

THOUGHTS TO BE TREASURED

இருக்கின்ற மந்திரம் ஏழாயிர மாம்
இருக்கின்ற மந்திரம் இத்திறம் இல்லை,
இருக்கின்ற மந்திரம் சிவன் திருமேளி;
இருக்கின்ற மந்திரம் இவ்வண்ணம் தான்.

There are seven thousand (or seven crores of Mantiras, there is none equal to this Asabha Mantiram.) These Mantiras constitute the Holy Body of the Lord. Thus are the Mantiras (to be understood)

This reminds us of the glories of the Omkaram sung in practically every one of the pre-historic Upanishads generally, and more particularly in the Atharva Sikha and the Mandukya Upanishads, (Vide Vedanta Moola Saram, Chapters IV and V), and in the Tamil Devarasm, Tiruvachekam and other sacred books.



Hindu Organ

Friday, 5th August, 1977.

PILGRIMS' FOOT PRINTS

The devotional pilgrimage of more than a hundred devotees performed annually from the holy premises of historic Nallur to the hallowed precincts of ancient Mantai must certainly have created a significant spiritual impact on the sixty-four mile route. For twenty-two years in unbroken succession this band of men and women, young and old, has year after year journeyed to several sacred places before reaching the revered Thiruketheeswaram covering hamlets, villages and towns across paddy fields, waste-lands, plains, shrubby woods, thick jungles, cultivation and palm groves chanting Holy Hymns and repeating sacred Mantirams. This act of religious devotion has a manifold potential; it, while winning the Blessings of Providence, inspires all those participants, hosts and even unconcerned on-lookers, with a silent emotional feeling that urges more religiousness.

The spontaneous awakening of religiousness in these areas that have been hallowed by the frequent imprint of the feet of several pilgrims must have acquired sufficient momentum to enable the re-habilitiation of the entire area extending from Poonakary, Pallavarayar-kaddu and Mantai restoring it to its ancient glory — the Granary of North-West Ilankai. The hundreds of temples, tanks, madams and other places of public utility that made these parts attractive to foreign travellers who called on the Port of Mathottam, remain revitalized and ready to be reorganized for regular use. Colonising units have gained courage so much that they could now begin to make their contribution to the rehabilitation in a marked manner.

However, the access from the Peninsula to Punakary and the system of transport there—from to Mantai have to be made more helpful. The completion of the Causeway between Keraitivu and Chankupiddy is urgently needed. And equally essential is the strengthening of the omni bus service. Time is as precious as the necessities of life. Lost time cannot be regained, nor can missed opportunities be made available again.

Self sufficiency in food, clothing and shelter is the immediate goal of the New Government. If Poonakary and Mantai, having the history of agricultural heritage, can help the attainment of such a programme why should not that possibility be examined and executed as part of the scheme of national revival.

The Foot Prints of the Pilgrims to Thisuekthesewaram along the Chankupiddy-Palaviroute cannot fail to give the necessary spiritual impetus.

A PLEA FOR THE STUDY OF LANGUAGES

A BETTER UNDERSTANDING

Prof. Jean Filliozat, a world famous Indologist, a founder and President of the International Association for Tamil Research, Professor College de France and Director Institut francois d'Indologie Pondicherry visited Jaffna during his short stay in Sri Lanka on his way to Pondicherry. He was at the Jaffna Campus on the 26th of July and delivered an interesting and instructive lecture on "Recent Trends in Indological Studies" wards. Speaking further, he stressed the value of the study of more than one language for a better understanding of the cultures of the people "The Inter-disciplinary Study shou'd be encouraged", he contented. Further, he made particular mention of the contributions of the Tamils in the development of the culture of South-East Asia.

At the outset, he briefly referred to the European interest in universal history during the 18th Century and later developed his theme with special reference to the contributions of the French Savants to Indological Studies, especially in Literature, History, Archaeology and Religion. Among the others, he referred to the contributions of de la Vallee Poussin, Sylvan Levi and Maridas Pillai from Tamil Nadu.

He made specific reference to the importance of Sanskrit as the link language of not only South Asia but South East Asia from about the Christian Era down to the 15th Century A. D. Sanskrit had been studied and used by a section of the people of all the countries from Central Asia to South East Asia. He also referred to the reconstruction of Sanskrit Buddhist texts from their Chinese translations as the originals had been lost. He also referred to the Sanskrit and Tamil vestiges in South East Asia in the Vocabulary of Basha Indonesia — words like Appam and Agame (the latter is used in the sense of religion.)

Continuing further, the Professor stressed the importance of Sanskrit in relation to the Modern Indian languages whether Indo-Aryan or Dravidian. Regarding the other South Asian languages, he made particular reference to the development of the Tamil language from the days of the Sangam age down to modern times. He also referred to the rapid changes in the evolution of the Tamil language during the last century. He also said that the use of the spoken language in literary works was noteworthy. This

printed and published by the Proprietors, the Saiva Paripalana Sabhai, Jaffna at their Saiva Prakasa Press, 450 K. K. S. Road Vannarponnai, Jaffna on Friday, August 5, 1977.

The Supreme Deity and its Spiritual Power

(Here is a very elucidating study by Sir P Ramanathan on our Religion. This formed the notes appended to the "Ramayana briefly told in English" by Lacy Ramanathan.)

(continued from 29-7-77)

This supposition is rooted in the error that the terms denote bodily difference dependent upon parentage. whereas the truth is that they denote definite congenital, mental and moral phases, which in English are understood as "good character."

The characteristics of a "Brahman" are unswerving recognition of God as the ruler of the universe, the punisher of the wicked and the rewarder of the good; devotion to the righteousness, called Tharmam; and recognition of the truth that neither his body nor his senses, nor his mind, nor his intellect is himself, that his Athma Spirit is his true self, that his senses, his mind and intellect are his instruments of knowledge, that his speech, hands, feet, etc., are his instruments of action, that his body is the fleshly and fleeting home wherein his soul resides temporarily together with his instruments of knowledge and action, and that everything in life must be subordinated to the duty of keeping the spirit pure and holy, so as to make it acceptable

A Kshathriyan is also one who believes in God and in Tharmaw, but is quite convinced that he should wakefully and readily do his duty of protecting the good and punishing the wicked, even at the risk of losing life, limb and property. He is, therefore, said to be a paropakati, or one who is public-spirited.

A Vaishyan also believes in God and in Thar-mam b t he loves to accumulate wealth in the form of lands, cattle, money, jewels, etc. For this purpose he is bent on pursuits of agriculture and trade. He is very strict in the transaction of his business, seldom inclined to part with a thing without getting its value back in some way.

வான்முகிக் வழாது பெய்த கல்வராக்கு சுரக்கிக் கண்ண
கேள்முகம் ஏரக செய்த குறைவினா துபிரிகள் வாழ்வ
நான்முகம் யறங்க நோக்க நற்றவம் வேண்டி மலக
போன்றுமிருந்து சுரக்கித் தன்னாகு உடை மென்றாம்;

Printed and published by the Proprietors, the Saiva Paripalana Sabha, Jaffna at their Saiva Prakasa Press, 450 K. K. S. Road Vannarponnai, Jaffna on Friday, August 5, 1977.

BRITISH CHINE R. N. SIVABAKAHAN