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Producers Deserve People's Praise

Particulars of production of paddy in the Island during the Maha Season of 1973 are available, reveal the pleasing fact that the special efforts of the producers have yielded spectacular results.

Depending on the type of manure and the choice of seed paddy, the harvests have registered increase of yield per acre in varying degrees. That the elements also have been generous and sufficiently sympathetic must be taken into any reckoning of statistics for this particular period.

With success on one side, the people, however, are unable to be wholly relieved for various reasons one of them calling for immediate and serious attention is the treacherous activities of black market traders. These highway robbers have so manipulated their mischievous methods, that the smuggling of paddy and rice could not be checked. The Paddy Marketing Board, however, has done well in purchasing considerable quantities of paddy despite the ingenious methods of the inter-meddling middle men.

Producers Can Prevent Piracy

There is but one way to bound the inter-meddler out of the Agricultural arena. If only the producer, the people and the Government can work as a team and preserve the produce for the use of the people, the black market will disappear for ever.

There should be established a liaison organisation that could make the producer the people, and the Paddy Board move in one mind as an inter-dependent, voluntary alliance dedicated to the national duty of conserving the success of the cultivators for the good of the people with special emphasis on the cultivators enjoying their share of their enterprise while conceding to the Government and therefore to the people the benefits of national efforts of

production. Legislative enactments cannot by themselves produce the desired effects unless administrative activities are highly efficient, prompt and vigilant. Producers must be able to enjoy the confidence of the Paddy Board as much as the other way about.

It has become an axiomatic truth that the people can find their food only if they persevered. Every one must employ himself or herself in this self dedication so that the cumulative effect will be the country's comfort. Once the people and the Administrative Departments of the Government become mutual partners in this plan and program of production, the loopholes where the looting

intermeddlers thrive will cease to exist. Every inhabitant will be able to eat Lanka Rice to keep body and soul together in the effort to be of service to humanity and to secure spiritual peace.

Sathaavathaani Kathiravepillai Day

The 67th Commemoration Day of the renowned Tamil Scholar N. Kathiravepillai of Puloly was observed at Puloly in the course of the forum debate, speakers referred to the popularity of Tamil in the world in the past and stated that in as many as 34 countries Tamil language was in regular use.

Saiva Maha Sabha Sets A Program Of Work

At the thirty fourth Annual Meeting of the All Ceylon Saiva Youth Central Sabha held at the Keerimalai Nalukawara Temple premises on Saturday April 20, 1974 the name of the Sabha was changed as All Ceylon Saiva Maha Sabha on a resolution proposed by Shri Raja Shanmugaratnam B A Principal Kanke santurai A M College.

Shri R. N. Sivapirakasm who presided over the meeting stressed the need for intensive religious work in the rural areas to make the people more spiritual minded and to be fit to face all human problems without faltering.

Speaking on the program of propaganda of Saiva Societies Pandit V. Sangarapillai observed that the precepts of Saiva Literature and Saiva Sastras as explained by Sri Sri Arumuga Navalar should be strictly followed in practice.

Vidvan V. Chelliah Pre-

sident of the All Ceylon Saiva Pulavar Sangam analysed the present religious background and urged that a definite constructive program for religious practice must be chalked out by the Sabha. The Sabha elected the office bearers for the ensuing year.

President: Shri R. N. Sivapirakasm

Vice - Presidents: Shri V. Saravanamuthu J. P. Shri A. Saravanamuthu J. P. Vidvan V. Chelliah and Shri N S Subramaniam.

Secretary: Shri Raja Shanmugaratnam B A.

Treasurer: Pandit V. Sangarapillai

A committee also was elected Mehandar Aathenam Swamigal who was present at the meeting blessed the Sabha's new program of propaganda which includes the distribution of Thiru Neeru to Temples and the conducting of Parana Padanams.

Shri Raja Shanmugaratnam proposed a vote of thanks.

Gurupoojah of St. Thirunavukkarasar

The Gurupoojah of St. Thirunavukkarasar was celebrated on 16-4-74 at the Saiva Paripalana Sabha Navalar Mandapam. Sri M. Subramania Kurukkal started the Gurupoojah with Sivapoojah at the Mandapam—Sivapoojah Room. After the performance of Poojah to the shrine and Nalvar Sri S. Thambiayah delivered a lecture on the life of the Saint. He said "St. Thirunavukkarasar in his youth joined the Jain faith and became their priest. His sister Thilakavathiar was much wounded in mind that her brother had joined the Jain faith. He invoked the Grace of Lord Shiva to bring him back to the Saiva faith. Through a disease called *சூல நோய்* Thirunavukkarasar came back to his original faith. His sister was his Guru. She initiated him the chanting of the Panchadcharam and the wearing of the holy ash. St. Thirunavukkarasar is the name conferred on him by virtue of his melodious holy hymns. He, an embodiment of divine love and one of the pillars of the Saiva faith performed several wonders, and finally reached the holy feet of Lord Shiva at Thirupoompukaloor. We should all worship him and chant his holy hymns. Sri M. Subramania Kurukkal presided over the meeting and remarked "that the life of St. Thirunavukkarasar should be learned by all Saivites. At a time when people are undergoing severe hardships on account of food shortages etc the chanting of his hymns will give us great relief and we can reach the Holy Feet of Lord Shiva." Sri M. Mylvaganam Religious Propaganda Secretary proposed a vote of thanks to the lecturers. Prasatham was distributed at the end of the meeting.

Sri Senpaga Vinayagar Temple

At the Annual General Meeting of the Singapore Ceylon Tamils' Association held on Saturday 23-3-74, the following

Reviewed News

Turning the Tables

The twenty one day A. D. M. K. regime in Pondichery has come up for severe condemnation by the D. M. K. A long list of alleged corrupt practices of the A.D.M.K. was handed over to the Governor of Pondichery by the District Secretary of the Pondichery D. M. K. Now, charging one Party with corrupt practice by another Party, has become a regular feature in political affairs.

Kanthapurana Padanam At Mavai Kanthan Kovil

The Annual Kanthapurana Padanam begins at the Maviddapuram Kanthaswamy Temple today.

At Mallakam Murugamoorthy Temple in the Palem Pillaiyar Premises commences on the same date organized by the Mallakam Samaya Viruthi Sangam.

The Padanam at Kathiravetpillai Madam in Keerimalai is nearing conclusion.

were elected to the Committee of Management of Sri Senpaga Vinayagar Temple, 19 Ceylon Road, Katong Singapore for the year 1974 - 75

Management Committee (1974)

President: Mr. S. Vignos, Hon. Secretary: Mr. K. Krishnapillai, Hon. Asst. Secretary: Mr. K. Ramanathan, Hon. Treasurer: M. S. Ganeshan, Hon. Asst. Treasurer Mr. Mr. A. Kanesanathan,

Committee Members

Kompong Bahru - Mr. S. Rasiah, Queenstown - Mr. S. Sivasubramugam, Bukit Timah - Mr. C. Kandasamy, Sembawang - Mr. A. Veluppillai, Serangoon Garden - Mr. A. Suriakumaran, Paya Lebar - Mr. K. Ambalavanan, Katong - Mr. Savuntharanayam, Siglap - Mr. S. Thambyrajah.

Hon. Auditors

Mr. S. Thangathurai, Mr. K. Naderajah,

PRISON PROBLEM

(BY MUHANDIRAM E. P. RASIAH, J. P.
Vice-President, Prisoners' Welfare Association)

Examining the present position of our prisons, we find that the majority of the inmates of the prisons were in the age group of 16-40. Out of a total of 12639 admissions to prisons on a particular year, 6867 or about half the number had been admitted for non-criminal offences, which included 3652 for excise offences, 1338 for travelling without tickets in the railway and 532 for gambling. Of this total of 12639, 7049 were in, consequent to non-payment of fines imposed on them. One wondered if by this type of penal policy whether we were reforming the criminals or making criminals of unsophisticated men. How should we tackle the march of crime? Can we devise methods to effectively check the explosion of prison population?

Present Position

The crude method of mental and physical torture resorted to in the past in the treatment of criminals and convicts is out-dated. Our chief aim should be to evolve a penal system that could deter the potential law-breaker and help to reform those found guilty of the commission of a crime. According to Mr. Nihal Jayawickreme, the Permanent Secretary to the Ministry of Justice, "within the prison walls, we in Sri Lanka allowed humanity to rot." He did not blame any particular individual or a government department for this state of affairs. Our system of prison administration which seemed "to work in the wrong direction" needed early reforms. Some attempt at reform appears to have been stifled by the unfortunate incidents of April 1971. The Prisons housing about 6000 prisoners, were suddenly called upon to accommodate about treble that number—18,000 men and women, educated but impractical, idealistic but misguided.

Hard Labour

The modern concept of 'rigorous imprisonment' is that Hard Labour is not necessarily arduous and tiresome. It means the reforming of the prisoner by

keeping him 'hard at work' of a productive nature, without reducing him to a mere automaton or mental wreck. Keeping him suitably employed and beneficially occupied with religious instructions thrown in at frequent intervals are some of the most important methods in the moral and physical regeneration of the prisoners. Prison officials should also take note of their aptitudes, tap their talents and harness them for productive work.

Penal Reforms

Although governments changed and Independence came in and our society had undergone many transformations, our 90 years' old Penal Code, Victorian in origin, had remained static without any appreciable change. It contains some 490 sections, capable of creating an equal number of offenders. In the latest programme of penal reforms, government departments have been able to bring about some degree of relief into prison conditions by introducing — (a) the parole system, (b) the facilities of the open air prison camp, (c) the concept of suspended sentence, (d) the provision for the payment of fines by instalments into banks, (e) the abolition of non-summary proceedings and (f) the provision relating to personal bail, etc. While the treatment of Prisoners and prison reforms are matters for which the Ministry of Justice has assumed responsibility, the administration of criminal justice is the responsibility of our Courts of Law. Criminal trials and the punishment of offenders became the starting point of a chain of events intended to prevent the further recurrence of crime and set about the correctional treatment of the prisoners.

It must be remembered that a prisoner's journey home on his release is a tragic one. Society must be prepared to receive him sympathetically and absorb him without fuss. He should not be treated as an outcaste. If his wife and relations are not inclined to welcome him back, the pavement will become his place of rest

and he will be compelled to re-start his career of crime.

Prisoners' Welfare Association

In the absence of a State machinery, the after-care of discharged prisoners and their re-habilitation has been entrusted to the Prisoners' Welfare Association. At its annual general meeting had recently in Colombo presided over by Mr. Justice S. R. Wijetilleke, the Hon'ble Victor Teunekone, the Chief Justice pin-pointed the important part played by our Association and its Branches in a thought-provoking address. The meeting was attended by about a 100 delegates from all parts of Ceylon and included the High Court Judge, Mr. T. J. Rajaratnam, President and the Magistrate Mr. K. Palakidnar, a Vice-President of the Jaffna Branch. In the absence of our Leader, Mr. S. Kanegaretnam, J.P., U.M. I had the honour of proposing the vote of thanks. I congratulated the Hon'ble the Chief Justice for his interesting, illuminating and instructive address. I expressed my surprise at the duty-conscious, Mr. T. Amarasuriya, the Chairman of the Central Committee for limping in crutches to the meeting, instead of remaining in hospital disabled as he was by the fracture of his hip-bone. I invited everyone present there to send up their prayers to Heaven for his speedy recovery. I commended the suggestion made to me earlier by the Rev. K. Sripawera There of the Kandy Branch and Miss Calista de Silva of the Palygala Branch, the holding of the Annual General Meetings in provincial towns like Kandy, Galle, Jaffna etc. It will be a desirable change.

Appeal.

May a sense of public duty urge the members of our Society to re-orientate their out-look towards criminals and convicts and give their sympathetic assistance in the programme of re-habilitation of discharged prisoners, so that they may be made to become useful cogs in the wheel of our social mechanism.

Sivathondan Thillaiampalam

Tribute by Shri M. Sri Kantha

His unshakable faith and devotion to his beloved Guru Dev, the sage of Columbuthurai dominated the life and conduct of the late Mr. A. Thillayampalam, affectionately called "Annai" by his close friends, as he regarded them as his own brothers. His self-surrender to Swamiji was complete and all embracing. All other factors in his life, his wealth and his actions were dedicated to him. This is indeed a blessed state that one attains as a result of good actions and service to saints during many previous births. Mr. Thillayampalam had a good fortune to come under the influence of Swamiji very early in his life. The "Ratnapura Period" must have been undoubtedly the most memorable period in Mr. Thillayampalam's life and that of his family. For 12 years Swamiji visited Ratnapura almost every month and stayed with his devotee for many days at a time. His entire life was moulded during this period. Many are the soul stirring authentic stories we have heard of those days. The modest wealth he acquired was regarded by Mr. Thillayampalam as a trust of which he was a custodian, subject to the wishes of Swamiji. The Sivan temple at Ratnapura was built during his period and Swamiji himself was present at Ratnapura for the "Kumbabishekam".

Mr. Thillayampalam's daily life started very early in the morning. He would get up from sleep between 3 and 4 a.m. and after his morning ablutions, sit in meditation and prayer till 6 a.m. and even later after retirement from Govt. service. During the day time he spent most of his time reading the "Periyapuranam" or "Thirumurai".

He was very closely associated with the Sivathondan Society from its very inception. All the building operations were done from time to time under his personal supervision. He attended almost all the Poojas and yagnas held at the Sivathondan Nilayam and frequently visited it at other times as well. The welfare of the Nilayam was dearest to his heart. He succeeded late Dr. Gurusamy as the society's President. M. Thillayampalam's dedicated services to the Sivathondan Society will always be

cherished by his fellow members.

Every worthy cause evoked a spontaneous response for him. His magnificent gift of Rs 10,000/- for the restoration work at Thiruketheswaram deeply mov-



ed Sir Kandiah Vaithyanathan at Vaideesvara Vidyalayam. He was an enthusiastic supporter of the All Ceylon Sekillar Maaram and the Sri Sri Arumuga Navalar Sabai and similar institutions.

He sincerely prayed that all should do well in life; we are personally aware that he prayed daily for the welfare of his enemies as well.

It is indeed a testimony to his complete self sur-

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NOTICE

In the District Court of Point Pedro

No. 12344

Murugupillai Kandiah of Oorikadu, Valvettiturai Vs. Plaintiff

1. Thuraijah Navaratnarajah and
2. wife Neelaveliammah, both of Valvettiturai Defendants

It is hereby notified that action No. 12344 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 Nuvathambi Pethkukuladdy in extent 9½ Lms. V.C and situated at Udupidy Kurichohy Irai.

The defendants in the aforesaid action are summoned to appear in Court the 7th day of May 1974 at 11.00 O'clock of the forenoon.

By order of Court
T. Maheendran
Registrar.

This 18 day of April 1974.
Drawn by
V. Chelliah
Attorney-at Law for Plaintiff.
4 26-4-74.

PRACTICAL RELIGION

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

(Continued from last issue)

It is one of the nine forms assumed by God, who is one only, nameless and formless, to wit: Svam, Sakthi, Natham, Bindu, Sadasivan, Maheswaran, Rudran, Vishnu and Brahman. சிவம் சக்தி நாதர் விந்து சதாசிவன் திருமும் நசன்..... உருத்திரன் மால் உயன்... நவந்தருபேதம் ஏகநாதனை நடிபன்... (Siddhyar). It is a name given to Maha Maya or Suddha Maya the source of the four forms of Vachu வாக் or voice and Suddha Prapanoham சுத்தப்பிரபஞ்சம் literally pure worlds) in general. It is one of the five constituents of the sacred Pranavam. A, U M Bindu (form) and Natham, the sound principle. It is also one of the seven constituents of the human body, தேரல் இரத்தம் இறைச்சி பேதை எனும்பு மச்சை, சுவேதநீர், கி, blood, flesh fat (or serum), bone, marrow and the white fluid (semen) It is in this last sense that the word is used here.

1933 The food that is eaten is divided into three parts One part nourishes the body, the second nourishes the mind and the third is the refuse that is excreted. It is the food eaten the previous day that gets changed in this way.

1934 இரத்தம் முதலான எழ்தாவும் முன்றில் உரிய திசைநிலை ஒருபுல் டனிதோல் அரிய தனிவந்து எழ்முன்றல் மருவிய விந்து வளரும் காயத்திலே.

From three (blood, serum, and the white fluid) out of the seven ingredients of the body derived from food, there arises in due course the precious trickling Bindu resembling dew drops on grass tops. And this Bindu thus formed grows in the body for twenty one (days).

1948 ஒழியாத விந்து உடல் நிறைந்த அழியாப்பிராணன் அதிலே ஒழியாத புத்தி தபம் செயல் மோனம் அழியாத சித்தி உண்டாய் வந்து வற்றிலே.

If the uncontrollable Bindu dries (gets absorbed in the system) and permeates the body, the deathless soul continues to re-

main therein (without dying) with increased vigour and strength, and endless knowledge, austerities, meditative and miraculous powers and the state of perfect silence ensue therefrom.

The reader will do well to read section XII on அழிரிதாரணை the sustenance (and utilization) of ambrosia, in the third Cantiram, in this connection.

How the absorption and drying up of Bindu are brought about is described in the next verse. This is something similar to freezing water being heated by the sun and getting absorbed into the soil.

1949 உற்ற அனலைக் கொண்டு, மறித்து ஏற்றிக் துறாசுழி அளவ சொருகிச், சுடர் உற்று முற்று மதியத்து அமுதை முறைமுறை செற்று, (உ)ன்பவரே சிவயோகி ஆவரே

Kindling the fire (in the fundamnt) and drying the Bindu), diverting its downward course upward, and carrying and placing it in the region of the forehead between the curved eyebrows, and thus getting enlightened devotees who thus squeeze out and drink the nectar in the region of the moon (head), they indeed are Siva Yogis.

This recalls to our mind the Siddhiyar lines அஞ்செழுததால்... குண்டலியின் அனலை... மூலம், அணைவு அரிய கோதண்டம் அணைந்து, அருளின் வழி சின்று, அஞ்செழுததை விதிப்படி உச்சரிக்க, மதி அருகான் அணை அரவம்போல் தோன்றும ஆன்மாவில் அரணே. If the Yogi kindles the fire of knowledge in the region of the navel by contemplating on the Sri Panchaksharam accomplishes the difficult feat of attaining the region of the forehead and resigns himself to the Will of the Lord, pronouncing and meditating on the Sri Panchaksharam as instructed (by the Guru), — to such a Yogi will the Lord manifest Himself in the soul even as the invisible planets, Ragu and Ketu become visible at the time of the lunar and solar eclipses. Proceeding further, we read:

1960 யோகம் அவ்விற்கு ஒழியாவகை புணர்ந்து, ஆகம் இரணமும் கலந்த லும் ஆங்கு இருப்பேரகம் சிவயோகம்,

யோகி நற்போகமாம் மோகம் டெடமுபகார முடர் மாதர்க்கே.

(The wise) have recourse to Yoga Sadana and control that Bindu (— vide verse No. 1949 supra, &c.—) Even if (their) bodies and bodies (of their spouses) mingle their untarnished enjoyment is Godly enjoyment It is real heavenly Bliss.—Ignorant fools who cohabit with women, they do not get rid of their bewilderment.

This refers to the highest form of trance contemplation of the Deity even in the ordinary waking state, what is known as சாகிரத்தே அதி கத்தைப் புரிதல் in the words of Siddhiyar, practicing self-control and quiescence in the waking worldly state, and reminds us of the life story of St. Sundarar, regarding which we had occasion to write a note in an appendix to our study of the Svetasvatara Upanishad. St. Seklar's description of the devotions of St. Sundarar are also worth recalling in this connection. We read in Peria Puranam:

தென்றாவலூர் மன்னன் தேயர்பிரான் திரு அருளால், மின்னும் கொடிமருங்குல் பரவைளனும் மெல்லியல்தன் பொன்னும் முகிலுக்கல் புணர்கு... டேசாவு ஆகப் பல்நாளும் பயிலயோகம் பரம்பரையில் விருப்பினார்

The lord of Tiru Navalu (St. Sundarar) took delight in regularly practicing Yoga Sadana for a long time reclining on the golden peck-like (upheaving) bosom of the tender lady called Paravayar possessed of glittering slender waist. And this he did by the Grace of the God of gods.

தன்னை ஆளுடைய பிரான் சரணர விந்தயவர் சென்னியிலும் சிந்தையிலும் மலர்வித்துத், திருப்புகர் பன்னுதமிழ்தொடைமலை பலசாததப், பரவைளனும் மில இடையான் உட்கட்டி வினையாடிச் செங்கின்ருர்.

He worshipped with head and heart the lotus-like Feet of the Lord who enslaved him, adorned Him with several sets of holy Tamil Devara hymns, and went about dispersing himself in the company of slender waisted Paravayar.

Section XXII is entitled Adittha Nilai. ஆதித்த நிலை literally the position of the Sun. The Sun referred to here is not the physical sun that we

see in the sky but the Spiritual Sun, the Universal Energizer and Enlightener, the Supreme Lord "who dwells in the sun, who is different from the sun, whom the sun does not know, whose body the sun is and who pulls the sun from within" in the words of the Brihad Aranyaka Upanishad (III, 7 9). This Universal Energizer dwells not in the sun only but everywhere including our bodies, minds, &c. This is made quite clear by our author who divides this section into various sub-

sections headed Anda Aditthan தண்ட ஆதித்தன் the Sun in the sky Pida Aditthan பிண்ட ஆதித்தன் the Sun in the body, Maun Aditthan மன ஆதித்தன் the Sun in the mind, Guana Aditthan குண ஆதித்தன் the Sun in Gnanam (knowledge Vignanam, Atma or soul) and Siva Aditthan சிவ ஆதித்தன் or Siva Suriyan the Supreme Sun or Enlightener.

1976 The Lord, the Embodiment of all virtue, He is the Sun, He is Vishnu, He is the Re-

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I ADORE BUT ONE GOD

I have turned my heart into a boat
I have searched in every sea
I have dwelt by rivers and streams
I have bathed at places of pilgrimage
I have lived in forests and glades
I have eaten bitter and sweet
I have seen remotest regions
Yes: I have beheld heavens upon heavens
And this have I learnt
That he is true to his faith
Who loveth God and Man
And serving all, abideth in the Good!

I belong to no sect;
I adore but One God!
And I see Him in the Earth below
And the Heavens above
And in all directions!

by T. L. VASWAMI
(Bhavan's Journal)

Saiva Paripalana Sabhai Jaffna

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THOUGHTS TO BE TREASURED

2363 அறிவு அறியாமையை கீழி யவனே
பொறிவாய் ஒழிந்த, எங்கும் தான் ஆனபோது
அறிவாய், அவற்றினுள் தானும், அறிவின்
செறிவாகி, நின்றவன் சீவனு மாமே.

He who transcends both ignorance and (localised knowledge), He transcends the senses (and the mind) and becomes all pervading, He becomes one with God mixing therewith through and through. He indeed is the living soul too.



திருச்சிற்றம்பலம்

நமச்சிவாயவே நானும் கலிவியும்
நமச்சிவாயவே நானறி விக்கையும்
நமச்சிவாயவே நானறி நேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY APRIL 26, 1974

PRAYER THE PROVEN PANACIA

The Common Man has been set a thinking in all seriousness nay sincerity. He now fully understands that everywhere the lot of the people is laden with himalayan effort to meet the mounting challenge of changing circumstances. He also feels that humanity has failed in its duty and has neglected its responsibility by thinking on temporal lines all the time. If distress and disease had opened a frontal attack on man it should be understood that he must start thinking how misery could be overcome. In this search for relief he need not grow nervous as religion, the supreme way of lofty living, has provided for all measures of remedy. Religion holds in reserve the potential for energizing the emaciated, enlivening the ill at ease, elevating and ennobling the erratic. Only man is not aware of the fact that religion affords refuge to everyone in distress.

What is meant by religion is the realisation of the fact that nothing moves but by the Will of Providence. In other words, it makes it plain that beings are powerless by themselves. If only the return to religious living is sincerely striven the world could once again become worthy to live in.

Religious literature, the store house of spiritual knowledge, lies in cold storage because man is not in a mood to read it, being engrossed in mundane matters and sensuous expeditions. Writings commonly called trash attract him most. Eventually the plane of man's thinking is lowered to the lowest depths of worldly pleasures. Hence the need for religious practice which means among other procedure, the approach to spiritual outlook by prayer to God.

Man knows the potentialities of prayer, yet he is unable to practice it. Having the remedy in his hands, he feels miserable. And this is unpardonable folly.

Today the world is in a chaotic condition. Worry is written large in the wrinkles of the face of man. He cannot anymore be indifferent and hasten the decay of humanity. He must stand up and face the situation. And that strength can only be gathered by prayer and prayer alone.

PRACTICAL RELIGION

(From page 7)

1985 Whether people sit or stand or walk or lie down, the formless Blessed Lord does not leave their hearts. If they direct (the breath) through the centre nerve (and practise Yoga Sadana), the Expansive Light will shine outshining (all other lights) and destroying all darkness (Pasam).

1989 If the (breath passing through the) left nostril merges in (that of) the right nostril, in the same manner that the lunar rays get submerged in the predominating solar rays, and both pass into the centre nerve, this is worship (and the mind gets clarified) Those (Yogies) whose minds are thus enlightened, they become (of the nature of) God.

1999 The Light that rises from the fundament shines bright in the region of the neck (the root of the tongue). It spreads out in all directions This (will be clear) to those who realize the truth seated where they are.

2074 The Divine Flaming Light is the resting place for the sun, moon, earth, water, fire, air, space, the five senses and the numerous souls dependent on the Lord. They are (discernable) in the midst of the six regions (of the body).

Section XXIII speaks of the characteristics of the soul, Atma Lakshana ஆன்ம இலக்கணம், under six sub-heads, Pranana பிராணன் literally the breather, Purushan புருஷன் literally the person, Anu அனு the authorized (soul whose pervasive nature is limited by Anavam), Jivan சீவன் or life, Pasu பசு the fettered (soul whose capacity to know is limited by Pasam) and Bodhan போதன் the knower, 2006

அன்னன் இரண்டுள்
ஆற்றல் கரையினில்,
துன்னி இரண்டும்
துணைப்பிரியா, தன்னன்
தன்னிலை அன்னம் தனி
ஒன்று, அது என்றக்கால்
பின்னம், மட அன்னம்
பேறு அணுகாதே.

There are two swans on the bank of a river.

The two are united and would not part company. One Swan is peerless and changeless. (The other is) an ignorant swan. (It is not foreign to the first as) if it were a foreigner, it cannot get any profit (from the first).

Students of the Upanishads will note that this is exactly what they find there too. Vide Svetasvatara (IV, 6) and Mundaka (III 1 i) Upanishada. The original of these is said to be found in the Rig Vedam (1-16-20). The following is an English translation of the original Sanskrit Slokam:

Two birds inseparable friends sit perched on the same tree. One of them eats the sweet fruit. The other looks on without eating.

This is allegorical language. The idea conveyed in both cases is the same. The two birds or swans are the Paramatma or God and Jivatma or soul. The tree and the river bank refer to the world, the pleasures of which the ignorant soul enjoys, whereas God who is changeless and peerless is a mere witness ther of. That God and soul are not identical but two entities in non dual (Advaita) relationship is emphasized by the word two and the words inseparable friends not parting company and united. They cannot be absolute foreigners to each other as in that case there can be nothing in common between them and the soul cannot get any benefit from God by meditating on Him, in other words it cannot attain freedom from bondage and enjoy bliss.

It is this relationship of non foreignness, பின்னமின்மை or அந்நித்யம், between God and man that is referred to as ஒன்றே குலம் (of one and the same clan of family) later on, when re-emphasising the need to think of, meditate on and worship God, in the concluding section of this chapter (verse No. 2104). 2011

மேலிய சீவன் வடிவது

சுறியில்,
கோவின் மயிலுன்று
நாறுடன் கூறிட்டு
மேலிய கூறு அது
ஆயிரம் ஆயினால்,
ஆவியின் கூறு

நாறுயிரத்து ஒன்றே.
If the size of the embodied soul is to be described, take a hair from a cow, split it (divide longitudinally) into a hundred parts, split one of the slices so divided into a thousand parts, and one of these into a hundred thousand parts. The soul's size may be described as equal to that of one of the (infinitesimally small) parts thus split up.

This reminds us of the following Upanishad Sruiti, of which our verse here appears to be an expanded commentary couched in much more forcetel language: Know that the living soul is (of the size of) a hundredth part of a hairtop divided into a hundred parts... (Svet: Up: V. S)

(To be continued)

Sivathondan...

(From page 6)

reader and dedication to his Guru Dev that he attained his lotus feet on the night of the 23rd March, the very date on which Swamiji attained Maha Samadhi. It is equally significant that his funeral took place on the "Thiruvadi Pooja" day at Sivathondan Nilayam at about the same time prayers were being offered to the lotus feet of the LORD who was his all in all. May his soul rest in peace!

Golden Jubilee of Kathiresan College Nawalapitiya

The Jubilee Celebrations of Nawalapitiya Kathiresan College are scheduled to be held on April 29, 1974.

A committee of the P. T. A of the College under the guidance of the Principal Shri N. Maththiah, Editor - Atma Jothi, is organizing the celebrations which include the release of a Souvenir Jubilee Number of the college magazine.

சாஸ்திரிக் கருத்து மெய்ய மலிவானது என்பது மக்களின்
கோவருமையாக மெய்ய குறையினர் துரிதம் காட்ட
என்றவரை மறந்து கோவம் மறந்து கோவியின் மனம்
மேன்மையெனக் காண சீதி விசயஞ்சு அவசியம் உண்டாம்.

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EDITOR-IN-CHIEF R. N. SIVAPIKASAM