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## SAIVA CONFERENCE

The Jaffna Saiva Paripalana Sabha conducts a Conference annually. This year Sri C. Ramalingam M. A., Reader in Philosophy, Annamalai University has kindly consented to preside over the Conference which will be held on the 26th, 27th and 28th of July at the Navalar Mandapam. Discourses on the Saiva Religious tenets, recital of Thiru Murais, forum of verses on religious truths will form the main agenda of the Conference.

### UNIVERSITY CAMPUS

By E. P. R.

Modern thinkers of the west and educationists hold the view that the mind of a child is like a blank paper, on which the guru, the teacher or the parent may inscribe whatever qualities and thoughts one wants—the younger the child, the easier being one's task. But according to the eastern conceptions—to those who believe in the theory of re-birth—the mind is not like a blank page, but is rather like a part of a big book in which a long and continuous story is being written—the story of the varied experiences of a series of lives. The opinion of that great thinker, Mr. Subramaniam of Adyar, that "our life here is not ab initio virgin, but that it has a pre-existence" lends added support to the above theory. This life is, therefore, but one chapter in that Great Book, not necessarily the first, but perhaps one of the middle ones. There are many such, which have gone before and there are many more to follow. The successful teacher has, therefore, to look forward as well as backward in the book of a child's evolution, when commencing to educate him.

For this arduous task, the task of up-building the educational, intellectual and, to a certain extent, the spiritual talents of the members of a newly emancipated nation, a university is essential. But some think, to obtain the proper objectives of

Education, the university must be like the Ashrams of old. In such a Seat of Learning, education has to be a spiritual endeavour, where the Guru (the teacher) sat surrounded by his pupils, or shishyas, imparting not merely knowledge, but courage, confidence, restraint, dignity and the formation of character, not by precept alone but by example; where the student lived, not to have merely his attendance marked, not to secure a pass nor to go on a strike to enjoy an ill-deserved holiday nor to rag freshers but to learn the art of shaping his own life to perfection—the art of self sculpture by humility, by obedience, by concentration by service and real study.

It must be remembered that man is neither mere intellect nor the gross animal body nor the heart or soul alone. Therefore an all-round training of a harmonious combination of all that is required for the making of the whole man constitute the economics of higher education. This new type of education must follow the lines of our ancient civilization. It must affirm the man, his inner-self and his ultimate destiny as much his historical and social responsibility. Such an education should by example and precept inculcate in the youth the traditional and proven ideals of simplicity and high endeavour, of devotion to noble ends.

While a student lets

himself to be soaked in the culture of his forbears, he should gain additional nutriment by drinking deep of other fountains of the large reservoirs of knowledge that other nations have accumulated through centuries by incessant and laborious toil. He should be a tireless pilgrim in his search for knowledge and for truth. Like the proverbial swan, he should be equipped to reject the dross and absorb the cream. That indeed should be the main ideal that a University should envisage.

This age has come to be variably known as the age of the common man, the age of mass uplift the age of class less society, the age of every sweeping generalisation, which the modern mind can think of. But in truth, it is an age—like any other age—when the finest minds are needed to add to the dynamic strength of the country. For, only

(Over to page 6)

### G. A. Northern Province Happy Over the University Campus

The Government Agent Northern Province Mr. Wimal Amerasekara who was the chief guest at the distribution of prizes at the Jaffna Open Air Theatre on 14-7-74 to mark the conclusion of the week long Silver Jubilee celebrations of the Jaffna Municipal in the course of a speech referred to the opening of the University Campus in Jaffna and said "The Government had taken the correct decision to open shortly the first regional campus in Jaffna and that everybody in Sri Lanka whether he be from the North, South East, West or centre was really happy and even approved spontaneously the decision of the Government to establish a campus in Jaffna."

### Remembrance

The late Mr. Subramaniam Sathasivam of Puttur, who had served our country for the promotion of the Tamil language, Saiva religion and the liquidation of poverty and ignorance passed away on 17-7-73. His first anniversary was celebrated on 17-7-74 by his close relatives led by his son Attorney-at-Law Mr. S. Logeswaran. His remembrance will serve as an incentive for the young generation to serve the country without paying heed to any form of selfish gains. Service to mankind without expecting any benefits was his motto in life.

being inspired by the great Hindu religious leader and scholar Arumuga Navalar founded the Jaffna Hindu College and its branch schools. Sir Ponnambalam Ramanathan established the Ramanathan College for girls and the Parameshwara College for boys. The Wesleyan Mission, the Methodist Mission, and the Catholic Mission also had established first grade colleges. The standard of education imparted in these leading colleges was high and it received the praise of educationists even from those outside Ceylon. Even pupils from South Ceylon had received their education in these colleges and had become great scholars, politicians lawyers etc.

The Government has now decided to establish a University campus at the Parameshwara College premises within a short period. This is a long felt want and we welcome the proposal. Several governments after the independence of Ceylon had promised to establish a University in Jaffna. But it was delayed owing to lack of funds and the dis-

(Over to page 7)

### Spare the Leading Colleges In Jaffna

(Communicated)

அறிவுடையா செல்லா முடையா  
சுற்றிலார் சென்னுடையா சென்றார்

Those who possess wisdom possess everything while those without wisdom though they own all material wealth, are possessed of none. The people of Jaffna had realised the true significance of the above maxim and never failed to provide their children with a good education, which would be useful to them to lead a happy and useful life. In the olden days education was imparted to pupils by scholars at their homes and such a school was named "Thinnai school" as it was housed in the front courtyard of the teacher's residence. This school was replaced later

by schools where teachers imparted knowledge to the pupils in a common building. After the advent of the Portuguese the Dutch and the British into Ceylon, these schools developed and the attendance of the pupils grew larger in number. They became more important. The Missionaries and local bodies and individuals established colleges of a high standard and imparted knowledge through the medium of English. The Jaffna College was established in the early part of the 19th century and had done yeomen service for the advancement of education in the fields of literature, science and medicine. The Jaffna Saiva Paripalana Sabha



## THOUGHTS TO BE TREASURED

அஞ்செழுத்தே ஆகமமும் அண்ணல் அருமறையும்  
அஞ்செழுத்தே ஆதி புராணம் அனைத்தும் — அஞ்  
செழுத்தே  
ஆனந்த தாண்டவமும் அப்பாலைக்கு அப்பாவாம்  
மோனந்த காழுத்தியும்.

(Unmai Vilakkam)

The Five Letters form th' Agamas and Vedas rare,  
The Five Letters form the Puranas all of yore,  
The Five Letters form Siva's Dance of Ecstasy  
And th' far far off unceasing calm called Mukti Free



திருச்சிற்றம்பலம்  
நமச்சிவாயவே ஞானமும் கலியும்  
நமச்சிவாயவே நானறி விச்சையும்  
நமச்சிவாயவே நானறிந் தேத்துமே  
நமச்சிவாயவே நன்னெறி காட்டுமே.  
திருச்சிற்றம்பலம்.

Hindu Organ

FRIDAY JULY 19, 1974

Chidambaram Centre of  
Navalar Mission

The exact significance of the contribution which the Great Navalar had made during his eventful life time can be gauged only when a complete survey of the Navalar Endowments is prepared and studied.

At Chidambaram the seat of Saiva Spiritual excellence, Navalar Peruman had left behind a lasting monument in the form of a school which today has gained great name as the S. A. N. High School with more than a thousand students. Housed in a very imposing building, the High School reminds us all of the scope of the Navalar contribution to religion and language in the spiritual citadel of South India.

The Sekkilar Temple is another reminder of Navalar's abiding interest in the propagation of Saiva Religion in precept and practice.

The Saiva Paripalana Sabhai also has established a rightful claim to the preservation of the Navalar Endowments by having the Paumianackchi Madam in the near vicinity. The extent of the responsibility that is cast upon the Sabhai can be realised only when the scope of these Trusts is understood in the proper perspective. Hence the importance of

the attention that has to be paid by the Sabhai to these matters.

Chidambaram still continues to be the most sought after spiritual centre. There are a number of madams in this ancient Sthalam all indicating the intense piety and devotion to religious work that could be seen in all the endeavours of the founding devotees. These charitable Trusts have to be preserved and maintained for posterity. Saiva Devotees have a great duty to perform. The Saiva Paripalana Sabhai as the premier religious organization that has a Navalar tradition and heritage must take upon this responsibility as its prime duty.

## University .....

(From page 5)

those minds when trained properly to the highest efficiency, can provide the matured intelligence, industry and force of character which will give our land the unselfish and sound leadership in thought and action.

During golden days when persons of my age were students, ignorant as we were, we thought of edu-

cation as simply a means of equipping ourselves with just that amount of knowledge to earn our livelihood—that we now realise is the least important of all aspects of proper education.

Mahatma Gandhi has defined education as—

(1) The science and art relating to the development of the child to the need of the nation, of making the youth of the country suitable parts of the social organism."

(2) "and that it should enable our youths to see clearly, imagine vividly, think soundly will nobly, plan properly, act faithfully and thereby enable them to face and fulfil their Karmic duty in this birth"

According to Cardinal Newman:

(1) University education next to religion is the most formative as it is the most vitalising influence in the life of a man or woman."

(2) "The practical end of a University carrier is that of getting trained to become good members of society. Its art is the art of social life and its end is fitness for the demands of the world."

Therefore, a University, in its true conception represents the genius of the race which it serves. Its legitimate function is not merely the expansion of the fields of knowledge, but what is of greater importance, giving a shape, a mould, a direction to the spirit that is fundamental to the race. All the splendid heritage of the past, all its heroic achievements on the realm of art, philosophy, religion and social life, all its sublime aspirations for the future should find vivid and vigorous expression in a Peoples' University.

Will the proposed University Campus that is to be housed in old dilapidated school buildings being taken over now displacing poor primary and secondary students, be able to meet the requirements of a decent modern University, worthy of its name to preserve and perpetuate the beautiful language, culture and civilisation of the Tamils.

Jaffna should welcome the appointment of Dr. K. Kailasapathy, an outstanding and reputed scholar, as Head of the University Campus here. Much is expected of him. However capable he might be, without the necessary tools, will it be humanly possible for him to deliver the goods. Let us hope and pray that he will.

## ILLUSION OF MAYA

(By E. P. Rasiab, J. P.)

Narada, the Lord of discord and dissension, prompted by a sincere desire to know what Maya is, approached Lord Vishnu in all earnestness and entreated him to explain the workings of Maya. Lord Vishnu smiled and muttered "No one knows exactly what May is". But Narada, his Bhakta, persisted in his appeal for elucidation. "Very well" said Lord Vishnu "Then follow me" and walked out. Narada followed him, walking miles and miles along sandy tracts. Whenever he looked questioningly at Lord Vishnu, he would merely smile and beckon him to follow. The heat reflecting from the dry sand with a blazing tropical sun overhead scorched them. Weary and thirsty, they trudged along, when through the haze of the heat they espied the outlines of a village at some distance. "The heat is unbearable and I am feeling terribly thirsty; I do not think I can walk any further without taking a drink" so saying, Lord Vishnu sat down under the shade of a small shrub. After a while he told Narada "can you not fetch me some water to drink from yonder village." Narada, himself very thirsty, agreed to run up and bring him some water. "How long will you take Narada" questioned Lord Vishnu, "About an hour perhaps" said Narada and dashed off towards the village, where stood a dozen butts, soft green palms, luscious fruit-bearing trees and a river with crystal-clear water flowing across the village.

On reaching the village, Narada knocked at the door of the nearest hut. A teenage girl with raven-black long tresses and golden-honey complexion opened the door coyly. Her almond eyes, like those of Vishnu's were enchanting. Narada mused within himself... strongly similar... he then brushed aside his suspicions, when the girl invited him in to her hospitable roof. Then he brought him a shining brass tray containing appetising short-eats and sweet drinks. When he was happily sampling the sweet meats, the father of the girl turned up, greeted and welcomed him as if he had been expecting his visit. He even insisted that he should

stay on as their guest. Narada agreed and remained there. The next day he met the neighbours and became their friends. A week later, he married the girl with the enchanting almond eyes and became the heir to the father-in-laws properties. In due course, he became the father of a beautiful boy and later a girl. He was the happiest man on earth and the neighbours held him in high esteem.

Winter set in and it began to rain, followed by cyclonic weather. The stream swelled and the waters overflowed the banks and the village got inundated. With more rains, everything got engulfed including the hut of Narada. Darkness set in and pandemonium prevailed with the wailings of the victims of the flood. Narada lifted his children and waded through the neck-deep waters to reach a highland some distance away. Noticing his wife to be in difficulties, he rushed to her help in the darkness, when he slipped and fell. The children freed from his hold were swept away by the gurgling waters. When he rose up he found his wife far away, being carried away by the torrents. He swam to her rescue and struck against a tree and went down. When he surfaced the wife had disappeared and gone under water never to rise.

Demented with grief, injured and wearied, he summed up all his strength swam and swam in pitch darkness-water beating on his brow and the cyclonic winds lashing hard at his face. When he finally reached the safety of a mound, he fell back exhausted gasping for breath and became unconscious. Hours later it ceased to rain and there was calm and the waters had receded. Whilst he was regaining consciousness, he heard a derisive voice question,

"Where have you been, Narada?" It was Vishnu questioning him.

"I have been awaiting you all this time. Where is the water you went to fetch me?"

Narada opened his eyes and in the morn-

(Over to page 7)



## Issue Of The Statement By The Council

By

S. Sivasubramaniam

The following statement prepared by Rev. Father K. M. J. Fernando, and Messrs. C. J. Orloff and O. L. De Kertser, was read. On the motion of the Chairman, For R. S. S. Gunawardene it was accepted by the meeting and it was resolved to give publicity to it. The statement is as follows:-

"At the time of a national crisis, such as the present, it is well to remember the idea that it is through solidarity that free nations survive through storms and stress, that we should not allow differences to divide us and debates to become battles, and that we stick to the common ground where all can live together in the same community and that we should also take for our example instances where differing groups closed their ranks to overcome difficulties.

"We in Sri Lanka should realise that even though we belong to different groups, communities and political parties, we depend on one another because we belong to one nation, and to one country. National Unity in the face of dangers, tribulations, and adversity is much to be desired.

"There will often be differences of opinion in political matters. However, we must avoid the danger of allowing disagreement on these matters to lead us to forget that there are important and pressing problems before the nation which cry for solution.

"We appeal to the Government and Opposition groups, to national and religious leaders, to the press and to the public to try to work together as far as possible and to exercise forbearance towards one another. What is needed is constructive criticism and co-operation based on a policy of tolerance and whole-hearted commitment to the call of the nation. We are further of opinion that a moratorium in respect of at least some differences would prove beneficial in the long run to the country, even to the harmonious and permanent resolution of differences.

## GLORIES OF SHIVA PERUMAN

### God's Greatness and Grace

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

(Continued from last issue)

With hands closed in worship did the sixty six (chiefs of Saiva hosts) learn the precious teachings thereof from the Fifth (or 10th) Face of the Lord whose Partner is the Blue-complexioned Lady (verse 67) — Who these 66 chiefs are, we have not been able to identify. This number may possibly be a clerical error made by copyists of some manuscripts. In fact we are told that there are other manuscripts in which the words எஞ்சலின் வீஞ்ஞர் இருபத்தெண்மரும் are found in the Tamil text instead of the words அஞ்சலி கூப்பி அறபத்தம் வருபு found in the printed edition followed by us. This surmise is probably correct as it is confirmed by the following lines extracted from the Dravida Maha Bhashiyam of Shiva Gnana Munivar. சிவாகமங்களைப் பிரதிசங்கிதை முறையானே பிரணவர் முதலிய பதினமரும் மகாருத்திரர் முதலிய பதினெண்மருமாகிய இருபத்தெண்மருக்கும் சிவபேதம் உருத்திரபேதம் எனப் பகுத்து ஒரோவொன்று ஒவ்வொருவருக்கு அருளிச் செய்து..... He divided and classified the Sivagamas into the Siva and Rudra varieties and taught one Agamam each to the ten (chiefs) beginning with Piranavar and the eighteen (rudras) beginning with Mata Rudrar, total 28.

We skip over the next seven verses some of which are impugned by some research scholars as spurious interpolations, we are afraid on insufficient evidence. The total number of stanzas in the Sivagamas, for instance, is variously stated as 28 crores of lakhs, 70 crores of lakhs and numberless crores, in verses Nos. 68, 70 and 74 respectively, (இருபத்தெண்கோடி நூறுயிரம், எழுபதுகோடி நூறுயிரம், எண்ணிலக்கோடி) and hence it is proposed to accept the first of these verses only as genuine and reject the other two as interpolations. We would rather prefer to explain that the discrepancies are clerical errors as is the case regarding the two readings 66 and 28 in verse 67 above. If in reality verses 70 and 74 are inter-

polations, the question would naturally arise as to what object the interpolator had for introducing them into the text, and again as to why a shrewd interpolator should make an ass of himself by making such transparently silly mistakes and giving the whole show away. An alternative explanation would be not to take such huge numbers too literally, but take them as used in the sense of "very large" or voluminous.

Verse 73 gives the names of nine Agamas, to wit: Karanam, Kamigam, Veeram, Sintham, Vathulam, Iyamalam, Kalottaram Suppiram and Makudam, but the names of the other Agamas are not given. This invidious distinction among others is adduced to support the conclusion that this verse is an interpolation. We are inclined to explain that these nine are specially mentioned as they probably form the originals whose purport is sung in the nine Tantras of the Tirumantiram. This however is a surmise only, as we have not had the good fortune to study these Agamas and hence cannot make any definite statement on the point from first hand knowledge.

Verses Nos. 75 and 76 are also sought to be rejected, but the rejection seems to be prompted by certain racial and linguistic prejudices as we explained earlier. Verse 75 reads: When there was neither rain nor drought, neither snow-fall nor floods and everything got withered up (i.e. after total destruction), He blessed the Gracious Lady teaching Her both Sanscrit (which contains the Agamas) and Tamil (in which I sing their purport) at the same time (at the beginning of creation). — This is as much as to say that the two languages, Sanscrit and Tamil, are as old as creation itself. And the way that our Saint Tiru Mular puts it is most beautiful indeed. The description here of the time of total destruction (Maha Samharam or Pralayam) and a fresh creation

thereafter reminds us of such Upanishadic Sruties as the following: When all was dark (in a state of chaos) and there was neither day nor night, neither Sat (the sentient world) nor Asat (the insentient world), then God alone existed (Siva eva kevala) .. From Him arose Para Sakti (Pragnan, the First Light) of old.

(To be continued)

## Spare the Leading College in Jaffna

(From page 5)

pute over the site between the political groups in the North. Now that the government had resolved to establish a University Campus on the North the people welcome it.

But there are rumours that the Government is proposing to acquire the buildings of more leading colleges in the North to finalise the establishment of a University Campus. If that step is taken it would seriously affect the primary and secondary education in the North.

These colleges must be allowed to continue their service in the field of education. If they are taken over for the University campus the standard of education will suffer and consequently the stan-

## Illusion of Maya

(From page 6)

ing rays of the sun saw Lord Vishnu (with the same bewitching eyes that his mysterious wife possessed) by his side. He got up, looked around and scanned the topography. There was no trace of the village or the huts or the river. His wife and children had vanished. There was only dirt and desolation all around. Lord Vishnu then quipped sarcastically,

"Now you ought to know what MAYA is, all an Illusion." Narada cleared his eyes and wailed, "Where am I, am I dreaming?" such is MAYA and its mysterious workings!!

dard of the undergrads at the University also will naturally become poor. The Government will do well to put up the necessary buildings for the University campus within the premises of Parameshwara College and the vast acres of land belonging on Sir Ramanathan at Kopay.

We hope the Government would drop the idea of acquiring the buildings and equipments of the leading colleges in the North merely for expediting the establishment of a University Campus in the North; thus helping to maintain the high standard of education imparted in these colleges.

## 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/J.H.O.

சென்னை அந்தரங்கம் மலையாளம் மலையாளம்  
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EDITOR-IN-CHIEF R. N. SIVAPIRAKASAM



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