

THOUGHTS TO BE TREASURED

கொட்டனஞ் செய்த குளிக்கின்ற காலங்கள் வட்டனப்பும் மருவிவந் தாறிடும், கட்டனஞ் செய்த கழற்றுற் ரூபுமியுன். ஒட்டனஞ் செய்தொளி யாவர்க்கு மாமே.

Into a well dug up for bathing, water oozes into it from the surrounding good (moist) land. Its sides should be well secured by the use of ropes (and other devices). It is not difficult for any one to dig up the mud.

**Hindu Organ**

Friday, November 12, 1976

Why All This Whisper!

To hold the General Election or not to hold it — that is the question; not with the people but with whom!

Five years for a Parliament is a fairly long period that cannot justify any extension. But by a curious culmination of circumstances including the inauguration of a new constitution, Members who had been elected by the people to be their representatives for a period of five years continued to sit as such for a further term of two years. Even this extension was controversial; but it has happened. And the period of seven years has come to stay but not beyond the constitutional limit.

In the meantime and on the eve of the next General Election that is due in the first quarter of 1977, whispering tongues have been waxing eloquent on the possibility and the probability of the term of the present Parliament being extended still further. Whispering tongues certainly poison truth.

Apart from others the religious organizations of this country hasten to observe that the Constitution must be interpreted as it is, and that the Premier and the Parliament should follow the Charter in letter and in spirit, the reason being that the safe-guarding of religions depends on correct constitutional procedure and the election of people's representatives at the proper time.

In this context we venture to suggest that the fair name of our ancient land, its traditional culture and religious serenity should be protected. And for that purpose political parties must be bound by ethical rules of principles whatever the consequences might be. Crossing from party to party, changing of political colours according to circumstances of personal advantages — these tendencies on the part of politician have been menacingly increasing during the immediate past with the result that doubts about the preservation of democratic tenets would not merely arise but also tend to cause much damage to the progress of the country.

Amending the constitution to accommodate the personal considerations of legislators can be done only when their conscience undergoes an amendment.

The Worship of Muruka — Some Notes on Kaumaram

By V. Sivasamy

(Continued from last issue)

Though, Kumara and Vinayaka are said to be the sons of the Divine Parents, in reality they are one and the same God who has manifested Himself in various forms as male or female for redeeming the souls from the malas that fetter them. The eternal love of God for the souls is succinctly expressed by the authors of Sivagnanabotham and Siththiyar when they say that the Lord Siva Himself will manifest as the Gnana-guru to direct and redeem the souls. Saiva devotees believe that the God Muruka is the God of the Kaliyuga (the present yuga) (கலியகாவரதன்), Kacciappar the author of the Tamil Kanthapuram says in no uncertain terms that the Lord Siva Himself manifested as the young Arumukan.

The details of the worship of Muruka are set forth in the Agamas and especially the Kumara Tantra. There are several literary works, besides the Kanthapuram in Sanskrit and Tamil which describe the greatness and glory of the God Muruka; one may refer to the soul-stirring stotras like the Subramanya Pancaratnam and the Subramanya Bhujanka Stotram attributed to the great Sankaracarya. The Thirumurukattuppapadai and Paripadal belonging to the early stratum of Tamil Literature, the soul-stirring and melodious Thiruppugal and other poems of the great Muruka Bhakta Arunakirinathar or some works of Kumarakuruparar also deserve special mention.

Scholars often opine that the ideas of Muruka worship as found in Thirumurukattuppapadai and Paripadal represent a harmonious synthesis of the Northern or Aryan God Subrahmanyar and the Dravidian Muruka and therefore these two works belong to a later age. At the present state of our knowledge one cannot easily distinguish what is Aryan from Dravidian especially in religion. Further, since these works are of a religious nature, they cannot be assigned to a later period on that ground alone. The ancient Tamils had noble ideas of religion. The French Savant Prof. Filliozat has lamented that he has not yet completed his study of the literature in Tamilnadu, repre-

senting the scenes associated with the Muruka worship as described in Thirumurukattuppapadai in the six sacred places of the God Muruka in Tamil Nadu. In this connection, he has suggested for scholars to look for such sculptures in South East Asia where Indians had carried their culture and religion in ancient times.

The worship of Muruka has a popular appeal to people of all walks of life. He is depicted in various forms of which Muruka with His Sakti or Vel and Subramaniya with the two Consorts Valliamman and Theivayanaiyamman are more popular. Muruka represented by His weapon, the Vel also is very popular. Of the various festivals and Vratas celebrated or observed in honour of this God, the Kanthasasti (for 6 days in the month Appasi) the Karthikaitheepam (in Karthikai) and the Vaikasi Visakam may be mentioned as of special significance. The first one represents Muruka's conquest of Surapathman after six days of severe fighting. This is symbolic of the soul's constant vigilance against the malas and the final redemption by the Grace of God here symbolized as the Vel or the Sakti of Muruka. According to the Puranic story Suran didn't die, he became the vehicle and the banner of the God Muruka against whom he fought so hard.

This again, they say that God is ever ready to forgive, even the worst of the sinners and save him. The marriage of the God Muruka to Theivayanai after the war was over, represents the final consummation of the son in God Himself.

Long before the composition of the Thevarams and Thivya prabanthams in Tamil, one of the authors of the extant poems of Paripadal has given us a very exalted ideal of the worship of Muruka, namely, "Lord, we beseech Thee not for any gold, wealth or enjoyment but for Thy Grace, Love and Virtue (Aram).

Only Way For Tranquillity

Any amount of wealth will not fetch an individual relief from the plethora of cares and worries that family life involves as mental peace is not something that can be bought for money. The only way to secure mental tranquillity is by taking refuge, at the feet of God, which constitute an inexhaustible source of bliss. The 'sweetness' which a devotee tastes by concentrating his mind on the Lord's feet, feasting his eyes on them or by singing and listening to their glory, is most cherishable and, at no point will one say enough of it. Though the individual soul is very near to God it gets misguided and moves farther away from Him in the countless births it has taken as insects, birds and other creatures — like an innocent villager arriving in a city to see an old friend of his, but getting misled by callous persons. How grateful will the stranger feel if, finally, a kind-hearted man appears on the scene and, taking pity on him, leads him to his destination, instead of just stopping with indicating the direction? Mankind should feel eternally indebted to Manickavachakar for showing the correct path to the abode of the Almighty. His devotion-soaked Tiruvachakam is capable of moving one and all.

Sri Kripandasavarai, in a discourse at the Karpaleeswarar Temple, Mylapore, said that Manickavachakar assumed office as minister in the Pandya kingdom because he felt it would provide more opportunity to serve the people. Even while discharging his official duties Manickavachakar's mind did not swerve from Lord Siva.

It should be the endeavour of everyone to cultivate this practice of keeping the mind riveted on God at all times, whatever might be the activity he may be engaged in. Though difficult, it is not impossible, provided one makes a determined effort.

"Madras Hindu"

வான்முகிலை ஏழாது பெஸ்க வெளிவாக்கு சுதாக்கமண்ண
கோவிலை ஏது பெஸ்க வேறாலிலை துயிஸ்தல் வாறு
நான்மகரை ஏற்கா கோவிலை நற்றுவம் வேல்வி மலை
மேல்கொலை ஏரவந்தி விள்ளுகை உலை மெதிரம்

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