

Our Work is
Our Advertisement
Saiva Prakasa Press

INTHUSATHANAM

(The Hindu Organ)

(The only Newspaper in Ceylon for the Hindus)
PUBLISHED EVERY FRIDAY

FOR BOOKS ON
SAIVAISM

Dial 356

Saiva Prakasa
Book Depot

Estd. Sept. 11, 1889

✕

JAFFNA, FRIDAY DECEMBER 13, 1974

✕

PHONE No. 356

HOMAGE TO NAVALAR

By S. P. S. President

Public Meeting at Sabhai Mandapam

"During the early part of the last century, the Saiva religion and the Tamil Language were neglected to a very great extent owing to the indifference of the then Government. Our people were proselytised to adopt the Christian faith by the foreign missionaries through their schools which they opened all over the peninsula. The people preferred the study of the English Language because it helped them to seek Government employment thereby neglecting their own mother tongue. It was at this dark period that Sri La Sri Arumuga Navalar appeared to save our Religion and the Tamil Language. In those days the students were prevented from wearing holy ash while attending mission Schools. Arumuga Navalar, therefore, established the Saiva Prakasa Vidyasalai at Vannarpanni. He also inaugurated an English school in the Jaffna Town. In order to acquaint the Saivites to the truths and tenets of the Saiva Religion, he published religious books. He delivered religious lectures in schools and temples. He conducted purana padanams. He educated intelligent and deserving young men who later became great scholars and educated the masses on the truth of the Saiva religion. The scholars enabled the people to realise the nobility and holiness of the Hindu religion and Tamil literature. The services rendered by Arumuga Navalar are so many and varied that they cannot be described in words.

He also established a Saivaprakasam Vidyasalai at Chittamparam to preserve the spiritual link between South India and Sri Lanka.

Even after the independence of this Island,

one feels that the Saiva religion and the Tamil Language are still neglected though the Constitution of the Government of Sri Lanka promises equal rights to all the faiths in the island. The Government of Sri Lanka has recommended the teaching of all faiths to the children in all schools. This recommendation will seriously affect the learning of a child's religion in the child's young mind. This might end in a confusion. Our Sabhai has strongly protested against this step to the Hon. Minister of Education. The teaching of all faiths may be introduced in the different Campuses of the University of Sri Lanka where the students' intelligence and power of reasoning would be matured". Thus the President of the Saiva Paripalana Sabhai said in the course of his presidential address on Sri La Sri Arumuga Navalar's Gorum Pooja day at Navalar Mandapam on 5-12-74.

"Sri La Sri Arumuga Navalar was a great hero. He feared none. He practised what he preached. He was held in high esteem by the scholars and and the Saiva religious Mutts in South India. When I had an occasion to preside at a conference of ladies under the auspices of the Thiruvavadi Thurai Athenam the Head of the Mutt paid a great tribute to great Navalar and welcomed me as one who arrived there from the land of birth of the Great Navalar."

Navalar condemned the use of liquor and eating of non-vegetarian diet as they would be detrimental to the cultivation of divinity in man. Students fare well in the examinations of the Saiva religion but they do not lead a Saiva religious life. The teachers and parents must try to correct this wrong

Gurupoojah of Sri-La-Sri Arumuga Navalar

At Ramanathan College

The Gurupoojah of Navalar Peruman took place on the 5th inst. at the Ramanathan College. Mrs. R. Arunassalam, Principal of the College presided over the proceedings.

Mr. Arul Thiagarajah Retired Programme Organiser of Radio Ceylon, and Vice-President of the Vivekananda Society, Colombo spoke on the "Life and Teachings of Navalar Peruman". The speaker in his speech said that Truth or Satyam and Justice to all was the quintessence of the teachings of the Great Arumuga Navalar. The speaker further traced the intimate connection between Arumuga Navalar and Sir Ponnambalam Ramanathan and exhorted all those present to celebrate the Gurupoojah of Navalar Peruman in the coming years in a fitting and solemn manner. The celebration ended with a vote of thanks.

practice". So said Siva Thamil Selvi Paodit Thangamma Appakuddy during the course of her address.

Students of the Vembadi Girls College and the Jaffna Hindu College recited Thirumurai songs to the accompaniment of music. Selvi Bavani of Vembadi Girls College, Selvan S. R. Jendran of the Jaffna Hindu College delivered brilliant short speeches on the life of the Great Navalar.

In the forenoon, Saiva Periyar S. Thambaiyah performed Siva Poojah and thereafter performed a Special Poojah to God Nadaraja, recited Thirumurai hymns and sang songs from நாவலர் சிறகுமணிகரலை.

The function ended successfully with a proposal of vote of thanks by Saiva Pulavar K. Chittampalam, Asst. Secretary, Saiva Paripalana Sabhai.

THE SACRED SPORTS OF SIYA

V. SUBRAMANIAM
Saiva-Pulavar

The impalement of the Jains

(Continued from the issue of 15-11-74)

Afterwards, the King with Sambandar, went westward ten miles in search of the book which had ascended the stream until they came to a place where the Lord was seated in the form of an aged Brahmin of whom they asked "If anything particular had occurred?" who replied we know not. But on some stanzas being sung in his praise, he put some ashes on the forehead of Sambandar and indicated the place where the book (ஏடு) was to be found.

"விண்ணியும் மத்தமும் மதி பொதி சடையினன்
பொன்னியல திருவாச புதுமலரவைகொடு
மன்னிய மறைபவர் வழி பட அடியவர்
இன்னிசை பாடலர் ஏட கத் தொருவனே" (க)
"கொடு சந்தனமகில்
கொண்டிழி வையைநீர் ஏடு சென்றனைதரும்
ஏடகத் தொருவனே நாடுதென் புதலியன்
ஞானசம்பந்தன்
பாடல் பத்திலை வல்
லாரக் கில்கியாம் பாவமே," (கக)

The King built on the spot a pagoda together with a town called Tiru-edagam (திருஏடகம்) (the place of the sacred writing) and adoring

FOR SALE

Land extent 30 perches Junction Nallur Kaochcheri Navalar Rd. Dr. Wijesajah 458 Navalar Road Jaffna.

31 12

Siva, remained there sometime; by which means he cleared himself of the (sin) of having joined with the Jains, and then returned with Sambanda Moorthy to Madura. He there brought the Saiva Sect into open day, and subsequently, when Sambandar wished to go and

visit other Sivan Temples, he, out of great regard, accompanied him for some distance and then returned. Since the time when his fever was cured he had changed the name Kun Pandian to Savundara Pandian (ie. hump-bark to be beautiful). He ruled according to the law of Man; built temples with choultries and instituted festivals to the Madura God and in harmonious co-operation with his wife MangayarKarasi and his minister Kulacharai ruled prosperously for a long time.

(கவிதைத்தொறை)

ஆதி ஆலயத்து அடக்கை
கொண்டு ஆழி குழ் காழித்
சோதிவேதியர் பாண்டியன்
சுரந்தணித்து உடலில்
பெதியாத கூன் மிரிந்தலால்,
பிறங்கு, கற்ப ஆதிப்
பூதியாவின்மீது சிறந்தது,
அவ்வடிகல் வாய்ப்பூதி.

The Vanni Tree, a Well & Sivalingam bear witness to the marriage of a merchant's daughter

There lived a rich merchant in a sea-port (town). By performing several charities he obtained the grace of God Siva and was blessed with a beautiful daughter. He had a nephew doing business in Madura. Though the nephew was already married, the merchant declared his intention of giving his daughter in marriage to him. On the death of the merchant and his wife, a message was sent to his nephew, of his demise. On hearing of his death and his cherished wish, the nephew was greatly grieved. The nephew thereupon went to his uncle's home and took his daughter intending to marry her at Madura. On his way he worshipped God Shiva at Tirupurampayam and slept under the shade of a Vanni tree by the well and Sivalingam. Being bitten by a poisonous snake he died forthwith. It was a piteous sight to see the villagers consoling the lonely bride. Hearing of this incident, Aindaiya Pillaiyar came to the spot and inquired into the matter. Moved

(Over to page 6)

THOUGHTS TO BE TREASURED

அது உணர்ந்தோன் ஒரு நன்மையை நாடி.
எது உணர்வாகை நின்றான் ஈசன்,
புது உணர்வான புவனங்கள் எட்டும்
இது உணர்ந்து, என் உடல் கோயில்கொண்டானே.

He (the soul) realizes That (Sivam) by understanding with his new-found knowledge (Pati-Gnanam) that it (manifests Itself in) the eight worlds or locations. Taking this similarity of nature or oneness (Adwaitam) into consideration, the Lord not knowable (objectively) by any means whatsoever, takes my body as His temple or dwelling place.



திருச்சிற்றம்பலம்

நமசிவாயவே நானாயும் கல்வியும்
நமசிவாயவே நானாயி விக்கையும்
நமசிவாயவே நானாயி நேத்துமே
நமசிவாயவே நானாயி காட்டுமே.

திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY, DECEMBER 13, 1974

Turn to Navalar's Tenets

Nine decades have steadily slipped by since that sorrow-stricken day when the courageous champion of Saiva religious culture and practice disappeared from this world. Sri La Sri Arumuga Navalar's inspiring name was then acclaimed by all as signifying the symbol of Saiva scholarship. The Tamil speaking people of the Eastern continent had before them the memories of a master, who had after the Valluvar style of veritable instruction written in simple but sweet prose. Everything that required to be known for the sake of lofty living. How far the teachings of the Great Navalar have benefitted the people history will indicate.

Confronted as we are with a grave and depressing situation of economic stress and consequentially with a challenging chain of adverse circumstances. Our remedial efforts will have to be based on the reliance on religious practice. It is in this context of confusion that our remembrance of the Great Navalar becomes highly valuable and immensely useful.

The Navalar ideal may be summed up in a nutshell as devotion to divine duty. If only we learn to be dutiful and devotional, we can realize the strength of mind that is latent in us and we will be able to make full use of our capabilities to render real service to all others. The country needs men of moral might and spiritual strength of the calibre of that champion religious worker Navalar Peruman.

Let us therefore look back across the glorious century of the immediate past and find in the rich heritage of Saiva culture that has been handed over to us by the Saraya Kutavara and re-dedicated by the Great Navalar to the cause of Saivism, the means to achieve a return to the old order.

In this aspiration, Saiva Societies, under the guidance of the Saiva Paripalana Sabhai can render great service for achievement.

DECEMBER FOR DEVOTION

Trials and tribulations notwithstanding the dawn of December (Markai), the majestic month 'or devotion and duty, will not fail, we are confident to inspire us all with hope for a helpful and harmonious future.

Vinayaka Shaathi leads us on to Thiruvembavai with the crowning event—Shri Nadaraja Tharsanam. These continuous days charged with the fervent prayers of several hundreds of thousands of devotees will certainly make us fit to be entitled to the Blessings of Parameshwara Worship extending to weeks creates a divine energy in the exercise of which the devotees acquire immense inner strength that will enable all aspirations to be realized. The chanting of Panchacharam and the singing of Thirumurai hymns will reveal to the devotees the economics of life on a solemn and sure scale.

Sekkilar Swamigal's incomparable and illuminating Peria Puranam deals in detail with all aspects of life and the duties of every one from the Adiyars to the rulers and the people. Protecting sovereignty and protection of Dharma are insisted upon as deities.

"மாநிலங்கா வலனாவான் மன்னுயிர்காக்கும் காலைத் தானத்துக் கிடையூறு தன்னுறன் பரிசைத்தால் ஊனயிரு வகைநிறத்தாற கலைவரால் உயிர்தம்மால் ஊனய மைந்துநீதி தறம் சாய்பா னல்லோடு"

The Administration of a country is both an art and a science involving ethical principles and spiritual guidance. Hence the people, who choose the administration must be dutiful in the first instance; then the persons who are saddled into the responsibility of ruling the people must themselves be duty bound.

December is then a fitting month to be devoted to the duty of prayer first and then to the duty of living a disciplined life.

The Sacred...

(From page 5)

by the lamentation of the bride Pillaiyar by God's grace revived him and advised the merchant to marry his cousin in the Temple. The merchant was bewildered, because there was none to bear witness to the marriage ceremony. Pillaiyar told him that the Vanni tree, well and Lingam would be

worthy witnesses. The merchant did so and lived happily with his two wives at Madura for some years. Later the sons of the elder wife teased the son of the younger wife; consequently the two wives quarrelled. The elder spoke in disparaging terms saying that the younger was merely the mistress of her husband. On the younger wife declaring that the Vanni tree, well and Lingam were the witness, the elder challenged her to produce the witness. In the premises of a temple close by Lord Shiva caused the Vanni tree, well and Lingam to make their appearance as evidence. The people who assembled there reproached the elder wife and her husband too drove her out. Then the younger one pardoned the elder and begged her husband to take her back his elder wife. Both thereafter lived in peace.

உடம்பினு லிரண்டே யன்றி யுயிர்ப்பொரு ளீரண்டற றுள்ளம்.
மடம்படு மழுக்கா றற்று, மைந்தரு மனையராக, விடம்படு மைவாய் நாகம் விழுக்கிலர யொத்துத் தமயில் இடம்படு மன்புத் தின்புத் திருவருமருக்கார் மன்றே

36 Years Ago

Ceylon—a Land of Lotus-Eaters?

By

Prof. C. Suntharalingam

A distinguished Indian Professor of Economics once jestingly clinched a private discussion on peaceful penetration with the remark that Ceylon was a land of Lotus-eaters. The statement was received by some of

the listeners with surprise and by others with smiles. Had the remark been made in public the vault of the heavens over Ceylon might have tumbled down in pieces over and around him! How dared a stranger to insult the people of Ceylon? But many a home-truth is spoken in jest. In this instance the remark was intended both to sting and to educate.

x x x

The Oxford English Dictionary defines a lotus-eater as "one who gives himself up to dreamy and luxurious ease". Judged by their ambitions, the educated classes of Ceylon—more specially their parents—are at present, on the whole, very prone to a cushy life. The most gifted of them would prefer to tread the well-trodden paths rather than to strike out on something new and fresh. Nothing that involves risk, nothing that is out of the ordinary has any attraction for them. The spirit of honourable adventure does not exist. First it must be the Civil Service, with the usual "fat-dowry" and a "fatter wife"—as corollaries! If not the Civil Service, it must be an office of Civil List Status. What a magic phrase: "Civil List Status". It takes one, if not into the inner shrine, at least within the portals of lucrative and respectable employment.

x x x

This craze for governmental employment is pregnant with grave harm to the true welfare of the country. What is the cause for the craze?

(To be continued)

AUCTION SALE

All the unredeemed Jewelleries pawned with Mrs. Sivakalai Kanagaratnam, Licensed Pawn Broker of Karampon, Kayts from 16th November 1971 till 31st December 1972 will be sold by me by Public Auction at the said Pawn Shop on Thursday the 30th day of January 1975 commencing at 10 A. M.

Jetty, Karainagar,
9th December 1974.

V. Erampamoorthy,
Auctioneer.

32 13 & 20

வாங்குமுகி வழாது பெய்க கிவளஞ் சரக்க மன்னல் கோகிறுறை அரசு செய்க குறைவிவா துயிர்கள் வாழ்க நாள்மறை யறங்க லேரக்க. நற்றாம் வேவிலி மல்க மேன்மைகொள் சைவநீதி. விளங்குக உலக மெகினாம்;

Printed and published by the Proprietors, the Saiva Paripalana Sabhai, Jaffna, at their Saiva Prakasa Press 450 K. K. S. Road Vannarponnai, Jaffna on Friday December 13, 1974.

EDITOR-IN-CHIEF R. N. SIVAPIRAKASAM