

# INTHUSATHANAM

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## Faith in God, Prayer and Self-Surrender

By C. SINNATHURAI B. A.

(Continued from last issue)

Man is not an exception. These elevated thoughts range in the minds of persons of implicit faith in God "my faith runs so very much faster than my reason that I can challenge the whole world and say, "God is, was and ever shall be" says Mahatma Gandhi, "If we have strong faith, we will be provided by God with everything He thinks necessary to us."

All those who perceive know and realise that the body and the soul are different and that the body is only a temporary resting place for the soul to achieve its mission in this world in that form are fortunate and wise. They have real wisdom or Gnanam. It is they who have performed penance in the previous births and did righteous acts spontaneously without thinking of their benefits and results. Such people will have faith in the Supreme Power and the love they have for that Imperceptible Power will flow like a fountain automatically. Such people see God everywhere in every natural phenomena. They have no hatred towards anybody nor have they any attachment to worldly possessions. They have no enemies. To them praise and abuse, poverty and wealth, day and night, sorrow and happiness are the same. They are Jeevanmuktas. They are walking gods (உடம்போடு தெய்வம்). It is only such people who can redeem the land from poverty and destruction. Such people are living somewhere even today. It is on account of them that the balance is kept up although the world is heading towards global destruction. From time immemorial from the Himalayas to Cape Comorin. India has been fortunate to have the presence of genuine saints who radiated good

thoughts which dispelled the clouds of confusion and chaos and which freed the country from the throes of starvation and famine. Appar, Sambanthar, Suntharar helped people with food. Why is that the whole world is affected by the demon of starvation and hunger? The thirst for materialism has reached the zenith point so much so that people have lost the balance of judgment and are in a race to get quick money by any means whether foul or fair. They require more money to satisfy their desire to live a life of comfort and glory. Now Dharma is at a stake. The people generally have lost their power of reason. Gratitude to parents, self-respect and respect for elders, parents and teachers are things of the past. Worship of Mammon is the order of the day. Bribery and corruption have usurped upright and disciplined life of good conduct. They eat into the very vitals of virtuous, righteous and true religious life.

People do not have the eyes to see and the ears to hear. Now and then we read of railway and bus accidents, aeroplane crashes, volcanic eruptions, floods, landslides, murders, thefts, burglaries and what not; still people do not have the patience and the desire to understand themselves and have self-inspection. They go on with their old routine of vicious unhealthy thoughts. They do not care to ask themselves why all these take place. To tell the plain truth Dharma, love and gratitude to the Supreme Power and to others not cured for. Ministers of State, officers at the high rungs of the ladders of position and prosperity should set a noble example and lead exemplary lives. Their thoughts will radiate and purify the atmosphere and make

others also genuine and patriotic lover of the country. Unless and until the general conduct is elevated, we cannot expect higher things of life permeate the lives of the people. It is no wonder then that famine and starvation oppress the people. It is no wonder people are half-fed or even less. To raise the

### All Ceylon Saiva Conference

Owing to unavoidable circumstances the Saiva Conference fixed for 31-5, 1 & 2 June 1974 has been postponed to the middle part of June 1974.

#### Secretary

Saiva Paripalana Sabha

moral and ethical standard, we must have firm belief in the Supreme Power who will remove mountains of difficulties. Prakashan, Kannappar Nayanar, Kannaki, Rama and Sita, Harichanthira, the four saints Appar, Sambanthar, Suntharar and Manivasagar were glaring persons of piety and devotion and they were persons of magnetic waves of good thoughts. They stand for all generations of people yet unborn as God intoxicated personalities and as persons who freed themselves from the clutches of Maya and merged in God. A man with faith will always pray to God. Prayer is the panacea for the modern physical, mental and social ills. Intensity of prayer will dissolve physical and mental ills. It will purify the mind and will invigorate the mind and nerves. Constant communion with God will make our life happy and fruitful. A man of prayer and faith will have fearlessness. He

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## The Sacred Sports of Siva

### The Lord Taught Narkirar Purity of Grammar Through Agastyar

V. SUBRAMANIAM  
Saiva-Pulavai

Narkiran reflecting that his cure was obtained in the lotus tank bathed in it afterwards three times every day, paying each time his homage to the Lord. The Goddess one day suggested to the Lord that as he was a great devotee, it would be expedient to teach him the rules of elegant composition of which he was yet ignorant, and that this might be done by means of the father of the Tamil Language, the sage Agastyar, (whom the God at a former period had desired not to come from the Southern mountain called Pothiyai (பொதியை) to Kailasa in the north, because by doing so, the inclination of the earth's surface would be altered and its balance destroyed; but to remain in the South whither the Lord would Agasthyar enable to be present). The Lord consented to the suggestion of Minatchi (மினட்சி) and calling Agasthyar bid him instruct Narkiran. In consequence of this instruction Narkiran became very skilful; corrected his own rough spontaneous effusions, and those of others making them elegant composition; and taught his fellow poets the like rules; by which means the Tamil Language became well modelled. It occurred to the Goddess afterwards to ask the Lord why He chose to instruct Narkiran by means of Agasthyar, and not directly by Himself, seeing He knew all the rules of grammar so well? The Lord replied, That as there would have been an incongruity in his teaching a person who had once so grievously (though ignorantly) offended, he had preferred effecting the result through the medium of Agasthyar." The Goddess on receiving this information was satisfied.

When the bench of learned poets could not

agree concerning the merits of their (own) respective compositions the Lord by means of a dumb child settled the differences.

The forty-eight members of the College of poets had each one composed a book, and each one vaunting the merits of his own composition, a dispute arose among them as to superiority. To settle this dispute, they went to the presence of the God and implored His intervention. He replied, "There is the son of a very rich merchant of handsome form, yet dumb; he shall settle your differences". The learned poets again submitted to the Lord how one who was dumb could possibly effect what was required. The God replied, "That when a chant was perfect, the hairs on the dumb man's head and arms should stand erect; and when a chant had merit, he should merely move his head with an expression of approval. The dumb person was accordingly taken to the College where the authors severally recited their compositions. In some the language was good; and in others, the subject was good; and so there the dumb child assented by nodding his head. But the compositions of Kabilar, Panan and Narkirar were indicated to be perfect, both in language and matter. Thus, the doubts and difficulties of the College poets were adjusted and the members went on harmoniously together.

உலகினுள் பெருகி யந்த  
ஒன் தமிழ் முன்றும் பாடல்  
திலகமாய்ச் சிறந்த வாய்ந்த  
தெய்வ நாவலருந் தங்கள்  
கலகமா நகையில்தீர்ந்து  
காசறு பனுவல் ஆய்ந்து  
புலமித கோட்டி செய்து பொலித்  
தனர் இருந்தார் போலும்.



## THOUGHTS TO BE TREASURED

அறிவுக்கு அறிவில்லை ஆக்கமும் இல்லை,  
அறிவுக்கு அறிவல்லது ஆதாரம் இல்லை,  
அறிவே அறிவை அறிதின்றது என்றிட்டு  
அறையின் மனமறை ஈறுகள் தாமே.

The soul does not die, neither is it born (—it has neither a beginning nor an end—). It has nothing to depend on except God (the Supreme Soul). The Vedantas (Upanishads) proclaim that the soul knows God (through His Grace).



திருச்சிற்றம்பலம்

நமச்சிவாயவே ஞானமும் கலியுகம்  
நமச்சிவாயவே நானறி விக்கையும  
நமச்சிவாயவே நாதவின் நேத்துமே  
நமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்

**Hindu Organ**

FRIDAY MAY 24, 1974

## SYLLABUS FOR SAIVA STUDENTS

It is inexplicable that a cynical controversy is being conducted in the hallowed name of Saiva Religion on a topic that has been clearly clarified by Saints and Sages several centuries ago. All those who have studied and understood the tenets of Saivism according to the age old classical expositions of Saiva Gurus (சமய குரவர்கள்) in the Sashtas and Tirumurais will know that the syllabus for the teaching of Saivism had already been detailed and that the Navalar Readers, Sivapathasundrampillai Saiva Potham series and the Saiva Paripalana Sabhai Text books indicate in unambiguous language the correct conception of Saiva Studies. How and why this unwanted controversy has been raised, the Saiva parents are unable to understand. Passage of time may call for reforms in mundane matters but can it have any adverse influence on settled truths and established religious knowledge?

Knowledge of matters pertaining to general religious information is certainly necessary and has to be imparted to children. This can be effected by broadening the scope of studies in subjects like history, civics and general knowledge. No true religionist will ever welcome controversies on these topics. Hence it becomes necessary for all Saiva organizations in one voice to impress on the Educational Authorities that syllabus of study of Saivism should remain unaltered and conform to age-old traditional texts.

Students run the risk of getting confused in this matter as often contradictory opinions and conflicting versions which are published in the press tend to create a feeling of helplessness in those who earnestly endeavour to learn their religious tenets. Religion should not be treated in the same manner as politics and political opinions should not be allowed to influence the teaching of religion.

Faith in God,  
Prayer and  
Self - Surrender

(From page 5)

fears only God who knows what he wants and will provide all his needs at the proper time at this juncture, at this critical period of history, when famine and starvation torment us, we should pray to God with all heart with all our strength and with all our earnestness God will come to our rescue if we pray to Him with all our heart. "More things are wrought by prayer than this world dreams of" says Lord Tennyson, "He is always at your beck and call, but on His terms not on your terms" says Mahatma Gandhi. Chanting of Thevarams Thiruvagasams and Thiru Murais will lead us from darkness to light and from strength to strength. The reputation of Panchadcharam (பஞ்சாட்சரம்) daily at all times will release us from the chains of bondage, will destroy our sins and give us inner light and mental illumination. When a person begins to feel his helplessness and when he realises that the unseen Superior Power is the agent, he gives up his whole mind and heart to Him. He surrenders himself to God. He does not own anything. He becomes a slave to Him and enjoys the thrilling happiness that permeates his bones nerves, blood and the mental sphere. All the dross has been burnt by this increasing, ever-flowing and All-Pervading Grace. According to Saiva Siddhanta Philosophy, it is the Guru who ultimately saves a devotee from Samsara life and brings salvation to the disciple. Faith in God, prayer and surrender to Him play an important role in redeeming the soul from the physical and mental pain and in the attainment of Salvation. Mahatma Gandhi says:—"I have been a willing slave to this exacting master for more than half a century. His voice has been increasingly audible as years have rolled by. He has never forsaken me even in my darkest hour. He has saved me often against myself and left me not a vestige of independence. The greater the Surrender to Him, the greater has been my joy."

Doctor who Developed on the  
Doctrine of Co-operative Activities  
in Medical Service

LATE DR. P. PONNAMBALAM  
(APPRECIATION)

He came from Malaya. That was how Dr. Ponnambalam was affectionately described in Jaffna when he started medical practice three decades ago. In Malaya, he was of course identified as 'he came from Jaffna.' In both places the attribute was a commendation for civility and common sense which characteristics marked Dr. Ponnambalam throughout his career both as medical practitioner and social service worker.

What idea struck a group of leading social workers in Valigamam North as a field of fruitful service also hit the imagination of Dr. Ponnambalam when the Tellippallai Co-operative Hospital was established quarter of a century ago. Soon a dispensary on a co-operative basis was opened with Dr. Ponnambalam officiating as Medical Practitioner and promoter of the project. It took hardly any time for the humble medical hut to enlarge itself as a modern hospital; for there was in the back ground and also in the forefront, the Malayan Medical man who had his own way of patronising patients.

Today the Tellippallai Co-operative Hospital that stands majestically on a site which was generously gifted by that philanthropist Mr. Thamboo Kanagaratnam serves as a model institution of that type. It reminds the people of the patriotic services of Dr. Ponnambalam.

The medical man from Malaya who had soon captured the mind of the common man in Jaffna began to identify himself with welfare work in the cultural, social and religious spheres. In the Community Centre of his locality he established a palmyrah jaggery industry on co-operative basis, contributed in large measure to the educational ad-

vancement of Keerimalai and took abiding interest in the ancient Temples at Keerimalai and Maviddapuram. Chosen for honour by the Government he was made a Justice of the Peace, a recognition which was applauded by the people in a fitting manner.

The North has lost a great personality.

Chekkilar Vila  
& Guru Poojah

The All Ceylon Sekkilar Manram has arranged a full day program to observe the Sekkilar Guru Poojah at the Jaffna Hindu College premises. The Gurupoojah arranged by the Hindu College Y. M. H. A will begin at 9 a. m. Shri M. Gnanapragasam Vice-President of the Manram and Sri T. Kumaraswamipulavar will deliver lectures.

In the evening Shri M. Srikantha, President of the Manram will deliver the annual address. The life history of Sivayoga Swamikal in verse by Vidwan K. K. Nadarajan will be released.

Shri T. Somasundaram Attorney at Law will deliver the introductory address and commentary speech will be delivered by Pandit S. Sivaprasagam.

Appreciation will be offered by Shri K. Chokkalingam, Vidwan K. Karthigesu, Pandithai Siva Thamil Chelvi Thangammah Appakutty, Shri E. Sabalingam and Shri R. N. Sivapirakasam.

After Vidwan's speech in reply, Shri S. Vinayagamorthy will deliver a lecture.

Attorney-at-Law Shri Raja Rajeswaran Thangarajah will propose a vote of thanks.

செக்கிலர் விலா மற்றும் குரு பூஜை  
செக்கிலர் விலா மற்றும் குரு பூஜை  
செக்கிலர் விலா மற்றும் குரு பூஜை  
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