

# INTHUSATHANAM (The Hindu Organ)

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## SANSKRIT AND TAMIL

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Sanskrit and Tamil are both necessary for Hindus and Saivites who are Tamils. Sanskrit is not necessary for those Tamils who are non-Hindus or non-Saivites; at least the language is not necessary for Christians and Muslims. But for Tamils who are Hindus and Tamils, Sanskrit would be of great use for religious and cultural purposes. In addition to the religious and cultural benefits, Sanskrit would serve greatly as a unifying factor for all sections of the Hindu people, wherever they are found in the world. In the case of Buddhists also, Sanskrit would be useful.

It appears vitally important for Tamil, Hindus and Saivites to bear the importance of Sanskrit in mind for their religious faith and practice and cultural enlightenment. Devotions to Tamil need not exclude devotion to Sanskrit. Devotion to both the languages could co-exist. One language is not antagonistic to the other. The weight of religious authority among Tamil Hindus and Saivites is in favour of devotion to both languages. Tamil Hindus and Saivites could work together with Tamil Christians and Muslims for Tamil for linguistic and racial purposes giving up Sanskrit, which is necessary for religious and cultural purposes.

We look up to Sri La Sri Arumuga Navalar as a guide in many religious matters. It is well known that he attached importance to both the languages — Sanskrit and Tamil — As an illustration of his regard for Sanskrit and its connection with Tamil, the following extract from Sri Navalar's memorial to Governor Anderson requesting help for his school is very apposite:—

"The parents and friends

of the boys are anxious to secure to the latter an acquaintance with the Sanskrit language, it being the origin and root of the Tamil language"

(as given by Dr. S. Thananjeyarajasingham, Senior Lecturer in Tamil in the University of Sri Lanka.

We are also aware that there is a school of thought which claims that Sanskrit is descended from Tamil. Whatever it be; the close connection between the two languages is admitted generally and their indispensability for religious and cultural purposes by Tamil, Hindus and Saivites.

In the circumstances, it is suicidal to think of any confrontation between Sanskrit and Tamil. They could well co-exist to serve the Hindu and Saivite public in Sri Lanka and supplement each other with great benefit to the people.

In his scheme of studies, Sri Navalar provided for the study of both languages for the sake of our holy religion and culture; and he was himself learned in Sanskrit, in addition to Tamil.

In the anxiety to know something about Dravidian languages, Hindus and Saivites need not give up Sanskrit and need not restrict themselves to Tamil. In the case of Christians and Muslims, it may be a different matter. In this matter relating to the study of Sanskrit, what they — Christians and Muslims consider as good for them, is certainly not good for Tamil Saivites and Hindus.

There is some amount of confusion in this connection. Hence I have ventured to address this communication.

## Saiva Youth Hold Seminar At Kaithady

Organized by the Saiva Youth of Kaithady a three day conference was held at the Vigneswara School Hall on August 23, 24 and 25.

Presiding over the second day's proceedings Mr. T. Murugesapillai, A. G. A., Jaffna called for more interest in religious affairs particularly in the matter of preserving ancient temples and the temporalities.

In the introductory address Shri R. N. Siva-pirakasam, President of the Jaffna Saiva Paripalana Sabha congratulated the enthusiastic efforts of the Saiva Youth in emulating the example set by leaders who were trained in the Navalar Ideal of propagating the practice of Saiva Culture.

Vidwan K. Kanapathipillai, of the Jaffna Hindu College, Mr. E. Vythingam, Engineer and Vidwan M. Sabaratnam, Principal of Hindu Ladies' College, Obavakachechi delivered lectures.

## The Message of Bhagavad Gita

When a person is caught between attachment on one side and his moral obligations on the other, the former is bound to win. His intellectual acumen will fail against the influence of emotions and sentiments, backed by the power exercised by sensual organs. A teacher valuing answer sheets may not hesitate to promote his son even though the boy had fared badly as affection for his son prevails over the impartiality expected of the teacher. A youth, keen on going to worship, seeing an attractive poster may decide to go to the picture-house instead. Such is the stranglehold of worldly pleasures on a human being, mistaking them as

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## Sixth Tantiram of Thirumanthiram

This is the shortest chapter of the Tirumanthiram, shorter even than the short Fifth Tantiram. It contains a total of 131 verses only (Nos. 1573-1703) divided into fourteen sections commencing with சிவகுரு தரிசனம் appearance of the Divine Teacher and ending with a description of the characteristics of a deserving disciple; பக்குவன். Reference has already been made to the advent of the Gnana Guru in several contexts in a general way, but the subject receives special attention here. Section I commences as follows;

1573 பத்திப் பணித்துப் பரவும் அடிநல்கிச், சுத்த உரையால் துரிசு அறச் சொதித்துச் சத்தும் அசத்தும் சத சத்தம் காட்டலால் சித்தம் இறையே சிவகுரு ஆமே.

The Lord that dwells in my heart makes me realize (the truth regarding) God, soul and bondage with His holy words of instruction, induces (the quality of) love in me, scrutinizes and eradicates the blemishes (that beset me) and grants me His adorable Feet. He indeed is the Divine Guru.

The reader is here reminded of what we are taught in the eighth Sutturam of the Siva Gnana Bodham which says ... தம்முதல் குருவு மாய்க் தவத்தினில் உணர்த்த விட்டு ... அரன் கழல் செலுமே. God appears in the garb of the Guru and teaches, (the soul that has become fit to receive the truth) by reason of its practice of religious austerities, and (then, the soul) reaches the Feet of the Lord, casting away (its association with all impurities).

1574 பாசத்தைக் கூட்டியே கட்டிப் பறித்திட்டு நேசித்த காயம் விடுவித்து, நேர்நேரே, கூசற்ற முத்தியிற் கூட்ட

வாம் நாட்டத்தது ஆசற்ற சற்குரு சும் லயாமே

Tying up with additional fetters (Maya) and releasing me (from the clutches of my original bondage, Anavam), then relieving me of the much-cherished body (the added fetters), He straightway admits me to Heaven devoid of all fears. The taintless benevolent Teacher that does all this with His gracious look is indeed the Lord of Ambalam (Chittambalam, the infinite Expanse of Divine Wisdom).

The introduction of the additional fetters (or dirt) to cleanse the soul of its pristine impurity is beautifully explained with an apt analogy in the following Siddhiyar verse:

எழும் உடல் கரணம் ஆதி இவை மலம், மலம் மலத்தால் சுழுவான் என்று சொன்ன கரணம் என்ன, என்னில் செழுமநவை அருவவசானி உவர்கெறிவித்து, அழுக்கை முழுவதும் கழிப்பன், மாயை கொடு மலம் ஒழிப்பன் முன்னேன்.

Our bodies, sense organs, &c, are created out of dirt (Maya). If it be asked why it is stated that (one kind of) dirt is washed away by (adding another kind of) dirt (the reply is that just as a dhoty) washes away all the dirt adhering to soiled clothes by the addition of dung and saltish matter (soap, &c), so does the Ancient Lord remove the dirt Anavam by (adding thereto the products of dirt) Maya.

1584 திருவாய சித்தியும். முத்தியும், சீர்மை மருளாத (அ) ருளும், மயக்கறும் வாய்மைப் பொருளாய வேதாந்த போதமும், நாதன் உருவாய் அருளாவிடில் ஓர் ஒண்ணுதே.

Vedantic Wisdom that removes delusion and

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THOUGHTS TO BE TREASURED

எளிய வாதுசெய் வார் எங்கள் ஈசனை,  
ஒளியை உன்னி உருகு மனத்தராய்த்  
தெளிய ஓதிச் சிவாய நம எனும்,  
குளிகை இட்டுப் பொன் ஆக்குவன் கூட்டையே.

People wrangle unnecessarily regarding our Lord. If you contemplate on His effulgent Light with heart-felt love pronouncing the Sivaya nama Mantiram to rid you of your bewilderment, He will transform (you and) your body (into Godly form, just as the chemist turns mineral ores) into pure gold by the application of refining mixtures.



திருச்சிற்றம்பலம்

நமச்சிவாயவே ஞானமும் கவிவியும்  
நமச்சிவாயவே நானறி விக்கையும்  
நமச்சிவாயவே நாதவின் நேத்துமே  
நமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்:

Hindu Organ

FRIDAY, AUGUST 30, 1974

Move The Clouds By Mass Prayer

The month of Aavani has only two weeks yet. The usual showers of Aadi were denied to the North. The peasants have been prayerfully looking up to the august month of Aavani but in vain. If the clouds fail to appear now the prospects of the commencement of the sowing season would become bleak. The arid North cannot afford to go without rains beyond the month of Aavani. The abnormal heat at present makes the disappointed farmer more depressing in physical capacity.

When nature revolts the inference is that people have become irreligious. To correct nature man has only one means, the traditional method of making nature more merciful — prayer. It is true that man does pray, but it is doubtful whether the capacity of his devotional appeal is enough for wrongs to be righted. Hence the need for mass prayers. The elements must be moved by moving prayers. The rains must be made to fall by pressure of offerings of the heart. It is a duty not merely for the farmer, every inhabitant has to discharge this duty.

The frightfulness of a lingering drought is too much to be borne by the people at a time when they seem to be almost exhausted in their bid to brave the oppression of an economic crisis.

Man must be able to see the blade of green grass, he must be able to perform festivals and give offerings and conduct devotional practices and offer charity. Showers at the present time are indispensably needed. Man can make his appeal only to God. No human authority can afford him relief. Let this appeal arise from the innermost recesses of the heart in fervent prayer.

Sixth Tantiram...

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exhibits the truth, high accomplishments, emancipation from bondage and enlightening Grace, —these are impossible of attainment if (the formless) Lord does not take form and reveal the truth.

Here again the student of Siddhiyar would immediately recollect the following lines found therein: ஆரணம் ஆமல் கள் அருளினால் உரவு கொண்டு காரணங்கள் அரு ளானாகில் கதிர்ப்பவர் இல்கை .... If the original Source (God) did not reveal the Vedas and Agamas assuming form with His Gracious Love, none can attain salvation

The next section speaks of திரு அடிப்பேறு the attainment of the Holy Feet (of the Lord) This is the final goal of enjoyment of Divine Bliss attained by the disciple as the result of the appearance of, and instruction imparted by the Gnana Guru. We said:

1591 தான் தந்தபோதே  
தலைதந்த எம் இறை  
வாள் தந்த ஞான  
வலியையும் தந்திட்டு  
வீடு தந்தம் இன்றியே  
ஆன்கொண்டிட்டு,  
அருட்  
பாடின முடிவைத்துப்  
பார்வந்து தந்ததே.

Our Lord, when He gave His Feet (bestowed His Grace on me, He gave me lordship (over everything), He gave me the mighty shining Sword of Divine Wisdom (with which to destroy ignorance), He put me to rule over heaven (enjoy Bliss) for ever —He did all this appearing (in human garb) on earth and graciously crowning my head (with His Feet).

(To be continued)

The Message...

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permanent, man gets deeply involved in them. He is not aware that enjoyment does not spring from any particular object. The scriptures help a person to identify real bliss. They show the method to gradually cut down one's wants and at the same time approach God by stages. This is the core of the message in Bhagavad Gita.

In his concluding discourse on Mahaabharatham in Parasawakkam, Sri Keeran said as Kurukshetra war was due to commence, Bhishma indicated to Yudhishtira that righteousness would always triumph. Where Dharmam rules; Sri Krishna presents Himself and where the latter presides, success is ensured.

—Hindu 22-8-74.

ONE HUNDRED AND TWENTY THREE YEARS AGO

What Our Pioneer Educationists Did for General Welfare

Further it may not be improper for me to mention here one of the many instances of the philanthropic disposition of Mr. Arulambala Mudaliar Ambalavaner. He is maintaining a high Tamil School which was established at Oodoopity about 20 years ago by his late father, and which is the first establishment of the kind ever undertaken by a native of the province. During the period I was a preacher under the American Mission, myself and several missionaries visited the school and were highly satisfied at the improvement of the pupils, and the flourishing state of the school. Many youths of that institution who after having received

a free and gratuitous education have become graduates and are now distinguished by their knowledge and respectable position in life; some of whom are to my utmost satisfaction found at this meeting. I have much pleasure to add that this institution has produced several of the learned men in this province as poets, writers, accountants, physicians; and such a charitable and laudable pursuit undertaken and carried on by his late father is still continued and conducted with equal warmth and success by this gentleman.

—'Morning Star'  
Courtesy  
25 - 8 - 1851

THE SACRED SPORTS OF SIVA

V. SUBRAMANIAM  
Saiva-Pulavai

(Continued from last issue) The day following the head keeper of the lines reported what had occurred. The Pandian sent for the Minister, and being very angry with him, ordered him to bring back the money which he had received, and delivered him over to peons. The peons carried him into the open field, exposed him to the sun and placed a stone on his head and a heavy one in each hand to keep him down until he restored the money. The Lord, being displeased at the treatment of His votary, threw a glance on the river Vaigai which understanding the signal given, came rushing down with great force, and rising over its banks entered the streets and houses of the town. The people, being alarmed collected their children and valuables and pondered what they should do; while the water rose first to the waist, and afterwards, as high as the shoulders; they then

ascended upper houses' and the water rose as high; when they made piteous lamentations saying, "Is this for the injustice of the king? Or is it a sacred amusement of the Lord?" We know not a thousand Kundotheras (குண்டோதரர்கள்) could not swallow up this inundation. What shall we do?"

In the meanwhile, the peons who were torturing Manickavasagar, finding that their wives and children were in danger of being drowned, left him and went to their rescue. He being released, proceeded to the temple, and being unmoved, continued his meditation of the Lord without sustaining any harm.

வழுதிதன் தமர் விட்டு ஏக,  
மதுரை நாயகன் பாலேடு,  
சமுது இசை பாடுந் தொண்ட  
மூல அகப்படும் பாதம்  
போற்றி  
தொழுதகொண்டு அறிவாய்  
ஊறும் சுடப் பெருங்  
கடலில் மூழ்கி  
எழுது சித்திரம் டோல்  
மன்னி யிருந்தனர்  
வாதலூர்.

வான்முசில் வழரது பெய்க ம வெளஞ்-கரக்க மன்னன்  
கோக்குலந் அரசு செய்க குறைவிலா துயிர்கள் வாழ்க  
நான்மறை யறங்க வேங்க நற்றவம் வேள்வி மல்க  
மேன்மைகொள் சைவநீதி விளங்குக உலக மெல்லாம்;

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