

## THE SPECIFIC PHILOSOPHY OF THE VARIOUS FORMS OF SAIVA RELIGION RELIGIOUS FAITH

### Siddantha—Its Significance

IN the world of today—the atomic age—we find in every direction the frontiers of knowledge have been extended, the resultant effect upon thought in general has been profound. The evolutionary theory of the last century, the discovery of radio active substances, and the unveiling of the structure of the atom and the spitting of it perhaps the most marvellous achievement yet of man in the present century, have powerfully affected some of our fundamental ideas. The intimate beliefs, philosophies, and personal standards of modern men have been shaken by these changes. We live in an age of spiritual unrest, in a chaos of religious beliefs.

Dissolvent agencies of an intelligent kind have been at work among the more educated classes throughout the world and even South India and Ceylon have come in for their share in it. Dissolvent agencies are at work throughout the world to do away even with religion. We must fortify ourselves against such tendencies. Some order some positive faith, some recognition of a law to be obeyed was a necessity for successful living. Our citadel of the principle of Cosmos is Siddhanta.

#### A Peculiar Philosophy

What is Siddhanta? It is the philosophy—the especial philosophy of the Saiva religion. It is the peculiar philosophy conceived of the genius of the Tamil people. It is not a bundle of dogmas as some of our so called 'intellectuals' think. It is a way of life. It represents the culture and civilization that prevailed when the Tamils of Dravidian India carried their civilization to various parts of the world. Siddhanta philosophy has as its object to teach man to live well, and with that object to think rightly of God, the world and himself. It stands as an example of a civilization which judged by spiritual standards was supremely great and judged by material standards utterly puny and poverty stricken, a standing example in human history of the practice of simple living and high thinking.

#### Cream of Vedanta

A great theologian says: "As a system of religious

thought, as an expression of faith and life, the Saiva Siddhanta is by far the best that South India possesses. It represents not only in the South, but in the whole of India, the highest water mark of Indian life. It is the religion of the Tamil people by the side of which every other form is of foreign origin'. No greater words of truth can have been uttered. Saiva Siddhanta is the "cream of Vedanta". According to this philosophy there are 3 eternal verities: God, Soul and the Universe. The whole personal relationship of man is summed up in the pregnant words: pathi-pasu-pasam; Pathi is God; Pasu is the Soul; Pasam is the Universe (the world of attachments). The Soul is wedged in between God and the Universe, and as it draws near one or the other it partakes of its characteristics. Its aim is to get off the bonds

By

Dr. A. Viswalingam

one by one till it merges in the Over-Soul. The body and the senses and the Universe are given forth to work out this emancipation by sacrifice, dedication, and devotion; Pathignanam (knowledge of God) is absolutely essential, and beatitude is out of the question without the guidance of the Supreme Intelligence and Power manifested as Grace and Love.

#### Meikandar's Codification

The teachings of this philosophy are contained in the Tamil Vedas, the Siva-Gnana-Bodham, and the other Siddhanta Sastras which are 14 in number. There is the peculiarity to be noted in this connection that in the Saiva conception, God cannot be born in the flesh and cannot have avatars. It is absurd to believe that God who is in conceivable, unknowable, and undescrivable can be born as a finite being. In Saiva literature Siva is not identified with one of the Hindu Trinity, but as the Lord Supreme who cannot be known even by the Trinity. This peculiarly Tamilian philosophy was codified by Meikandar and the disciples who followed him; and the Saiva religion based on this philosophy has been systematised

by the four Saints (Nayanmar) popularly called (Nalvar) whose religious experiences are embodied in the Adankan Murai etc. The Agamas prescribe rules for the various rites that serve to bring the philosophical thoughts into the practice of every day life. Metaphysical thoughts and their practical use in life find effective correlation when inculcated through the medium of the language one speaks. Thus the subtle expressions used in this connection find ready response through the finer feelings of the individual. God is known as Kadavul—as that which is beyond comprehension by the mind. God is also referred to as Theivam—knowledge personified or the Absolute. More often as Sivam, the All Highest and by means of an inflection in the first letter S in Sivan it is transformed into S in Seevan which is the Soul, the inflection connotes the change sat to asat because of its association with malam. A further change transforms the word into Seeviyam—the life process connecting the Universe and the Soul which is immersed in it. Subtleties like these which enable the mind to grasp the essentials more readily are lost when religious teachings are imparted in any language other than the vernacular of the individual. Religion therefore to be of any success should find expression in one's own language. What could be a better example than the expressions *உயிர்* (Soul) and *உடல்* (Body) to explain the intimate connection between God and Soul, and the Soul and the Universe. Such expressions so natural in the alphabet of our language convey to the mind the intimate personal relationship essential to correct understanding and realisation.

#### The True Aim

Religion and philosophy are considered as two distinct spheres in the West, but our great teachers recognised them not as distinct spheres with different aims and purposes but as an essential unity. They recognised that metaphysical truth and religious truth are not two different kinds of truth, but that the true concept of religion and philosophy are identical.

Real religious belief is also knowledge, whereas faith if it is not at the same time a form of knowledge is valueless. True religion and philosophy have the same task and

(Continued on page 4)

ALTHOUGH God has given us a religion as a guide to what we may call His kingdom, the tenets of that religion cannot be said to have been correctly understood by all alike owing to their Karmic effects and standard of enlightenment. Men are of different tastes and different degrees of intelligence, and this difference multiplies by leaps and bounds as time advances, so that although it may be said that the religion given by God was accepted and rightly acted upon at the time it was given yet in course of time people seem to have put different constructions on the tenets and doctrines of that religion to suit their own taste and understanding, and it is not to be wondered at that the original religion was materially altered and mutilated by scheming sectarians to answer their own purposes. Such alterations

#### [THE SIVATHONDAN]

and mutilations made from time to time must have put different garbs on the same religion, and in course of a further advance of time, the difference between the original religion and the various garbs put on it subsequently must have rendered so great as to affect even the main principles; and the state of things would have been made still worse when people migrated to distant regions and cultivated their religions there. This accounts for the variety of religions, and I am sure that the history of man and of the different forms of religion that cropped up from time to time would fully bear me out in this inference.

#### Common Source

Whatever may be the difference between religions, it is possible to trace some identical truths underlying them all, and this is an evident sign that they all emanated from a common source. It will not be

denied that the various religions would benefit their respective adherents to the extent of the truths possessed by each of them. Apart from the truths embodied in a religion, its efficacy depends to a great extent on the faith placed on it by its adherents. A religion may be false, but if its adherents believe it to be true, and act up to its tenets conscientiously, the great God who is fully aware of their sincerity and anxiety is sure to reward them to the extent of their faith on what they believed to be true; and to this should be added the merits of following the truths embodied in each religion. The Hindu religion therefore tolerates every form of religious faith as a necessary evil and according to that religion, the various forms of religious faiths are formulated by Siva sakti (divine grace) to suit the people of different grades. The main object of every religion is worship to God and this worship will no doubt be accepted by him, whatever its form may be, provided such worship is made in good faith. But the final salvation is only to be expected through the true religion to which the followers of alien faiths will be gradually led as a result of the merits acquired by them in their respective faiths.

The Siddhanta School of the Hindu faith classifies the different religions of the world under four main heads in reference to their relation to the true religion. They are;—

- |              |              |
|--------------|--------------|
| 1. Outermost | } Heterodox. |
| 2. Outer     |              |
| 3. Inner     | } Orthodox.  |
| 4. Innermost |              |

The religions that would not accept at all the Hindu revelations of Vedas or Agamas are called outermost (purapurachchamayams) religions.

Those that accept the Vedas and reject the Agamas are called outer

(Continued on page 3)





## Hindu Organ

FRIDAY FEBRUARY 29, '52

Treasure These Thoughts

"If your bonds be not broken whilst living what hope of deliverance in death?"

### THE PENINSULA AND ELECTRIC CURRENT

ONE OF THE REASONS urged by Mr. G. G. Ponnambalam, Minister of Industries, Industrial Research and Fisheries, while seeking the approval of the House of Representatives for a supplementary expenditure of Rs 4,637,400, was that the Jaffna Peninsula had to be supplied with electric current. We are glad that the vote asked for has been granted. But we are obliged to observe that in the matter of supply of electric current to the rural areas of the Jaffna Peninsula the Government has failed to make any real effort.

The people of the North drew a sigh of relief when it was discovered that the soil along the Northern coast was suited for the production of cement. It was so not because that the area would become an industrial centre but that along with the production of cement the establishment of a power station would help the industrious peasants follow their agricultural pursuits assured of a regular supply of water by means of electricity.

The Jaffna Town lost no time in enjoying the first fruits of the establishment of the factory by obtaining electric current from the power station at Kankesantrai. But the eleven mile stretch of the area through which the cables run from Kankesantrai to Jaffna has not been able to obtain the facility for the use of this electric power. Why? The Governmental regulations are there always ready and useful for an explanation to be given. The Village Committee as a Local Government Authority has to undertake the responsibility to supply electric current to the area within its limits. But it cannot undertake a huge financial commitment except with the aid of a grant from the Central Govern-

In Parliament

### 46 Lakhs More For Cement Factory

IRON CURTAIN CHARGE REPEATED

Kankesantrai Cement Factory, the fancied object of political fury of the Opposition came in, once again, for adverse criticism. To Mr. C. Suntharalingam, the Factory was mathematically speaking a mirage of figures representing rupees and commercially a white elephant. But the M. P. for Vavuniya would not blame him whom he wishes to see out of political existence; instead he blamed the Cabinet.

The Marxist opposition, here as everywhere else, would wish that factories where political disruption gas can be easily prepared to be declared public through fares. They certainly do not want an Iron Curtain for it is a measure exclusively to be used by Marxists.

Minister Ponnambalam was amused and surprised to see him who threatens to be his *vis a vis* at the next elections changing front, from a scoffer to an admirer.

The vote was passed. The Marxists had yet another motion for them to wax eloquent. The Egyptian question gave the Communist leader an opportunity to explain the much criticised oath of allegiance taken by the Leftist M. Ps.

ment. Now this affair of obtaining grants is enough work for a life time. How then can the rural areas and the peasant population for whom the elected representatives often profess to work avail themselves of the supply of electric current.

In this confused situation social workers suggested the formation of co-operative consumer societies to undertake this task. But again governmental rules and inter-departmental conventions have intervened. The result is the peasant cultivator has to remain the same old orthodox drawer of water irrigating his crops with the pearly drops of his sweat. The parlour politicians and the parliamentarians, however, have no cares or worries of food clothing or shelter. There is yet a chance for the Cabinet to make amends for their apathy by authorising special grants to Village Committees in order that they may be enabled to undertake the supply of electricity to rural areas without any further delay.

## THE SACRED RIVER THAT SURGES UPWARD

### Sivan Temple Graces Its Banks

Just about sixteen miles east of Jammu flows underground a streamlet of clear limpid water. Though it is visible on the spot, its serpentine curves are actually concealed in its sandy bed. It is at the foot of the thickly-wooded Shivalik Hills. On its bank stands a temple. Its setting is exquisite.

This place has come to be known as *Utterbehni* which means 'northward flow'. It owes its name to the fact that a subterranean streamlet called *Devaka* appears here on the surface of the earth at the southernmost extremity of the curve and wends its slow, silent course northward for about 2,000 yards to the northernmost point of the bend where it again disappears in its bed.

#### Pilgrims' Resort

In the *Shastras*, the upward flow of a river is held sacred. *Utterbehni* has, therefore, come to be regarded as one of the most important holy places in India. Apart from the large number of devout pilgrims, people in thousands come here every year on Chet Chaudash (14th lunar day of the 12th month of the Hindu year) to have a dip in its sacred water. In eclipse it draws still bigger crowds. Big fairs are held on such occasions. Two spots which are credited with special virtues and which attract the largest number of pilgrims are *Prayag* (the confluence of the Ganga, the Jamna and the Saraswati) where the *Devaka* appears on the earth and *Gaya* where it disappears in its bed again. At other places the pilgrims bathe in pits dug out by them as the water flows at a sub-level of about one foot only.

#### Age-Old Origin

The origin of the Tirath of *Utterbehni* dates back to the hoary past. It is stated in the *Puranas* that when decay and degeneration had overtaken mankind Kashyap Rishi felt extremely distressed. In order to check the rot he implored Lord Shiva to regenerate degraded humanity. Lord Shiva then directed Parvati to descend to Uttarkhand (northern sector of India lying between the Sindh and the Sutlej rivers) in the form of the *Devaka*, to absolve

mankind of its sins. Thus the *Devaka* is said to have come down from Kailash. Parvati could not bear separation from Shiva. She desired her husband to be with her. Thereupon Shiva promised to stay in temples built on the bank of the *Devaka*. One can see in all temples standing on the banks of the holy *Devaka*, except in the temple of Gadadhar at *Utterbehni* idols representing various aspects of Shiva. The most important of these are the Maheshwar temple at Purmandal and Abhamukteswar and Ranbirsingheshwar at *Utterbehni* in which Shiva's black stone-images of huge stature and exquisite workmanship, each weighing about eighty maunds, are installed. Outside the door of the temple stone-statues of huge bulls of equally beautiful form stand facing these images. Several villages are assigned as *Muafi* lands to meet the expenses of temple administration.

#### Seat Of Learning

The mythological aspect of the *Devaka* inspired Maharaja Ranbir Singh, son of Maharaja Gulab Singh. He developed *Utterbehni* into a seat of learning. It was here that he founded the big residential Sanskrit university about 100 years ago, which provided for studies in all branches of knowledge. It used to accommodate about 1,500 students from all parts of India. Students were not only given free board and lodging but also books, clothes, stationery and medicines. They were also allowed pocket money in the form of remuneration for recitation in their spare hours. A hospital was maintained under the charge of qualified Vaidas. It not only provided for indoor treatment of patients but also supplied food to them. Practical training in medicine used to be given there. A large *Gowshala* was maintained to supply milk, butter and other requirements of the university and the hospital. It also used to address itself to the task of improving the breed of the cattle. The Maharaja visited the *Utterbehni* several times every year. He would himself examine the scholars and award prizes to the successful. Eminent scholars were invited as

Letters to the Editor

### Vyравan Sinnavan Fund

Sir,

The Kankesantrai Town Council at its meeting held today unanimously decided to open a fund for the benefit of the widow and six children, who are all minors, of the late Vyравan Sinnavan, a labourer who sacrificed his life in saving the lives of three people from being electrocuted. The news of this tragic death was given due publicity in all the newspapers and this needs no further mention in this appeal.

The widow and the six children are in a very helpless position by the loss of their only bread winner. The widow is very sickly and is expecting her seventh child.

I appeal on behalf of this distressed family to the public to contribute generously towards this much-deserving cause. Contribution may be sent to the Chairman Town Council Kankesantrai. A separate Account is being opened by the Council to receive contributions to this Fund and all contributions will be duly acknowledged through the Press.

The following contributions have been received by me so far:-

The Magistrate Point Pedro Rs. 20 00

The Magistrate Mallakam Rs 80.00.

Yours etc.,

A. V. SATHASIVAM,  
Chairman,

Town Council, Kankesantrai.

### Sri Lanka Requires 3 Universities

Sir,—The Vice Chancellor of the University, Sir Ivor Jennings has made a pronouncement recommending in the circumstances now prevailing in Ceylon the establishment of two Universities, one for the Sinhalese speaking people and another for the Tamil speaking. Others have also expressed similar opinions. If the recommendation is to be given immediate effect to, it would be desirable to have a third University with English as the chief medium of instruction located preferably at Colombo.

S. Sivasubramaniam

### A TRUISM

'Communism And Democracy are contradiction in terms'

—J. P. Narain

visiting professors. They were duly honoured and remunerated. A big library containing valuable books in Sanskrit on all subjects was maintained. Scholars were engaged to translate important Persian and Arabic works into Hindi and Sanskrit. *Utterbehni* thus grew into a very important centre of learning and culture.



## Premier Nehru 'A Public Performer'

"I am also a public performer and on some occasions may even compete with you in drawing vast audiences. Nevertheless, mine is a different kind of performance. Although occasionally and unwittingly I might entertain people that is not my main objective."

Confessing that he seldom saw films Premier Nehru made the above observations to a group of representatives of the international film world at New Delhi.

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(M. 195. 1 to 29).

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 1380

In the matter of the Last  
Will and Testament of Aru-  
mugam Thampoo of Urum-  
piray Deceased.

Sivakkolunthu widow of Tham-  
poo of Urumpiray  
Petitioner

Vs.

1. Thampoo Sornalingam of Urumpiray presently of Malaya
2. Thampoo Tharmalingam of Urumpiray presently of Bandarawella
3. Thampoo Kanagalingam of Urumpiray
4. Pavalakkody daughter of Thampoo of Urumpiray
5. Kamalakkody daughter of Thampoo of Urumpiray

Respondents

This matter coming on for disposal before V. S. Jayawickrama Esquire District Judge Jaffna on the 13th day of November 1951 in the presence of Mr. A. Subramaniam, Proctor on the part of the petitioner and the petition and affidavit of the petitioner and the affidavit of the attesting Notary and witnesses of the said Last Will having been read;

It is ordered that the 3rd respondent be appointed as guardian-a-litem over the minors the 4th and 5th respondents and the Last Will No. 7384 dated 8th November 1945 and attested by V. Manikkavasakan Notary Public is proved and probate be issued to the petitioner accordingly unless the respondents or any other persons shall appear before this court on the 14th day of March 1952 and show sufficient cause to the satisfaction of this court to the contrary.

This 13th day of November 1951

Sgd. K. D. de Silva,  
District Judge.

(O.139. 29 & 4).

## The Various Forms Of Religious Faith

(Continued from page 1)

purach-chamaiyams) religions.

The religions that accept both the revelations and believe in the existence of same additional revelations are called inner (agapurach-chamaiyams) religions.

Those that believe only in the two kinds of revelations, but put different interpretations on the texts are called innermost (agachchamaiyams) religions.

The Saiva Siddhantam stands above all these religious forms.

## Notice of Application

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No: 1411

In the matter of the Last  
Will and Testament of R.

Kathiravelu Arulampalam  
of Araly late of Simpang  
Lima, Klang Malaya

Deceased

and

In the matter of the British  
Courts Proba es (Re-seal-  
ing) Ordinance Chapter 84,

Kathiravelu Perampalam of  
Urelu Attorney of Velup-  
pillai Ratnam of Postal  
Department Klang Selan-  
gor Malaya, the executor  
of the estate of the above-  
named deceased by virtue  
of Probate dated 21st May  
1932 granted by the Sup-  
reme Court at Kuala-  
Lumpur. Applicant.

Notice is hereby given that  
after the expiry of Fourteen  
days from the date hereof,  
application will be made to  
the District Court of Jaffna  
under the British Courts Pro-  
bates (Re-sealing) Ordinance  
Chapter 84 for the sealing of  
the Probate of the Last Will  
of the said R. Kathiravelu  
Arulampalam late of Sim-  
pang Lima Klang Malaya,  
granted by the Supreme  
Court at Kuala-Lumpur on  
the 21st day of May 1932.

Jaffna, This 27th day of  
February 1952

A. Subramaniam  
Proctor for Applicant

(M. 222 29)

## Order Absolute in the First Instance

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 1371

In the matter of the Last  
Will and Testament of the  
late Vallinayagy wife of  
Chellappah Velautham of  
Araly South deceased of  
Araly South.

This matter coming for  
final determination before V.  
S. Jayawickrema Esq, Dis-  
trict Judge Jaffna on the 2nd  
day of October 1951 in the  
presence of Mr. V. Eliya-  
thomby Proctor on the part  
of the petitioner and affidavit  
of the petitioner and of the  
witnesses to the Last Will  
having been read and all  
parties heard; it is ordered  
that order absolute in the  
first instance be entered and  
that probate of the will of the  
late Vallinayagy wife of  
Chellappah Velautham of  
Araly South be issued to Chel-  
lappah Velautham of Araly  
South.

K. D. DE SILVA,  
District Judge,

Drawn by 21-1-52

V. Eliyathamby,  
Proctor for Petitioner.

(O. 136 29)

## The Birth-day Celebrations Of Sri Ramakrishna

The birth-day of Sri Ramakrishna was celebrated on a grand scale at the Vaidyeshwara Vidyalaya Hall on Wednesday, the 27th February, 1952. The celebrations started at 3 p. m. with special poojas. At about 5 p. m. a large number of students and members of the public were present to take part in the celebrations. The Principal of the school, Mr. S. Ambikaipakan, presided and in his introductory speech stressed on the significance of the day. This was followed by two speeches on the life and teachings of Ramakrishna by two students of the school.

Mr. V. Nagalingam, proctor, who spoke next said that Sri Ramakrishna was born at a time when Hindu Religion was in great need of revival. By that time most of the English educated people were becoming a prey to the materialistic onslaught of the West and were forgetting the great teachings of their own religion. On the other hand the religious movements like the Brahmo Samaj were too alien in outlook to influence the people towards a true spiritual outlook. Sri Ramakrishna spoke to the people in a language they understood. His message was carried to the world by his disciple, Swami Vivekananda, and later by the monks belonging to the Ramakrishna Mission.

The speaker paid a tribute to the religious and social activities of the Mission and emphasised that social service must go hand in hand with religious work. The Mission was performing a very valuable service by the establishment of schools, by helping the poor and by providing medical facilities for the sick. The speaker also dwelt on the necessity for a reformation in our religion, as otherwise our religion would not survive. In conclusion, he appealed to the elders and the teachers to lead a religious life and thus give the proper direction to the youth whose attention is now being drawn by atheistic propaganda.

The music recital by Mr. N. Shanmugaratnam and party was greatly appreciated by the audience. The celebrations came to a conclusion with a vote of thanks. The Hindu Students Association of the school was responsible for making all the arrangements for the celebrations.

## Konesar Temple Contributions

According to a statement of receipts published by Dr. W. Balendra the total amount collected so far is Rs. 31,246/90 of which the highest single contribution from any society is Rs. 7,790/28. This had been made possible by the efforts of the Jaffna Saiva Paripalana Sabha.

## —Our Astrological Feature—

# WEEKLY FORECASTS

"SRI PATY"

FROM 2-3-52 TO 8-3-52

**ARIES** Aswini, Barani, Kartikai 1st part [Medha Rasi]

Unforeseen new expenses shown this week. Domestic troubles and quarrels likely midweek. New ventures will bring forth the desired results. But you will have to work hard.

**TAURUS** Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]

A very promising week in both domestic and official affairs. You will be enjoying yourself thoroughly. If your *dasa bhukti* is also favourable, you may gain something through gambling or sweeps.

**GEMINI** Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

A favourable time for finances. Friends of the opposite sex also will help you a good deal. If alert and adaptable you could progress a long way in your business.

**CANCER** Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Beware storms with fellow workers and associates this week. Health yet a problem. Unless you are careful something serious may turn up.

**LEO** Maha, Pooru, Uttira 1, [Singha Rasi]

Family fracas and mental restlessness shown this week. You will find it difficult to make both ends meet. Business affairs need careful handling. Don't commit yourself in writing.

**VIRGO** Uttira 2, 3, 4, Atta, Chittirai 1, 2 [Kanni Rasi]

The first day of the week must be spent with care. Official troubles and ill-health shown. Rest of the week favourable for new undertaking.

**LIBRA** Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]

Don't be in too much of a hurry this week. Give careful considerations when venturing in new deals. Sunday night Monday and Tuesday must be spent with care.

**SCORPION** Visaka 4, Anusha, Kettai [Vrischika Rasi]

Except for Wednesday and Thursday this week will bring in good news. You will make some useful contacts while amusing yourself. Elderly relatives may cause you some annoyance or anxiety week end.

**SAGITTARIUS** Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]

Time is favourable for new undertaking till Thursday. Put anything in hand that needs the personal touch. Co-operations from friend promised. The last two days of the week must be spent with care.

**CAPRICORNUS** Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]

You will be quick to pick up quarrels this week. I will very strongly advise you to rely on the advice of your sincere friend or colleagues before making any decision. Don't commit yourself unnecessarily.

**AQUARIUS** Avittam 3, 4, Satayam, Pooraddati 1, 2, 5 [Kumbha Rasi]

Health may cause you anxiety. But financial prospects look much brighter. Friends will help you a good deal week end.

**PISCES** Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]

You will get just the help and encouragement you need this week. Go ahead with your plans. You may find yourself spending more than you can afford week end.



# The Specific Philosophy Of Saiva Religion

(Continued from page 1)

pursue the same aim, namely, to enable man to participate in the Eternal through knowledge of God. For immortality the participation in the Divine man achieves only through knowledge of God, and of the Universe. Thus the acquiring of knowledge becomes the ultimate ethical task to which all other tasks of man are subordinated, and the supreme value to which all other values are subsidiary.

## The True Concept

But since the true concept of religion can be obtained only by a philosophic process of thinking of which not everyone is capable, it is the task of the theologian, the Guru or Saint, who possesses the true concept of religion to discover in the sacred books the esoteric parts and correlate them with the philosophy. Reason is the ultimate judge in matters of truth and what reason declares to be untrue cannot be made the contents of faith. Since reason compels us to apprehend the concept of the unity of God in such a way as to exclude every multiplicity of positive qualities and attributes, for His unity is an absolutely simple one, therefore the Anthropomorphic passages in the sacred books have to be so explained, that they can be harmonised with the concept of unity as taught by philosophy. This has been done in a pre-eminent degree by our philosopher-Saints, Meikandan and others. Thus philosophy must be declared to be the torchlight of reason to illuminate the way to religion. Thus it is easy to understand the why and wherefore of the emphasis laid on Sidhanta as the very essence of our living. For in the scale of values, the highest value for man is knowledge of God, of self and the Universe—the faculty of pure thinking and contemplation constitutes the essence of man, which places him above all other beings. It is by this faculty of pure thinking and reasoning and contemplation, which is so eminently characteristic of our race that Meikandan and others deduced the system of thought called Sidhanta which has been handed to us to serve us and the world as a citadel for all times.

## Present Position

In the light of the foregoing if we could see ourselves today as others see us we must admit that the spectacle we present is lamentable. We find ourselves in the midst of a confusion confounded, we have lost values, we have lost our standards, where these have been lost, momentary desires have rushed in and we are smothered by a plentiful crop of noxious weeds in morals in literature and the arts. The poison to start with has insidiously

worked itself into the fountain head of our life stream I refer to the centres of ancient learning and the sacred places of our worship—the very men who preside over these institutions appear to have succumbed to the poison. The positive faith and the recognition of a law to be obeyed which were considered necessary for our life have not been followed or obeyed. The antiquity of our race and their faith go so far behind history that the authentic findings from the excavations at Mohenja Daro bearing testimony to the further antiquity of the Tamil race have staggered the historians and anthropologists. The seals found in this region contained the emblems of Siva Lingam in abundance and the inscriptions have been deciphered into the Dravidian languages, the majority being of Tamil origin. This has served to confirm the common belief that Tamil is the oldest of the present Dravidian languages.

## The Dravidian Culture

The Dravidians (Tamils) migrated all over India and civilised the country. The faith they pursued was the worship of Siva. They classified regions of the country according to the nature of the soil and the inhabitants on the basis of their calling or pursuit. Land was classified as Mullai, Kurinchi, Marutham, Neithal and the inhabitants as Vedar, Idayar, Kalvar etc. This is peculiarly unique of the Dravidian culture and civilization. The group of people so classified fall under the four main headings of Arasar (Kings & Rulers), Anthaner, those devoted to learning Scriptures, Vannikar (the merchants), and the Velalar (the real gentry, land owners and agriculturists). As arts and crafts developed, the grouping went along lines of technical training, and the development of aptitude for particular crafts, which became the exclusive occupation of certain artisans, who specialised in that particular craft and kept the knowledge gained therefrom closely guarded and transferred it from father to son. Thus, the caste system in Dravidian civilisation was based as a device to secure a certain degree of division of labour. The caste system we see implanted on our fellowmen in South India is entirely foreign to Dravidian culture. There is no mention of it in Tholkapayam.

## The Weed of Caste

We are not conscious of it in Ceylon, although insidiously it has worked its way into our temples. This is one of the noxious weeds that have grown into society and our sacred institutions. This is due to our ignorance of the history of our race and the

grandeur and antiquity of our faith. Anthaner means the people possessed of real knowledge and who show compassion towards all beings—the acquiring of this knowledge was not limited to any particular class. Any member of the Society who possessed such knowledge was recognised, as is the case with Meikandan, Thiruvalluvar, Appar, and a host of others; so that this ignorance of the significance of our faith and culture is at the root of all evil. It is therefore imperative that those who are in charge of the Saiva institutions should be enlightened on the true teachings of their religion and philosophy. It will be seen from such a study that God the All-Highest is called Siva, that Siva is not one of the Thirumoorthis (Trinity) and that unless one is initiated in Siva Deedsha he is not qualified to perform any rites or ceremonies nor even enter the Adimoolam in the temple. A correct understanding of Saiva Sidhanta alone will arouse the ignorant Saiva Public to guard against the insidious, sly and ever aggressive tide of the so called Aryan spiritual domination from further undermining the foundations of the strongholds of Tamilian thought and culture. It is the duty of every Saiva to see that the system of worship in Saiva temples is in accordance with Agamic rules, and that the Pujahs are performed only by those initiated into Siva Deekshai

“and who worship Siva as the All-Highest (Kadavu).” It is essential that we should not only clearly understand the religion, but should also have positive faith. In the absence of a positive faith we are likely to be led astray and even become a party to decry the very institutions and culture that gave us life, and to accept systems of thought, which are wholly opposed to the philosophy of our people which is the admiration of eminent scholars and theologians of other lands.

Dr. G. V. Pope addressing the English people said: “If the Tamil people and the English are ever in any degree to understand one another and to appreciate each other's thought and feelings regarding the highest matters, our English people must have the means of obtaining some insight into the living system which exercises at the present day such a marvellous power over the minds of the great majority of the best Tamil people. For, under some form or other, Saivism is the real religion of the South of India and of Ceylon and the Saiva Sidhanta philosophy has and deserves to have far more influence than any other.” These words should be dinned into the ears of those of us who are being swept away at the moment by novel ideas of reform movements to do away with temples and ceremonies. There is design and purpose behind temples, ceremonials,

## ORDER ABSOLUTE

IN THE DISTRICT COURT OF  
JAFFNA  
Testamentary Jurisdiction  
No. 1379

In the matter of the Last Will and Testament of the late Ponnu wife of Kanther Naganathy of Kondavil

Deceased.  
Kanther Naganathy of Kondavil.  
Petitioner.

This matter coming on for disposal before V. S. Jayawickrama Esquire District Judge Jaffna on the 13 day of November 1951 in the presence of Mr. A. Subramaniam Proctor on the part of the petitioner and the petition and affidavit of the petitioner and the affidavit of the attesting Notary and witnesses of the said last will having been read:-

It is ordered that the said Last will No. 2866 dated 21st November 1949 and attested by A. Subramaniam Notary Public is proved and probate be issued to the Petitioner in the 1st instance Re'ble 14-3 52

This 13 day of November 1951  
Sgd K. D. de Silva  
District Judge.

(O. 140, 29 & 4).

rites and worship. They embody mind. They may be animate with life. We should keep an open mind to the new, and yet preserve the balance.

(To be continued)

# GRAND MUSICAL RECITAL

BY

ISAI ARASU

**M. M. Dandapani Desigar**

ON

Saturday March 8, 1952 at 6-30 p. m.

AT

**Jaffna Hindu College Quadrangle**

## ACCOMPLISHED ACCOMPANISTS

<b>T. Supparayalu</b>	—	<i>Violin</i>
<b>A. Kannan</b>	—	<i>Mirudangum</i>
<b>C. V. Veerusamy</b>	—	<i>Kanchera</i>

## TICKETS

PATRONS	—	25/-	Hindu Organ Office, Vannarponnai
RESERVED	—	15/-	Jaffna Apothecaries Main Street
1st CLASS	—	10/-	Jaffna Co-operative Stores Ltd., 150 Hospital Road
2nd CLASS	—	5/-	
3rd CLASS	—	3/-	Eelakesari Chunnakam

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IN AID OF THE SAIVA PARIPALANA SABAI  
**NAVALAR ASHRAM**