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JAFFNA, FRIDAY JULY 12, 1974

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PHONE No. 356

Rules for Happiness

By E. P. RASIAH, J. P.

Irrespective of whatever religion you belong to, if you try to observe the under-noted Rules for Happiness, you are bound to be benefitted:—

1. Live a simple life. Be temperate in your habits. Avoid self-seeking and selfishness.
2. Spend less than you earn. Keep out of debt. Cultivate frugality, prudence and self-denial.
3. Think constructively. Train yourself to think clearly and accurately. Store your mind with useful thoughts.
4. Cultivate a yielding disposition. Resist the common tendency to want things done your own way. Try to see the other person's point of view.
5. Be grateful. Begin the day with love towards all and gratitude for your opportunities and blessings. Cultivate a mental attitude of peace and goodwill.
6. Give generously. There is no greater joy in life than to render happiness to others by means of judicious giving.
7. Work with correct motives. The highest purpose of your life should be to grow in spiritual grace and power.
8. Be interested in the welfare of others. In the degree that you give, serve and help with you experience the by-products of happiness.
9. Be helpful to others. If you are unable to do so, desist from doing any harm.
10. Keep close with God. True and enduring happiness depends on close alliance with Him. Pray often for Divine guidance and protection.
11. Live in a Day-light compartment. Be good. Do good.

-- National Religious Press

12. "எண்ணிய முடிதல் வேண்டும்
எல்லவே எண்ணல் வேண்டும்
திண்ணிய நெஞ்சம் வேண்டும்
நெளிந்த கண்ணிவு வேண்டும்"

— Author unknown

OBEDIENCE

In one of the didactic poems in Tamil a poet has chosen a suitable simile to impress on the youths the importance of Obedience. A bamboo which grows straight and tall is chosen by an acrobat to be used as a stilt for performing his feats and it remains under his feet. Another stem of the same bamboo is forcibly bent by a king's messenger and made to undergo a severe strain. It later forms part of a palanquin which is used by a king while he travels from one place to another and remains above the head of the king. The first stem which grew by itself without any control or pressure had to face humiliation under the feet of the acrobat as a stilt while the second stem the growth of which was made to undergo a severe strain and bent to assume a particular shape had enjoyed the privilege of of adorning the palanquin of a king like an arc above the head of the king

The poet says that the youths of a country who grow like the first stem become disobedient and enjoy the freedom of the wild ass and are later despised by all. The poet says that the second stem which was designed and controlled and forced to grow in a particular form had enjoyed the honour of occupying a place above the head of a king. Similarly the youths of a land who are controlled to follow a life of discipline will be honoured by all. Hence the youths of a country should realise that value of obedience and discipline. They will lead a happy life. Only those who know how to obey can later become masters. "Obedience is the beginning of wisdom" is an old adage. They should welcome punishments and control imposed on them by their elders.

A NEW J. P.

We are glad to learn that Sri K. Kanagarajah, Proprietor of Milk White Soap Establishment has been honoured by the Government by appointing him as a Justice of the Peace of Jaffna as from 7-6-74 in recognition of his multifarious philanthropic acts and social services in our land. As an unostentatious, pious, sincere worker, he has been printing religious songs sayings of saints and savants, & noble thoughts on health and culture in the form of tracts and booklets and distributing them free among the people. The Saiva Paripalana Sabhai has been benefitted by his benevolence from time to time.



We invoke God's Grace for his prosperity, longevity and continued services to humanity. — M. M.

Pundit Sri Vetharanian Remembered

At a meeting of the Board of Management of the Jaffna Saiva Paripalana Sabhai held on 30-6-74 at its premises the Navalar Ashrama Mandapam a vote of condolence was passed be-
At the Pandit Examination held by a Board of well qualified Examiners. The syllabus of their pundit Examination was later adopted by the Madurai Tamil Sanga, having been sponsored by Sri Pundit Thevar of Ram Nad. The passing away of Sri Pundit M. Vetharanian is a great loss to Tamil and Saiva Religion. Sri Vetharanian was conducting the noble task of the exposition of Saiva Puranas under the auspices of the Jaffna Saiva Paripalana Sabhai from 1940 to 1974. Sri Pulavar K. Sittambalam seconded the resolution and added that the Sabhai must do something tangible to commemorate the memory of the learned pundit. It was also decided to forward a copy of the resolution to his close relatives.

THOUGHTS TO BE TREASURED

அஞ்செழுத்தால் ஐந்து புகழ் படைத்தான்
 அஞ்செழுத்தால் பல யோனி படைத்தான்
 அஞ்செழுத்தால் இவ் அகல் இடம் தாங்கினான்
 அஞ்செழுத்தாலே அமர்ந்து நின்றானே.

(Thirumantiram)

With the Five Letters did He create the Pancha Bhutas,
 With the Five Letters did He create the diff'rent Yonies,
 With the Five Letters did He support the wide world,
 With the Five Letters did He Lord stand firm.



திருச்சிற்றம்பலம்

நமச்சிவாயவே ஞானமும் கலியும்
 நமச்சிவாயவே நானறி விச்சையும்
 நமச்சிவாயவே நானறிந் நேத்துமே
 நமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY JULY 12, 1974

SIGNIFICANT

Pandithamani S. Kanapathipillai, the critic of critics in the Navalar Tradition, is entering his seventy sixth year. The completion of seventy five years is normally indicated as a sign post pointing out the remainder of life's journey. To the Pandit, the Poet, the Preacher, what remains to be covered would be the most significant period as all the accrued knowledge and acquired wisdom could be made available to the people worthy to be remembered for all time.

As a student at the Navalar Saiva Pragas Vidyasalai Shri Kanapathipillai acquired the status of a Saiva Disciple, as teacher at the Saiva Training School he sat as a Gurn of the old Tradition making men of student teachers. As Pandithamani the grace of a learned scholarship illuminated him. And that is not all. He has maintained a mighty tradition. He has helped to keep the torch of Navalar tradition glowing. How? because he has been a Saiva Siddhanthin all the way. There is no compromising of faiths, nor can there be any question of accommodating the opposite view in any circumstances. Thus Pandithamani has become a precious term in the sense that the word Navalar has its own significance.

Long live Pandithamani, that is our prayer to Providence, for Saiva Siddhantha needs thee.

Senior Municipality Sees Silver Jubilee

Twenty five years of progress of the Town of Jaffna, that ancient city of celebrated history, must necessarily make it known to all that there is a modern city of metropolitan status. The pleasing park, the lovely library, the spacious stadium, the oft used open air theatre, the modern market are some of the recent institutions that have added to the natural excellence of the inspiring Esplanade. All these indicate a continuity of service by succeeding teams of City Fathers. However, the crowning glory has been achieved by the present Mayor and his colleagues who all deserve to be congratulated on their achievements for the City. The Silver Jubilee is also an occasion for the City Fathers to pay attention to matters that though urgent have not gained their notice.

THE SACRED SPORTS OF SIYA

DIVINE INSTRUCTION TO THE DEVOTEE OF VATHAVOOR

V. SUBRAMANIAM
 Saiva-Pulavaa

At Vathavur, a town on the banks of the River Vaigai a Brahmin had a son who displayed marks of superior talent; and Arimarthana Pandian King of Madura hearing of him sent for him; placed him in the list of his ministers and at length as the head of them. In this capacity he conducted the affairs of the kingdom with great ability. But his own mind was alienated from worldly things; he considered them to be vain and the attachments to them to be like the unhalloved attachment of an adulterous woman. It happened one day, while he was in the presence of the king that the officers of the king's cavalry came and represented to him the great existing need of horses for his cavalry to strengthen his army in case of need. The king directed his Chief Minister to take from his treasury any amount of treasure that was needful. The Minister proceeded to Perunturai, a sea-port where horses were brought by ships for sale. The minister accordingly took the treasure; had it loaded upon camels. He first went to pay homage in the temple and set out. When there, he besought the grace of that God to show him the means whereby he might utilize the money to the use and splendour of His temple and devotees. After he had so prayed, one like a priest came and wore the sacred ashes on his forehead; at this good omen, he felt joyful; and proceeded with the usual accompaniments of his rank as the king's chief minister. As he was going along, he meditated on the importance of seeking a competent Gurn (spiritual preceptor). The God had a providence of his desire and transforming Himself assumed the form of a Brahmin and was seated at the foot of a Kurutha tree surrounded by disciples; to whom He taught and explaining the Vedas, Puranas and other books. The minister on seeing Him felt his wish to be accomplished; and after bathing, visiting the temple and paying homage to his God, he went and sat down before the Brahmin. The Brahmin placed

One foot on the head of the minister and gave him Gnaana initiation (உபதேசம்). The minister uttered some verses in praise of the preceptor so perfect & melodious that he received the epithet of Manickavasa-gar (or jewel of a composer).

பழுது இலாத சொல் மணியினிப் பத்தி செய்து, அன்பு முழுதும் அகிய வடத்தினால் முறை தொடுத்த அலங்கல் அழுது சாத்தும் மெய் அன்பருக்கு அகமகிழ்ந்து ஐயர் வழுவிவாதபேர் மாணிக்க வாசகன் என்றார். (50-ம் செய்யுள்)

The minister was so delighted that he pointed out to the Brahmin the dilapidated state of the temple and proposed to spend the money which he had brought in renovating and decorating it, in conducting poojah and festivals and to help true devotees who followed the devotional path without indulging in the pleasures of gratifying the senses.

The God (Guru) said, "Do according to your own wish" and then disappeared together with all the attendants. The minister was disconsolate, and with great lamentation resolved to destroy himself. In the end he undertook the noble task of building temples etc. and expended all the money. He then bade his followers to return to Madura and tell the King that horses could not be obtained there, but when the ships arrived the horses would be brought in the month of August (ஆடித்திங்களின் தலை).

A letter came from the King to the minister who was still at Perunturai, inquiring about purchase of the horses at which the minister was greatly alarmed; at that time a celestial voice was heard consoling him, praising him for his piety and assuring him that horses would be brought to Madura. He wrote a letter to the King accordingly. In the night God appeared in a dream and bade him to return to Madura without any horses and to inform the king that they would arrive later. The Minister accordingly returned and, when in the presence of the King assured him that horses would come on the morrow; on such assurance being given the King graciously dismissed him. When at home he was surrounded by his

Our Sabhai President

Our Sabhai president Sri R. N. Sivapirakasam has left for India to attend a meeting of the Board of Trustees of the Navalar High School at Chidambaram on the 14th instant. He will also supervise the Sabhai Pannianachchy Madam situated at the Malaikaddi Street, Chidambaram and also attend to its proper administration. He will also contact Sri C. Ramalingam M. A. Reader in Philosophy Anna-malai University and expedite his journey to Jaffna to hold the Saiva Conference which had been unfortunately postponed owing to the delay in the issue of his Viasa. He will also visit Vedaram to supervise the administration of Karthikai Madam as the Sabhai owns the trusteeship of the Vedaram Karthikai Nadachathra Madam and its temporalities in Jaffna.

WELL DONE

Springing a surprise on the people of the Northern City several statues have sprung up almost overnight, Auvai and Thiravalluvar, are names that fill the pages of our literature both religious and classical. They have a significance of their own. Mahatma Gandhi of course has become the symbol of the best specimen of humanity. Ananda K. Coomaraswamy is a name that has placed our country in the pages of literary publications and in books on Fine Arts. For the first time the City Proper has gained a cultural elegance by means of these statues that from now on will keep on suggesting to onlookers the richness of an ancient heritage embellished by later adornments.

friends and relatives with much anxiety regarding his conduct; but he simply replied.

"It is nothing to me, I have become the Servant of Siva, let them kill me with the sword, burn me in the fire, or do what they please. It matters not; I shall endure the trial with fortitude."

சற்றறும் தொடர்பும் நீத்தேம் தன்புறம் இனயம் அற்றேம் செற்றால் மாணம் தீர்ந்தேம் வெறுக்காமேல் வெறுக்கை வைத்தேம் செற்றும் செருக்கும் காய்த்தேம் தவினா இரண்டும் தீர்ந்தேம் கற்றை வாய் கண்டாயன் கோலம் தாட்டி ஆட்கொண்ட வன்றே

GLORIES OF SHIVA PERUMAN

God's Greatness and Grace

(An Exposition in the Commentary on Thirumanthiram by a Science Graduate)

(Continued from last issue)

The section proceeds; When thus understood and appreciated, it will be seen that) Brahma and Vishnu are not foreign to us, they are the kindred of the Three-eyed Nandi (Sivan). Profit yourself by (worshipping) these Deities. When I bowed down and worshipped the milk-like (pure) Form of the Deathless God surrounded by hosts of Devas, saying that He resembled Vishnu and the Creator (Brahma) of the world, He bade me long for His Feet. It is by the Grace of Sivan adorned with the sweet cassia flower that some are (called) gods and others men. There is no peerless Lord other than He that one can be convinced of. Men (born) in the flesh should realize God. The great Light searched after is three-fold (Brahma-Vishnu-Rudran and five-fold (including Maheswaran and Sadhasivan with the three. Fools know not that these are (manifestations of) the Beginningless One. They are ranked as Isan, Mal and Ayan. Differentiating further between them is meaningless talk. God is one only in the supreme state pervading all, both in and out. When manifesting Himself, He appears as Brahma and Vishnu and in various other forms He

remains hidden and annihilates bondage. Our Lord is Sadhasivam in His peerless aspect, with Akas (Chitakas, சிதாசாயம் Space of Wisdom) as another aspect, which He pervades. In His aspect of the Lord, He pervades and energises all, the Benevolent Gracious Lord (verses 55 to 60). Here again, we have introduced appropriate words (within brackets) into our translation of the text to make the same self explanatory, and we have given a full translation of all the verses of the section to enable the reader to make his own appraisal of the pre-eminence and all-embracing nature of the Saiva Siddhantam as taught by our saints and teachers of olden times long before the appearance of the Devara Hymnists and Meykanda Sects on the scene.

Vedas - Highest Virtue

Section III has six verses which speak of the excellence of the Vedas (வேதச்சிறப்பு): There is no virtue (knowledge) higher than the Vedas. All virtues worth speaking of find a place in the Vedas. The wise abandon all controversy and attain emancipation by chanting the ever-fruitful Vedas (and Vedantas and conforming

to the teachings thereof) attain liberation from bondage by studying and contemplating on them. We wonder if St Tiru Moolar, the great yogi that he was, had some premonition of the emergence in our midst of some misguided enthusiasts thousands of years afterwards in the distant future who would indulge in mischievous propaganda questioning the authority of the Vedas and Agamas and calling themselves Saivas at the same time! We fervently hope that our friends would ponder over and take to heart our Saint's words of admonition and mend their ways.

The section proceeds: A chanter of the Vedas does not become a brahmin thereby (if he does not conform to the rules of conduct prescribed for him). It is God that revealed the Vedas. He revealed the Vedas (Karma Kadam) for the elucidation and performance of the brahmin's devotional rituals. He revealed the Vedas (Gnana Kadam) to elucidate the Truth. In the Vedas are comely Mantras (Rig) and heart-melting hymns (Samam) and formulae of brahmins rearing

attain liberation from bondage by studying and contemplating on them. We wonder if St Tiru Moolar, the great yogi that he was, had some premonition of the emergence in our midst of some misguided enthusiasts thousands of years afterwards in the distant future who would indulge in mischievous propaganda questioning the authority of the Vedas and Agamas and calling themselves Saivas at the same time! We fervently hope that our friends would ponder over and take to heart our Saint's words of admonition and mend their ways.

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rising fires (Yajur). Their original Teacher is the Three eyed Lord (the Triambagan of the Rig Vedam). The holy path is the incomparable path which leads one, who contemplates on the Lord transcending the sentient and insentient worlds, to the correct path prescribed by the Guru called the great Saiva path. The Vedantas (Upanishads) call it the Advaita-path (verses 62 to 64) — Concern is next expressed for the pitiable plight of people who fatten their bodies by cultivating worldly tendencies, and the section concludes: In this world full of frolic and singing and dancing of libertine women, people incapable (of distinguishing between good and evil) give free vent to their desires transgressing all religious injunctions, They go to expiatory regions and struggle and suffer there (verse 66)

The next section speaks of the excellence of the Agamas (ஆகமச் சிறப்பு) and contains ten verses: There are twenty eight Agamas.

(To be continued)

AUCTION SALE

All the unredeemed Jewels pawned with Mrs. M. Suppiramaniam, Licensed Pawn Broker of No. 24 (89) 1st Cross Street, Jaffna from 28th June 1969 till 30th April 1973 will be sold by me by Public Auction at the said Pawn Shop on Wednesday the 11th day of September 1974 commencing at 10 A. M.

Jetty,
Karainagar,
10th July 1974.

V. Erampamoorthy,
Licensed Auctioneer.

1103/74//H.O.

சென்னை நகரில் உள்ள பண்ட வியாபாரிகள் மற்றும்
சென்னை நகரில் உள்ள பண்ட வியாபாரிகள் மற்றும்
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