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PHONE No. 356

HIS THOUGHTS HAVE A BEARING AT ALL TIME

Speaking at the Thiruvalluvar Day Poojah at the Navalar Ashram of the Saiva Paripalana Sabha Vidwan K. Kanapathypillai referred to the one thousand three hundred and thirty inspiring couplets of Thiruvalluvar Nayanar as forming the basis for good living according to the tenets of Saiva Religion. Continuing, the Vidwan commented on the classical value of the kural on the light of religious instruction and drew the inference that a man could not be called perfect if he had not studied Kural in addition to Vedas, Agamas, Meibanda Shastras and Thirumurai's.

Presiding over the meeting Sri R N Sivapirakasm deplored the apathy of the public in looking up to the treasured Saiva Literature for guidance in their day to day life and added that Thiruvalluvar, the Great Saint he was, ably prescribed a practical gospel for humanity and said that Thiruvalluvar's Thoughts had a bearing for all time.

Saiva Pulavar Sittampalam drew a parallel to Thiruvalluvar Nayanar's works from the Thevarams of Appar Swamikal and observed that great

minds agreed on both essentials and non essentials and that all Saiva Literature portrayed the Supreme Truth as revealed in the Vedas and Agamas

Sri M. Mylvaganam, Religious Propaganda Secretary, said that the value of Guru Poojaha was uncalculable and that the Saiva Paripalana Sabha had given priority of place for the observance of the Guru Poojaha of Saiva Kuravars, Nayanmars and other Saints

A group of students belonging to the Saiva

Samaya Abiviruthi Kalagam of Nayanmarkaddu recited songs describing the usefulness of the study of Thirukural.

As usual Pirasatham was distributed.

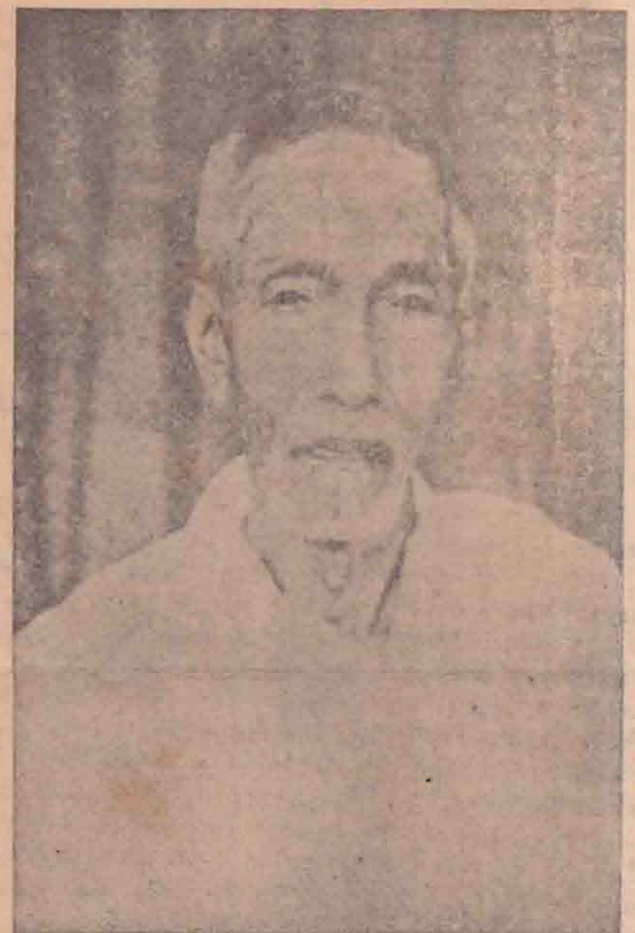
It is Worth
Re-iterated!

Use water after boiling it. Eat food cooked at your home. Keep yourself clean, also your clothes. Watch for symptoms of suspected diseases. Seek consultation at the nearest Government Hospital.

Avoid All These

Do not take food in eating places. Shun ice cream and similar drinks. Gather not at crowded places.

He Held the Navalar Ideal Aloft



Saiva Scholar Sri S. Sivapadasunderam Pillai

WHAT IS MAN?

By E. P. Rasiyah, J. P.

From the beginning of history, humanity has been like a child, always asking questions. This curiosity for knowledge, this eagerness to learn has led man up the peaks of invention and discovery. It is this mental anxiety that has been the main-spring in the clock of human progress. But the inquisitive modern man is like a cork tossed hither and thither upon the Sea of Samsara, which very many fail to cross and reach the Shores Beyond.

To cross an ocean, we need a scientifically constructed ship. Likewise, we should lead a selfless, systematic pattern of living, devoid of attachment, to transport us across the Sea of Samsara to Deliverance. Whilst attempting this, countless questions confront an individual throughout his existence. None is more perplexing than the question "What is Man?" All religions attempt to answer this.

Each Messiah has attempted to break through the cobwebs that enshroud a man's vision and get to the innermost secrets of human life. I give herein the rational views expressed from time to time by great Thinkers, Scholars and Prophets:—

"Man is a current, a force, a process whose only momentum is his own action whose only spur is

his own greed. Like the waves of the ocean that sprout up with the coming into being of certain atmospheric conditions and ebb away with the vanishing away of those conditions, so is man a conditioned force dependent upon certain conditions both for its origin and its disappearance. The gusts of lust and ignorance, the gales of hatred and malice are responsible for bringing into being the current of life. It is these atmospheric undulations that condition the iceberg that is man in the Sea of Samsara."

To the Darwinian, man is an experiment in evolution, a developed Ape. To some he is a handi-

work of an omnipotent God moulded out of clay and projected by him into this Universe. To still others man is a manifestation of karmic energy and Karma. Man in this universe a flux of matter flowing mass of ment. Man is not a motor. (Over to page 8)

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PRACTICAL RELIGION

Worship and Vision of God

(As explained by Science Graduate in his Analysis of the Thirumanthiram)

There are 418 verses in the Seventh Tantarim, verses Nos. 1704 to 2121, divided into thirty sections. After referring in Section I to the six Atharas ஆறுதரங்கள் or resting places in the human body through which the soul passes in the course of Yoga practice, the Sruti proceeds in Sections II to VII to mention six kinds of Lingam in which God can be worshipped, to wit: Anda-Lingam அண்டலிங்கம் or world-form, Pinda-Lingam பிண்டலிங்கம் or body-form, Sadasiva-Lingam சதாசிவலிங்கம் or manifested God-form, Atma-Lingam ஆன்மலிங்கம் or soul-form, Gnana Lingam ஞானலிங்கம் or knowledge-form and Siva-Lingam சிவலிங்கம் or unmanifested God-form. The word Lingam literally means குறி or அடையாளம் mark or symbol or emblem or form. The world, all creation which God pervades, is to be regarded as emblematic of God and worshipped as such. This is Anda-lingam. The human body too forms a temple of God and this is Pinda-lingam. We read:

இலிங்கம் தாவது யாரும் அறியா
இலிங்கம் தாவது எதைச்ச
எல்லாம்
இலிங்கம் தாவது எண்ணை
கலைபுர
இலிங்கம் தாக எடுத்தது உலகே.

People know what the Lingam is. All the eight directions, all the eight times eight branches of learning, all the created world is emblematic (of God)-

அது உணர்ந்தோன்
ஒரு தன்மையை நாடி,
எது உணராவதை
நின்றவன் ஈசன்
புது உணர்வான
புவனங்கள் எட்டும்
இது உணர்ந்து, என் உடல்
கேயில் கொண்டானே

He (the soul) realizes That (Sivam) by understanding with his newfound knowledge (Pati-Gnanam) that It (manifests Itself in the eight worlds or locations. Taking this similarity of nature or oneness (Adwaitnam) into consideration, the Lord not knowable objectively) by any means whatsoever, takes my body as His temple or dwelling place.

This verse recalls to our mind many a Sruti and

sacred utterance of holy sages. The simple word அது or 'That' refers to God. It is the 'Tat' or 'That' of Upanishads, as witness the great Maha Vakyam 'Tat twam Asi' or 'That you are' of the Chandogya Upanishad, the பண்டை மறைகளும் அது நான் ஆனேன் என்ற பாவிக்கச் சொல்லுவது இப்பாவகத்தை of Siddhiyar, it is this Sadana or mode of contemplation which is prescribed in the hoary Vedas in the words 'I am That'. The words ஒரு தன்மை, literally one nature or oneness refers to the Adwaita or non-dual relationship of God to the world of sentient beings, the அந்நியமின்மை non-foreignness, and the அவனே தானே ஆகிய அந்நெறி of the Siva Gnana Bodham, God's identification of Himself with the soul the ஒன்றே குலம் (one and the same clan) of a later verse (No. 2104 of the book, புது உணர்வு, literally new knowledge, refers to Pati-Gnanam பதிஞானம் or Godly knowledge as distinguished from ordinary Para-Gnanam பாசஞானம் or worldly knowledge and Para-Gnanam பசுஞானம் or egotistic knowledge which characterize the soul in its fettered state. பாசஞானத்தாலும் பசுஞானத்தாலும் பார்ப்பரிய பார்ப்பரிய பதிஞானத்தாலே நேசம் ஒரம் உள்ளதே நாடு says Siddhiyar. seek with Godly knowledge with love in the heart for the Supreme of Supreme not knowable by worldly knowledge and egotistic knowledge. புணங்கள் எட்டும் or the eight worlds refers to the Ashta-Moorthas அட்ட முர்த்தங்கள் or eight-fold manifestations of earth, &c. in which the Lord can be worshipped. இருசீனையகதியாகி நீருமாகி இயமனையு ஏறியும் காற்றுமாகி அருசியை திங்களாய் குராய்குடி ஆரயமாய் அட்ட முர்த்தியாகி (Devaram He is the huge earth and fire and water. He is the conductor (of the sacrifice) and the moving air, He is the unsteady Moon and Sun and Akas. He is the eight-bodied Lord. That the world forms the Lord's abode is affirmed in the very first Sruti of the first of the 108 Upanishads Whatever exists in this world is for habitation by the Lords (Isanam ... of Irupah Irupathu

body as His temple, confer the Tiru-Vachaka words எந்தையே ஈசா உடல் இடம் கொண்டாய். Oh! Father Oh! Lord. Thou hast taken my body as Thy place of abode.

1738 கோயில்கொண்ட லந்தே குழுகொண்ட ஐவகூ வாயில்கொண்ட ஆங்கை வழுநிறு அருகுவர், தாயில்கொண்டாறப்பால் தலைவன் என்னுள்பு வாயில் கொண்டு ஈசனூ ஆளவந்தானே.

When I entered a body the five (Deities) entered it at the same time and taking their stand therein, they perform their functions. The Lord came to rule over me entering it through the gateway (-f love), like the mother (loving cow) hastening homewards (from the grazing grounds to feed the calf.

The five refer to the five Deities Brahma, Vishnu, Rudran, Maheswaran and Sadasivan who perform their functions of creation, &c, taking their stand within the body itself. The words ... புக்குளிப்புக்கு பெயர்த்தளிப்பெயர்த்து எனப்பிரிய தே எனவழி நின்றான் என்

... of Irupah Irupathu may be recalled in this connection. My Father entered with me whatever I entered, departed from whencasoever I departed and served me, never deserting me.

Sention IV which speaks of Sada Siva Lingam in some detail commences as follows:

1730 Seek (meditate on) Sadasivam of pearl-like lustre as possessed of five faces spreading round and upwards, handsome eyes three times five, ten hands highly poised and two feet touching the earth

What the five faces are is indicated below. The eyes are said to be fifteen as the Lord is generally represented as possessed of a third eye on the forehead, (the Triambagan of the Rig Veda) The Sruti proceeds to say in the subsequent verses that Brahma, Vishnu, Rudran Maheswaran, Sadasivan, Bindu, Natnam, Sakti and Si am are generally spoken of as Sadaivam. The sun, the moon, the ten directions,

they are all creations pervaded by Sakti. Comprised within them are the four Vedas, the six Vedangas, Saryai and other forms of religious practices, the ten states of consciousness (Jakiram சாக்கிரம். &c both upward and downward), the stars of the twelve clusters (Areas, &c.), the six and eight forms of Deity (Brahma, &c, and the Ashta Moorthies). — all these are manifestations of Sadasivam. His five faces are: Isanam of crystalline nature in the centre Tatpurasham of yellowish colour facing east, Ahoram of dark-blue hue in the south, Vama-devam red of the north, and milk-white Sadiojatham in the west. The earth and the heavens, everything possessed of form and the formless, the static and the moving, the 36 tatwas, all this is Sadaivam. Pronounce His name a hundred times (repeatedly). He our Lord has entered my heart blue-throated, with curling yellow twisted hair moon-decked and handling a battle-axe (to destroy evil). Him my Gracious ancient Lord do I realize and rest serene.

(To be continued)

Commemorating Chunnakam Cumaraswamy Pulavar's Services

By S. Sivasubramaniam

The excellent reference in the Inthusathanam in one of its recent issues to the late revered Sriman Chunnakam Kumaraswamy Pulavar Avergal was read with very great pleasure by many readers. It is apposite that steps be taken without delay to commemorate the noble life and magnificent services of this great personality.

It would further be of considerable help if such steps are taken and completed during the life time of those who had the privilege of knowing personally the revered Pulavar avergal, among whom may be counted distinguished savants like Pandithamani Sriman S. Kanapathypillai Avergal, Palavarmani A. Periyathamby-pillai avergal, Pariyariar. A. Perambalam avergal, Siddanpha Siromani M. Mylvaganam avergal, M. Gnanapragasam (Princi-

Letter to the Editor

Kantha Purana Parayanam

Sir,
The inspiring articles on the above subject by Brahma Sri Sitha Rama Sastrigal avergal are of very special religious importance to the Saiva public during these days of stress—Brahma Sri Sastrigal has performed and is continuing to perform innumerable services of high quality to our Saiva people, for decades and this pious contribution from him is one of such services. It is fervently trusted that the articles would be of practical value in inducing the Saivite population to implement the sage advice of the Sastrigal so well offered for our benefit at this difficult period in the history of Eelam. Further, the articles to be of greater use to a wider public could be reprinted

in booklet form and distributed among people. In the course of his learned articles, there is reference by the Sastrigal to the mystic and religious and hallowed number of 108, held in deep and abiding reverence by Saivites from time immemorial—A full dissertation in a separate booklet on this holy item of 108 in Saiva religious literature would also be of very great help. It is fervently trusted that scholars, religious thinkers, devotees, philanthropists and institutions like the Jaffna Saiva Paripalana Sabhai, the Inthusathanam and the Hindu Organ would all pool their intellectual and religious knowledge together and their moral and material resources to enable the publication of the two booklets referred to.

Yours etc,
S. Sivasubramaniam

103/2, Hultsdorf St
Colombe 12.

pal Emeritus Parameshwara College), Saiva Paripalana Sabhai President R. N. Sivapirakasam and a host of other eminent persons who are happily still with us.

REVIEWED NEWS

The Scare is Round the Corner

Has Cholera visited the country again? Yes according to the information made available to the people. The districts have been mentioned and the number involved is also detailed. Yet the people seem to be taking it all easy least suspecting that they will be taken suddenly unawares.

The precautionary measures that were published during the last occasion when there was imminent danger of unchecked spread of cholera, still hold good. However the people seem to have forgotten them like the indifferent student in the classroom.

The advertisement of ice cream and allied products is still seen, vans retailing these sweets ply up and down and innocent school children have no fear of any contagion when they help themselves with these confectionaries.

Eating houses are all functioning in the same old care free manner and the dishes are open to contact; customers do not care for what may develop.

Water is used without any precaution for sanitary measures. Boiling of water is a practice that cannot be enforced even by legislation.

How then can anyone expect the Authorities to arrest the spread of this deadly disease?

The worst offence is when the first symptoms are overlooked and often kept a secret. Consulting the physician detailed for this special purpose is never done.

Now it is the duty of everyone to safeguard the people in a concerted effort to take all necessary precautionary measures to be rid of this disease.

The selections are made on the basis of design and craftsmanship. The collection amply demonstrates the present standard of American graphic art employed in this medium.

The exhibition is open to the public during regular library hours — USIS

Book Graphic Exhibits At American Center

Colombo, March 14

A Book Graphics exhibition of 150 books will be on show at the American Center, 12 Galle Face Court 2, Colombo 3, beginning today. The collection will remain on display until March 20.

The exhibit includes the 50 winners of the American Institute of Graphic Arts (AIGA) awards offered in 1973 for books published in 1972 and also 100 winners of the AIGA awards for Children's Books offered in 1973 for books published in 1971/72.

The selections are made on the basis of design and craftsmanship. The collection amply demonstrates the present standard of American graphic art employed in this medium.

The exhibition is open to the public during regular library hours — USIS

Tamil Sinhalese Goodwill

TIMELY STEPS TO BE TAKEN

By S. SIVASUBRAMANIAM

The editorial notes on the above subject both in the Hindu Organ and Ithasathanam are very welcome and timely. There is reference to the efforts which Mr. Anura Bandaranaike, one of the leading Sinhalese personalities, is earnestly making in this connection. The Tamil public would be doing a very great service to itself and the country if it establishes close contact with this young leader, the son of two Prime Ministers, and in a friendly manner acquaint him with our requirements, even if there are differences of opinion, re our objectives and the procedure to be adopted in attaining them.

All people cannot agree at all times on all matters. This is a truism, specially valid in political matters. Differences of opinion are at times unavoidable in this world and one need not get angry with another for differences of opinion.

Saintly personalities like Mahatma Gandhi were very friendly towards even those who disagreed with them strongly. This spirit of goodwill and forbearance has yet to be followed by the Tamils and Sinhalese of Sri Lanka, both among themselves and in relationship to other communities, specially in political affairs.

In this occasion, it is respectfully submitted that matters relating to

the welfare of the Hindus of Sri Lanka require particular attention. Owing to reasons which need not be gone into in this

article, the position of the Hindus is not so strong and happy as it ought to be. Special attention and suitable methods to pro-

mote the welfare of the Hindu public are urgently required. It is fervently trusted that the Jaffna Saiva Paripalans Sabhai, and the Ithasathanam and the Hindu Organ would among themselves find an appropriate method of promoting the welfare of the Hindu public of Sri Lanka at this difficult and transitional

(Over to page 8)

NEW J. P.

Mr. A. S. Thamotharampillai former Village Headman of Mallakam has been appointed a J. P. for the



Judicial District of Jaffna. He took his oaths before Mr. M. D. Jesuratnam, District Judge of Mallakam.

Mr. Thamotharampillai is an old boy of Mallakam Hindu College and Skanda Varodaya College. Soon after leaving College he was appointed Village Headman of Mallakam, on the death of his father Mr. A. Sivasekaran. After twenty eight years of efficient service as V. H. Mr. Thamotharampillai retired and was appointed Coroner of the Ujjuvil and Mallakam Parishes. Later he was elected a member of the Mallakam Village Council of which he was Vice Chairman and Chairman. He has been identifying himself with the activities of the Rural Development Society, the Community Centre and the Co-operative Society of his locality. In addition he is a member of the Conciliation Board. He holds responsible places in the Panchayats of the Temples of his village. In social service he has been a steadfast progressive.

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THOUGHTS TO BE TREASURED

ஞானத்தாற் தொழுவார் தொழக்கண்டு
ஞானத்தால் உன் நானும் தொழுவனே Devajam

When I see devotees worship Thee with (the flower of)
true knowledge, I too worship Thee similarly.



திருச்சிற்றம்பலம்

நமசிவாயவே ஞானமும் கலியுகம்
நமசிவாயவே நானறி விச்சையும்
நமசிவாயவே நானறிந் நேத்துமே
நமசிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்:

Hindu Organ

FRIDAY MARCH 15, 1974

AUSTERITY AT ALL COSTS

Despite the fact that the battle for survival has been broadened on all fronts, man yet continues to be indifferent to the consequences. He has not attempted to do anything practical to overcome the threatening impact of inflated prices of the necessities of life. On the other hand he seems to be unable to deny himself certain pleasures even in the midst of the menace of extreme poverty. The theatres are well patronised, entertainments still draw crowds and the collections for public functions are as over-subscribed as ever.

The harrowing tales of the horrors of chill penury resulting in tragic ends have not aroused the conscience of society as a whole to lend a helping hand to the helpless unfortunate. What is spent on unnecessary entertainments can well be saved to relieve the starving thousands of a fraction of their sufferings. This gentle gesture will go a great way to alleviate the feelings of those who are powerless to fight the misery of extreme poverty due to economic upsets.

Should anyone be reminded of the need for a national effort to rescue the helpless from destitution? The slogan in the present situation must be "austerity at all costs at every turn".

Saiva Texts For Students

Just at this juncture when there is a move to re-edit books for the teaching of Saiva Religion ignoring the high and lofty standard that was set by the Great Navalar, we are obliged to think of that revered school master who spent his entire life time in the noble work of continuing the Navalar tradition and presenting to the younger generation a true knowledge of religion and ideals conforming to the teachings of the texts that form the basis of Saiva Literature.

Educational reforms may become necessary with the passage of time. But at no time can it be said that teaching of religion should be revised or adapted to suit the social, political and general trend of affairs. No religion will ever allow the original texts to be revised even in the form of artistic embellishments. Saiva Scriptures stand supreme in this context as countless generations have learnt them in the original form and in the manner that has been prescribed for such study.

The Navalar Readers supplied the need for school texts on Saiva Religion and became reputed for their excellence in all spheres — content, language, diction grading of ideas and above all religiousness. These ideal Readers were in later years supplemented by the Saiva Potham series of Sivapathasundarampillai. The direct disciples and sincere students of Sivapathasundaranar are still living and propagating the Navalar tradition. Any Authority that is endeavouring to have Saiva texts for students rewritten must logically seek the assistance and advice of these scholars

Communiques to Confront Rumours

To the already confused common man, the numerous reports that appear in the newspapers make confusion worse confounded. The ordinary man keeps waiting for more encouraging news to hope for a better future in his livelihood. But unfortunately he is unable to sift the correct information from the mass of contradictory reports that are made available to him.

One such instance is the news about the increased ration of rice. At first he lives in the imagined hope of a substantial increase in the ration of rice because of the story which goes round that there is a bumper harvest, but the next moment the enthusiasm ebbs as the talk of the poor collection of paddy by the Paddy Board gains apparent cur-

rency. Then suddenly some one tells him that flour is running out of stock. The next moment the rumour monger rouses the house holder's impatience by weaving a story of all round shortage.

In the same predicament is placed the student who waits with a punctured patience for information about his admission to the University. A mass of information is available but the student is only lost in the maze of conjectural reports.

To stop all this irresponsibility that is existing at the present movement in the matter of the supply of facts, the suggestion that official communiques be published in the press may be adopted by the authorities with advantage.

WHAT IS MĀN?

(From page 5)

energy torn this way and that by the conflicting emotions of hate and love of elation and despair, of ignorance and fame, its reflex energy being, another life and the quintessence of it all being Sorrow.

And paradoxical though it may seem, it is only by realising what is man that man ceases to be man and enters the portals of Deliverance. It is only a full and final realisation of the essential core of life — its impermanence, its sorrowfulness, its trials that will liberate man.

"To the Buddhist, man in his finest essence is anicca, dukka and anatā, but like a puff of wind they peter out no sooner they are born, their disintegration being found in the breath that creates them. The beauty of the sunset the fragrance of the flower, the flavour of fruit the melody of music, and the gorgeous glamour of feminine elegance make life pulse with the rhythms of joy, but like dew beneath a sweltering sun these pleasures melt away as soon as they are born. Man, therefore, is the obrystallisation of dukka, his birth a sob, his life a mean his death a sigh."

If unceasing motion constitutes a waterfall,

unceasing restlessness and conflict constitute life. Where there is disturbance and mobility there can be neither peace, nor happiness for these presuppose a serenity of mind, a tranquility of thought a repose of emotions and a quietitude of the spirit, which alone are the harbingers of peace and contentment.

"To a Thinker, man is an aggregate of body (rupa) and mind (nama). And nothing brings these together except the normal operation of Nature according to the customary principles of affinity. Matter attracts itself to mind and mind to matter like sodium to chloride or iron filings to a magnet and both matter and mind — nama and rupa — are for ever in a state of constant flow which makes it assume an illusory sense of individuality. The film that we see at the cinema is only a succession of scenes that acquire the identity of a single unified whole by reason of the rapidity and close continuity of their succession. A line analysed mathematically is a series of points and nothing more. A river is not a single unit but a perennial flow of drops of water.

Likewise man is only a succession of thoughts which become invested with a delusory sense of a concrete ego by virtue of

Tamil Sinhalese

(From page 7)

period in our country's history, and initiate a satisfactory and balanced policy in dealing with the Sinhalese and Muslim communities and their leaders based on Self Respect, Prudence, Independence, Forbearance and Statesmanship actuated by the highest principles of Religion as well as those of Political Expediency.

In addition to the praiseworthy efforts of Mr. Anura Bandaranaike, it is reported that his mother the Prime Minister, Mrs. Srimavo Bandaranaike is expected to come to Jaffna at any point of time. It is fair and proper that she is given a welcome to the people of Jaffna and the requirements of the Tamil people brought to her notice. It is also fair and proper that the S. L. F. P. organization both in and out of Jaffna does not play an exclusive part in welcoming both Mrs. Bandaranaike and Mr. Anura Bandaranaike but allow other organizations and parties and other leaders and the general public of Jaffna to participate fully in events connected with the visits of these two eminent persons. It is well that the editorials in the Hindu Organ and Iothusathanam have referred to this important aspect of the situation mentioned by me in the preceding sentence.

the very tempo and momentum in which these thoughts succeed one another. But to the Hindu, man is an Image of God and his body is the temple wherein God dwells, shrouded by Maya.

The soul of man round which his life is said to revolve is like the axis of the earth — an invisible one. The salvation of man, therefore lies in the power of his mind and his earnestness to realise his self. It is only a mind perfected by suffering sanctified by service to God and His creatures that can attain the wisdom, that state of non-attachment and determination necessary to gain entrance to the portals of emancipation, or Deliverance or இரண்டறக்கலத்தல்.

For this, the Hindu believes in the guidance of a Guru and Divine Direction of God Himself at the appropriate time — "அவன் அருளாலே அவன் நாழி வணங்கி" Likewise, God's Grace is needed to correctly understand "What this mysterious man is."

சாஸ்திரம் வழங்கியே மனமேகூடும் மனம்
சேர்த்துமேயும் சேரும் குறையின் தரிசின் கரு:
சாஸ்திரம் மனம் சேரும் சந்தரம் சேரின் மனம்
சேர்ச்சையோடு சேர் சிவ சிவஞ்சு வாய் சேர்ச்சை.

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