

OMNIPOTENTIALITY IN THIRUVALLUVAM

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Abstract

Thinking mind, a powerful tool has the omnipotential power of observing, realizing, thinking, rethinking, correcting, understanding, desiring, expressing everything in the world around it. Its omnipotentiality is not only understands but also expresses everything through eyes, ears, nostrils, tongue and body. It is lively, evergreen, energetic and also enigmatic. Like Newton's Law, one's bliss, tiresome and power is the output of his mind. Hence we come to understand that man's action is mainly determined by his thinking mind. We find the happiness, inspiration, feeling, love, lust, sad, enmity, sympathy, empathy and other man's thoughts in mind. Such a strong mind can be compared to an omnipotential power of God.

The present study is on the first chapter of prayer song in *Thirukkural*, which contains 10 couplets. Valluvar, a Tamil poet wrote 1330 couplets. He divides it into 133 sub headings, containing 10 each. In all his couplets, he states that how a man should be. In these couplets, he stresses the God, as the origin and creator of the world. He says that the knowledge out of education is meaningless, if one does not worship Him, who is purely wise. He further says, the surrender at His feet helps one to get highest bliss in the earth and the surrendered can live in the earth for a long time. Besides, he says, no problem comes to a man one who is worshipping the God.

Valluvar compares the life of a man with a day. Since the day has forenoon and afternoon, our life has first half and the second, good and bad. Those who are true to God, the result of bad attitudes will not hurt him. Valluvar says that the destruction of one's sensuous pleasure helps to elevate him a long life and those who follow the God, who is incomparable is free from anxiety. Furthermore, it says that none can swim the sea of virtue, unless he who follows the feet of God, the symbol of sea of virtue. The eight attributes of life are useless and powerless, if a man fails to worship Him. He concludes that unless a man becomes one with God, he cannot swim the great sea of birth. In these couplets Valluvar stresses to surrender the feet of God. The metaphysical understanding of everything takes place in the mind including God. Hence, Valluvar stresses the mind which has omnipotential strength and power.

Introduction:

Mind has the metaphysical power of observing, realizing, thinking, rethinking, correcting, understanding, desiring, expressing everything in the world around it. Its omnipotentiality not only understands but also expresses everything through one's eyes, ears, nostrils, tongue and body. It is lively, evergreen, energetic and also enigmatic. Like Newton's Law, one's bliss, angry, tiresome, sorrow and power and powerless is the output of his mind. Hence Rene Descartes says the thinking man is powerful. Further, D.H.Lawrence begins his critical essay, *Why the Novel Matter* thus, "A sound mind in a sound body". Hence, we come to understand that man's action is mainly determined by his mind. We find the happiness, inspiration, feeling, love, lust, sad, enmity, sympathy, empathy etc., in mind. Such a strong mind can be compared to an omnipotential power of God.

The present study helps us to understand the omnipotentiality of mind which described in the prayer song of *Thirukkural*, containing ten couplets. Each couplet describes the power of mind in different angle. Valluvar, a Tamil poet wrote *Thirukkural* which has 133 headings carrying 10 couplets each. It is divided into three headings – virtue, polity and love. The couplets are written for the people, of the people by a man.

In couplet one, Valluvar states that God, the creator is the root of world. As the alphabets begin with 'A', the world begins with God. Valluvar points out everything begin from Him. The beginning does not take place from Him but within us. Though human being is not the first living being of the earth, the man can understand the world by himself. The understanding of everything in

the world – language, attitude, society, politics, economics, environment, culture, spirituality and behaviour take place within us by learning and thinking. The mind can also share such things which it understands. The thinking takes place in the mind spontaneously till the end of the one's life and of the world. Its spontaneity gives interesting and energy. Hence our mind is our God. Everything starts from it, so one believes that his thinking mind as the root of the world.

In couplet two, Valluvam states that the sky of knowledge is gained by thinking through learning. Such knowledge is useless if one does not follow the footsteps of God. Valluvam says, it is the knowledge which distinguishes the good from the bad. The thinking of the mind makes one autonomous. Such autonomist not only learns through numbers and letters in the text but also expresses through it. His metaphysical ideas out of his thinking are helpful to him and it becomes immortal and gives benefit to the world. Further, Valluvam says, the thinking man is fresh and evergreen. One is moving by his thinking. The unthinking gets troubled like sores in his body. A thinking man is always better. He makes his environment energetic and happy and his absence vacuums such beauty to the people. The learning increases one's mind like water from the well. A learned man can live happily in his life time. He lives even after his death by his thinking. Further he shares his knowledge with others. So the indestructible wealth in one's life is learning. In addition to it, the Valluvam says the unlearned is a parasite. Learning develops his knowledge. Such knowledge takes place in one's mind. If mind constitutes everything, such a mind can be called Holy and God.

In couplet three, Valluvam says, a man who surrenders at His feet shall flourish in the world. Flowering of a plant can be compared to the maturity of a man. Man becomes knowledgeable after different stages of life. The outcome of his thinking is flowering. Pollination produces the next generation. A plant produces a number of flowers. The fruits and seeds are the output of pollination. Man's thinking is like flowering. The fruits and seeds are the output his thinking. Such knowledge improves itself and helps others to grow further. According to Einstein's Big bang theory, the world metamorphoses in every moment. Similarly, thinking metamorphoses a man in every moment. As a result of it, he invents and discovers something in the world. The fruit of knowledge not only makes him happy in the earth but also leads others like a lamp lights the other. Such a metaphysical mind is God.

In couplet four, Valluvam says, as rain, sun, air and nature, an educated mind is. It is common which doesn't / shouldn't show the partiality. Such a mind becomes omnipotent which should be the guide and role model for the earth. Biased and selfishness of thinking becomes narrow and boundaried but the omnipotent thinking is meant for public. The educated mind can be called spiritual because it carries all the qualities of omnipotentiality. It metamorphoses itself and can be useful for all with all its potential strength. As people believed, the God has all great power, the mind has such capability to gain everything which is useful for the earth.

In couplet five, Valluvam says, the sensuousness is not eternal whereas thinking is. Like Newton's law of force, the result of our bad actions affects us in the afternoon of life. The man who follows the guidelines of his wisdom is away from the dangers whereas his sensuousness gives earthly pleasures which are temporary but the pleasures of wisdom through one's mind can be useful not only for him but also to the earth. Besides, its eternal can be called omnipotent which can guide the people who are struggling in the bark in the sea of life.

In couplet six, Valluvam says, thinking man becomes powerful and he avoids the pleasure through senses and commands over it. The carnal pleasures are particular and temporary and they can't be useful for general. The thinking makes a man unique and he can be taken up as handy for all those who needed for their convenience. Such a multitalented mind may be called omnipotent

In couplet seven, Valluvam says, thinking mind is incomparable which must be the model for the earthly beings. Thinking mind never becomes saturated and it discovers, invents new things in the world. It does something greater day by day. Such a mind is not only self-manifested itself but also act as a guide to others in the world. This powerfulness of the mind cannot be compared to anything in the universe and such a mind can be called omnipotent.

In couplet eight, Valluvam says, a man who follows the thinking mind can easily cross the ocean of wisdom whereas others are sinking in the world of pleasure and ends up their lives at the end. As Buddhism said, desire is the root cause of the problems in the earth such a desire should be getting rid of. Valluvam also stresses the same in this couplet which says two types of pleasures – earthly and heavenly. Earthly pleasures are selfish and temporary which can easily be destroyed but heavenly sustains till the end of the world. Valluvam further says such a metaphysicality of the mind is spiritual and omnipotential which can easily overcome the pleasures of the earth by crossing the ocean of wisdom.

In couplet nine, Valluvam says, a man who does not follow the wise man will suffer like a man whose sensuousness is numb. In this couplet, Valluvar says the omnipotential strength of the mind is the eternal, spiritual and metaphysical for the lives of the earth. Further he says, everything in the world can be understood because of the thinking which makes the people different from animal. It metamorphoses intellectually in every moment. Such a mind should be taken as the model for the earthly beings. As people believe the God as the superpower, Valluvam believes the thinking mind is omnipotential.

In couplet ten, Valluvam says, a thinking man can swim and cross in the ocean of life whereas others bound with the clutches of problems in the earth and carnal pleasures. Rene Descartes says that the thinking mind is powerful and Emerson reiterates the same to trust oneself in his famous work, *Self-Reliance*. In this couplet, Valluvar says the thinking makes men away from the problems and men can distinguish the good out of bad by his thinking. Thinking mind makes one unique, universal, independent and omnipotential and because of its power man becomes outshines among others. Further, his discovery and achievement stand on his great thinking such a thinking mind can be called omnipotential and spiritual.

Man becomes mature in every moment. Though thinking mind metamorphoses at every time, it remains enigmatic because one cannot completely understand its omnipotential strength like the God. As it is enigmatic, it never becomes saturated in its search, discovery and learning and remains impending of its seeking the knowledge even at the end of one's life. Such intellectuality of the mind is metaphysical and omnipotential. This omnipotentiality surpasses over others and other living beings. Besides, this is evergreen, lively and fresh forever. It makes one a superman. One's name and fame rests on his moral thinking and his virtuous attitude. Mind is the index of all human's action. Hence Valluvam says such a great mind has the omnipotential power.

Works Cited

1. Thiruvalluvar, *Thirukkural*. (Aruna Publications. 1997), 12.

UGC-CARE List

Journal Details

Journal Title (in English Language)	Journal of Education, Rabindra Bharati University (print only) (Current Table of Content)
Publication Language	English
Publisher	Department of Education, Rabindra Bharati University
ISSN	0972-7175
E-ISSN	NA
Discipline	Social Science
Subject	Social Sciences (All)
Focus Subject	Education