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Faith in God, Prayer and Self-Surrender

By C. SINNATHURAI B. A.

Faith in God is an in-born dynamic force which shapes a person towards the realisation of the Supreme Power. It is not a commodity which is bought or sold in the market. It must come from within spontaneously. It is the result of the penance or Siva-Puniam accumulated through the previous births. The mental horizon of a person without faith in God is a wilderness. It is in the mental horizon of a person with unshakable faith where the seeds of Bhakthi and the urge to liberation of the soul from the clutches of delusion take firm roots. Without faith, prayer and worship have no or less value. "Faith is an attitude of will, the energy of the soul, the response of the entire self", says Sir S. Radhakrishnan, the great philosopher.

The present day world is under the impact of the numberless mechanical productions and the impact of the march in the field of medicine, technology, electricity, engineering and various external forms of stupendous scientific growth and under the impact of the cut-throat competition in the dogged struggle in keeping body and soul together. The people are also reeling under the wheel of multifarious wants most of which have been multiplied by scientific inventions. Besides these the people are caught in the whirlpool of new-fangled political ideas spread by politicians without balanced-thoughts. These ideas of democracy and socialism spread by self-centred politicians play an important role in poisoning the minds of the people and in creating chaos and confusion in the minds of the people so much so that clear thinking is disturbed. So there is a never ending chain of waves of commotion and tension in the world. Starvation and famine have added to the

fury of the waves of tension. So it is no wonder then that people have been stranded and they do not know to find inner peace and happiness. People have lost the roots of the spring of perennial happiness which our ancestors cherished and preserved more than gold and life itself. At present we see disgruntled persons frustrated educated young men, care worn middle-aged men unable to balance the family budget and old men with maturity unable to face the onslaught of the new fangled modes of appearance and dress of young men who have been ensnared by the new pattern of thinking, movement and actions.

It is now more than at any period in the history of the world we must direct our attention to spiritual and divine guidance and help. At this period of mental distress, and starvation and famine we must focus our minds on the feet of the Supreme Being who is All-Powerful and All-Knowing and who is the Never-Ebbing fountain of happiness, peace power and plenty. The Supreme, the Imperceptible Power is an All-Pervading spirit which controls, and guides the entire world. He is the whole universe. He is the ever-present integral part of every object and every atom. The earth, the seas, the fire, the wind and the heavens work at His will. They are a sport to Him. If He wills, he can destroy the entire globe and can create new countries. Nature functions in relation to His will. He is beyond the whole universe. He is the throbbing heart of the mechanism of the life of all creation He is the very life of all creation. We human beings do work, run, walk, sleep, eat, think at His will. It is He who makes us eat and puts us to sleep. It is He who purifies the

blood, makes our nerves strong and make us do physical or mental work. These precepts of God are enshrined in the Vedas, the Agamas, the Upanishads the Puranas and the religious epics. The Bhagavat Gita enshrines in itself the salient truths of Hinduism. The persons who are under the delusion of Maya do not wish or care to gather the fundamental truths of our Shastras. They are led astray and lead other people astray and bring chaos and confusion in the world and while away the time unprofitably. They are under the chain of bondage by the Ego and think much of themselves and think their successes are due to their perseverance, ability and determination. This idea will ultimately lead to destruction. "Pride goes before destruction" says the proverb. Men who are at the top of government service and men who are chosen by the people to lead them must have implicit faith in God and must have a sound knowledge of the essentials

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Grant for Hindu Religious Activities

The Hindu Religious Affairs Advisory Board at its meeting on 11-5-74 decided that the grant for 1974 for Hindu Associations and Societies for their activities should be made early. For this purpose associations conducting week end classes in Hindu Religious Knowledge and for carrying on other Hindu Religious Activities are required to send in their application to the Director of Cultural Affairs before 31-5-74 on forms obtainable from the Dept. of Cultural Affairs 135 Dhammapala Mawatte, Colombo 7.

The Sacred Sports of Siva

The Lord Gave to Tarumi a Purse of Gold

V. SUBRAMANIAM
Saiva-Pulavaa

While one day during the spring season, Shampaka Pandian was sitting with his wife in one of his flower gardens, there came a fragrance (Sweet smell) from the hair of his wife and struck upon his nose. Then the King wanted to know whether a woman's hair has a natural smell or whether it was caused by wearing flowers or other different scents (i. e) artificial). To clear this uncertainty the King resolved on a poetical contest, and hence had a sum of gold tied in a packet and hung it suspended to the bench of the poets, saying, "whichever of you shall succeed by a song in clearing my doubt shall be rewarded with this packet of gold." All the poets attempted but failed. Tarumi was a Brahmin bachelor. He had lost her parents and was very poor, but he was a great lover of Siva. He was desirous of getting married, for he said, "I am unfit to worship you without leading a domestic life. 'வடுவில் இல்லற வாழ்க்கையின்றி சின் அடி அருச்சனைக்காவனே', 'Oh God, you know everything' you will give me a chant to enable me to win the purse of gold The God condescended to his request and put a chant into his hands. The chant is as follows.—

ordered the reward to be given. While Tarumi was just about cutting the string, Narkeerar, the poet said; "Hold! there is a fault in this chant, take it back". Tarumi saddened at the disappointment, went to the shrine of the God and said. "I am ignorant myself of verification; but they say you have given me a defective chant." The God, being moved, came forth clothed with all the habitments of a poet and coming up to the bench, inquired who found fault with his stanzas?

Narkeran replied. "I do" "what fault?" It is not in the versification, but in the subject". On objection being proffered, a discussion arose; and Narkeran manifesting obstinacy, the God opened a little the eye on His fore-head, perceptible only to Narkeeran; who being infuriated, said, "If ever Indra were to open his thousand eyes, I would not yield." whereon the God entirely opened His fiery eye (which burns what is fixed on); and Narkeeran perceiving the commencement of combustion, ran away as fast as possible and plunged himself in the golden lotus tank which removes all kinds of sin and there remained to cool-at leisure,

..கொங்குதேர் வாழ்க்கை யுத்
சிறைத் துய்பி
காமஞ் செப்பாது,
கண்டது மொழிமோ
பயிலியது செழிஇய
நட்பின் பயிலியற
செறியெயிறு றரிவை
கூந்தலின்
நறியவும் உளவோ
கியறியும் புவே"

—(குறந்தொகை 2)

Tarumi carried this chant to the collegiate bench, when the poets all said. "We find no fault with the versification; if it suited the King's mind and if he approve I of it, you could take the reward." The king admitted that the chant was good and cleared his doubts, and

The Lord Rescued Nakiran From The Tank

While Narkiran was thus remaining in the tank, his associates were much afflicted and, went in a body to the presence of the God whom they implored to have mercy on the presumptuous critic. Moved by their applications, the Lord together with the Shakthi was pleased to appear on the edge of the tank, and bsholding Narkerar with a favourable eye his body again became cool, and

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THOUGHTS TO BE TREASURED

காண நிலையம், அடியேற்கு உறவு ஆர்உளர்.
நாண நிலவேன் உன்னை நான் தழுவிக்கொள
கோணல் நிலைநாத குணத்து அடியார் மனத்து
ஆணியன் ஆகி அமர்ந்து கின்றானே.

Oh! Lord that stands rooted as a nail in the hearts of guile-less sincere devotees, pray present Thyself before me so that I can see Thee. What other kinsman have I (to give me succour)? I will hold Thee in my embrace (if I see Thee), and will not hesitate (to embrace Thee) through bashfulness.



திருச்சிற்றம்பலம்

நமச்சிவாயவே ஞானமும் கலியும்
நமச்சிவாயவே தூயநி விசுவயும்
நமச்சிவாயவே நூதனின் நேத்துமே
நமச்சிவாயவே நன்னெறி காங்குமே.

திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY MAY 17, 1974

SUBSTITUTE FOR STRIKES

That wonderful person who first wielded the weapon of strike, if living today, would perhaps curse himself for having started the operation. Who was the man in whose imagination this fresh weapon was forged is a question well worth being answered. The supplementary query why this idea was hit upon also would lead to more information about the mystic powers of this method of seeking redress of grievances

But society having experienced the effects of the indiscriminate use of the trade union method of solving problems pertaining to disputes between labour and those who make use of labour must now be in a position to answer the general question whether a substitute for strikes should not be thought of. The habit of striking work has become a regular routine all over the world denoting that the method could be relied on to ensure results. How far the resulting advantages outweigh the disadvantages that are experienced by society in the course of a long drawn out lock-out is a matter that requires to be studied at the international level. Can the people, to put it more picturesquely, the society, afford to undergo privations and pressing inconveniences merely for the sake of a particular establishment seeking redress of its grievances? Why should the entire society be subjected to suffering just to have a dispute affecting a particular section of the people settled? The Railway strike in distant India has repercussions beyond the Indian State as people from outside have to keep travelling to India in pursuance of their duties. Dislocation of work, disablement of services dependant on the Railway and dissatisfaction in general, all point to the undeniable inference that society must now bid good bye to strikes and hit upon a more cultured method of seeking redress.

Bell And Belfry—
For Sivan Kovil

The Restoration Society of Puliampokkanai Nagathambiran Sivan Kovil had completed a belfry for the Kovil and a bell at a cost of Rs. 27,000/- Headed by Hon. Bram Sri S. Sabaratnakkurukka High priest of Varany several priests conducted the ceremonies and the Abishegam for the Sthoopy (Kopuram). This was witnessed by a large crowd.

At a public meeting which followed Mr. V. Anandasangaree, M. P. Kilinochchy said Wanny flourished for many centuries and such Historic Shrines were centres of Saiva Culture for centuries. During the colonial era these temples were destroyed. But this shrine had been renovated by the aid of the chief who ruled the area during the period of Dutch supremacy in Ceylon. To day this re orientation of our Saiva religion had already begun. I congratulate the Kovil Society which had constructed many extensions for providing such a magnificent Tower with the bell donated by Mr. S. Kiridnassamy of Meesalai."

Mr. R. T. Subramaniam President who presided observed. "Though considerable progress is noted in all Hindu Kovils, yet the young come to the temple in dress, not conducive to Kovil atmosphere. Their parents never take a morsel of food without doing the morning duties and prayer. The youth of today take a cup of tea or coffee from bed. The cost of sugar and imported articles had risen a lot. This is a blessing in disguise. We must not ape the foreigners. We must follow our forefathers who led a God-fearing life.

Mr. V. Anandasangaree then draped Mr. S. Kiridnassamy the donor of the bell with a 'Ponnadai' and conferred the title "Siva-pooshanam" He also gave verties and shawls to all masons, the chief architect and all others associated with the work. Mr. N. Ainarapillai, also spoke.

Mr. R. T. Subramaniam thanked all concerned.

Faith in God,....

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of the religion which they profess. "Example is better than precept" says a proverb. People spend the time in lip service. In action they do the opposite. If the essential precepts of good conduct are practised Sri Lanka will not be in this deplorable state. People put the blame on others while they do the same thing. Bribery and corruption and narrow-mindedness are the order of the day. They are a canker and harm the prosperity of our country. People with faith in God prayer and devotion must head the leadership of a country. The ancient rishis, saints, sages, savants and philosophers were like beacon lights always directing their descendants for any length of time. We do not want to admit their greatness. We do not have the peace of mind and desire to ponder over their redeeming features of their spotless and glaring treasures of thought. The present generation is lured by the external glamour of the mundane world. They are after shadows. They are after food and clothing, which satisfy only the body which is the sheath (Garsab) of the soul to bear the brunt of the past Karma which finds outlets to display its work with a never-failing systematic and methodical minuteness and precision. However much wealth a person possesses, and how ever much he has by way of comforts, he finds that something which gives him peace of mind, contentment and a sustained state of happiness is lacking in him. The spiritual force, the faith in God and self-resignation to Him must be cultivated to have a balanced mind and happiness. Before storing material wealth, spiritual wealth and stamina must be nurtured and preserved. If that is gained, then the physical needs of an individual will be unfailingly provided. God is called Providence. It is He who provides food and shelter day by day to all birds in the air, the ants, the insects, animals in the forest and all beings in the world.

(To be continued)

Sacred Sports of...

(From page 5)

he came out of the tank, confessing his fault in having intimated a blasphemy against the Goddess dwelling in the Siva Temple at Kailastri there named Gnana Pungothai (ஞான பூங்கோதை) and chanted a strain, to the effect, that the Goddess of Kailastri and the Goddess of Kailasa were one and the same; he added another chant of seven harmonies, and was dismissed, being fully pardoned. The packet of gold was given to Tarumi and other gifts were added by the King named Sambegamara Pandian who continued a prosperous reign.

சம்பக மாற ஜென்னுந்
தமிழ்நாடும் பெருமான் கூடல்
அம்பக நுதலினுள்
யங்கயற் கணனிஞ்சுள்
வம்பக நிறைந்த செந்தாமரையடி
வந்து தாழ்த்து
நம்பக நிறைந்த வன்பாற்
பல்பணி நடாத்தி வைகும்.

PARTITION NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 12438

- 1 Arnmugam Thiagarajah and
- 2 Wife Sathiapama alias Pillainachi of Navalady, Thunnalai North

Vs. Plaintiffs

- 1 Maniccam Gopalakrishnan and
- 2 Wife Thirupathipillai
- 3 Thiruthevi daughter of Vallipuram
- 4 Thanu Kathiravelu and
- 5 Wife Maheswary all of do
- 6 Kandappar Eliyathamby of Puloly South.

Defendants

To: the abovenamed Defendants.

It is hereby notified that Action No. 12438 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 Navalady in extent 6 1/2 lms. v. c. and situated at Thunnalai Vaerasutharamuthalikurichi.

The defendants in the aforesaid action are summoned to appear in Court on the 3rd day of June 1974 at 9 O'clock of the forenoon.

By order of Court
M. Nadarajah
for Registrar.

This 8th day of May 1974
7 17.

சான்றிதழ் வழங்குவதில் தாமதமாகாது என்று கேட்டுக் கொள்ளப்படுகிறது. சான்றிதழ் வழங்குவதில் தாமதமாகாது என்று கேட்டுக் கொள்ளப்படுகிறது. சான்றிதழ் வழங்குவதில் தாமதமாகாது என்று கேட்டுக் கொள்ளப்படுகிறது.

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EDITOR-IN-CHIEF R. N. SIVAPRAKASAM