

THOUGHTS TO BE TREASURED

பறவையில் கந்பழும் பரம்பும் செல்யாகக் குறவும் சிலைபக்க, குளிர்வரை ஏறி, நறவா மன்றொன்று நந்தியை அல்லால் இறைவன் என(நூ) என்மனம் ஏத்தனினாலே.

I will praise and worship the blissful Nandi only (Siva Peruman) with fragrant flowers; ascending to the cooling mountain top (the forehead) amidst the rumblings of the long-lived bird (life-breath) and the hissing serpent (Kundalini Sakti in the fundament). I cannot make up my mind to worship any other deity as the Supreme Lord.

**Hindu Organ**

FRIDAY, JULY 16, 1976

Travel — It is a Travail

The people — everybody expresses solicitous regard for them; the politician, of course, seldom sleeps without thinking of the people! And yet the people's sufferings are untold. Redress of their grievances is a distant hope; for their complaints are not heard.

To the people, travel is a matter of the utmost necessity. They must be on the move to make their living. Not being affluent, they depend on the Transport Service of the State for their travelling.

The people — the common folk are more religious than the privileged class and often go on pilgrimages. On such occasions their only choice is the C.T.B. or the Railway Service. And pilgrimages are there all the year round to every nook and corner of the Island.

Such are the requirements of the people. But unfortunately they have to experience severe hardships in their travelling.

To take only one instance out of the many complaints of the people — the Keraivu Mannar transport arrangement; it is agony all the way! To be sure of a bus at Keraivu is problematic; and when it is available it takes about twice the number of passengers allowed by the licensing authority. Overloaded, the bus travels its weary way losing much time. And on arrival at Keraivu there is a mad scramble for a place in the boat to Changupiddy. Those of the passengers who are able-bodied, youthful and impetuously daring, jump into the boat which is haphazardly moored.

Across the narrow waters the boat limping with load makes its lingering way to Changupiddy. Here the bus if available, will have to take thrice as many as the number it can accommodate. For full two hours, the passengers keep on standing jerked this way and that. It will be no wonder if the pilgrims get late for the poojas in Temples.

Is this state of affairs to be left unnoticed by the authorities? The common man becomes a victim of a chain of circumstances.

The ferry service between Changupiddy and Keraivu is an eyesore. Abruptly the service is called off as the operators enjoy self-allowed vacation. Consequently a large number of passengers get stranded on either end.

All these comments are made on behalf of the travelling public so that the C.T.B. authorities and the P.W.D. officers might take appropriate action to remedy the worsening situation.

MALAYSIAN DEVOTEES MAKE MOVING APPEAL

(The Malayan Branch of the Thiruketheswaram Society in their recent appeal for further donations had referred to the work done since 1948 for a period of a quarter of a century)

SINCE 1948

The Shrine originally built, enlarged, improved and duly consecrated in the years 1903, 1910 and 1922 had gone into disrepair by the passage of time and were renovated (without any additions or structural improvements) in August, 1952 as the first major task undertaken by the Thiruketheswaram Temple Restoration Society. This enabled the poojas and worship to be continued uninterrupted while the work of reconstruction goes on with the Central Shrines and the Praharam Shrines, Thirumathil (inner boundary wall) and Rajagopuram.

The access road to the Temple was improved. Pipe borne water supply was laid from a fresh water source and electric lighting installed.

A Madam was built for the use of the visiting devotees and named as Thirugnana Sambanthar Madam. Other Madams have since been put up by individuals and institutions.

A sub-post office with telephone facilities and a Railway Station two miles away have been established for the convenience of devotees and the permanent residents in the locality.

Plans for overall development of the whole Temple area were drawn up in consultations with the religious Divines, Kurukals, Temple Architects and Sthapathiar and with the best advice available in South India and Ceylon, especially that of Saiva Siddhantha Sarapam Sree Esana Sivachariya Swamigal of Palani, South India.

Foundation for the Praharanam shrines was laid on 26th March, 1953. These shrines were completed and consecrated in October, 1960. The Maha Sivalingam worshipped in ancient time was unearthed in the course of investigations and excavations along with Ganesh, Nandi images, etc. It was found slightly damaged and therefore ins-

talled in the praharam directly behind the Moolasthanam under covered open space. Worshippers have free access to this Lingam and are permitted to perform abishegam with holy water carried personally from the Palavai Kulam.

A Vinayagar Shrine was built by the side of the Palavai Kulam. Rooms for change of clothes are also provided nearby.

The foundation for the Rajagopuram was laid on 11th November, 1953 and partly built upon. Saivamani Sir Kandiah Vaitianathan, President, was very anxious to complete it early. Unfortunately he passed away in August, 1965 and following his death-bed wish, Lady Vaitianathan raised funds and completed it in 1968. Consecration was performed on 19th August, 1968 to the presence of a very large congregation which included many devotees from Malaya.

Vasantha Mandapam with a large hall in front was completed in 1963 with the generous munificence of Mr. K. Gunaratnam of Messrs. Cine-mas Ltd, Ceylon.

A Temple Bell 4 feet in diameter cast in pure copper and tin only in a well-known foundry in London weighing about $1\frac{1}{2}$ ton nett with a gross weight of about 2 tons was ins-

About St Sundaramoorthy

A summary of a discourse on the lives of the four Saiva saints was published in the 'Hindu Organ' of 9-7-76 copied from the Madras Hindu of 5th July. The discourse was delivered by Sri S. Ramasami Sastrigal at Purasa wakkam. With reference to the life of St. Suntharamoorthy Swamikal the learned lecturer said that St. Suntharamoorthy lost his eyes for a breach of promise and got back one of his eyes as a result of his prayers. According to the Periapuranam St. Suntharamoorthy got back both his eyes as a result of his praising the Lord by his devotional hymns. He got back his left eye at Ehambaram and his right eye at Thiruvacoor.

M. Mylvaganam
14-7-76.

tailed on a strong Belfry 75 feet high above mean sea-level. The sound of the Bell can be heard for many miles around in the District of Mannar.

Granite stones for the main shrines of Sivan and Ambal were quarried in Vavuniya and transported by heavy lorries for a distance of over 60 miles to the Temple site. Despite the difficulties encountered in bringing sculptors from India, chiselling of the stones according to the required sizes proceeded slowly and steadily. Rapid progress has been made in recent years and both the Shrines and the adjoining arthamandapams built with dressed granite stones are nearing completion.

Sale of Unredeemed Pawned Jewellery

I shall sell by public auction the unredeemed jewellery pawned with Mr. P. Theivendram of 70 Pannai Road Jaffna, on Friday 30-7-1976 commencing at 9-30 a.m. at the said pawn shop.

S Mahadevan,
Auctioneer
4 9 & 16)

553, K. K. S. Road,
Jaffna.

வாங்குகிக் கந்து பெய்க் கவிவளஞ்சுரக்கமல்வன்
சௌக்ருமை அரசு செய்க் குறைவிலா தயிர்கள் வாந்து
நான்மை மறந்த சோங்க நற்றும் வேங்கி மல்க
மேன்மொன் அசுவந்தி விளக்குக் கூகு மென்னாம்

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