

THOUGHTS TO BE TREASURED

தொந்தத் தகிழுன்றில் தொல்கா மிசமாதி
தொந்தத் தகிழுன்றில் தொல்கா மதமாகி
வந்த மலம்குணம் மாஸ், சிவம்தோன்றின்,
இந்தவின்முன் இருள் ஏதுதல் ஒத்துமே.

By (the contemplation of, the three-worded Tat Twam Asi Mantiram, the bonds of old Karinam, Maya and Anavam and the Gunas of slothness, activity and calmness disappear, and God becomes manifest just as darkness disappears before moon-light (and light manifests itself.)



Hindu Organ

Friday, September 17, 1976

Whose Will?

WILD rumours are afloat that the consensus of public opinion is being canvassed to demand the postponement, ad infinitum, of the General Election that is due in May 1977. Reports of public meetings feature the gestures often dramatised by gesticulations, of the audience in support of a Long Parliament as reflected in the slogans which are shouted by party supporters. Pundits of political science need not be summoned to our assistance to express our views on a subject which is simple, plain and self-suggestive. The Law as it is, states in no uncertain terms that the term of the present National State Assembly ends in May 1977. This certainly has been reiterated by the Premier in her speeches.

It is inexplicable that behind the back of the Prime Minister, vested interests are making every effort to establish something that will be in direct conflict with the law. The will of the people—that is the invocation which is freely referred to by the various political parties. What is the will and how is it expressed? The answer is obviously straight when one says that the mandate of the General Election is the will. In 1970 at the General Election the people voted into power a party that solemnly declared its faith in the Constitution. And in 1976 the will of the people stands as it has been. Now whose will do these 'revolutionaries' refer to when they say that the people do not want the General Election in 1977 to be held. The will is irrevocably enshrined in the verdict of the 1970 polls and that is all.

Essentials Of A Good Preceptor

Madras Aug. 31

A spiritual teacher, whose benign grace and guidance are necessary for God-realisation, should not only be an authority on scriptures, but one who has translated into other's womb the practice what he has learnt. The absence of either will make one unsuited for the role he has to play. Gnana (knowledge) and anushtana (practical application) are the two wings of the bird-acharya. Only a fortunate few will have the privilege of receiving the blessing of a qualified strong spiritual base, which

preceptor quite early in life. For them, faith in God and Bhakti towards Him are a part of their nature and no power on earth can shake them off of their spiritual moorings. A typical example of this elite class is Prahlada who has had the blessings of Sage Narada even while he was in his mother's womb. The sage practised what he has learnt. His attributes to Prahlada's mother and this injected into the yet-to-be born baby (Prahlada) the spirit of Bhakti.

Sri Mukkur Lakshminarasimhachariar, in his Bhagavatam discourse in George Town, said the

The Jaffna Archaeological Society

(Lecture by Dr. Michel Marliere)

(Continued from last issue)

There, the ancient dichotomy between the temples for the dead and the temples for the living that has faded away in the province of Jaffna, existed in Ancient Cambodia and still exists in South India, still prevails.

But let the quiet Bali and its present day traditions to cast a quick glance at the presence of India and Sri Lanka in the cultures of the South East Asian peoples in the days of yore. Far from me the idea of underrating the genius of Cambodia, Laos, Siam and Indonesia in my pointing out the influence of India on their cultures in ancient and medieval times or even nowadays. France, Spain, Portugal, Rumania in Europe, and the Spanish, French or Portuguese speaking countries in America or Africa have ascertained their own personalities without severing the ties connecting them with father Rome and mother Greece.

In architecture, the Hindu cosmogony commands the construction and disposition of the Khmer, Javanese and Balinese temples. In sculpture, in dance, in music the Hindu and also the Buddhist tradition of India are obvious although adapted to the local patterns. Architecture and sculpture also indicate clearly what were the frame and the rules of the political and social order. The royal ritual can be observed on the bas-reliefs of Barabudur just as the family rituals of

Sage Narada had laid in Prahlada, could not be shaken by all the efforts made by asuric teachers, at the instance of Hiranyakasipu, to "brainwash" him. Hiranyakasipu did not deny the existence of God, but only challenged His superiority. Encouraged by the enormous powers he had obtained by rigorous penance, he wanted to vanquish the Lord. It was when he offended Prahlada that the Almighty manifested Himself as Narasimha and killed him, for He would not brook His devotees being slighted, humiliated or persecuted.

(To be continued)

DEATH BEFORE DEATH

V. SUBRAMANIAM
Saiva-Pulavar

(Continued from last issue)
உத்தமன் அத்தன் உடையான்
அழயே நினைந்துருகி
மத்தமனத்தொடு மாலில
னென்ன மனங்கைவில்
உத்தன வொத்தன சொல்லிட,
ஞானர்த்தன பேசுவெஞ்
ஞானருக்கொல் சாவதுவே

Melting at the thought of the Excellent Father Master's feet, and in rapturous mood, uttering the promptings of the mind, From land to land rambling that men may say a mad man, this, and speak their fancies, O, when shall I pass?

This state of Bliss is called Thuriya. Here Atman stands in its knowledge—form isolated from the senses and the mind; it is knowing oneself without speech and thought. உரையுணர்விறந்த தம மை யுணர்தல் a state to be and to become, unqualifiable, yet, attainable. The more one describes this state, the farther is he from the Truth.

ஓயபலே யொருகாலுங்கூம்
லுள்ளோளியைப்
பாராவலுள்ளபடி பார்த்திருங்
தால்—வாராதோ
பத்துத் திசையும் பரந்தெழுங்
தானந்த வெள்ளங்
தத்திக் கரையுருண்டு தான்.

the jatakarma (birth), namakarana (denomination), panigrahana (marriage), punyashavachana (aspergion with holy water), pasinhandba (preparation of animals for the sacrifice), purnakumbha (offering of a jar of water to honour VIPs), padyahastavastika (crossed hands to honour a guru, etc...), dana-bhava (attitude of religious devotion) and many others.

The Indian influence is naturally obvious in the inscription that were found in Viet nam (Cham inscriptions), in Cambodia, in Thailand, in Malaysia and in Indonesia. It may be interesting to stress that if most of them were in Sanskrit or adulterated Sanskrit, some were in Tamil as Prof. Filliozat has shown in Takuapar as aforesaid.

(To be continued)

If without differentiating nor once bestowing the thought, without seeing the light within (as object) one establishes himself in it discerning as it is, will it not come, The Flood of Bliss, springing and over-flowing the banks, rising and pervading the ten quarters.

He is lost in the flood of Bliss; what remains is the ocean in which the drop fell. To say he attained is an error; for, there is no 'he' in that state, nor can the Gnani say I attained Bliss, as the 'I' is dead Nirvana' Heaven, Moksha. These are different names for That. It is Oneness; Bliss; these again are relative ideas; therefore, silence.

கைறவிலா கிரைவாய் ஞானக்
கோதிலானந்த வெள்ளத்
துறையிலே படிந்து முழுக்கத்,
தூணித்து கூன ரேஷ்ன்ரூவாறுன்
ஆற்றயிலே யுணர்ததி மோன
வோன் சுடர்க்கை வாடந்த
இறைவனே யுனெப்பிரிந்தின்
கிருககிலே னிருக்கிலேனே.

"To become the undiminishing Fullness, to fall on and plunge in the flow of the flood of spotless wisdom—Bliss and become dissolved in and thereby effect the non-appearance of 'I'-hood; Thou showed'st the way by quibbles and didst grant the sharp radiant sword of silence, separated from Thee, O Lord, here, I can't remain, I can't remain."

வைமிலான் குணங்குறியிலான்.
குறைவிலான், கொடுதாம்
புலமிலான் தனக்கென்ன வோர்
பற்றலான், பொருந்தும்
இல மிலான் மைந்தர் மஜனவி
பில்லானெனவ எவன் சஞ்
சலமிலான் முத்திதரும் பரசிவ
கேளத் தகுமே.

(ஆசையெறும்—30)

"Sorrowless is he who is caste-less, unqualifiable, non-lowly, who is without harmful object attachment bereft of all self-seeking desires, who is homeless childless and wifeless. Such is worth of comparison to Para-Siva, the Giver of Freedom."

(To be continued)

வரங்குகில் ஸ்ராது பெய்க விவெள்கு கரக்கமன்னன்
கோக்குறை அரக கெய்க குறைவிலா துயிர்கள் வாற்ற
நான்மகை யந்த கோங்க நந்தவம் வேன்னி மல்க
மேன்மகொள் கைவந்தி விளக்கு உவை மென்னாம்பு

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