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PHONE No. 356

Answer To All Problems--Ananda Year

True To Its Name The Trend Will Be Hopeful

Tomorrow night Hindus look forward to the change. To our readers we extend the best wishes praying to Parameshwaran for all blessings.

New Year will certainly lead a new look, create a new aspiration and stimulate a new approach to enable people as a whole prosper as they must.

The Sacred Sports of Siva

V. SUBRAMANIAM
Saiva-Pulsava

LI (51)

In consequence, the forty-eight letters were born from different persons in various places at the same time; and, as they grew up, they learned many books in Aris (ஆரியம்) and Tamil. Stringing elevenaxons beads and wearing sacked ashes, they wandered in many countries and overcame all the bards they met with, till at length all the forty-eight poets met together on the banks of the Tambirabariviver (at Tirunelvely) and felt a common desire to go and display their art before the Pandian; while on the road to Madura, they were met by Sundareswarar who appeared as a poet and asked them, "Who and whence are you?" They replied, "We are poets who are subjects of a strong desire to go to Alavayi (அலவாய்) and see the God there. 'You appear to us as if you were Sundareswarar, take us with you and reveal yourself to us.'" He replied, "very good" and taking them with him, showed them the shrines of Sundareswarar and Meenatchi and then disappeared.

The poets now discovered that the God had really been their conductor, and wondering, rendered Him praises. The Pandian heard of them, and reflecting, within himself,

that these appeared to be poets of no ordinary class, he determined on building a choultry expressly for their accommodation, which was done in the enclosure of the Temple. On the North-West quarter

Many envious poets of inferior powers came to dispute with the forty-eight, seating themselves on the same level, at which the forty-eight being annoyed, went into the temple and besought the God that as formerly he had given a bench without being asked, to a sorry minstrel, so that on being thus asked, He would give them who were poets a bench to be elevated above the ground on which none but themselves might be seated, or such only be elevated to a seat on the poetical bench as were their own equals in learning.

The God Himself appeared as a poet and gave them a silver bench resembling the appearance of the moon and just one cubit long and one cubit broad but which had the marvellous quality of extending its length so as to accommodate only such as were entitled to this honour; and said, "This will be sufficient to accommodate you all; should one of you be wanting, it

will diminish in proportion,

The poets took the bench, and offering incense, fixed it in its place, which they discovered with great joy and then continued their learned labours.

Afterwards when other poets had come and had been put to shame, the forty-eight began to dispute among themselves; in consequence of which discussion, the God came as a poet and ascending the bench which afforded Him a place, He set their jarring sentiments in order and explained the different meanings of their verses so as to reproduce concord. Thus, while the Lord formed the 49th, and they were all for a long time harmonious, it came to pass that Vankiya Sekara Pandian crowned his son Vankiya Sudaman and delivering the kingdom over to him, the father approached the feet of the Lord, (that is he died).

வங்கிய சேகரன்
வங்கிய குடாபனி தன்னைப்
பொந்திய தேசார்முடி
புனைவித்துப் புவி கல்கி
இக்கியம் பாச வினைப்பகை
சாய் விருந்தாங்ககே
சங்கியல் வாரகுழையா னடி
பொன்றிய சார்புற்றான்.

Admission to Accountancy Service

Fax reaching changes are being contemplated in the course of a reorganisation scheme of admission to the Accountancy Service.

The existing practice of Article Clerk enjoying exclusive consideration for selection as Accountants is likely to be scrapped.

Qualifications for candidates sitting the Accountancy Examination will be broadened to enable officers doing accounts in departments in the State or the Public Sector appear for these Examinations.

NEW YEAR MESSAGE

By E. P. Rasiab

I give below for the benefit of my readers the precepts (with minor modifications to suit our country) issued by that multi-Millionaire, John D. Rockefeller of America, under the caption "I BELIEVE." In these hard times, if we observe them as our guiding principles, they may serve as soothing, healing balm to most of our ills—whether personal, political or national:—

1. 'I Believe in the dignity of labour, whether with head or hand; that the world owes no man a living but that it owes every man an opportunity to make a living.
2. I Believe in the supreme worth of the individual and in his right to life, liberty and the pursuit of happiness.
3. I Believe that Truth and Justice are fundamental to an enduring social order.
4. I Believe in the sacredness of a promise, that man's word should be as good as his bond; that character— not wealth or power or position— is of supreme worth and importance.
5. I Believe that every right implies a responsibility, every opportunity an obligation; every possession a Duty.
6. I Believe that the Law was made for man and not man for the law; that Govt. is the servant of the people and not their master.
7. I Believe that thrift is essential to well-ordered living and that economy is a prime requisite of a sound financial structure whether in Govt., business, public affairs or personal dealings.
8. I believe that the rendering of Service to humanity and particularly to the down-trodden is the common duty of mankind and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.
9. I Believe in an all-wise and all-loving God (call him by whatever name you like), and that the individual's highest fulfillment, greatest happiness and wisest usefulness are to be found in living in harmony with that God's Decree and Direction.
10. I believe that Love is the greatest and most potent thing in the world, that it alone can overcome hate; that Right can and will triumph over might."

Some Aspects of the Historical Traditions of India with Special Reference to Tamilnad

By V. SIVASAMY Lecturer, Jaifna College

(Continued from last issue)

If one examines the chequered history of the ancient and medieval Tamilnad, he will not fail to notice the existence of historical traditions in this region, as in other parts of India including Kashmir. Some historians of Tamilnad have analysed the historical value of Tamil literature. The most recent analysis is by Prof. K. K. Pillai in two very scholarly articles. Recent epigraphic researches in Tamilnad, especially by Mr. Irawatham Mahadevan have enhanced the historical value of the Sangam Classics. One has to co-relate, confirm and supplement the evidence from the literary sources with that from epigraphy and other sources. This type of work has yet to be done for the whole range of the history of Tamilnad from the Sangam Age to British times.

Regional and linguistic nationalism of the Tamils had developed already in the Sangam Age and this is well reflected in such references as Tamilzhakam, Thantamizh, Nattamizh and Cannthamizh. In his preface to the ancient Tamil grammar Tholkappiyam, Panamparanar defines the geographical location of the Tamilnad as extending from the Vengkata mountain in the North to the Cape Camorin (in the South). He refers to Tamilnad as, 'the good land where Tamil is spoken'. This regional and linguistic nationalism was in full force in the time of Cilappathikaram and Manimekalai. This was further reinforced with the development of the Bhakti movement in the Pallava - Pandya period (7-9th century). The Tamil nationalism of the earlier period fused into the Bhakti movement and made it a very dynamic force. This trend continued further in the subsequent Cola, Pandya and Vijayanagar periods. The regional and linguistic nationalism and continuous sway of the three prominent Tamil dynasties, especially, the Pandyas and the Colas for several centuries (with certain interregnums) might account for the preservation of the dynastic history of these local royal families. This will be further elab-

orated later.

Some sort of a continuous historical tradition is preserved in the Sangam Classics, with regard to some royal families, one may cite the Patbittuppaththu which has preserved some traditions of the Cera dynasty and the names of three of the kings eulogized in the 7-9th decades are confirmed by the Pukalur inscriptions

Following perhaps the Caritas in Sanskrit like the Harsacarita (7th c.) and the Gandavaho in Prakrit 8th C., the poets of the Cola period (10-12th c.) like Narayana-bhattaditya composed Srirajarajavijayam, Pankoil Nambi the Viranukavijayam, and Kavikmuda Candra Pandita the Kulottungacolacrita. Unfortunately, none of these works have survived. The Kalinkaththupparani and the Nuvarulas of the Cola Age deserve to be mentioned. They contain eulogies of the Cola kings whose ancestry is traced back to the Sangam Age. One may cite, for example the Iraasapaarampariyam found in the Kalinkaththupparani or in the Muvarulaa Vikkirama Colanulas (1-28), Kaloththungkascolanulas (1-36) and Iraasarasulanulas (1-34). These sections contain Vamsavalis of the Colas. These Prabandams are closely related to the Sanskrit Prasastis and the Tamil Meykkirttis of the same age. They reflect a similar trend of historical continuity on a dynastic basis, as that of the Colas, besides, the usual encomia on the kings

Epigraphy in the Tamilnad, as well as, in other parts of India, indicate at least in some ways the continuity of historical traditions on a regional and dynastic basis. One may refer to the Gupta genealogy being mentioned for about two centuries in some inscriptions. In the Deccan, the whole inscription of Pulakesi II is a Vamsa prasasti of the Chalukyas, from the time of the founder of the line to that of Pulakesi II. Some of the Eastern Chalukya inscriptions of the 11th century refer to the founder of the line Kubya Visuvandhana (7th c.)

In the Tamilnad the Pukalur inscriptions of

the Ceras of the Sangam (Age refer to three generations of kings. The Pallava records of the 4th and 5th centuries also refer to three or more generations of kings. For example, the Sendalur inscription of Kumarsvisnu II refers to three of his ancestors. But the epigraphic records of the Pallavas of the line of Simhavisuu and those of the contemporary Pandyas refer to a continuous dynastic history of a longer duration. The Kuram copper plates of Paramesvaravarman, the Vayalur copper plates of Rajasimha, the Kasakudi and the Velupaiyayam plates of Nandivarman may be cited as some of the notable examples. These records not only eulogize the contemporary king but his ancestors who hail from one of the Epic heroes, Asvatthaman. The origin of the dynasty is set in the pauranika style. If the king Asoka among these records refer to, is the Maurya emperor Asoka, then they certainly contain historical traditions dating from the third century B. C.

A similar trend is seen in some of the contemporary Pandya records. The Velvikkudi Plates of Neduncadaiyan or the Larger Sionamanur plates of Rajasimha may be cited, in this connection. The Velvikkudi Plates refer to the Pandya genealogy from the last phase of the Sangam Age (third century A. D.). They refer to the Pandya king Talaiyaalam Keanaththocervanta Netunozhiyan the Kalabhara domination over the Tamilnad and the virtual liquidation of the political power of the Tamil kings, the subsequent rise of the Pandyas under Katungkon and successors down to the time of Netunvataiyan (8th c.). Thus, it covers a long period of the history of the Pandya country. As in the Pallava record the origin of the Pandya kula is set in the pauranika style. Taken together, these records of the Pallavas and the Pandyas clearly prove the existence of a continuous historical tradition in the Tamil land on a regional and dynastic basis.

This trend is reflected in greater magnitude in the long Sanskrit Prasastis of the Imperial

சைவபரிபாலன சபை, யாழ்ப்பாணம்

சமயபாடப் பரிட்சை

அகில இலங்கைப் பரிசில்கள்

1973 நவம்பர் மாதம் அகில இலங்கை ரீதியில் நடாத்திய சைவ சமய பாடப் பரிட்சையில் அகில இலங்கைப் பரிசு பெறுபவர் விபரம்.

பத்தாம் வகுப்பு

1. வசந்தி கனகரத்தினம் (தங்கப்பதக்கம்) யா. வேப்படி மகளிர்கல்லூரி
2. சிந்திராகௌரி குட்டித்தம்பி மகாஜனக் கல்லூரி தெல்லிப்பறை
3. மலைமகள் மாணிக்கவாசகர் வேலூர் மத்திய மகாவித்தியாலயம்

ஒன்பதாம் வகுப்பு

1. ஞானகலா இராசரத்தினம் (தங்கப்பதக்கம்) மகாஜனக்கல்லூரி தெல்லிப்பறை
2. பாலபாஸ்கரன் இராசரத்தினம் மகாஜனக்கல்லூரி, தெல்லிப்பறை
3. மைதிவி சோமசுந்தரம் இராமநாதன் கல்லூரி சன்னாகம்

எட்டாம் வகுப்பு

1. இராசேந்திரன் சிவபாதம் (தங்கப்பதக்கம்) யாழ். இந்துக்கல்லூரி
2. சுபத்திரா சுப்பிரமணியம், மகாஜனக் கல்லூரி தெல்லிப்பறை
3. இத்திரா குமாரசாமி வட்டு, திருஞானசம்பந்தர் வித்தியாசாலை

ஏழாம் வகுப்பு

1. விஜய் மகாதேவா யாழ்ப்பாணம் வேப்படி மகளிர் கல்லூரி
2. அருணன் சரவணமுத்து யாழ்ப்பாணம் இந்துக் கல்லூரி
3. பாலேந்திரன் சபாபதி யாழ் இந்துக் கல்லூரி

ஆறாம் வகுப்பு

1. இராஜ கலோசகு சின்னத்துரை சன்னாகம் இராமநாதன் கல்லூரி
2. நிர்மலா சிவசம்பு யாழ் வேப்படி மகளிர் கல்லூரி
3. நமேஸ் பரமேஸ்வரா மகாஜனக் கல்லூரி தெல்லிப்பறை

ஐந்தாம் வகுப்பு

1. விஜயதமாரி இராமநாதன் } கொட்டாஞ்சேனை அரசினர் தமிழ்க்
2. யோகேஸ்வரி ஆறுமுகம் } கலவன பாடசாலை, கொழும்பு
3. பிரபாகரன் வல்லிபுரநாதன் யாழ்ப்பாணம், இந்துக் கல்லூரி.

நான்காம் வகுப்பு

1. சாந்தினி சுவாமிநாதன் வண்ண நாவலர் மகாவித்தியாலயம்
2. இராஜ ஸ்ரீ பசுபதீஸ்வர சர்மா கல்லூர் இந்து த. க. பாடசாலை
3. பிரபாகரன் சிவசம்பு யாழ். கந்தர்மடம் சைவப்பிரகாச வித்தியா

முன்றாம் வகுப்பு

1. துரிபுதுபார் கணபதிப்பிள்ளை வட்டு திருஞானசம்பந்த வித்தி
2. சனிதகலா பநாநாதன் யாழ். வேப்படி மகளிர் கல்லூரி.
3. கலாவல்லி கந்தநபா யூனியன் கல்லூரி தெல்லிப்பறை

இப்பரிசில்கள் சைவபரிபாலன சபை, யாழ்ப்பாணம், 7-4-74

சைவ பரிபாலன சபை, யாழ்ப்பாணம், 7-4-74

சி. சீவரத்தினம்.

பரிட்சைக் காரியதரிசி

Colas of the 11th century A. D. The Tamil Meykkirttis of the Cola kings eulogize only the contemporary king, whereas, the Sanskrit Prasastis are, usually, Vamsaprasastis of the Colas treating their history from its legendary beginnings to the Sangam Age and then to the line of Vijayaalaya. For example, they refer to Perunthakilli, Karikaalan, Kocchengkanan, Vijayaalaya and his successors to the time of the contemporary king. One may cite, for example, the Anbil Plates of Sundaracola (10th c.) and the Larger Leden Plates of Rajaraja I. The Sanskrit portion of the latter record runs to 108 lines and contains 48 verses. The Tiruvallankadu Plates

of his son Rajendra Cola (11th c.) runs to 271 lines and 137 verses. The Karandai plates of the same king, are still longer. The Sanskrit portion of the Kanyakumari inscription of Virarajendra contains 81 verses in 419 lines. Thus, the long prasastis of the Colas, recount the story of the Cola dynasty from early times, covering a period of more than 1000 years. Such long records, covering a longer period, as found in Tamilnad are rare, even in the whole of India. They bear testimony to the preservation of the dynastic traditions of the Pandyas and especially the Colas. The composers of these pra-

(Over to page 7)

REVIEWED NEWS

Thought For The Third World!

Iran has brought added prestige to Asia by initiating a new deal in economy equilibrium that bids fair to bring up the Third World.

The Shah of Iran in a very illuminating message has formulated a thought for the Third World recognising the immense potentialities of the wealth of oil producing nations.

The message is remarkable for its emphasis on reasonableness and justice for all to enable the entire world strike a permanent program of economic stability.

The Developed nations, the under Developed, the undeveloped, and the Developing all belong to this ancient world though the distinctions among them are dictated by nature and developed by self-interested powers.

The kind-heartedness of the Shah may eventually succeed in melting the stone-mind of the super powers who have been holding the whip hand in

world power all these long years!

The U. N. in Special Session

The sixth special session of the United Nations has indeed a significant bearing on the events of the world. Economic problems are the only problems of the world today that baffle even the ingenuity of the experts on money, minerals and matters dealing with man's survival.

The task of this special session would no doubt be super human for it has to evolve a formula that can hold good at least for one year. The economic tide rises at rapid rates at present involving the revision of prices of commodities almost weekly if not daily. If man can be allowed to keep his nerves intact for a continuous period of twelve months without being overtaken by economic ups and downs every week, it will help him

survive for some more years, otherwise the end of the human race may not be far away. Famine has already taken a fat toll of seven thousands of human beings.

Presidential Rule In Pondichery

Budget proposals for Pondichery came in for discussion in the Lok Sabha in New Delhi following Presidential Rule being proclaimed in Pondichery consequent on the resignation of the A. D. M. K. Government

This has created a Constitutional controversy of first rate importance in which the Speaker's ruling against the President formulating budget proposals for Pondichery.

In the meantime the battle neck margin between opposing parties in Pondichery has become tightened for the next General Election.

Year Ananda Promises Better Than Yester Pramaatheesa

The astrological commencement of the Year Ananda is at 9-30 p. m on Saturday April 13, 1974.

The period between 5-49 p. m. on April 13, 1974 and 1-49 a. m. April 14, 1974 is reckoned as *Vishu Punniya Kaalam*. This auspicious time is best suited for bathing and starting new year preparations.

Sangranthi Thosha Nadchetrams are Bharani, Karthikai 2, 3 & 4, Rohini, Mirugasheeridam 1 & 2, Pooram, Moolam, Pooradam, Uththeradam 1.

During the Year Ananda, Rahu occupies Viruchohya Rasi and Kethu Idapa Rasi.

The general forecast is plenty of rain agricultural progress, good health and reasonable cost of articles.

The occupation of Kumba Rasi by Jupiter till February 19, 1975 also will bring similar good.

The General Balance Sheet of profit and loss is indicated thus:

Those born in Mithuna and Kanni, 14: 2, Kadakada 14: 8, Idapa & Thulam 11: 5, Singha 11: 11, Thannu 5: 5, in Mahara & Meenam. Kumba 8: 14, & Medam & Virucheyam 2: 14.

Auspicious start of work & receipt of gifts

Chitrai 4, Wednesday 10-23 p. m. to 12-50 p. m.

Chitrai 11, Wednesday 3-44 a. m. to 5-14 a. m.

Visits to Guru and great personalities.

Chitrai 13, Friday 1-33 p. m. to 3-22 p. m.

(good for being entertained at lunch)

Plough Day

Chitrai 11, Wednesday night 3-44 to 5-14.

Some Aspects...

(From page 6)

sastis might have had access to the Royal archives, besides the literary sources. The Cera and particularly the Pandya and the Cola dynasties of Tamilnad are some of the dynasties that ruled for a very long time in India. The history of the Colas and the Pandyas

NOTICE

In the District Court of Point Pedro

No. 12329

- 1 Kanapathippillai Kandappu and wife
- 2 Sinnammeh, both of Karaveddi North

vs. Plaintiffs

- 1 Thevassahayam Michel Rajah of Karaveddi North
- 2 Thampar Veeragaththy of Karaveddi West
- 3 Mahesu widow of Aiyathurai Raan
- 4 Velan Vally Velan
- 5 Velan Sinnavan
- 6 Velan Sinnapodiyan and wife
- 7 Kunchippillai
- 8 Vally Kandan Aiyan
- 9 Vellaiyan Vairavan
- 10 Karuval Maniccan, all of Karaveddi West
- 11 Vally Sellan of Karaveddi West

Defendants

It is hereby notified that action No. 12329 has been instituted in the District Court of Point Pedro under the partition act No 16 of 1951 for the partition/sale of the land called Ulu-thamby in extent 95/8 Lms. V.C. and Thoddam 1 and situated at Karaveddi Kurulikulichchy.

The defendants in the aforesaid action are summoned to appear in Court on the 29th day of April 1974 at 9-00 O'clock of the forenoon.

By order of Court, T. Mahendran Registrar

This 5th day of April 1974 Drawn by V. Chelliah Attorney-at-Law.

3 12

dates at least from the sixth century B. C to the 13th and 17th centuries A. D. respectively. Of course, there are gaps in the history of these dynasties. Therefore, what has been said about Kashmir by eminent historians is somewhat, if not equally true of Tamilnad also. This has to be thoroughly worked out in greater detail with reference to the religious, social and cultural traditions of Tamilnad. A comprehensive study of the history of Tamilnad covering all these aspects of continuous traditions will be worthwhile.

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NEW YEAR HOLIDAY NOTICE

The Saiva Prakasa Press and the offices of the Hindu Organ, Inthusathanam and Saiva Paripalana Sabha will be closed for business from the 13th to the 17th instant, for the Hindu New Year. Usual work will commence at the auspicious time between 7 - 48 P. M and 8 - 06 P. M on Wednesday the 17th instant with Kaivisesham,

There will be no issue of the Hindu Organ and Inthusathanam on Friday the 19th instant.

Saiva Prakasa Press,
Jaffna, 12-4-74.

Manager



திருச்சிற்றம்பலம்

நமச்சிவாயவே ஞானமும் கவிவியும்
நமச்சிவாயவே நானறி விச்சையும்
நமச்சிவாயவே நானறி நேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY APRIL 12, 1974

NOW ON TO THE NEW YEAR

In the midst of multifarious misgivings man is prompted to yearn for a shorter and quicker year merely to pacify himself in the hope for better conditions in the incoming "year".

The transit of Sun in Aries signals the beginning of a fresh year for Hindus in particular and generally to the Sinhalese. Hence the occasion of the New Year becomes a national event of the utmost import.

Call it by any name, as in the case of sweet-scenting rose, the year has its inherent qualities. Oriental culture in its scientifically developed content counts several peculiarities, one of them being the naming of solar years. Tradition has it that Ananda displaces Pramatheesa. Let us, therefore, greet the advent of Ananda hoping for a period of pleasing events, prosperous times and peaceful living.

Taking the affairs of our own land into thought, we feel that the time has arrived for a thorough change in the outlook of those who have either assumed leadership or are discharging delegated authority by the people. The pattern of modern society is the result of a series of unaccountable departures from established custom and traditional values. Ingredients that influence the approach of man to the problem of life are a conglomeration of supervening circumstances which obey no religious discipline. That is why there is turbulence and turmoil in thought, words and activities. How then can man recover his normal stature of moral magnificence?

The road to recovery may seem rugged and even far removed for recourse; but one thing is certain, the path is there. To discover this long forgotten way, man has to go back to the old tradition of prayer, penance and practice of religion.

Ananda Year is just the appropriate occasion for this recovery to be staged as it delightfully beckons us all for a confident attempt in this direction.

To our readers we extend our wishes for a welcome and worthy change towards prosperous and proper living.

PRACTICAL RELIGION

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

(Continued from last issue)

It was by the use of this symbol that the Silent Teacher taught the Truth to the four great Vedic Rishis Janakar, &c. The following lines from Thirumanthiram are worth recalling in this connection:

பல்முகச் சமயநெறி படைத்த
வரும் ... தலைவணங்கிட
உடம்புலாவேளர் சனகனதி
முனிவோர்கள் தம்சொல் மயக்
கம் அதுதீர் அங்கைகொடு
யோன ஞானம் அது உணரத்
தியே ...

தென முகத்தில் முகமாய் இருந்த
தொலு எம்முதத்தினும் வணங்
குவேன ... அம்ம சற்கு
உதய விவரமே.

Oh! handsome Lord, saintless Source of Wisdom and Bliss, I shall ever worship Thy majestic Pose as Dakshinamoorthy that imparted the truth of Silence by a show of the Hand to

Janakan and other Rishis under the shade of the baayan tree and chased away their bewilderment, thus making followers of diverse creeds and paths to hang down their heads. Section XVIII speaks of absolute calmness. The head line given to the section is பூரணக் குகை நெறிச் சமாதி, complete calmness as if interred in a burial vault. This refers to the state of Supreme Bliss from which there is no return to the woes of birth and death. We read: 1906

ஊனம் இஞ்ஞானி
நல்யோடு உடல்விட்டால்,
தான் அற மோனச்
சபாநியுள் தங்கியே
தான் அவனாகும்,
பரகாயம் சாராதே,
ஊனம் இல் முத்தராய்

மீளார், உணர்வுற்றே. If the excellent Yogi who has reached the stage of faultless Gnanam departs from his body, he continues to rest in the silent sublime state of enlightenment free from egotism and becomes one with God (Adwaita union). He does not take another body. He has attained faultless emancipation, and realized the Truth, from which there can be no return (to the woes of birth and death).

Section XIX is headed Samadhi Kriya சமாதிக் கிரியை burial ceremonies of societies. If a Gnan (Jivan Mukta) departs from his body (dies), the body should not be cremated or thrown away to be beaten by beasts and birds, but solemnly interred in burial vault. The evil consequences of non-compliance with this injunction are dilated upon, and instructions given as to how and where the vault is to be built, how the body is to be interred therein, &c. We read:

1913 அந்தம் இஞ்ஞானி...
அருளை அடைந்தக்கால்,
அந்த உடல்தான் குகை
செய்து இருத்தியின்,
சந்தர மன்னகும் தொல்
புவ உள்னோரும்
அந்தம் இல் இன்ப அருள்
பெறவாரே.

If the deathless Gnan (Jivan Mukta) attains the Gracious Feet of the Lord (departing from his body), the body should be interred in a vault. Then both king and country will be blessed and there will be immeasurable prosperity in the world.

1922 ஆதனம் மீதில்
அரச சிவலிங்கம்
தோதும் இரண்டினில்
ஒன்றைத் தாபித்து,
மேதகு சந்திரமேவு
(உ)த்தரம் பூர்வம்
காதலிற் சோடசம்
காண் உபசாரமே

A fig tree should be planted on top of the vault or a deity installed thereon, and in front of it facing north or eastward divine services performed with solemnity accompanied by the sixteen forms of homage including bathing with holy water, offering of flowers and ambrosial food, &c.

The next two sections speak of (XX) Seed formation, Bindu Utpanam வீந்து உற்பனம் and (XXI) the control thereof, Bindu Jeyam வீந்து ஜயம். The word Bindu is used in our literature in a variety of senses.

(To be continued)

Religious Events in ANAADA

GURUPOOJAH

Thirunavukkarasu Swamigal	18 - 4 - 74
Sekkilar Swamigal	26 - 5 - 75
Thirugana Sambandha Swamigal	6 - 6 - 74
Manickavasaga Swamigal	24 - 6 - 74
Sundaramoorthy Swamigal	26 - 7 - 74
Arulnandhi Sivachariar	13 - 10 - 74
Meihanda Thevar	13 - 11 - 74
Sri La Sri Arumuga Navalar	6 - 12 - 74
Kachohiyappa Sivachariyar	21 - 2 - 74
Thiruvalluva Nayanar	27 - 2 - 75

HIGH FESTIVALS

Kathirgamam	19 - 7 - 74 - 3 - 8 - 74
Nallur	24 - 7 - 74 - 16 & 17 - 8 - 74
Maviddapuram	25 - 6 - 74 - 18 & 19 - 7 - 74
Thiruketheeswaram	20 - 4 - 74 - 6 - 5 - 74
Thirukoneswaram	30 - 3 - 75
Muneswaram	5 - 8 - 74 - 31 - 8 - 74
Nakuleswaram	26 - 2 - 75 - 11 & 12 - 3 - 75
Vannai Vaitheeswarar	3 - 75 - 26 & 27 - 3 - 75

சான்றிதழ் வழங்கு பொது மனிதர்களுக்காக மக்கள்
சேவையாக அரசு சேவை குறைவினா தயிர்செய்து
சான்றிதழ் வழங்கு பொது மனிதர்களுக்காக மக்கள்
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