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THE CONTRIBUTIONS OF St. RAMALINGAM AND THE SIGNIFICANCE OF SOCIAL PHILOSOPHY

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Abstract

The present study is confined to the social teachings of the philosophy of St. Ramalingam and the social aspect. The research work determines the study area the relevance of the social philosophy, St. Ramalingam. This Article analyses about analyzed the very relevance of ethics, morality, human virtue for the unity of people. Their relevant thoughts have been systematically analyzed . The Article focus upon the contributions of st. Ramalingam and the significance of social philosophy

Keywords: Ramalingam, Social, Philosophy, Contributions, etc.

Introduction

St. Ramalingam swamigal is a typical representative of this tradition in religion and poetry, but he has also his own unique character. He is a Saivite, who worship Siva in his different manifestations as the one supreme God, but there is a nothing sectarian in his religion. What he calls the Samarasa Sanmarga - the Universal True Path - which was to be the basis of a universal brotherhood. But it is here that, it seems to be, he betrays a certain weakness which may account in part for his lack of any large following. He was a mystic who had received extraordinary revelations from God, but this seems to have led him to despise all other forms of religion. He speaks in terms of unmeasured contempt for the Vedas and Agamas and all scriptures and creeds. St. Ramalingam, thus shows himself as a poet and mystic whose religion was universal, based on the love of God and compassion for all men and all living beings. He had a deep sense of sin from which he was gradually freed by his experience of the purgative way. This led him on to the illuminative way in which he experienced the joy of the spiritual betrothal in that kind of bridal mysticism.

St. Ramalingam – life sketch

Saint Ramalingam was born in 1823 in Marudur near Chidambaram in a Hindu Saivaite family as the fifth child and last son of his father Ramayya pillai and mother Chinnammayar who begot him in her womb after she received Vibhuti, the sacred ash of blessing from an unknown quest of honour, a Siva yogi who blessed her with a son like himself. St. Ramalingam was conscious of his birth not merely at the time of birth but even during all the processes that culminated in fertilization as he wrote to say in “Peru Vinnappam” that the emanations of his soul took active part in the formations of the sperm cell of his formal father and of the egg-cell of his formal mother into the divine inner light of protection for keeping up the diving qualities of his soul and a good physique. In the fifth month of its age, the child as was the custom was taken by the parents to the Chidambaram temple where it broke into mirthful laughter before the deity of Nataraja during the formalities of worship. In front of the adjacent sanctorum called “Chidamba Rahasyam” signifying according to popular notion the vacant Sangasi or void, the child sensed infinity which is expressed by the Swami in one of his songs.

St. Ramalingam lost his father in the next month, the family soon shifted to Madras where his brothers made a living by religious discourse. The boy was not interested in the routine of learning, though put to school at the age of five and even entrusted to a Tamil Vidwan (teacher) for his studies. But at the age of six, he could concentrate at Ajna the mid centre between the eyebrows and realize and see in mirror his Ista devata deity, God Murugan. God Subramanya of his heart's devotion. The said vidwan (teacher) sensing the divinity of the boy hesitated and avoided to teach him. At the age of nine, the boy broke spontaneously into lucid Tamil songs of devotion for the God and the swami has said in several of his songs that intuitive knowledge came to him from within, without the necessity of the laborious outward forms of learning. His earliest songs sung in praise of god Murugan, the presiding deity of a temple in Madras, are devotionally popular among the Tamil public even to this day. Even in the first poem of worshipful devotion on God Murugan, Swami aspired for deathlessness of body. His later songs on Lord Murugan and particularly those sung in praise of this deity at Truttani temple form one volume of poems. To St. Ramalingam this God soon grows into the stature of the divine at once of form, formlessness and formless form.

St. Ramalingam married much against his will but in deference to the advice of a saintly soul and at the insistence of his immediate relatives through that saint. But he remained wholly detached to the married life since the very beginning of it and sought to turn his newly wedded wife towards spiritual life. He undertook pilgrimage to Chidambaram along with some of his disciples and visited shrines on the way at Conjeevaram, Pondicherry, Cuddalore etc. After a tour of the south he settled in Chidambaram for sometime and thereafter in Karunguli near Chidambaram since 1858 for about a year. Here he had the opportunity to worship of ten with songs in extempore verses the Lord Nataraja of cit Subha in the Chidambaram temple, his favorite deity answering and satisfying at once his inner aspiration for the Grace-light of Truth-knowledge or

Truth-consciousness and the outer needs, modes and forms of worship. Swami St. Ramalingam glorifies the Lord of Dance as the supreme divine making the world-founding dance, that is, the dance of universal vibration of his will in spiritual light. He so describes Nataraja in many poems and also in passages of oral teaching regarded by the disciples. Lord Nataraja is the light within light. The world founding sessions of the divine are 1. 'Cit Sabha' the plane or sessions of comprehending Truthknowledge (vijnana), 2. 'Por Sabha' the Golden world or session of knowledge i.e. the apprehending and differentiating truth knowledge (prajnana) and 'Samarasa Sanmarga Sabha' the last session of the movement of truthknowledge which is subsidiary to the Por Sabha. This triple plane as a whole is called by St. Ramalingam with the general name of Satya Jnana Veli, the world of truth-consciousness. Names like Chidambaram, the space or sky of knowledge, Arul Veli, the space of grace Arutperum Joti Veli, the space of vast grace-light, Suddha Siva Veli, the pure space of the unity of Satcidananda and Ubhayambaram the biune sky or infinity of space-all these names refer to this triple plane of truth-knowledge as a whole and this corresponds to the world of the super mind of the saint. The ajna or the mid centre between the eyebrows is referred to by St. Ramalingam as cit-sabha-dvana (the passage to cit-sabha) cit-sabha-anga (the part of cit-sabha) and even as cit-sabha but in a derivative and secondary sense because the mental ajna where the psychic soul also can be realized in its depths is derived from the high-seated divine cit-sabha called jnana sabha or Tirucitrambaram. This much has to be said to avoid any possible confusion in terms for the readers of his Tamil poems.

The Social Concepts and Philosophical Teachings Of St. Ramalingam

The goal of human life according to St. Ramalingam is the attainment of the great Bliss of the one Divine who is of Sat Nature and also of cit nature that manifests by its force of Grace all the worlds, beings, things, laws, working and results all instruments, bodies and experiencing states, thus by oneness with the supreme Divine to live the great and divinely blissful life without any impediment or limitation whatsoever of time, place and circumstance. The aim of St. Ramalingam was to breach the Divine good to the people on earth. But, unfortunately the society was filled and fraught and just poverty discrimination of lower and higher caste creed and color. St. St. Ramalingam himself thought that unless change the social disorder prevailed on earth impossible to teach on Divinity and Divine good through His "Samarasa Suddha Sanmarga" philosophy. Vallalar who has never been possessed by ideologies or fashions, either linguistic or political is a great person who paved a great way; to lead life according to new principles. He is not a founder of any; new religion but an established man to preach invaluable principles.

No province neither appears nor disappears suddenly. They come from their ancestors and they get established. This is the naturality of the world. Yes, "Birds of same feather flock together". Four ancient Vedas are common for the Hindus. But when we go through the history, we see that they resplend according to the essayists who gave explanations and the ages of people Shankarar, Ramanujam and Mathvar had given an apparent and individual explanations for the Vedas. Likewise, Vallalar enrolls himself in the same

category. Equality, Veda, cleanliness, spirituality and passion are the words derived from the medieval time. But Tamil literature gives mystic meaning to them from the past times. In olden days, odor meant fragrance. And now it means only a bad smell but not a pleasant smell.

The three common things seen in all religions are discipline, principle and lent. But principles and lent have slight difference according to the religious practices. But discipline is same for all the religion. No religions emphasize man to steal or to lie. Neither to intake drug nor to practise prostitution, but Religions of the world preach truth, spirituality and opposition to drug, theft and murder. But is there any superstitious being? If so, shall man practise worshipping the statues? If we involve ourselves to find; a solution, the result varies to the religion. So, Vallalar says; Veda means encyclopedia of knowledge. Common knowledge means general discipline. Vallalar uses the word equality to indicate discipline, as the term discipline is common for all the religions. There are so many expeditions to reach god. Four specialized Markams play a vital role in it. They are Daasa Markam, Sarputhra Markam, Saga Markam and San Markam. Vallalar prefers Sanmarkam, the best. Dasamarkam means the faith towards god. It includes pious, religiously fervor and devotion. Islam religion gives important to Daasamarkam, Abdullah means “servant of god” Mohammed Ali, the founder of Islam religion is the son of Abdullah.

Sarputhra markam describes the profound relationship between god and his fellow men. Christians call the almighty as “Our father in heaven” This prescribes the fatherly affection between god and man. Sanmarkam refers to the friendship between god and man. The denotable example is the friendship of Lord Krishna and the great warrior Arjuna. Aandal and Meera considered god as their mates and they dedicated them in worshipping the lord.

Conclusion

St. Ramalingam said that the soul has no death and what appears to be real is not real at all. St. Ramalingam uses the word “over soul” in his essays when discusses the one great unity. People do not understand the subtle and mysterious ways of the Supreme Being. The implied meaning is that the soul is immortal and no one can annihilate it. The Supreme Being does not find contradictions in the world. Never does almighty find any difference between the two things that are diametrically opposed to each other, the vanquished and the departed ones appear as present and there is no difference between fame and shame. St. Ramalingam does not use the word God in his writings. His knowledge of the Hindu scriptures made him believe that Brahma (God of Birth) is harmonious and eternal. He suggests the enclosure of all diversity in the one great unity. Man’s life is not only characterized by wisdom. It is also empowered by; grace. Wisdom and grace are the two stepping stones for man’s successful life. We cannot avoid either wisdom or grace. The source of kindness is god. He is the only individual to show a selfless love. So we call his kindness as “the great mercy”. Apart from the formal principles, A Sanmarki must adopt a selfless life which glorifies God’s grace. These principles provide an elaborate meaning of divine and mercy.

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