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# INTHUSATHANAM

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## Saiva Conference at Sabhai Navalar Ashram

### Shri C. Ramalingam's Stirring Presidential Address

#### Homage To Navalar Heritage Tribute To Sabhai Activities



The Eighty Sixth Year of the Jaffna Saiva Paripalana Sabhai stands out prominently as a significant event in the history of this premier pioneer organization that came into existence on the eve of the last lap of the Great Navalar's personal services to religion. The inspiration of the unparalleled contribution of Navalar Peruman in the form of his rare discourses, scholarly works on Saiva Literature and the propagation of Purana Padanams had such effect on that illustrious band of his devoted disciples that the Jaffna Saiva Paripalana Sabhai came to be established on that auspicious day in April 1889.

Vannarponnai Vaidheswaran Temple where the Great Navalar conducted his famous Friday Talks is the spiritual centre for these Saiva Conferences.

Friday July 26 saw the inauguration of the eighty sixth conference at the Vaidheswaran Temple. The Special Poojah was attended by several devotees along with Shri C. Ramalingam, the President of

the Conference and the members of the committee of management of the Sabhai.

Thirumurai Procession that started from the Temple reached the Sabhai Premises along the Temple Vestees, the Kankanturai - Vannarponnai Road and the College Road. Poorana Kumbams greeted the Thirumurais. At the entrance to Navalar Ashram, Shri

C. Ramalingam was received with due honours and conducted to the dais amidst applause. The Conference began with the chanting of mantras by Brahma Sri Seetharama Sastrigal followed by the recital of Thirumurais by Oothuvar Maraikadar. The President of the Sabhai, Shri R. N. Sivapirakasam welcomed the delegates and the distinguished guest inviting him to assume the Presidency of the Conference. Pandithamani S. Kanapathipillai in spite of ill health accepted the invitation of the Sabhai to bless the Conference. He was greeted by the President of the Sabhai and the President of the Conference. His written speech was read out by Pandit Panchadocharam.

### Indus-Deccan Cultural Links

BY J. R. SINNATHAMBY

I am giving below a news item which appeared in the Madras Hindu (25.6.74) pertaining to a highly developed civilization in South India in the second millennium B. C. which will I think interest your readers. It is reported under the title "New Findings on Indus-Deccan Cultural Links" and reads as follows: "The recent discovery of four unique bronzes at Daimabad in Srirampur taluk of Ahmednagar district in Maharashtra throws a flood of light on the high technological advancement made in metallurgy and exemplifies the survival of Harappan art traditions in the Deccan

From the point of view of art-history, valuable information is provided by these bronzes. The tall and slim charioteer, with his receding forehead hair, prominent nose and peculiar garment reminds us of the dancing girl of Mohenjo-Daro on the one hand and the painted human figure from Daimabad on the other.

These bronze figures were found slightly exposed due to erosion of the mound at Daimabad and were dug out Subse-

( Over to page 6 )

### Dance Recitals in Aid of Ramanathan College Building Fund

The Benefit Performances in Aid of the New Hall for Ramanathan College concluded on July 23 1974 at the Veerasingam Hall

The Parents Teachers Association, the Principal and the Staff of Ramanathan College jointly organized the function. The students of the College were the participants in the performances that reached a high mark of efficiency.

Shri T. Manikkavasagar B. A., Director of Education Northern Range who was the Chief Guest paid a glowing tribute to the services of Sir P. Ramanathan and observed that the Ramanathan Academy which was taken over by the Department as a College of Fine Arts occupied a prominent place in the sphere of Fine Arts.

Shri R. N. Sivapirakasam Patron of the P.T.A. and Shri C. Visvalingam retired Inspector of Schools in their comments appealed for support for the Building Fund.

### Sabhai President at S. A. N. High School Prize Function

The scope and significance of the work of Sri La Sri Arumuga Navalar in Tamilakam particularly at Chidambaram could be well recognized in the progress of the Saiva Pragasa School established by him at Chidambaram said Shri R. N. Sivapirakasam, President of the Jaffna Saiva Paripalana Sabhai and Member of the Board of Control of the Sri Arumuga Navalar Saiva Pragasa Vidyasalai Trust, Chidambaram, presiding over the Ilakkaiya Manram of the S. A. N. High School on July 18, 1974 at Chidambaram.

Continuing his tribute and homage to the Great

Navalar, Shri Sivapirakasam observed that the solemn thoughts of Navalar Peruman served as a lofty ideal for the practice of Saiva Religion as he had himself studied the entire Saiva Literature and observed the rules of religion and had embodied the quintessence of Saiva Philosophy in all his writings and speeches

Widvan V. Vellaivanar delivered a very instructive lecture. Shri C. Ramalingam Reader, Annamalai University in his introductory speech commended the activities of the school.

Shri N. Swaminathan

### Jaffna Branch of Ceylon Cancer Society

The Annual General Meeting of the Society was held at 3-30 p. m. on Saturday 27-7-1974 at Jaffna Central College Hall.

Principal of the school welcomed the President, the speakers and the audience

Shri Sivapirakasam distributed the prizes to students.

One of Shri Navalar's Keerthanams was excellently rendered musically to the students. A Senior student very efficiently delivered a speech in English.

### NOTIFICATION

As sudden arrangements had to be made for printing work in connection with the Saiva Conference, the issue of the "Hindu Organ" on 26-7-74 was suspended and is being released today 31-7-74.

Manager.

in the mid-second millennium B. C. The ancient mound at Daimabad was excavated in 1957-59 by the Archaeological Survey of India under the direction of Mr. M. N. Deshpande, the present Director-General. Remains of the Jorwe, Malwa and neolithic-cum-chalcolithic cultures were unearthed, establishing thereby that a highly developed civilization prospered in the Deccan in the second millennium B. C.

The present finds, which include an elephant, a buffalo, a rhinoceros and a magnificent chariot driven by a rider, provide a missing link between the late phases of the Indus civilization and the Deccan chalcolithic cultures.



## THOUGHTS TO BE TREASURED

பெரும் கடல் உதவும் கரும் கடு வான்கிக்  
கந்தாத்து அமைத்த அந்தம் இல் கடவுள்.  
பாலை உணர்ந்தும் மேலவர் போலக்,  
கேட்போர் அளவைக் கோட்படு பொருளால்  
அருளிய கலைகள் அலகு இல ஆல், அவை  
பலை சமயப் பான்மைத்து அன்றே.....

Like teachers who teach children different sets of books in the different classes to suit their varying degrees of maturity, the Endless Lord with the Poison-throat caused innumerable Shastras to be brought out with teachings varying according to the varying standpoints of different people, and hence religions are of many kinds.



திருச்சிற்றம்பலம்

நமச்சிவாயவே நானமுக் கலியுகம்  
நமச்சிவாயவே நானறி விச்சையுக்  
நமச்சிவாயவே நானறிந் நேத்துமே  
நமச்சிவாயவே நானறி காட்டுமே.

திருச்சிற்றம்பலம்:

**Hindu Organ**

WEDNESDAY, JULY 31, 1974

## Conferences Help Collective Thinking

It is not a stereotyped event, repeated year after year merely to maintain a written record of work. Much more than that a Conference as undertaken by the Jaffna Saiva Paripalana Sabha is intended to serve a greater purpose and fulfil religious needs of the day. Ad hoc discussions answer a specific demand and help to solve particular problems. But a three day Annual Conference is necessarily broad in its conception and bright in scope. More so when the subject of the seminar is circumscribed by the accepted tenets of religion—Saiva Siddhantha.

Shri C. Ramalingam, B. A., Reader in Philosophy of the Annamalai University, the choice of the Sabha for the 1974 Conference won the full approbation of eminent Saiva Siddhantins, Tamil Schools and religious devotees who listened to his praiseworthy presidential address and his enlightening lectures. Loftiness of thought, lucidity of expression and a learned analysis of subjects of talks marked his speeches. Participating in all discussions, Shri Ramalingam outlined the value of collective thinking particularly on religious precepts and practice.

The Sabha has enhanced its reputation as organizers of Seminars on strictly Saiva Siddhantha basis of thought and talk. The public readily responded to the Sabha's call.

We congratulate the President of the Conference, Shri Ramalingam on his enabling the achievement of the purpose of the Sabha by his scholarly stewardship of the three day deliberations. In doing so we are reflecting the respected opinion of the audience that graced the Conference.

## Jaffna Campus of The University of Sri Lanka

(Text of a letter addressed by the President of the Institute for National and Tamil Affairs to the Premier.)

The members of the Institute convey their appreciation of the decision to establish a campus of the University of Sri Lanka in Jaffna.

It was resolved unanimously by the Board of Management to request the Government to take meaningful steps to establish a full fledged Institution providing facilities in all important branches of learning.

As there are wide-spread rumours that the Government proposes to use Jaffna College as well for the Campus, the Institute resolved unanimously to appear to you to desist from a course of action which would be a permanent sore in the minds of the Tamil people. The College has a tradition of learning and scholarship more than a century old, and continues to serve an useful purpose in the field of education that it would be unwise to dislodge it from its contribution to the people.

We submit that Parameshwara College, which has been ear-marked for the Jaffna Campus has an extensive acreage which could be utilised to build a Campus worthy of Jaffna, and the University of Sri Lanka, and that adequate funds be realised for this purpose.

## Mudlr. Muttutamby's Munificence

At the Saiva Conference on Sunday July 28, Mudlr Muttutamby one of the Vice Presidents of the Sabha presented his rare collection of books to the Sabha. Shri N. N. Sivapirakasam the President received the gift with thanks.

Mr. M. Mylvaganam Religious Propaganda Secretary, paid a tribute to the Mudlr:

Mudlr. Muttutamby in handing over the collection observed that his thirty years of sustained connection with the Sabha had urged him to make the gift which the Sabha deserved.

Shri C. Ramalingam President of the Conference highly commended the lofty ideal of the Mudliyar.

## GLORIES OF SHIVA PERUMAN

### God's Greatness and Grace

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

(Continued from last issue)

There are six verses (77-82) in section V entitled குருபாரம் பரியம், succession of teachers and disciples. Eight sages are mentioned as having received instruction at the Feet of Nandi (God) First there are the four Nandies. These seem to refer to the four great Rishis frequently referred to in our sacred Literature: Sanakar, Sanandanar, Sanandanar and Sanatkumarar. Then there was Sivayoga Muniver, followed by Paranjali Muniver and Viyagrapada Muniver of Chidambaram, and the last is our Author Tiru Moolar, who took his abode at Tiruvavadaturai for some three thousand years. There were seven disciples in the line of Tiru Moolar to wit: Malankan, Indran, Soman, Brahman, Rudran, Kalagni and Kancha Malayan. The first two of these were direct disciple of Tiru Moolar, while the remaining five may possibly be disciples of disciples one after another.

The next is a long section of 22 verses (83 to 104), in which the saint gives details of himself (நாயனார் தம் வரலாறு கூறுதல்): Placing the Feet of God on my head, contemplating on and praising and meditating on them, I sing (the purport of) the Agamas. I worshipped at the Feet of the Gracious Lord who revealed what are known as the Sivagamas and, after witnessing His incomparable Dance at Chidambaram, I remained (calm) for several crosses of days (in other words for a very long time), (Verses 83 and 84) — In some of these verses, the author addresses two disciples of his by name Indran, and Malankan, and tells them how he prolonged his life: I worshipped steadfastly with love and devotion the Gracious Mother, the Ruler of the world (Bhuvaneshwari). I abstained from food (ate little) all this time; sat in a comfortable posture, restrained the mind from indulging in evil thoughts and learnt the three forms of Tamil and the Vedas which originated from Sadasivam, the ever existing Lord (verses 85 and 86). I came here to sing (the purpose of) the ex-

cellent Vedas dealing with the sacred (Paucha Kritiya) Dance originally revealed by God in the company of the Blue-complexioned Lady. Well adorned She is, possessed of a wonderful blissful Name, She enslaved me putting an end to my births, Gracious She is, the Half of the Lord of Tiruvavadaturai, Her Feet did I rest contemplating on, I rested under the shade of the sacred bo-tree at Tiruvavadaturai contemplating on and uttering the names of the Lord whose Half is the Lady of Bliss verses 87 to 89). I dwelt in this body for an indefinitely long time, I rested here where there is neither day nor night. I rested under the twin Feet of the Lord praised by the Devas. If you do not perform virtuous deed in earlier births, you cannot avoid future births of all

(Over to page 7)

## Indus-Deccan...

(From page 5)

quent trial digging by Mr. S. R. Rao of the Archaeological Survey of India has confirmed that they belong to the earliest chalcolithic levels of Daimabad, assignable to the mid-second millennium B C.

Hitherto, it was thought that the late Harappan culture had not extended beyond the Tapti valley in Dhulia district, but the discovery of a late Harappan site at Ambhore near Singamoor and the bronzes at Daimabad suggest that the Deccan chalcolithic folk not only exploited indigenous copper but also came in contact with the late Harappan and revived their art tradition. While the human figure painted on Daimabad pottery represents the earliest folk art of the Deccan, the bronzes throw light on the art of the professional metal worker. The bronzes now recovered are remarkable for their realism and vigour.

It is surmised that they were used for religious worship in which each animal represents a particular God known for a particular quality such as vigour, might etc."



# Glories of Shiva Peruman

(From page 6)

sorts. God gave me this good birth to sing his praises copiously, in Tamil (verses 90 & 91)... I came by way of the flowing air in the midst of Devas, Asuras and men who prosper as sages full of wisdom by following the right path contemplating on God and overcoming mental bewilderment. The Vedas, the best of books, relished by the wise, — their text and the Truths thereof did the Lord enlighten me with through His Grace. If I am to explain the purport of the Vedas (i. e. God) relished by the wise, please note that it becomes manifest to those who constantly contemplate on the Mantras thereof with heart felt love. May the world partake of the Bliss vouchsafed to me! (verses 93 to 95). — After speaking in the next four verses of the birthless Lord worshipped by the Devas,—the Regulator of heat in the body and elsewhere,—sought for in vain by Brahma and Vishnu,—and possessed of the bull, the deer and the battle-axe as His emblems, who blessed him (our Saint) by placing His Feet on his head and thus made the fleeting world to disappear from his view, our Saint proceeds: The knower, the knowledge and the known, the two kinds of Maya, the various forms of Sakti, the Lord and the incomprehensible Supreme Sivam, all these have I explained (here). Thus explaining in accordance with the instruction received from the ecstatic Dancer who destroys bondage, the Blessed Nandi, the Supreme Light of Truth, of infinite greatness, do I appear in the Spiritual line of Sri Kailasam tradition of exquisite beauty. By God's Will did I chance to come across Moolan (the cowherd), by His Grace did I attain eternal felicity, by His Grace did I get enlightenment, by His Grace do I remain here. He dwells in the innumerable Vedic Mantras, He dwells

in the fundament (the region of Agni) He illumines the minute pores exhaling heat in (the heart and in the head the regions of) the Sun and the Moon (verses Nos: 100 to 103). — The reference here in this last verse is to the Yogic process of taking the soul from the lowest to the highest parts of the body referred to respectively as Agni Mandalam the region of fire at the bottom of the body below the navel where the fire of knowledge is kindled, S rya Mandalam the region of the heart where meditation takes place and Chandra Mandalam the region of the head where the Yogi enjoys the nectar of unalloyed felicity and keeps alive for indefinitely long periods. The section concludes: The Self-existing Light He is and the Lord (of all), Him the Glorious Light, our Lord, do I attempt (to attain). Him do I contemplate both day and night. Him whose name is Nandi do I ceaselessly praise (verse No. 104).

Section VII consists of two verses entitled குருடவரலாறு, Mutta or monasteries where ascetics live. Mention is made of seven monasteries founded by seven sages whose names are given as Kalangar, Ahorar, Malikai Devar, Nadander, Paramanandar, Bhoga Devar and Moolar.

Another short section (VIII) of two verses speaks of the excellence of the Tiru Mantiram, திருமந்திரத்தொகைச்சிறப்பு: The three-thousand Tamil (verses) sung by Tiru Moolar by the Grace of the Lord for the enlightenment of the (Tamil) world,—those who understand and recite them regularly every morning, they indeed will attain (the Feet of) the Lord (verse 107). In proper sequence theme should they ponder over the three thousand (verses) of this excellent treatise leading to emancipation from bondage. The three thousand, they conduce to the general welfare (of votaries in this world) in the first instance and to their special welfare (in the life hereafter).—This is as much as to say that the

regular recital of the Tiru Mantiram and contemplation on its teachings is productive of both worldly and heavenly happiness (இன்பம் இரண்டிலும் நன்மை தரும்).

The introductory chapter concludes with section IX giving expression to the usual apology, அலையடக்கம், in four verses: Who is there that knows His length or breadth (or other dimensions)? He is the incomparable great Light that has no name (or form I sing His praises though I know not even His root (lowermost part) (verse 109) — In other words, I have the presumption to sing the Lord's Glories though I have not even the most rudimentary knowledge of Him. The apology continues: I know not how to sing the praises of Him who alone is praiseworthy. I know not how to worship Him who alone is worth being worshipped I know not how to contemplate on Him, who alone is worth being contemplated on. I know not how to search for Him who alone is worth being sought after. The Lord who springs up from within the hearts of His devotees that contemplate on and sing His Glories, He who is contemplated on by Brahma the creator of the world—Him indeed it is difficult to realize. True wisdom was revealed (by God) at the foot of the mountain (Sri Kailasam) where Rishies and gods longing for liberation praised Him in the abundance of their love (towards Him) both collectively and individually. (Others know not the fruits thereof (verses 110 to 113).

## Saiva Conference President Addresses College Students

Shri C. Ramalingam B. A Reader, in Philosophy of the Annamalai University who presided over the Saiva Conference organised by the Saiva Paripalana Sabhai delivered instructive lectures on topics of religious import at the Jaffna Central College, the Jaffna Hindu College, Mahajana College, Manipay Hindu College and Chavakachcheri Hindu College on July 29 and 30.

## Saiva Mangayar Sabhai Holds Seminar

A Seminar on High Education was held by the Saiva Mangayar Sabhai at the Ramanathan College Hall on Monday July 29 at 5-30 p. m. Mrs. R. R. Navaratnam former Director of Education, Northern Range, presided over the Seminar. Shri S. R. Kanaganayagam President of the H. B. E., Dr Luther Javasingham, President of Jaffna College and Dr. S. Sivagnanaratnam President of the Ramalinga Manram were among the participants.

## Honour To Specialists

On the recommendation of a Special Committee of Ayurveda Physicians — S. P. E. Ionesithamby, M. S. Sundaram and Muhamdiram E. P. Rasiah — the Sri Lanka Visha Vaidiya Maha Sangamaya of Colombo has been pleased to confer the title of "Visha Vaidiya Chintamani" to the Assistant Secretary on the Jaffna Saiva Paripalana Sabhai, Vadiyachari K. Sittambalam of Koddady, Jaffna and two others of Karaveddy and Vavuniya, for their specialised knowledge and successful treatment in snake-bite poisoning.

## Sivapathasundaram Pillai Day At Sabhai Ashram

In remembrance of Shri S. Sivapatha Sundarampillai, a special poojah was conducted at the Sabhai Ashram.

Puranapadanam — Meibhandathevar Puranam — was conducted by Saiva Pulavar M. Thirugnana-sambanthar.

## At Chulipuram

A remembrance meeting was held presided over by Sri S. Krishnapillai, Retired Principal, Union College. Tributes were paid by several speakers to the religious work done by Shri Sivapathasundarampillai.

This is the first time that this recognised Sinhalese Sangamaya of great standing and repute has thought it fit to confer such honours to outstanding specialists in Tamil areas.

Our heartiest congratulations to Dr. K. Sittambalam the renowned snake-bite specialist of Jaffna Municipal area. He will proceed to Colombo and participate in the two days Seminar on "Visha Vaidiya" on 27th

and 28th inst. at the Sri Dhammaloka Maha Vidyalaya, Waragoda Road, (Kelaniya) Colombo and receive his title of "Visha Vaidiya Chintamani" there.

## THEY ANNEX THE GOLD MEDALS

# SABHAI SAIVA TEXT EXAM

### Awards Made At The Annual Conference (28-7-74)



10th Grade: Selvi Vassantha Kamsaratnam, Vembadi Girls, College  
 9th Grade: Selvi Gnana-kala Rasaratnam, Mahajana College.  
 8th Grade: Selvan Rajendran Sivapatham, Jaffna Hindu College.

செவ்வாய்க்கிழமை ஜூன் 28 1974 அன்று  
 சேவைசபை சபை குறைபினை நிறீதம் உற்  
 ளாக்கப்பட்டது சேவை உற்சவம் சேவீ நடு  
 சேவைசபை சபை சீதி விருந்துகள் சேவை சேவீசபை.

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