary, it will develop evil thoughts in the minds of the people. The ways and means followed by the Gods and the celestials to destroy their rivals,

namely the Asuras, cannot enlighten or help to develop good conduct in the people. He has further established with evidence that the short-cuts and treacherous proceedings will never be accepted by anyone at any time. Therefore, PERIYAAR has emphasised that it was the bounden duty of the government and the responsibility of those who were involved in the welfare of the society, to take action to prevent the youngsters from studying such stories of the celestials and also from telling them to the children.

The Hindu Gods are generally depicted as very great liars, multi murderers, thieves, sexual giants, lusty, gamblers, prostitutes and having many other inferior qualities. Thus they seem to have ignored all ethical norms. (For elaborate details: PERIYAAR Kalanjyam, P-189-191 and the article by PERIYAAR in his daily 'KUDIARASU' dated 23.6.1945).

Therefore, PERIYAAR has pronounced, 'If the teaching of the literature or the epic, containing the obscenities of the Gods, is avoided, people will gain proper knowledge and become rationalists'.

The greatest Philosopher Plato, who lived 2300 years ago in Greece, also had expressed the very same views. He had no belief in the said Incarnations of God. He had condemned it as a mistake to state that the Gods and the celestials had involved in treachery and wars. Finally he said that a law should be enacted to prevent teaching this sort of unbelievable and incidents and such informations to youngsters.

'The reason for omitting these portions and the like is not that they lack poetic excellence nor they attract the public hearing. But more and more poetic excellence will bring evils to both youngsters and elders. It induces the feelings which are contrary to the fear of the slavery which is cruel that death and attaining freedom'.

We should not allow the teachers to use them while teaching to the youngsters.

'Instead of laughing at the disgraces of the celestials and ignore them as fictitious, if the youngsters take it for granted as true, none

of them will hesitate to involve himself in such disgraceful activities. They will quote the above, saying that while the celestials themselves were like that, it would not be a mistake for human being like me. In case his mind is inclined to speak and act as above, he will not rebuke his mind'.

Likewise, we can see that, so far as the Puranas and Idhahasas are concerned, the views of Plato are similar to that of PERIYAAR.

So also, the views of both of them are similar regarding women, namely, they should be given all rights in the society. Yet PLATO has not opined so high of women as PERIYAAR did.

'A woman has no ruling capacity in a government since she is a woman. Nor a man, got his ability just because he is a man. But the gifts of nature are with both of them. All occupations of men are also meant for women. But in all of them, woman is inferior to man'.

It is a well known fact that the view that 'woman is inferior to man' is not at all agreeable to PERIYAAR.

Plato divided the society into three folds. They are rulers, warriors and the public. He had destined them all to fulfill their responsibilities throughout their lives. In a way, it was his wish to have them continue their roles hereditarily.

'As we are particular that our footwear should be made properly, we have not allowed the cobbler to be a farmer or a weaver. Therefore we have assigned to him and others the job that suited their nature'.

'We have made it a point that he should continue in his job for the whole of his life and he should not do any other job. He should also not lose the opportunity, for then only he can become a good artisan'.

It is no need to point out that the principles of PLATO quoted above are very much contrary to PERIYAAR's principles of society.

It may be seen that PLATO's principles are superficially alright. But if persued deeply, it can be seen how advantageous they are to the rulers and how much backward in permitting the rulers to rule forever. It will pave the way for the creation of hereditary powers and hereditary laymen. All these stand to defend the doctrines of the Hindu religion.

We know well that the aim of PERIYAAR is to destroy those doctrines.

Though many of PLATO's views are similar to that of PERIYAAR, no one can deny that the thoughts of PERIYAAR stand more superior to PLATO's.

17. WILL PERIYAAR ACHIEVE SUCCESS?-I

It is easy to answer the above question by asking, 'When did Wisdom fail? If it had failed, could the world be in the present position?'

But we are bound by duty to explain certain matters since we have accepted PERIYAAR, only for the welfare of the society.

THANTHAI PERIYAAR has been speaking frankly and working continuously for sixty years. His aim was to make the Tamils shine and live with self-respect. They should live as enlightned citizens by fostering and flourishing their language, civilisation and culture. They should not be slaves to anyone and live with all dignity in the eyes of the world-society.

He was firm in shattering the domination in whichever form and whenever it appeared. Being fearless and firm in his policies he had been discharging his services boldly. He had utilised even the disrespect and slander shown to him as fertiliser to his crop of doctrines and has worked without caring the opposition.

Yet, PERIYAAR had not come to the public life to create any record which so far had not been created by anyone and he had not also boasted that he was the only person qualified to do that. It was with the thought to

do some service within his limits to the society, he had entered public life. Since no one had come forward to do that public service, he had come out to fill up the vacuum. He had not come with any exultation saying, 'compared with others I am in possession of more talent, ability and wisdom and none other than me can accomplish this'. He himself has clearly mentioned about this'. He himself has clearly mentioned about this.

'I, E.V.Ramasamy, have offered all my services to correct and set right the Dravidian Society and give them wisdom and honour like other societies in the world. Whether or not I am in possession of such integrity, I have taken up this and continue my service, since no one has come forward'.

Please read this statement thrice at least, keep it in mind and think over.

Having read and thought over the statement of PERIYAAR, any average man with a sense of rationality will not oppose PERIYAAR or say that he had failed. If anyone comes forward to say that he had failed, he must be either confused or an enemy of the Tamil Society or a parasite who has decided to destroy the Tamil Society and he cannot be an honest man.

Should not the Dravidian Society be reformed and restored like other societies, with honour and wisdom?

One who opposes the reformation of the Dravidian Society can oppose PERIYAAR and involve very seriously in defeating the doctrines of PERIYAAR. Only he can jump with joy in saying that PERIYAAR has been defeated.

Dravidian Society - Tamil society was once flourishing at its peak. It was not subjected to the stupid principles and blind beliefs based on God and religion then. Such a society had gradually fallen and lost its conscience and glory.

If we stand impartially, we can see that no one in this society had tried to raise the standard of the society or to unite it as a whole. No one had come forward for that purpose with any clear procedure to be followed.

Let us see what PERIYAAR says further about himself:

'I consider myself as fully qualified for this service, since I drafted the plans and doctrines based on rationality and I don't have any other attachments except this. I think this much is enough for a person to do social service'.

If a person who feels that these stupid beliefs are absolutely true and all these have been pronounced by the forefathers and the great men considered to be the Incarnations of God, can he reform a society subjected to such beliefs and lost its sense, to keep pace with time and bring parallel to the other societies of the world?

Rationalism is the light-house for all the progress of the world. The world has progressed to the present level only by the thoughts and labour of the persons who had seen that light. Can any one deny this?

So, it is very easy for everyone to understand that only a social and racial betrayer can oppose PERIYAAR who had come forward to serve the society with his plans and doctrines based on rationalism.

PERIYAAR would have certainly failed if he had told lies, liberally poured cheating words and come forward to explain his doctrines based on his selfishness and personal animosity. Could his failure have brought any prosperity either to the State, language or society? But as a result of the society have got many benefits. It is only because of him, the Tamil language had attained such a status today. Again it is only because of him, the State is being praised by other States as a separate entity, in spite of being a part of the Indian sub continent. It can be seen how degraded economically the scheduled and backward people are in the small towns and the villages of the other States, even after forty years of political independence. Still they are being treated more disgracefully than animals.

For not having voted for a particular candidate in the election, the people are unable to get drinking water and are being driven out of the village even today. Can this happen in Tamil Nadu? What is the reason that prevents?

There was a time in Tamil Nadu, when a brahmin boy of ten years old addressed the low caste man and woman in their sixties in a commanding tone and disgracing them as VAADAA- PODAA-VAADI-PODI. What happened to that? By whose service this change had taken place?

PERIYAAR has pointed out, 'Since the Tamils have considered themselves as Indians, they have forgotten the Tamil State, the valour, art and civilisation of Tamils. Since the Tamils considered them as Hindus, they have lost their honour, wisdom, rationalism and rights'.

So long as Tamils considered themselves as Hindus and Indians, they remained politically slaves and socially an inferior caste (Sudras) all these time. When the Tamils began to feel that they are Tamils and get relieved from the bondage of Hinduism, then only they felt their sense. They were ambitious to raise themselves. They realised to foster their language, civilisation and culture and awakened to the occasion. This is history. Can any one deny or hide the fact that the seed for shaping this history was sown only by PERIYAAR?

But for PERIYAAR, the Tamils could not have got the present high positions in the educational and other fields and the Tamil Nadu could not have got the special significance politically. To gain such a status for the Tamils and Tamil Nadu, PERIYAAR had done this hard labour, faced many agitations, been imprisoned many times, and met number of oppositions and condemnations.

PERARIGNAR ANNA has said the following in praise of the great services and the success of THANTHAI PERIYAAR.

'It is only here (Tamil Nadu) and nowhere else, the history has been created by an individual entering all alone into public life, working hard without rest, speaking frankly and truthfully, serving without fear, to make a big society aware, awake and arise'.

'The Tamilnadu has so far not witnessed such accomplished rare services, the difficult and great deeds, the revolutionary perception

and the stream of knowledge, for the welfare of the Tamils and also to the whole world. There will be no chance of witnessing such a revolutionary force hereafter. PERIYAAR has given us by his service to the society a NEW chapter to be recorded in History’.

The success of PERIYAAR will find a distinguished place in the History. This cannot be considered as a failure and if anyone says it is a failure, he will be only blabbering.

Let us consider the principles of PERIYAAR regarding the God, religion and puranas. No one has so far refuted his principles in the past sixty years and established anything against them. It is only PERIYAAR again, who induced all those involved in these to think of refuting him, in the twentieth century. What did they do? They had done nothing but giving some inappropriate explanations. None of the doctrines of PERIYAAR has been proved to be false and nothing has been established against them by anybody.

They may come forward to argue by saying that inspite of PERIYAAR’s endeavour to destroy and remove, from the minds of the people, the God, religion and puranas, there is an increase in the number of temples and devotees, and religious discourses are held daily.

PERIYAAR has put forth in his arguments strongly that there was no progress among the people and no discipline in the society because of the religious lectures and discourses. On the contrary cheating has increased as an occupation for the livelihood, and the labour, wealth, and time of the people went in vain. There was no use at all by them to the human society.

What is the condition of the State today? According to the statement, the increase in the number of temples is a fact. Old temples are renovated. New temples are built and even quite new Gods are also introduced. Religious festivals are conducted with new zeal and in a grand manner at exorbitant expenditure.

But at the same time, blind beliefs are spreading throughout Tamil Nadu like wild fire and as a result, many sorrowful incidents are occurring in the State daily. How many lives are affected and how many families are ruined?

All these affected people and those likely to be affected are only the Tamils. Have you ever heard a member of the brahmin community being affected by such blind beliefs? In disguise, many priests and magicians are having free movement.

No Tamilian is appointed as priest in a temple especially that has high income. Once the construction of the temple is over, from the day of consecration ceremony, daily performances of worship etc., will be handed over only to brahmins, and as usual Tamilians will be allowed to stand outside with their hands crossed like the Sudras of yesteryears. Even the sense of self-respect too has not flourished among the Tamils.

Can it be pointed out as a mistake if told that the reason for all those happenings are the reduced chances for propaganda against these incidents by the volunteers of Dravida Kazhagam and the primary pre-occupation in politics and electioneering of the Dravida Munnetra Kazhagam?

You may ignore by saying that all these happenings are only among the people of villages. But my question is whether the educated in the towns, possess the qualities such as honesty, morality, straightforwardness and duty-mindedness?

The situation can be well understood by all those who respect their conscience.

One may ask: ‘Are these Gods and religions the reason for the mistakes committed by the people?’ Another one will ask: ‘If They are unable to correct the mistakes of the people, are They here just for pastime and amusement’. The person who asked the former question must answer the later question.

As Rome cannot be built overnight, our society cannot be changed as a whole, over night. The devotees who oppose PERIYAAR, appeal for unity. But their own contribution for unity seems to be nothing!

The influence of the religions is still there. What did those who consider religions most vital in life, do for establishing the unity among themselves?

In all religions there are divisions, such as Catholic, Protestant and Pentakost in Christianity. Shiya and Sunny in Islam and Saivism and Vaishnavism in Hinduism. All these divisions are the evidence for the absence of unity among the religionists of every religion.

They are babbling that Hinduism is an ancient religion and it is Indian. There is no single God-Perfect common God - to all Hindus. Vaishnavites and Saivites are having different Gods. The difference between them can be seen in everything such as the religious symbol, method of worshipping, offerings to God and festivals. They celebrate the same festival on different days. While Saivite is tolerant with Vaishnavite names, Vaishnavite will never accept Saivite names.

Even in Vaishnavism, there are two divisions namely Vadakalai and Thenkalai and accordingly there is difference in their religious symbols also.

Even they fought a case in the Supreme Court, for wearing the religious symbol on the forehead of the temple elephant. Having such vast differences in everyway, they don't have the right to talk about unity in the society. The devotees have never given thought to this condition. All the more so with thier religious Heads and Mutts, since they have not even made small move towards the unity among the religions.

Unity is the basis for the progress and development of either a family or a society. Disunity will never help development. It is only the religions that had deranged the unity and continue to do so. Therefore PERIYAAR's statement, in his roaring voice : 'Religion is the blockade for the progress of the human society', proves the depth of truth in that statement. Hence

the social unity can be established only by the success of PERIYAAR.

You need not bother that much to establish unity among yourselves at present. As a minimum measure you must work for removing the bars, gambling clubs and brothels in the place you consider sacred. Especially, you must take steps to get assurance from those coming to temples for worship, particularly who come to pay homage to deities, that they cease from lieing, drinking, gambling, adultery, smuggling, hoarding blackmoney and doing acts harmful to anybody. And also discharge their duties honestly to justify their salary and that they will not indulge in fraud.

No other steps had been taken to discipline the devotees except putting the notice 'Leave your footwear here'. What else has been done? It is because your aim is to swindle the people, exploiting their points and not to direct them in the right path.

PERIYAAR also worked hard to do away with the casteism. But his efforts met with failure because castes are dominating politics and there is no scarcity for the quarrels among castes.

What are the benefits of the increase in the castes?

A few people who are avaricious for political gains, those who are unable to shine as leaders, and those who have determind to become the leaders of atleast their communities, have successfully segregated their sections of the community and formed separate associations. As a result they induce and cause quarrels among these communities.

By such increase of communal clashes, either they will fight and die or realising the cruelty of the communal feeling, come forward to give up casteism and work for the formation of the casteless society. Either of them will be a success to PERIYAAR. If both will not happen they will subject themselves to be slaves to a foreigner. Nothing else will happen. How long can this communal quarrels continue without facing either of these results?

In November 1987, I had been to the Sixth International Tamil Research Conference held at Kotalumpur with all grandeur. The honourable Minister for PWD Mr. Dato Samivelu and the leader of the opposition Dr. David had jointly sponsored it and had made all the arrangements. As I landed on that soil, I thought of PERIYAAR's rational propaganda and his efforts to unite the Tamils to have the racial feeling as back as 1929. I paid my compliments to that soil for its greatness in welcoming PERIYAAR in those days.

In a seminar of that conference Mr. R. Sampath, a delegate from Tamil Nadu read out his article on 'Thefts in temples and punishments in Chola period'. He had pointed out in that article with historical reference that the idols and other properties of the temples were stolen only by the priests. These thefts had taken place some 500-600 years ago.

Here is my humble question to those who are involved and have resolved to save and spread the God, religion and puranas;

PERIYAAR has told that not only the needs of people are not fulfilled by God but also people have to take care of God himself. In addition to his own safety man has to take care of the safety of God too! Even today fifty temples atleast in a year are looted. The watchmen are being murdered. Has any God prevented these thefts and murders? Or has any God pointed out the culprits to the police department or given any clue to them? What can be the answer for these questions from those who advocate that the devotion to God is on increase? So, Wherever elaborate arrangements are made for protection by men, there only the thefts and murders are prevented.

Even after all these explanations, if people are adamant in not accepting the well examined doctrines of PERIYAAR for the prosperity and elevation of the people, they should be first ignored and there will be no loss for PERIYAAR on account of such action.

PERIYAAR himself had realised well, the nature of his task. When

asked whether his reformative measures would be fruitful and whether it would be so easy to destroy those practices prevalent for thousands of years, he replied in a light vain that let us try to drag the mountain with the help of the hair and if succeeded, mountain would be ours, if not we lose only the hair! He said so because he knew well the difficulty of his task and the people of this State.

PERIYAAR has well understood that the people would take pleasure in joining the evil side avoiding the side of the truth, though lot of explanation are given and lot of services are done. But he had ample faith, that hisdoctrines and services would not be destroyed by Time!

'It is true that every man will die. Yet his efforts and the works commenced by him will not die with him. That too, had he spread his thoughts to the people around him to the extent possible, the thoughts will never die and will not be checked. All my efforts are only to make the people think about everything. They should not believe blindly anything and everything'.

From the beginning of the history, many thinkers and philosophers have born in this world. They explained many ideas to the people to prosper. Though they are dead and gone today, their thoughts are not dead. Their thoughts are very much alive with the wisemen, especially with those who have the capacity to think, though not spread among the common laymen. They gain influence at the opportune time to get the things done and flourish with branches and sprouts.

Others had not endeavoured to translte their clear views, born from the treasure of their thoughts into action. They were the victims of the saying, that 'the thinkers cannot be the doers' and so they lived and vanished. Only THANTHAI PERIYAAR succeeded in translating his thoughts into action and continued his services. He succeeded in many of his attempts during his own life time. Few of his doctrines are spread among the people and are alive. An appropriate time will come when people will turn to the truth with pure heart and that will result in action.

18. WILL PERIYAAR ACHIEVE SUCCESS - II

'All religious scriptures are held in awe either as words of God or divinely inspired utterances. I have read all of them many times. Without exception they are unscientific, repetitive and tediously boring'.

'Scriptures for whatever they are worth should be read and understood and not worshipped'.

'The government should, as a matter of policy, forbid the building of any more places of worship - we have more than enough of them - never permit the use of public parks or open spaces for religious gathering, and if a place of worship becomes a bone of contention or happens to be misused by undesirable elements, simply take it over'.

'Break the mosque, break the temple, break whatever besides; but break not a human heart because that's where God resides'. (A Punjabi Poet)

'There are seven days in the week but eight religious festivals - is not an overstatement. Count the number of religious holidays. Then add up the number of hours people spend saying their prayers, going to places of worship, on pilgrimages, attending SATSANGS, listening to PRAVACHANS, KIRTANS, BHAJANS, QWWALIS etc. It comes to a staggering total. Ask yourself, if a developing nation like India can afford to spend so much time in pursuits which produce no material benefits?'

'Also ask yourself, does strict adherence to the routine of prayer or telling beads of the rosary make a human better person?'

'Is not true that even decoits pray for the success of their mission before they set out on it, and the worst blackmarketeers and tax-evaders are often very devout?'

'Agreed that it is upto every individual to spend his or her time as they like... But what men of religion have no right to do is to impose their religiosity on other people'.

'The craziest example is the all-night JAGARANS which disturb the sleep of entire localities. The use of official media like Radio and T.V. for propagating religions through broadcasts of celebrations and hymns needs to be curbed'.

'Taking out processions through crowded bazars and upsetting civil life also amounts to imposition of one's ritual on other people and should be discouraged'.

'Don't waste time; time is God'. 'The new religion of India should be based on a work ethic'.

'Good life is the only religion'.

'Ingersoll put it in more felicitous language: Happiness is the only good, the place to be happy is here ; the time to be happy is now; the way to be happy is to help others!'

How did you feel when you read the preceding paragraphs? Didn't you have the doubt that these were the echo of the thoughts of PERIYAAR?

In fact these have been said by the great, renowned Indian journalist Mr. Kushwant Singh!.

Kushwant Singh is a Sikh by religion. He is well versed with the religious books of the Sikh religion. He also studied well the biographies of the founders of the religions and the books related to those religions. He has conducted classes on 'Comparative Religions' in the American Universities.

We do not know how far he had the knowledge about PERIYAAR. But we are able to feel PERIYAAR in his writings. The above mentioned extracts have been taken from his long essay on 'India needs a New Religion' published in the Weekly Magazine of the Indian Express dated 13th December 1987.

He has NOT mentioned anywhere in his essay, words such as, 'have faith in God, worship God, follow the religion and its doctrines. By doing so one can get what all he needs for this worldly life. And he can easily attain the next world'. On the contrary, he has vehemently condemned the religionists and the devotees for their actions and courses. He has accused them for simply wasting the time and labour in the name of God and religion.

PERIYAAR has been telling deliberately and forcibly the very same ideas keeping in mind the progress of the people and the welfare of the country. What justification can be there in opposing and reproaching PERIYAAR instead of coming forward to understand him?

If people like Kushwant Singh making propaganda, in addition to their writings, it will mean only that the services rendered by PERIYAAR still continues. It also indicates that his services will not fade or vanish with time but will march with might towards success.

'The intellectual revolution initiated by PERIYAAR will never halt. It will march along the path to reach the destination. Like an arrow discharged from the bow stops after hitting the target, the intellectual arrow discharged from PERIYAAR will also achieve the aim, and then only stop. No doubt about it'.

It is a statement made by PERARIGNAR ANNA.

ANNA has not only listened to PERIYAAR, he has studied him, lived and served with him for forty years. He had made propaganda and given publicity to the doctrines of PERIYAAR, by his speeches and writings. He was a dedicated disciple to PERIYAAR throughout his life. He was not like a few of those who deceived people by publicising their photographs taken with PERIYAAR, and posing as if they are interested in his doctrines. More than these, he had seen the successes of PERIYAAR and legalised many of them at the opportune time, when he came to power. He was very happy in doing that. Can there be lies and ornamentation in the statement

of a person of his calibre?

'PERIYAAR has handed over to us his successes achieved by conducting many heroic activities, which nobody else could think of. His achievements are very great, yet we have very many to achieve with the same valour. A big mountain has been blasted. The mounds are rolling scattered all around. We have to involve ourselves in shaping them into suitable forms that we need'.

This is another statement about PERIYAAR made by ANNA. ANNA has not only pointed out the achievements of PERIYAAR in his statement but also reminded every Tamilian, having self-respect, intellectual thinking, racial feeling and human attachment, to follow PERIYAAR and discharge his duties. All the aims of PERIYAAR are not yet fulfilled. Only after the fulfillment of them, we can walk keeping our head high, in the eyes of the world as full-fledged people.

Please do think of the damages and the distress caused to the society of Tamils and Tamil Nadu by a section of Tamils, who had used only the name of PERIYAAR for their selfishness, neglecting his policies and doctrines, in recent times.

Therefore the Tamilians with self respect and racial feelings should have at the depth of their heart, that they have to strictly follow, without slackening, the doctrines of THANTHAI PERIYAAR, in addition to safeguarding the successes already achieved by his hardwork for more than sixty years, if the Language, State and Race are to progress further, and to live as human beings in the eyes of the world. They must consider it as their foremost duty to comply with the doctrines at every stage, so that they can be followed by the next generations! Follow the Doctrines of PERIYAAR! Work hard to gain the fruits! That is the way to be grateful to THANTHAI PERIYAAR, THE GREAT THINKER!

Biographical Notes on Periyaar

17.9.1879 PERIYAAR E.V.Ramasamy was born at ERODE.
 Mother : Mrs. Chinnathayammai
 Father : Mr. Venkata Naicker

AT THE AGE OF :

10 Years Dropped out of School

12 Years Commenced his family business

19 Years Married Nagammaiyar

25 Years Renounced worldly attachment and toured in North India visiting cities like Calcutta, Kasi etc.
 Served as President of Erode Taluk Devasthanam Committee for many years.

In 1918 Served as the Chairman of the Erode Municipality for many years. At that time Mr. C. Rajagopalachari was the Chairman of the Salem Municipality.
 As Chairman, made arrangements for protected drinking water supply.
 Served as the Honorary Magistrate of Erode for 12 Years.

1919 Resigned from all the 29 posts, he had occupied in various public institutions.
 Discontinued his business which fetched Rs.20,000/- p.a. to work full time for Congress. As disciple of Gandhiji, gave up luxurious dress and started wearing simple Khadi dress.
 Made the members of his family, 80 years old mother, wife and others also to wear Khadi.
 Declared open the Khadi Ashram at Tiruchengode.

At the time of boycotting court, met a loss of Rs.50,000/- that was due to his family.

As per Gandhiji's announcement to fell the trees from which toddy is extracted, he felled 500 coconut trees in his coconut grove at Thathampatti, Salem.

1921 Presided over the picketing, in front of toddy shops at Erode and courted arrest.

1922 Intensified picketing in front of toddy shops at Erode with his family.

The situation warranted Gandhiji to tell that 'the end of picketing is with the wife of Ramasamy at Erode'.

By picketing for the untouchables at Vaikom in Kerala, he went to prison.

In the State Congress Conference at Tirupur, he announced that both the MANU SMIRITHI and RAMAYANAM must be burnt.

22.5.1924 Arrested for the second time by Travancore Government in connection with the agitation for the untouchables.

11.5.1924 Imprisoned for making propaganda for Khadi.

Resigned the TNCC Secretaryship, condemning the partiality shown between Brahmins and Non Brahmins in the matter of food at Gurukula Ashram.

When the Justice Party introduced the 'Hindu Religious Endowment Protection Act' he extended his support, while remaining in Congress.

1924 Presided over the 30th Tamil Nadu Congress Conference at Thiruvannamalai.

2.5.1925 Brought out the journal 'Kudiarasu' and wrote in it about the Self Respect Movement, giving wide publicity.

1925 Quitting the Congress Conference at Kancheepuram, he declared that 'Here after my job is to destroy the Congress'.
He served as President of the Khadi Board for many years.

1926 Kept himself away during the general election for Madras Assembly. He had been opposing vehemently the Congress since 1926.

1927 Argued with Gandhiji that if only Varunashramam was destroyed, untouchability could be eliminated. He said to Gandhiji that the Congress, Hindu religion and the domination of brahmins should be destroyed.
Imprisoned for the strike in the South Indian Railway.
He was the first to say that the SIMON Commission should be welcomed, when it visited India.

1929 Convened the first State Conference of the Self Respect Movement at Chingleput.
He was Blammed as Atheist, Betrayer of the Nation and Religion.
Periyar's Wife Nagammaiyar and Sister Kannammal were imprisoned.
As Manager of Journal 'Dravidan' - rendered many services.
Conducted many inter-caste marriages, widow marriages, marriages without purohit and influenced many to do like wise.
Published his research work on RAMAYANAM, PERIYA PURANAM AND BHARATHAM in 'Kudiarasu'.

His Self Respect Movement made the orthodox brahmins to say that they did not want Freedom and wanted only the rule of the Britishers to continue.
Toured in Malaya and made propaganda for Self Respect Movement.

1930 Convened many Conferences for Self Respect Movement, Women advancement and Prohibition.
Convened the Third Conference of Self Respect Movement at Virudhunagar.

1931 In spite of the vehement opposition from Christians, Muslims and Hindu orthodox people, he toured the villages and made propaganda about socialism and casteless and religionless society.

1932 Having toured and observed the political conditions in countries like Egypt, Greece, Turkey, Russia, Germany, England, Spain, France and Portugal, addressed a meeting of labourers, about 50 thousand in strength, on 20.6.1932 in England.

11.11.1932 Arrived at Erode after completing his extensive tour of Europe.

28.12.1932 Drafted the scheme of Socialism in the Conference of the volunteers of Self Respect Movement at Erode.

11.5.1933 His wife Mrs. Nagammaiyar passed away. Yet, the very next day, i.e. 12.5.1933, went to Trichy and conducted a wedding against the ban under sec 144 for the christian marriage.

26.11.1933 Convened the Conference of Self Respect and Socialism, at Erode.

30.12.1933 Imprisoned for having written an article, 'Why should the

present Government be dismissed?’

Comrade Jayaprakash Narayan stayed at PERIYAAR’s residence and invited him to join his party.

1934 Imprisoned for having opposed the Act that envisages arrest of defaulters for debts.

7.3.1936 In ‘Kudiarasu’, written an article opposing the proposal to make Hindi as common language.

1937 ‘Tamil Nadu for Tamils’ - declaration for the first time.

Conducted conference to oppose Hindi and resolved to undertake picketing.

13.11.1938 He was awarded the title PERIYAAR in the conference of the Women of Tamil Nadu at Madras.

6.12.1938 In connection with the opposition of Hindi, he was sentenced to two years rigorous imprisonment and a fine of Rs.2000/-.

29.12.1938 Presidentship of the Justice Party was offered to him, while he was in the prison and he accepted.

22.4.1939 He was released unconditionally by the Congress government.

Emphasised the need for separation of Dravida nadu with Sir.Stafford Crifs at their meeting.

1943 Met Mr.Jinna and Dr. Ambedkar in Bombay and explained his views in writing, on partition of the country, society and religion.

27.8.1944 Presided over the conference of Justice Party at Salem. Justice Party’s name was changed as Dravidar Kazhagam.

He sent out those who were after power and position and rejuvenated the Kazhagam.

29.9.1944 Meeting of PERIYAAR and MOONJE the President of Hindu Maha Sabha held at Trichy.

29,30 &

31.12.1944 Presided over the Conference of the All India Backward Non-brahmins at Kanpur and also made the Northerners to accept the doctrines of the Dravidar Kazhagam.

11.5.1946 Proved to be an unparalleled leader by his calm and collective nature and by controlling and consoling the volunteers enraged when they were attacked and the shamiyana, erected for the historically important conference of the Black Shirt Force, was set ablaze by the inducement of brahmins at Madurai.

15.8.1947 When everyone including the rebels, in the party were celebrating the Independence Day, he made them to treat it as a Mourning Day. He made the volunteers to demonstrate with black flags against the appointment of a North Indian as the Governor of Madras.

17.7.1948 When the Honourable Minister for Education Mr. Avinasi lingam had endeavoured to make Hindi a compulsory language in the schools, PERIYAAR convened a Conference of all party leaders at Madras and made the people in the state to raise their voice and wage a war against the scheme and saw the scheme was shattered.

1948 Succeeded in conducting an agitation against the ban order under Sec.144, to establish the freedom of speech at Kudanthai (Kumbakonam).

Imprisoned along with the leaders of Kazhakam for having boycotted his Excellency the Governor General C. Raja gopalachari when he arrived at Madras.

8,9.5.1948 Conducted a great conference of Dravidar Kazhagam at Tuticorin.

9.7.1949 Married Maniammaiyyar. As a result, made an arrangement for the Kazhagam thus paving the path for the rebel group to exile voluntarily and purified the Kazhagam.

26.1.1950 Advised to treat the Indian Republic day as a 'Mourning Day', since he considered the day as the Slavery day for the Southerners.

1950 Sentenced for Six months (under the act 153-A) for publishing the book 'PONMOZHI' at Trichy. But was released in 10 days due to public agitation.

To dispel the affliction of the weavers, picketed the Northerners' shops. He also involved himself and picketed in front of the Hotel 'Arya Bhavan'.

1951 Caused the amendment in the Indian Constitution by the agitation for communal G.O.

1952 On 1st August, he inaugurated the Anti-Hindi agitation in the Railway Station (By tarring the Hindi letters on the name boards). He conducted this agitation for three years continuously.

1953 He involved his volunteers in breaking the obscene idol of Lord Vinayaka throughout the state and brought to light the fraud of the God-idol worship.

1954 Visited Burma with Mrs. Maniammaiyyar to participate in the World Buddhist Conference in November.

In December he toured in Malaya for second time and made propaganda about Self-Respect Movement.

At Erode convened a conference of Buddhism and opposed

the caste wise education based on Varnashramam, introduced by Mr. C.Rajagopalachariyar. Issued 3 months' notice to the government of Mr. C. Rajagopalachariyar.

17.9.1954 He was presented with 76 sovereigns on his 76th Birthday celebration at Nagapattinam.

1955 Opposing the caste wise education based on Varnashramam, conducted the picketing in front of the schools throughout Tamil Nadu. He had sent an army of volunteers to oppose the scheme from Nagapattinam to Madras, thus making propaganda against the scheme. When the army reached Madras, he gained remarkable success in his attempts.

Having decided that the rule under Kamarajar would be in the interest and welfare of the Tamils, he favoured his rule and with a broad outlook, he helped Kamarajar to win the Gudiyatham bye-election.

In August, he announced the 'burning of National Flag' to protest the imposition of Hindi and made both the Central and State governments to notify on their behalf that Hindi would not be imposed. In addition he made to write the name of Railway Stations in Tamil boldly and brought down the Hindi name to the second place.

12.09.1956 At Golden Rock, Trichy, he was felicitated on his 78th birthday celebration by the people under presidentship of His Holiness Kundrakudi Adigalar and presented with a golden shawl and a medallion with the inscription of 'Warrior of Self-Respect'.

1956 To bring to light the prevarications of Ramayanam, and to bring out the fraudulence that Rama was a God, commenced an agitation of burning the pictures of Lord Rama, resulting in the burning of thousands Rama's pictures throughout the State.

The meeting of Acharya Vinoba Bave and PERIYAAR took place in Trichy.

04.11.1956 In a public meeting at Trichy, he condemned the Judgement by two brahmin Justices of the Madras High Court against Mr. Malaiyappan, I.A.S., simply because he was a Tamilian. Then PERIYAAR was fined for the contempt of the court on 23.4.1957. The statement given by PERIYAAR in the High Court in this case has become historically very important.

1957 In May, conducted a big agitation to erase the word, 'Brahmin' in the name boards of the hotels. In the whole of the State it was almost erased. When a hotelier of Madras refused to erase the word, he continued the agitation in front of the hotel for 9 months and 1023 volunteers were taken in to custody.

25.03.1958 On this day the word Brahmin was erased from the board of that hotel at Madras.

10.08.1957 In the meeting of the Central executive of Dravida Kazhagam, PERIYAAR moved a resolution condemning Gandhiji.

31.10.1957 His 79th Birthday was celebrated in Thanjavur with all grandeur in such a way that no leader in Tamil Nadu had that sort of privilege. He was presented silver coins equal to his weight and thus the Tamilians expressed their gratitude to PERIYAAR.

On the same day, he moved a resolution to burn the Indian Constitution which safeguards the casteism, in the conference at Thanjavur and got it approved by four lakh people who were in attendance.

16.11.1957 He was arrested and sued for his alleged instigation to attack

and kill the brahmins at Trichy and released instantly. Then he was committed to the sessions.

26.11.1957 At his command more than 4000 volunteers of the Kazhagam burnt the copy of the Indian Constitution and were sentenced for 3 years R.I. from May. In the agitation against castesim, more than 15 persons were killed by the atrocities in the prisions.

14.12.1957 He was sentenced by the sessions court for 6 months imprisonment each under three sections and undergo the punishment simultaneously and sent to prision.

13.05.1958 On his release at Madras, he was given a rousing welcome and it was celebrated throughout Tamil Nadu, a scene that has never been witnessed by the people of Tamil Nadu.

08.02.1959 At the invitation of All India Republican party, he toured in North India and delivered lectures in cities like Kanpur, Lucknow, Delhi and Bombay to do away with the casteism. With overwhelming joy and honour, the people of the North celebrated and announced that, he was their great leader next to Ambedkar.

He was given a Royal welcome on his return from his successful completion of tour in North India by the Tamilian and got themselves honoured.

He made an announcement for raising a fund of Rs.50,000/- for the construction of a building for the Kazhakam in its own site (worth about Rs.Two lakhs) at Madras, which was responded to by the Tamils who donated to the tune of Rs.1,50,000/- in a few months, since they had realised the necessity.

1960 Insisting on the separation of Tamil Nadu, burnt the map

- (excluding Tamil Nadu) of India throughout the State and was arrested under the Preventive Detention Act 151.
- 1962 He worked hard electioneering to see that the 'Pure Tamilian Kamaraj' gains the ruling power.
- 1963 When Kamaraj, leaving the office of the Chief Minister of Tamil Nadu proceeded to the all India political arena, PERIYAAR sent a telegram opposing his move as follows;
'Either of your own accordance or on the advice of others, your resignation of Chief Ministering will be suicidal to you, to your party and Tamil Nadu'.
- 19.04.1964 Arranged for public meetings under the aegis of Dravidar Kazhagam to condemn the injustice of the Supreme Court by its judgement against the land ceiling act which was to go a long way in the life of the poor destitutes.
- 25.05.1964 Agitated against the sacrifice of buffalows in the Kali Temple, a barbaric practice for many years, at Ambakarattur in Karaikkal region, and gave up the agitation on the assurance of the government of Pondichery to enact a law in the following year to prevent the practice.
- 15.06.1964 Students Training camp held for 20 days at Trichy. THANTHAI PERIYAAR delivered his great addresses.
- 10.04.1965 Campaign of burning Kamba Ramayanam! Volunteers of Dravidar Kazhagam, at the instance of THANTHAI PERIYAAR, burnt the copies of Kamba Ramayanam through out the State and sent the ashes to the office of 'Viduthalai'.
- 24.08.1965 THANTHAI PERIYAAR donated Rs. 5.5 lakhs, land and building for the educational development of Tamils. Having accepted the offer, the State Government opened a college in the Kajamalai locality at Trichy and named it after him as

- PERIYAAR EVR COLLEGE. The college was declared open by the Chief Minister Mr. M.Bhaktavatchalam under the presidentship of Mr. K. Chokkalingam, the District Collector. On the invitation of the Government, THANTHAI PERIYAAR also participated in the opening ceremony.
- 07.11.1966 AICC President Mr. Kamaraj's house at Delhi was set on fire in the disguise of prevention of cruelty to cows. PERIYAAR brought to light the planned conspiracy of the brahmins and requested the volunteers to have a dagger with them like the Sikhs.
- 14.11.1966 THANTHAI PERIYAAR appealed to his followers : 'Keep a dagger with you'.
(1967 - The DMK leader C.N.ANNADURAI (ARIGNAR ANNA) became the Chief Minister of Tamil Nadu.)
- 09.04.1967 At the instance of PERIYAAR, the Central Executive Committee of the Dravidar Kazhagam convened a special meeting to consider the steps to be taken in the wake of change in the political and social arena and on the advice of PERIYAAR resolved.
'The Committee accepts the advice of PERIYAAR as on order, that there will be no necessity to oppose the government as long as there is no damage by it to the doctrines - the soul - of the party. This is our clear stand'
- 09.08.1967 The celebration of laying the foundation stone for 'Mrs.PERIYAAR EVR Maniyammaiyar Children's Hostel' was held at Trichy. PERIYAAR had donated Rs. One lakh for the hostel and the Chief Minister Mr. C.N. Annadurai laid the foundation stone. Both PERIYAAR and Maniammai participated in the function.

06.10.1968 The celebration of presenting the 'Mobile Home' a new van - to PERIYAAR was held at KARUR, in Trichy District.

12.10.1968 THANTHAI PERIYAAR, Maniammai and the General Secretary Mr. K. Veeramani reached Lucknow, the capital of U.P. They were given a rousing welcome by the Reception Committee of the conference of the Backward and Scheduled class people of U.P. State.

13.10.1968 THANTHAI PERIYAAR addressed the conference at Lucknow. When he entered the conference hall, people welcomed him shouting, 'Ramasamy Naicker Zindabad' PERIYAAR said in a roaring voice, to remove the disgrace of the castes, the States should be separated from Delhi rule.

03.02.1969 Midnight 12.12 A.M. PERARIGNAR ANNA, the Chief Minister of Tamil Nadu, a rare finding of THANTHAI PERIYAAR as his Lieutenant, passed away. THANTHAI PERIYAAR had pointed out at the demise of ANNA as 'What should not have happened had happened. It is a matter concerned with 4 million people and it is an irreparable and sorrowful loss. The future is dark'.

08.02.1969 In an all party meeting convened by the Sheriff of Madras at the Marina beach to condole the demise of ANNA, His excellency the Governor of Tamil Nadu Mr. Ujjail Singh presided. THANTHAI PERIYAAR, Prime Minister Indira Gandhi, Rajaji, Kalaignar Mu. Karunanidhi and others participated.

24.04.1969 The celebration of unveiling the statue of THANTHAI PERIYAAR was held at Dharmapuri. Hon'ble Chief Minister Mu.Karunanidhi unveiled the statue under the presidentship of Hon'ble Minister for Finance K.A. Madhiahagan.

THANTHAI PERIYAAR participated in the function.

17.09.1969 Under the aegis of Dravider Kazhagam, the ceremony of unveiling the statue of THANTHAI PERIYAAR was held at Thanjavur. Hon'ble Minister for Finance K.A.Madhiyazhagan presided and the Hon'ble Chief Minister Mu.Karunanidhi unveiled the statue. THANTHAI PERIYAAR participated in the function.

21.10.1969 In Thanjavur, District Committee meeting held at Mannargudi, THANTHAI PERIYAAR announced that the agitation of entering the SANCTUM SANCTORUM of the Temple will be commenced from the Rajagopalasamy temple at Mannargudi.

04.11.1969 The printing machine 'Victoria 820' at a price of one lakh rupees imported from East Germany, had been set into action for the party journal 'VIDUTHALAI' at a special function.

16.11.1969 In the meeting of the Central executive committee held at Trichy, THANTHAI PERIYAAR made the announcement that the agitation of entering the SANCTUM SANCTORUM of temples throughout Tamil Nadu would be commenced on 26.01.1970. Many advocates had offered their services voluntarily to help in the trails.

14.01.1970 The celebrations of releasing the monthly magazine 'UNMAI' - (truth) held at PERIYAAR MALIGAI, in Trichy. At the outset Ten Thousand subscriptions, were contributed. The General Secretary, Mr. K. Veeramani released the first issue.

22.01.1970 The President of the Backward class welfare committee Mr. A.N.Sattanathan interviewed THANTHAI PERIYAAR on 22.01.70 in the PERIYAAR MALIGAI at Trichy. AYYA gave the best suggestions in plenty.

11,12.04.70 Conference at the Block level was held at Mayavaram and

the agitation was announced to erase the word 'Brahmin' in the name boards of Hotels. The word Brahmin has vanished completely in many places on request and in a few places on protest.

27.06.1970 Under the auspices of the UNESCO, the UNESCO award was given to THANTHAI PERIYAAR in Rajai Hall at Madras. The Central Minister Mr. Triguna Sen presided and the Chief Minister Kalaignar Karunanidhi gave away the award. The citation eulogised THANTHAI PERIYAAR as follows:

'The Prophet of a New Word; Socrates of Southeast Asia. Father of the Movement of Reformation and the Enemy of ignorance, blind belief, meaningless tradition and the disgraceful customs and manners'.

20.09.1970 The celebrations of unveiling the statue of THANTHAI PERIYAAR was held at Salem. Mr. G.D.Naidu, the industrial genius of Coimbatore presided. Dr. Chandrasekar unveiled the statue. THANTHAI PERIYAAR participated in the function.

25.09.1970 The celebrations of unveiling the statue of THANTHAI PERIYAAR was held at Dindukkal. His Holiness Kunrakkudi Adigalar presided and the Chief Minister Mu.Karunanidhi unveiled the statue. THANTHAI PERIYAAR participated in the function.

01.11.1970 On the invitation from the Dravidar kazhakam and the Dravida Munnetra Kazhagam of Bombay to participate in the Birthday celebrations of THANTHAI PERIYAAR and ARIGNAR ANNA. THANTHAI PERIYAAR along with Maniyammaiyar and the General Secretary K. Veeramani, left for Bombay in a van at 2.15 P.M. on 28.10.70. Having participated in various functions in Bombay on 1st and 2nd

and 3rd of November, returned via Bangalore and reached Trichy on 7.11.70.

02.12.1970 The Tamil Nadu State assembly unanimously passed the Bill (by giving the legal status to the view of THANTHAI PERIYAAR) that the people of all the communities can become the priests in the temples.

23,24.01.71 The conference for the termination of blind belief held at Salem. On 24.1.71 the world famous procession for termination of blind belief was taken in which THANTHAI PERIYAAR participated. The trucks carried the pictures of Hindu Gods depicting their impropriety. It was in this conference the picture of Lord Rama was beaten with chappals and finally burnt. It was here in the conference the famous resolution that 'it should not be considered as a crime if a wife likes another person' was passed. Based on this conference, the brahmins and those shampooing their legs made pungent propaganda against the Dravida Munnetra Kazhagam in their electioneering.

11.03.1971 Though the conference of the Dravidar Kazhakam at Salem was the main issue in the general election, the result was in favour of the DMK as a success for the policy of the D.K. It was a thumping majority for the DMK as they won 183 seats raising from 138.

12.03.1971 All the ministers called on THANTHAI PERIYAAR and garlanded him to express their regards and rejoice.

15.03.1971 The swearing - in ceremony of ministers was held in the Madras University building in which THANTHAI PERIYAAR was also present. Having sworn in, every minister went to THANTHAI PERIYAAR and got his blessings.

19.06.1971 On the advice of THANTHAI PERIYAAR, the government of

- Tamil Nadu lifted the prohibition.
- 28.07.1971 Kalaingar Karunanidhi, the Chief Minister made the declaration in the state assembly that 'the Tamil Nadu government is one which will strive for the welfare of the 'Sudras' - the Fourth caste'.
- 17.09.1971 The statue of THANTHAI PERIYAAR was unveiled by the Hon'ble Chief Minister Dr. Kalaingar M. Karunanidhi under the presidentship of His Holiness Kundrakkudi Adigalar at Erode. THANTHAI PERIYAAR participated in the function and delivered a memorable address. On behalf of the people of Erode, THANTHAI PERIYAAR was presented with 93 currency notes of Rs.100/- each, to mark his age of 93 years. At 6.00 P.M, the Erode Municipality had honoured itself by extending a grand reception to THANTHAI PERIYAAR and the Ministers of Tamil Nadu.
- 23.09.1971 A write up was published in the daily VIDUTHALAI by THANTHAI PERIYAAR on the need for creating a wing of 'Dravidar Maanavar Kazhagam'.
- 04.11.1971 A silver Throne was presented to THANTHAI PERIYAAR at a function held at Salem.
- 10.03.1972 Training classes for making propaganda of the Self-Respect to 15.03.72 Movement were held. THANTHAI PERIYAAR stayed there on 14th and 15th and gave advice to the students.
- 09.05.1972 Training classes for making propaganda of the Self-Respect Movement were held from 9.05.72 at Thathampatti in Dharmapuri District. THANTHAI PERIYAAR stayed there and gave advice to the students.
- 10.06.1972 The District Committee meeting was held on 10.06.72 under the presidentship of the General Secretary K. Veeramani and

- resolved to commence the picketing, as per the order of THANTHAI PERIYAAR, in front of the Kapaleeswarar Temple in Mylapore at Madras from 5.30 P.M. on 16.06.1972.
- 15.06.1972 THANTHAI PERIYAAR announced, through a notification, the postponement of picketing in front of the Kapaleeswarar Temple in Mylapore.
- 13.08.1972 A grand procession in connection with the celebration of unveiling the statue of THANTHAI PERIYAAR was taken out at Cuddalore. Under the presidentship of the Hon'ble Chairman of the Legislative Council C.P.Citrarasu, the Chief Minister of Tamil Nadu Dr. M. Karunanidhi, unveiled the statue of THANTHAI PERIYAAR. The Hon'ble Minister for food P.V. Shanmugam declared open the 'Rational Exhibition'. On behalf of the committee for celebration Hon'ble Minister S. Ramachandran presented a purse of Rs.10,000 to THANTHAI PERIYAAR.
- 16,17.09.73 The Birthday celebrations of THANTHAI PERIYAAR were held and this was the last Birthday celebration participated by THANTHAI PERIYAAR.
- 30.09.1973 The conference of the Black Shirt Volunteers and the unveiling of the statue of THANTHAI PERIYAAR were held at Madurai. Hon'ble Minister S. Ramachandran presided and Hon'ble Minister Navalar R. Nedunchezhiyan unveiled the statue. THANTHAI PERIYAAR participated and graced the function.
- 08.12.1973 The conference for termination of the disgrace to the Society of Tamils - the last one convened by THANTHAI PERIYAAR was held at PERIYAAR Thidal in Madras, with very great excitement. Historically important resolutions were passed.
- 19.12.1973 THANTHAI PERIYAAR delivered his last address - his 'Will'

in Thiyagaraya Nagar, Madras.

- 20.12.1973 THANTHI PERIYAAR was admitted in the General Hospital, Madras, for the complaint of HERNIA.
- 21.12.1973 As per his wish, THANTHAI PERIYAAR was taken to the C.M.C. Hospital in Vellore. A group of experts gave him the best treatment.
- 24.12.1973 At 7.22 A.M, the great sculptor of the human society - THANTHAI of Tamils - the soul of rational life - the great leader THANTHAI PERIYAAR - breathed his last, leaving the entire human society in deep sorrow.
- The body of THANTHAI PERIYAAR was brought to Madras in the afternoon and kept at Rajaji Hall for the people to pay their last homage.
- Almost the entire Tamils invaded the city to have the last sight of the LEADER of their race.
- 25.12.1973 The last procession started at 3.00 P.M. from Rajaji Hall and reached PERIYAAR THIDAL at 4.15 P.M. With full State honours the body of AYYA was kept in the Teak Coffin and at 4.57 P.M. it was buried. Thus, a Great Saga had come to an end.