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NO 37

**All Ceylon Saiva Conference  
At Sabhai Navalar Hall****Sri La Sri ManickavasagaGnana Thesiga Swamigal's  
Distinguished Presidentship**

(23—25th December 1963)

The Annual Conference organised by the Jaffna Saiva Paripalana Sabbai will be held at the Sabhai Hall under the auspicious presidentship of Sri La Sri Manickavasaga Thesiga Swamigal of Sivarajayogamadam, Thiruvendakadu on the 23rd, 24th and 25th of December 1963.

Shrimathi Pulavar Kulanthaimmal of Nirmala College, Coimbatore will speak at the morning sessions each day besides presiding at the morning sessions on Wednesday.

Shrimathi Pandit T.

Sathiathevy and Shrimathi Pandit T. Appakuddy will deliver lectures in the morning sessions of Wednesday.

Proctor V. Nagalingam J. P., Vidvan K. K. Nadarajan B. O. L., Vidvan Pandit Saiva Pulavar K. Venhanar, Pandit R. Namasivayam and Pandit Vidwan R. Thirunavukkarasu are among the large number of speakers arranged for the Conference.

Mr. T. Muttusamipillai, Barrister-at-Law, President of the Sabhai will deliver a lecture on 'Glory

of Murugan' in the morning session of Tuesday besides presiding at the closing sessions of the Conference.

The Conference begins with a special pooja at Vannarpannai Vaitheswaran Temple at 9 A. M. on Monday. A procession from the Temple premises will reach the Navalar Hall at 10 A. M. Bhrama Sri T. K. Sitharama Sasthigal will recite Upanishad Shanti followed by the Welcome Address by Mr. M. Mylvaganam, Religious Propaganda Secretary of the Society.

**An Analysis of the  
TIRUMANTIRAM**

(By A Science Graduate)

(Continued from the last issue)

These verses indicate the blessings of Saktinipadam, literally the descent of Divine Grace on the soul. They remind us of the following Siddhiyar verse among others:

மிக்கதொரு பக்குவத்தில் மிகுசத்திபாதம்  
மேவுதலும், ஞானம் விளைந்து ஓர்ருருவின் அருளால்,  
புகழு அதுட்டிதகே கிட்டை புரிந்துளோர்கள்  
புகலத்தில் புகழ் சீவன் முத்தர் ஆகித்,  
தக்க பிரிய அபிரியம் இன்றி, ஒட்டில்  
தபனியத்தில் சமபுத்தி பண்ணிச், சங்கரனோடு  
ஒக்க உறைந்து, இவர் அவனை அவன் இவரை விடாதே  
உடந்தையாய்ச், சுவன்தோற்றம் ஒன்றுமே காண்பர்.

When they (spiritually advanced souls) become fit (to receive the Truth), Divine Grace alights on them, the truth dawns on them by the Grace of the peerless Gnana Gurn, whose teachings they put into practice and attain perfect calmness. They become Jivan-Muktas while (still living in the flesh) in this world, having neither likes nor dislikes and viewing broken pots of clay and gold alike. They unite with the Benevolent Lord. They do not part from Him and He does not part from them. They remain in unison with the Lord. They see God only (everywhere and in everything, nothing else).

Proceeding to section XVIII regarding heterodox creeds, we read:

1530 In the six religions of illiberal nature (of the extreme heterodox group), they see not the Lord dwelling within their own bodies. They fall into bewildering birth. Oh! How they suffer falling into the snares of family life and kinship!

We have introduced the words "of the extreme heterodox group" within brackets as the Lokayatas (materialists) and others of this group deny the existence of God and all revelation and take their stand within the narrow confines of sensual perception only or research with their limited intelligence in addition thereto. Their *Summum bonum* of existence is the enjoyment of carnal and worldly pleasures.

1531 உள்ளத்தும் உள்ளன் புறத்துள்ளன் பவர்க்கு  
உள்ளத்தும் உள்ளன் புறத்துள்ளன் நம் இறை,  
உள்ளத்தும் இல்லை புறத்தில்தான் என்பவர்க்கு  
உள்ளத்தும் இல்லை புறத்தில்தான் தானே.

To devotees (who believe in the existence of God and worship Him) saying that He is both within them and outside, our Lord manifests Himself both inside and outside (everywhere). To those (unbelievers who disregard Him) saying that He does not exist either within or without, He is non-existent (not realizable) either within or without.

The following words of Umapathiar, among others,.....பரிவான் செய்மர்க்கு செய்வான்...பொய்மர்க்குப் பொய்மயம் செய்வாரினான்.....in his Nencha Vidu Theozha, are worth recollecting in this connection. He (God) who shines as Truth to loving devotees but is non-existent being a non-entity in the eyes of unbelievers. Cf. also such lines as the following from

(Continued on page 3)

**TRIPURA**

(By SOUBI RAYAN)

One of the epithets of Lord Siva is Tripuran-taka meaning one who burnt the three cities. As to what these three cities are there are many versions. Some say that they were three cities which were actually burnt by some dire calamity but this version is not popular. A great living saint and adwaita teacher says tripura represents the three avasthas of jakrata (awaka) sorpana (dreaming) and sulupthi (dreamless sleep) all of which have to be destroyed before one can enter into the state of Thuriya (Super conscious) that makes one aware of Reality. The great Siva yoges Thirumular says that the burning of Tripura is the getting rid of the threefold mala, anava, Kanma and maya before soul can be united to Siva. Some Vedantis think that the burning of Tripura refers to the overcoming of the three Gunas, Rajas and Thamas that are the characteristics of Prakriti. A school of poura-

fers to the cities of Asuras who were opposed to Siva and His religion. Moral philosophers think that tripura refers to Kama, Krotha and Loha the three gateways to Hell and one has to overcome these three that stand for lust, anger and avarice before one can proceed in the spiritual path. There is an allusion that Lord Siva made use of Meru mountains as the bow and Vishnu as the arrow but did not use these weapons but merely laughed at the three cities and they were burnt. This probably refers to the psychological attack on the evils of lust, anger and avarice that a yogee avails himself of in his sadana. Can Tripura also refer to Adibha tha adidava and adigathama? Those who had visited Sithambaram would have seen paintings in the thousand pillared hall there of the sixty four leelas of Lord Siva depicting the sixty four aspects of Siva Yoga of which the Kamathakanam is very great as it is referred to in almost all the devotional literature of the Saiva Faith. Lord Siva being arupa is said to assume rupa or forms to save His devotees. He is never born

**Mahatma  
Movement  
As Model**

President Johnson regards the non-violent methods of Mahatma Gandhi as a model for Americans in the Civil Rights Movement.

The President, in a message to the annual Gandhi Award dinner said the technique employed by the Indian leader "provide a suitable model and standard for those who are engaged in the crusade to achieve true equality of treatment and opportunity for all Americans."

Two Negro leaders at the meeting expressed their faith that President Johnson will follow President Kennedy in supporting Civil Rights progress. (USIS)

in flesh and is the great esoteric gnostic to whom all would be gnansis turn to for meditation as the master yogee seated under the Banyan tree at Kailas facing South as Dakshinamoorthy. The stotras of Adisankara and Thayumavai to Him are very inspiring indeed.





தமிழ் மொழிப்பதிவு

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**Hindu Organ**

FRIDAY, DECEMBER 20, 1963

Treasure These Thoughts

Sincerity is a fundamental  
requisite on the spiritual path

—SWAMI SIVANANDA

### PROPOSED LEGISLATION ON PLACES OF WORSHIP

It is an irony of fate that the people of independent Lanka after having been told that as free citizens they could enjoy freedom of opportunity, freedom of thought and freedom to worship God, should stand the risk of being subjected to restraints in religious activities by legislative measures. Worship of God in sanctified places has been the core of the culture of the people throughout the ages. The reverent homage that is paid to God in places of worship is a spiritual act which is so very necessary for the general welfare of the country. In spite of the rich religious heritage of this Island, the political leaders who are at the helm of affairs, have with unexplainable effrontery proposed a legislation to curb the freedom of worship.

Legislators cannot easily derive authority from the mere text-book definition of democratic rule and embolden themselves to deny the people the very fundamental right of worship. Perhaps intoxicated with the power of party might, the S.L.F.P. Minister of Cultural Affairs, for the first time in the history of this country, has endeavoured to lay down the law for what by common consent is outside the sphere of legislation. One can understand if the Minister in the furtherance and protection of culture brought about legislation to ban the sale and consumption of liquor, the slaughter of animals or to prevent irreligious activities within the sanctified limits of temples.

ities within the sanctified  
limits of temples.

In as much as clause 2 of the Bill is in general a contravention of the letter and the spirit of the Soulbury Constitution and is, therefore, an open violation of the basis of the Government of this country, we need not examine the consequent clauses in any detail. How ludicrous it is for the Minister to suggest that people can form a congregation to offer worship to God only if two hundred and fifty or more of them pray first by petition to the Almighty Minister for permission to assemble.

There is only one clause in the Bill, namely clause 3, that makes any sense in the proposed legislation. We are, therefore, confident that our Parliamentarians will not be so bereft of a sense of spiritual understanding as to allow the proposed legislation become law.

### SUPPLY OF SCHOOL BOOKS

The current school year has ended for all practical purposes. The new school year is not very far away; the intervening period being a matter of a few weeks. The stupendous task of providing children with the schoolbooks and stationery necessary for the new classes has to be accomplished by parents within a fortnight or so. Of late the experience of parents in this affair has been exacting. The rise in the cost of books, non-availability of certain books and above all the unmanageable rush for purchase of books are some of the practical difficulties that confront parents.

Writing on this subject last year we had suggested that educational institutions should take over the responsibility of supplying their students with all books and stationery as such a step would reduce inconvenience to pupils and parents and even lessen the total amount of expenditure. Book Depots may be called upon to supply schools with the required books and stationery on a basis of tendered prices.

The recently formed School Welfare Boards can be of great assistance in this matter to parents and pupils.

## Tirumantiram

(Continued from page 1)

the Upanishads: He who knows (considers) God as non-existing, himself becomes non-existing (perishes). He who knows (believes) God as existing (and worships Him), him we know as existing (saved from disaster). (Taitriya Up. II 6).

1533 The framers of the six forms of (heterodox) religion, they have not seen (God). He is not as described by them. Search for and realize Him. Then you can get rid of your bewilderment without doubt and reach the House (of God).

It is probably the founders of the Mimamsaka and other systems of this group of religions which accept the authority of the Vedas, more or less, that the author of Siddhiyar had in mind when he wrote the off-quoted lines அருமறை .... அளப்பரிதாம் அப்பொருளை... அணுக்கள் தருவர்கள் பின் தனித்தனியே தாம் அறிந்த அளவில் ... சமயம் சாதித்து, Individual philosophers reproduce (portions of) the immeasurable teachings of the precious Vedas, discussing them to the best of their knowledge and propounding various theories and systems of religion each in his own way. Thayumanavar describes such philosophers as people who run after their monkey-like minds roaming about at random through hills and dales, காலம் களையும் மனக்குரங்கு கால்விட்டு ஓடி, அதன் பிறகே ஓடும தொழிலார்.

How such discussions and investigations are made and the six systems of philosophy and religion evolved is graphically described with an apt illustration in the following verse which is ascribed to Tiru Moolar by learned commentators on other standard religious treatises, though it does not find a place in the body of the printed edition of the Tirumantiram now before us. We have often had occasion to cite this verse for the edification of our readers, but it is worth being repeated here once again in the present context. It reads:

முதல் ஒன்றும் ஆனை, முதலுடன், வாலும்,  
திதம் உறுகொம்பு, செவி, துதிக்கை, கால்,  
மதியுடன் அந்தகர் வகைவகை பார்த்தே.  
அது கூறல் ஒக்கும் ஆறு சமயமே.

The elephant is one only. Blind men (blessed with the sense of touch) describe it variously after critically examining its limbs (with their hands) some the back, some the tail, some the strong tusks, some the ears, some the oscillating trunk, and some the legs. Even similar it is with the six systems of religion (and philosophy) propounded by teachers with limited vision after examining different phases of the Truth which is one only).

1535 The six (inner heterodox) creeds that search for God,—as they do not attempt to get rid of their inborn desires, being anxious as they are to become Devas (dwellers in the celestial regions),—they do not know the way to get rid of (birth in) this World.

1537 நூறு சமயம் உளவாம், நவனுங்கால்  
ஆறு சமயம் அவ்வாறுட்படுவன,  
கூறு சமயங்கள் கொண்டகெறி நிலை  
ஈறு பரகெறி, இல் ஆங்கெறியன்றே.

There are hundreds of religious sects (and sub-sects). When investigated, (their number can be reduced to) six, as these six systems contain (practically all their teachings). The final (topmost) system that transcends all their teachings is the Supreme path which provides the way to the House (of God).

It is hardly necessary to tell our readers that the Supreme path referred to here is the Saiva Siddhanta path. That there are hundreds of religions, sects and sub-sects in this world is a matter of ordinary observation which no one will deny. Tirumoolar does not expressly tell us here what the six systems are, within which they can be comprised. Some learned scholars say that they are: Bairavam வைரவம், Jainam சைனம், Pancharatram பாஞ்சரத்திரம் (Vaishnavam), Battachariyam பட்டாச்சாரியம் (a sect of Purva Mi-

(Continued on page 3)

## Speaker Still Not Available!

The Opposition Parties in Parliament are unable to register their protest against Mr. R. S. Pelpola as he has not decided to attend the sittings of the House of Representatives. In the meantime, it is reported that Mr. Pelpola is sick. But the Opposition M. Ps are already sick of him.

## New Buildings Now in Use

The new buildings of the Jaffna Railway Station have now been opened for regular rail traffic. The formal function was gone through without any pomp. All that the people wanted was the putting into immediate use of the new buildings. But this has been done. Those who waited for the 'celebrations' did so in vain.

### Order Nisi

IN THE DISTRICT COURT  
OF JAFFNA

No. 1402/Teaty.

In the matter of the intestate estate of Nagammah wife of Murugesu Sivasampoo of Anaicoddai

Deceased

Murugesu Sivasampoo of Anaicoddai

Vs. Petitioner

1 Sivasampoo Murugesu of Anaicoddai

2 Sivasampoo Ambikaipalan of Anaicoddai a minor of the age of about 14 years appearing by his Guardian-ad-litem the 1st respondent

Respondents

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge of Jaffna on the 6th day of November 1963 in the presence of Mr. S. Thirunavukarasu Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner dated 6th November 1963 having been read.

It is ordered and decreed that the 1st respondent abovenamed be and he is hereby appointed Guardian-ad-litem over the 2nd respondent minor and that the petitioner be and he is hereby declared entitled to have Letters of Administration over the estate of the deceased issued to him as widower unless the respondents abovenamed or any other person or persons interested shall on or before the 24th day of January 1964 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 6th day of November 1963

N. Sivagnanasundaram  
District Judge, Jaffna,

(O, 185, 20 & 27)



## MARRIED

### Ananda Rajah—Sakuntala Devi Chelvadurai

The marriage of Anandarajah (A. M. I. C. E.) London son of Mr. A. Kanagasabapathy retired *Mudaliyar* of Mullaitivu with Sakuntala Devi daughter of Mr. K. Chelvadurai retired Interpreter *Mudaliyar*, Chief Clerk and Asst. Secretary, District Court, Jaffna and presently Commissioner of Sales D. C. Jaffna was solemnised according to Hindu Rites at the Selvachchannathy Temple on Friday the 13th inst.

"A BIG THANK YOU" to all friends and relatives who called at the Residence of the Bride "*Murugan Illam*" Inuvil and blessed the couple.

(M 242 20)

## TIRUMANTIRAM

(Continued from page 2)

namsai), Lokayatam உலகாயதம் (materialism), and Sooniyavadam சூனியவாதம் (Nihilism). But on what authority they say this we have not been able to ascertain. It seems most incongruous that theistic religions like Bairavam and Vaishnavam should be grouped and placed on a par with out-and-out heresies like Nihilism and Materialism. We are inclined to think that the reference is to what are known to modern oriental scholars as the six systems of Indian philosophy or their earlier prototypes. We say earlier prototypes as some at least of the reputed founders of these systems are said to have lived long after the time of Tirumoolar. Some scholars for instance assert (erroneously of course) that the Rishi Kapilar who composed the Sankiya Sutras lived in the fourteenth century, i. e. only some 600 years ago.

The careful reader will here note that verses Nos. 1530, 1533 and 1535 just studied by us along with verse No. 1557 in section XX which we shall shortly come to, form the germinal source of Siva Gnana Muniver's classification of the innumerable philosophical religious sects of India into four major groups of six distinct creeds or schools of philosophy each. We do not propose to go into these details here. Readers desiring to have a rough idea of these four groups புறப்புறம், புறம், அகப்புறம் and அகம் (extreme heterodox, heterodox, inner heterodox and orthodox) and the twenty four systems that comprise them, are referred to our "Elements of Saiva Siddhantam" Chapter XI and XII. It is not that all these 6×4=24 systems existed in their later developed forms at the time of Tirumoolar, but some of them and the earlier prototypes of others seem to have been in existence as we suggested above. We have already mentioned the case of Sankhiyam. If we are to cite the example of another prominent system very much in vogue at the present day, we may mention that Ekanma vadam or Monism was then in existence, but not in its present acute form imbued with "the extreme illusionism and anti-pregmatism of Sankara", to use the phraseology of the late Sage Sri Aurabindo Ghose of Pondicheri. Neither did the Thani-Thamil-Saivism of some of our "Tamil only" friends who emulate the Jains in their hatred of the Vedas then exist. We say "Tamil only" taking our cue from some of our "Sinhalese only" fanatics now very much in the news who would banish Tamil bag and baggage from Ekanadu (Ceylon) if possible, like their "Tamil only" counter-parts in South India who attempt to banish Sanskrit away from Tamil Nadu.

1545 ஆனந்தமயம் அது இது நன்று எனும்  
மாயமணிதர் மயக்கம் அது ஒழி,  
கானங்கள் தந்த கடவுளை நாடுமின்,  
ஊனங்கடந்த உரு அதுவாமே.

Do not listen to the bewildering words of deluded men who say that is the true religion and this is the true religion. Search for and worship the transcendent Lord who revealed the Vedic hymns. You will then become of the nature of taintless Lord.

(To be continued)

## Holy Family Convent, Jaffna

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### Astrological

## WEEKLY FORECASTS

SRIPATHY

FROM 22-12-63 TO 28-12-63.

ARIES *Aswini, Barani, Karikai 1st part [Medha Rasi]* day afternoon, Tuesday and Wednesday must be spent with care.

Younger brothers and sisters will be very helpful. Foreigners and strangers also will help you in your ventures. Financially a fairly good week. But there will be no mental peace.

TAURUS *Kartika 2, 3, 4, Rohini, Mithuna 1, 2 [Idapa Rasi]*

There will be no peace of mind. Health will suffer. Troubles in the office shown. Financially a good week. Ruin to enemies promised.

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

Domestic conditions will be far from satisfactory. There will be constant misunderstandings and troubles. New ventures will be delayed but successful. Some small trips indicated.

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

You will be able to steer clear of opposition this week. Financial gains and success in new ventures also indicated. But Sunday and Monday morning must be spent with care. Domestic worries likely.

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

Abdominal complaints likely. You will have no mental peace. Financially a good week. But expenses also will rise. Beware of scandal-mongers. Mon-

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

Clashes with relatives likely. Health also will not be very satisfactory. But financially a good week. Social success also indicated. Spend Wednesday afternoon, Thursday and Friday with care.

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

Gains through landed properties promised. Younger brothers and sisters will be very helpful. But you will find it difficult to have your own way in things. Fathers health will suffer. Spend Friday evening and Saturday with care.

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

You will be quick to pick up quarrels. Eye troubles likely. But professionally a good week. Financial gains and fame promised.

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

You will find it difficult to have your own way in things. Health will suffer. Emotional conflicts also shown. Financially a fairly good week.

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

Expenses will soar. Your friends will betray you. You will find it difficult to decide things either

## Dahanayake Dress Reform

In his inimitable method of pungent criticism, Mr. W. Dahanayake has sought the permission of the Speaker of the House of Representatives to attend the sittings of the House in a span cloth.

Now that the span of the S. L. F. P. Government is almost coming to a close, the drop scene can well afford the innovation of a 'span-cloth' farewell appearance.

### NOTICE

IN THE DISTRICT COURT

OF JAFFNA

No. P/749

Sbramaniam Saravanamuttu of the 'Mansion', First Cross Street, Jaffna

vs. Plaintiff.

1 Evelyn Gnanapooshanam Chinnappah and her husband,

2 A. R. Chinnappah of 'Zion Lodge', Nayanmarkadu, Jaffna

Defendants.

It is hereby notified that Action No. P/749 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land called 'Ittiyadiytkadu Oorikkadu and Kenthenuori' in extent 5, Lms. V. G. and 9,9/16 kls. situated at Thaiyiddy.

The Defendants in the aforesaid action are summoned to appear in Court on the 3rd day of March 1964 at 10 o'clock of the forenoon.

This 26th day of November 1963

By Order of Court,

Sgd. N. Subramaniam

Clerk of Court.

O 184 20

way. But ruin to enemies shown.

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

Financial gains promised. You will be able to have your way in things. Gains through lands promised. But minor health upsets shown.

PISCES *Pooraddati 4, Uttiradditi, Revathi [Meena Rasi]*

Professionally a fairly good week. New ventures will be delayed but successful. Gains through foreigners promised. Success in agriculture also indicated.



