

For Your Printing

SAIVA  
PRAKASA  
PRESS

Estd. Sept. 11, 1889.

# THE Hindu Organ

(The Only Newspaper in Ceylon for the Hindus)  
PUBLISHED EVERY FRIDAY

PHONE No. 856

[PRICE 10 CENTS]

VOL. LXXVI

XX

JAFNA, FRIDAY SEPTEMBER 4, 1964

XX

NO. 22

## PHILOSOPHY OF CONTROL

By V. Veerasingham, B. A.

Man is a bundle of desires. It is normal for him to make every effort to satisfy his desires. Some desires are essential and some are non-essential. Sacrifice of what he considers non-essential for the sake of essentials is also in the nature of man. Desire for creature comforts is the most pressing, but these also are sometimes suppressed for the sake of the family, the community and the nation. Of desires, some are for physical satisfaction, some for mental of which there are a legion, chief among which being power and fame, and some for what an oriental would call spiritual satisfaction, variously called, heaven, mukti, peace, harmony, illumination and bliss. Here also lower desires are suppressed for the realisation of the higher. Control of lower desires for the attainment of the higher is the method of human life.

### East versus West

Though satisfaction of desires is the dominating quest of man, the keynote of the philosophy of life of the predominantly dynamic West in general is the satisfaction of all materialistic desires. This fever is spreading fast in the East also. With the political awakening of the East under the influence of the new 'isms' every effort is made to make the common man imitate his brother in the West in his hunger for material comforts and power. Still, the philosophy of life of the average man of the East whose full life for generations has been subject to the subtle influence of religions which called for control of desires and enunciated the theory of Karma is the control of desires. It is an article of faith with him. The chronic poverty of the masses for centuries and their fruitless efforts to overcome it have made him a fatalist at heart. The new fangled

socialism with its misunderstood equality without adequate reward for work and merit is likely to strengthen his faith in fatalism and control. Satisfaction of desires is the lode star of life for the West and control of desires is the life philosophy of the East.

### Whither West!

Under the urge of its dominant philosophy of life, the West is out to satisfy all legitimate human desires. They have also succeeded in devising thousand and one ways of satisfying the same elemental needs. New desires also are created. Some desires, tabooed once, are receiving social sanction. With every effort to satisfy human cravings, the desires also are increasing. Achievements of the West in its effort to satisfy human desires are praiseworthy. The standard of satisfaction is deteriorating. With failing standard of values satisfaction of physical and mental wants adopts devious methods. Standard of health has improved immensely, but percentage of mental patients in hospitals is also increasing. Heart disease is No. 1 killer, due to constant tension under which West lives. The West is being consumed by its desires. Individuals crave for rest and peace but don't find it. Nations are at logger heads. Tension of war and cold wars show no signs of abating. Living only to satisfy one's physical and mental desires threatens to brutalise man. If contentment can be measured, statistics may show that the half-starved Indian villager squatting on the damp floor of his hut not taller than himself has more of it than the business magnates of the West rolling in their Rollsroyces. There is an excess of desires in the West. The human body unable to contain and restrain them becomes easy victim to diseases of all types.

### Control

One would wish that the West achieves its aim of satisfaction of all desires. Freedom also is one of the instinctive desires of man. In its quest for the satisfaction of desires, freedom is being brought more and more under control. Freedom and control are the warp and woof of human existence. Civilisation of man began with control. Self-control is more in keeping with the physical and mental development of man. Where self-control is not achieved, external control takes it up. Once the control is achieved, it becomes a habit of the individual and a custom with the nation. Control of a desire is not without its compensations. Sometimes it enhances the satisfaction of the desire, sometimes the desires fade out only to appear in the shape of another which serves the same purpose. The purpose of instinctive desires is not at all wicked and harmful to man. It is the abuse of the desires and a host of desires that arise in the wake of the abuse that should come under control. Inordinate and inhuman desires deserve to be promptly checked and controlled. Even attempts to nurture such desires affect in the long run individuals and nations adversely. Disciplining the legitimate desires by control at least occasionally is bound to prove beneficial. Harmonious blend of freedom with control is the essence of progress, peace and prosperity.

### Science of Control

The above broad statements, on control are verifiable and should be subjected to scientific sanction. All life has a purpose and works with a purpose. Life of a human being is not an exception. It is easily verifiable that there is in the human system a force whose purpose is to maintain harmony. It is called 'vis-

Continued on page 3

FOR YOUR  
[BOOKS]

CONTACT

Saiva Prakasa  
Book Depot

## An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from last issue)

The next four sections speak of (XIV) Akasaperu ஆகாசப்பேறு, attainment of the expansive Space of Divine Grace, (XV) Gnanodhayam ஞானோதயம், the dawn of true Knowledge, (XVI) Satiya Gnana Anandam சத்திய ஞான ஆனந்தம் Existence, Knowledge, and Bliss and (XVII) Soroopa Udhayam சொரூப உதயம், appearance of God's True Form. The title of the third of these sections is identical with the Sat-Chit-Ananda-Sivam சச்சிதானந்தசிவம் (God is Existence, Knowledge and Bliss) of Thayumanavar, and both these are practically identical with the Sattiyam Gnanam Anantam Brahman, சத்தியம் ஞானம் அனந்தம் பிரம்மம் (God is Existence, Knowledge and Infinity) of the Taittiriya Upanishad, the only difference being the use of the word அனந்தம் or Infinity in the Upanishad while Tiru-Moolar and Thayumanavar use the word ஆனந்தம் or Bliss. In our study of the Upanishada Sruti (vide Vedanta Moola Saram, Chapter XIV, Tait: Up: II, 1), we said that the two definitions of ஆனந்தம் or bliss and அனந்தம் or infinity were practically identical as no bliss is worth the name unless it is lasting, everlasting, infinite. A careful study of the four sections that we are now dealing with amply confirms our view. It will be noted that the third of these four sections speaks of Sattiyam Gnanam and Anandam in general, and these three qualities are amplified in the first, second and fourth of them in the inverse order. Soroopam சொரூபம் or True Form is identical with Sattiyam or Sat, pure Existence. Gnanam is Knowledge or Wisdom. Akasam ordinarily means the expansive space that envelopes the earth and gives room to the other four Bhutas or elements to subsist therein. But here it means the infinite Expanse of Divine Grace in which all the world of sentient and insentient being subsist, and this is what we call ஆனந்தம் Anandam வரம்பிலின்பம் or boundless Bliss.

28C4 உள்ளத்துள் ஓம் என, ஈசன் ஒருவனை  
உள்ளத்த ளே அங்கி ஆய ஒருவனை  
உள்ளத்த ளே நீதி ஆய ஒருவனை,  
உள்ளத்து ளே உடல் ஆசாய மாமே.

If you contemplate on the Om within yourself as the peerless lustrous Lord, the embodiment of justice, your heart will become of the form of the expansive Space (of Wisdom) or Divine Grace.

2805 The unfathomable beginningless Lord is the support of this immense earth, the innumerable heavenly bodies and the source (Maya) underlying them, even as the earth is the support of everything thereon.

2812 In the outside space (that we see around us) are the various worlds located. In the space within (the heart) dwells the knowledge principle. Complete calm is (the fruit of) extensive Yoga practices. Gracious Gnanam that is self-luminous is called the Divine Expanse.

2813 மன சுந்தியில் கண்ட மன் நன வாகும்  
கனவுற ஆனந்தம் காண்டல் அதனை,  
வினவுற ஆனந்தம் மீதொழி வென்ப,  
இனமுற(து) ஆனந்தி ஆனந்த பிரண்டே.

There are two kinds of enjoyment to the enjoying soul. One is the enjoyment in dream of

(Continued on page 3)



## NOTICE

The Saiva Prakasa Press and the offices of the 'Hindu Organ' and 'Inthusathanam' will be closed on Saturday, the 5th instant on account of Nallur Kandaswamy Temple Car & Theertham Festivals.

Manager.



திருச்சிவபிரகாசம்,

நமச்சிவாயவே ஐராவதம் கல்விப்படி  
கமச்சிவாயவே நானாதி விச்சைப்படி  
கமச்சிவாயவே நானாதி தேர்த்துமே  
நமச்சிவாயவே நன்னெதி வாட்டுமே

திருச்சிவபிரகாசம்.

## Hindu Organ

FRIDAY, SEPTEMBER 4, 1964

Treasure These Thoughts

Slowly conquer your earthly desires and practise detachment.

—SWAMI SIVANANDA

## PRESS EMPLOYEES' PREDICAMENT

The omnibus nature of the Dr. N. M. Perera proposals for exploring fresh pastures of revenue has created such a commotion in the economic set-up of this country that the resulting confusion has prompted protests in almost every department of activities. The announcement that the price of school books would be brought down may have at first thought given parents of school children some feeling of relief. But the implications of this novel proposal have stirred up even the parents to register their reaction to the innovation.

Parents are not a separate class of people determined in any economic survey. They are the sum-total of all sections of those who contribute to the revenue of the land and on whose behalf public expenditure is incurred. For instance the employees in Printing Presses are in most cases parents and are therefore placed in the intriguing situation of being promised some future relief but on penalty of suffering the burden of unemployment. These employees are now held in suspense with the threat of being discontinued at any movement and thrown to the winds of destitution. Unemployment is

## Philosophy Of Control

(Continued from page 1)

medicatrix.' Cravings of a heaty body are normal and have to be satisfied. When the desires are pampered the body loses its harmony becomes sick and has to be restored to health, by the mysterious "via medicatrix or a doctor. A wise man learns moderation and controls his desires. It is recorded that one gave up taking food but he was able to lead the normal life of a 'Sadhu', a Sannyasin, without much inconvenience. One who lost his sight develops unusual keenness of other senses to fill up the gap. Breathing is essential to man. It alternates between the two nostrils maintaining a sense of regular rhythm. Regulation and control of breath produce remarkable results in the body and mind. There existed a science of breathing among the Hindus. The desires arising from instincts and emotions in the borderland between mind and body are not fully explored though the necessity for their moderation and control are widely accepted but less practised. Animals have a breeding season. Indiscriminate sexual indulgence produces adverse effect on the life of individuals and nations. Unfortunately the effect of the abuse of the mental desires and those that effect the society have to be tested in the laboratory of time. It is open to conjecture that, as in the case of "vis medicatrix", there is a harmonising vital force to keep in harmony the conflict in mental and social desires. Control of the abuse of these

the most extreme penalty that can be meted out to a citizen. And it is to prevent such calamities that labour organisations function.

The employees in the printing presses in the Jaffna Peninsula have formed themselves into a union irrespective of party affiliations and other considerations to enquire from the Government what exactly would be their plight in the event of the publication of school books being taken over and how the authorities would prevent the members being thrown out of employment. This question has to be answered in every detail by the Government to enable the employees understand the full implications of the problem.

desires is necessary. Here also when self-control fails, some kind of external control may be expected to effect it. In the case of individuals excess and abuse of these desires have given birth to socialism and communism whose excesses also are subject to the same law of universal harmony. The rise and decay of nations are attributable to the same harmonising vital force whose essence is the balance between freedom and control. A science of control is worth investigating.

## Philosophy Applied

All nations and individuals decry the abuse and excess of the desires in others cumulatively designated as selfishness, but in their own case selfishness and everything done in their own interest have begun to receive the imprimatur as a virtue. All religions condemn selfishness. Of all countries of the world, China and India can boast of the persistence of their ancient culture based on the philosophy of unselfishness and control for a longer period than any other nation. Late Jawaharlal Nehru, the demi God of India was never tired of declaring that the uneducated masses of India were more cultured than the educated. The spread of Communism in China has succeeded in weaning the masses from their ancient culture of control. In India, it persists but the danger is there on account of the blind faith in the dominant materialistic faith of the West. In India, the much maligned caste system was based on the control of selfishness. The Brahman, the twice born, after the immolation of the lower self and entry into the higher self, dependent for his sustenance on the good-will of the community whose spiritual and educational needs were supplied free by him, was considered the highest caste. Next came the Kshatriya who was ever prepared to sacrifice his life for the peace and order of his country, the third was the Vaisya who ventured abroad at great risk to his life and wealth and last came the Sudra who had little initiative and carried out the orders of his masters. He had more of the beast in him with undisciplined desires, habituated to external control and with lack of opportunity to learn self-

## PROTEST AGAINST PRESS BILL

## Jaffna Lawyers Unanimously Resolve

At a largely attended extra-ordinary general meeting of the Jaffna Lawyers' Association convened for the special purpose of considering the Press Bill, Mr. A. V. Kulasingam, while proposing the following resolution stated: The Prime Minister and her advisers interested in the Press take over have purely out of a fear for criticism and desire to have a creature of their own to maintain suitable environment for their Government, taken this dangerous step to destroy

ing that they are themselves the Government and the people. The freedom of the people will only be preserved if there is freedom of the Press. The resolution was as follows:—

"This meeting of the Lawyers of Jaffna condemns the proposal to impose on the Press in Ceylon the restrictions suggested in the Interim Report of the Press Commission and the contents of the Draft Bill as an attempt to destroy the freedom of the individual now recognised by Law.

This meeting calls on every citizen of Ceylon regardless of race, creed or political affiliations to join hands not only in opposing the Bill but in defeating the Government in its attempt to destroy the freedom of the Press."

Mr. S. Ilayathamby supporting the resolution said that if not for an independent Press people would not have been able to get any information about what the Government was doing or what others were doing concerning public matters. Further he said that the motive for the Press Bill appeared to be to take revenge upon a Press that had criticised the party in power and added that as a crucial issue before the public more than any other it was the duty of every individual to resist this attempt of the Government and to register his protest.

## THE HAPPY MEAN

"Too much control leads to a servile Press which tells the people only that which the party in power wants to know; it is better to have too much freedom than too much control; but it is better still to strike the happy mean."

—Lord Denning.

the Freedom of the Press. The Prime Minister and the Government have so much fear for what the other man thinks about them that they have taken this move. The Prime Minister recently referred to the freedom of the people being in danger if the Press has to continue as it is, but thought that the Freedom of the Press must be destroyed to preserve the freedom of the people. The Prime Minister and her advisers must be think-

control. The less selfish a man was the higher his caste.

The four stages of life, that of a Bramacharya of a student, of a Graghasta, a house holder, of Vanaprastha, one who lives in retirement, and of Sannyasin, a man of complete renunciation of worldly desires, emphasise control. The rules and regulations that a student has to observe subject him to a disciplined control of his desires as a preparation for house-holder's life. Hospitality to strangers and the needy even at the risk of foregoing his meals, strict adherence to vows

of virtue he has imposed on himself characterised the house holder. Contemplation and renunciation of comforts have been the lot of a Vanaprastha and a Sannyasin renounces everything, name, fame, native land etc.

Almost all the steps of Patanjali's Yoga advocate control of mind and body to reach the final stage of "Samadhi", being one with the Universal Self. It is a mistaken notion that all the various steps which very many of the Oriental religions prescribe are meant only for those in quest of the

(Continued on page 3)



# Tirumantiram

(Continued from page 1)

what is experienced in the waking state by the conjunction of the mental (with the bodily) faculties. The other on investigation will be found to be the resultant of the cessation of all such activities.

2816 விளக்கைப் பிளந்து விளக்கினை ஏற்றி,  
விளக்கினுக் குள்ளே விளக்கினைத் தூண்டி,  
விளக்கில் விளக்கை விளக்க வல்லார்க்கு  
விளக்குடை யான்கழல் மேவலு மாமே.

The word விளக்கு occurs eight times in this Mantiram. The first of these refers to the soul whose powers of vision, &c, are limited by Pasam, the next two refer to Gnanam or Knowledge in general, the fourth is Siva Gnanam or Divine Grace, the next two again refer to the limited knowledge of the soul and Divine Light, respectively, the seventh is a verb meaning to make to shine, and the last again is Divine Grace. The verse may be rendered as follows:

Dissociating the soul (from worldly attachments), kindling the lamp of Gnanam, propelling or pushing forward (the wick of) Divine Light in the lamp of Gnanam—devotees capable of thus making Divine Light to shine in the soul will reach the Feet of the Lord possessed of Divine Grace

God resembles the pupil in the eye and the rhythm in the Om. He pervade everything like the brilliance in diamond and other precious stones. He pervades all the Tatwas. He manifests Himself to those who correctly understand the true nature of the Tatwas.

2825 எப்பாழும் பாலும் இயாவாய், அன்றி,  
முப்பாழும் கீழுள முப்பாழும் முன்னியே,  
இப்பாழும் இன்னவா(று) என்பதி னா இன்பத்  
தற்பா ஞானானந்தம் தானது ஆகுமே.

Everything subject to change and (the seed thereof) Maya, all these God is (by pervasion), but He is not these in reality. The three sets of disappearances, upper, lower and other that can be thought of He is (by pervasion), but He cannot be described as (any of) these. He is the Benevolent Peerless Supreme (Existence), Gnanam or Knowledge and Bliss.

The elementary truths are set forth here. God is in Advaita relationship to the world, உலகெனாம் ஆகவேறும் in the words of Siddhiyar. And He is possessed of the Divine Qualities of Self-existence, Self-knowledge and Supreme Bliss. God is generally described as possessed of eight Divine Qualities எண்குணத்தான். The first of these is Swatantriam தன்வயத் தனாகல் or independence. This is the தற்பரம் or Lord of Himself of our verse. He has no lord above Him to lean on. He is independent, unlike the soul which requires some support such as God or a body, &c, to lean on. And He is not subject to change as there is none above Him to give effect to such changes. He is Sat or Existence pure and simple. Anandam ஆனந்தம் is boundless Bliss the eighth of the eight qualities called வரம்பில் இன்பமுடைமை or Tirupiti திருப்தி, unmingled satisfaction. It is only one whose joy is limited that yearns for more joy. God's joy which is called Anandam or Bliss has no bounds.

Two remaining six of the eight attributes are comprised under the one name of Gnanam or Chit சித்த, the Knowledge principle. His form is of pure Gnanam தூய உடம்பு, not composed of impure matter like our bodies, and immense Grace பேரருளுடைமை, உரு அருள் in the words of Siddhiyar. His Gnanam is naturally existent by itself இயற்கை உணர்வு, and He is immaculate, free from impurities or different forms of bondage (Pasam) by nature இயல்பாகவே பாசங்களில் சீர்க்கல், unlike souls which are bound and have to work out their release with God's Grace. He knows by Himself and not with the help of anybody

## Astrological

## WEEKLY FORECASTS

SRIPATHY

FROM 6-9-64 TO 12-9-64.

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

Success in new enterprises and financial gains promised. Agricultural ventures will bring in good results. Foreigners and strangers will be helpful. But health will suffer. Spend Friday afternoon and Saturday with care.

TAURUS Kartikai 2, 3, 4, Rohini, Mithuna visha 1, 2 [Idapa Rasi]

Quarrels and misunderstandings with friends and relatives likely. Eye troubles also shown. Your mind will not be at rest. New ventures will have to be handled with care.

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

Minor health upsets will be there throughout this week. Domestic conditions too will be far from satisfactory. Expenses will rise but you will fit enough to meet them.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Health will continue to be satisfactory for some time. Old investments will bring in good results. Ruin to enemies promised. Elder brothers and sisters will be very helpful.

LEO Maha, Poora 1, Uttira, [Singha Rasi]

Financially a good week. But you may lose some money in some way. Troubles in the office indicated. It is not advisable to venture in any new deals.

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

Success and gains will come your way without much difficulty this week. Opposition will melt away. Gains through landed properties also indicated. But health will be a problem for some time.

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

Health and domestic affairs will be satisfactory. New ventures will be delayed but successful. Troubles through father's relatives likely. Friends will help you out of difficulties.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Financially a good week. New ventures will bring in good results. Some of your personal problems will be solved. Fame and social success promised.

SAGITTARIUS Moolam Pooradam, Uttiradam 1 [Thanu Rasi]

Misunderstandings in the domestic circle likely. You will find it difficult to have your own way in things. Health will suffer.

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

The first day of the week must be spent with care. Quarrels and misunderstanding with friends likely. Rest of the week will be favorable. Financial gains and ruin to enemies promised.

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

Friends and relatives will continue to be helpful. Opposition will melt away. But minor health upsets likely. Financially a good week. Spend Monday, Tuesday and Wednesday morning with care.

PISCES Pooraddati 4, Uruddati, Revati [Meena, Rasi]

Your personal problems will still remain unsolved. Clashes with relatives likely. But health will improve. Ruin to enemies promised. Spend Wednesday, Thursday and Friday morning with care.

## Philosophy Of Control

(Continued from Page 2)

highest self-realisation. They are also meant for application in every day life to make it a success. The Ashramas and Yoga are mentioned as illustrations to the fact that the philosophy of control shaped the life and harmony of the people as any philosophy worth its name ought to. The failure of the Ashrams to adjust themselves to modern times is attributable to the rapid rise to rank selfishness due to many extraneous causes.

### Practice of Philosophy

Human body is a machine working without rest. Sleep is nature's device to restore harmony and revitalise it. Even in sleep many functions continue ceaselessly. 'Fasting is the most potent remedy' is one of the most common sayings among the Indians. Continued fasting slows down the automatic functions of the body and mind. Cumulative desires called selfishness also suffer a shrinkage. Selfishness, the bane of the present civilisation is born with man, grows in intensity and often decays with age. A man's selfishness gives to him the greatest worries frustrations and pain to teach him that he is not all powerful. Advanced age will show anyone who contemplates that there is a divine purpose and that he was only able to adjust his life to suit that purpose. Early recognition of this truth will save him from many worries and anxieties. Men's desires are so powerful that they will not lie dormant because he is convinced of a divine will and purpose. He will work and work hard to achieve what he desires. "Work" says the scriptures of the East "but don't worry about the fruit of the work" This is at least an antidote to the present day tensions. Self-surrender which almost all religions advocate is the surest road to peace. Now selfishness has become the religion of man. The remedy lies in the revival of religions and in the subjugation of selfishness to their control for religion is the manifestation of the Eternal Truth.

else unlike souls which know with the help of God. His Gnanam is unlimited, முற்றும் உணர்ச்சல் or Omniscience, unlike souls whose knowledge is limited. Being possessed of infinite Knowledge and infinite Grace wishing the welfare of souls which are innumerable, எண்ணிறதாய் in the words of Umapathiyar, He performs the Panchakrityas of creation, &c, which require the possession of unlimited powers, and these He possesses in full. And this is முடிவில் ஆற்றல் or Ananta Sakti அநந்த சக்தி, Omnipotence.

(To be continued)



Editor: R. N. SIVAPIRAKASAM.