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## Punnianachchy Chidambara Mada Trust

(N. Sellappah a heir of Punnianachchy)

The sacred temple of Chithamparam or Tillai in South India is said to be the abode of Nadaraja — the Lord of Dance. It is the Holy Centre of the Tamil Saivites. The rulers and petty kings of the North in Ceylon have contributed much for the propagation and maintenance of Saivism at this Centre. Documentary inscriptions are found at Chithamparam to this effect today.

King Pararajasegaram started a madam there in the 14th century A.D. and donated many lands and properties. In course of time this dwindled due to various factors. It goes to the credit of the Vanniahs—Minor rulers—of Panankamam for having rejuvenated this cause of Saiva religious service. Inscriptions are found to the effect that Kailasa Vanniyar and Nallamapana Vanniah donated properties of great value to Chithamparam in 1614 and in 1742 A.D. Again when this dwindled in the early part of the nineteenth century, Punnianachchy Ammayar contributed properties worth more than fifteen lakhs of rupees and established a Trust there called "Punnianachchy Chithampara Mada Tharmam". A madam can be found today at Chidamparam on her name.

Punnianachchy Ammayar belonged to the Vanniah family of Panankamam which is now in the district of Vavuniya. The Portuguese could not bring the Vanniahs of Panankamam under their direct rule. They remained independent and promoted the cause of Saivism. Punnianachchy was married to Arulampala Mudaliyar. Unfortunately she had no issues. She had only a brother and a sister by the name of Thiagavanniyar and Sinnabangam. They settled in Karavai North, Udupidy and managed their Mada Tharmam. Their descendants who lived during the first and second decade of the 20th century found it difficult to manage the Punnianachchy Trust. So a public trust was found for this purpose. It did not last long. In 1917, the heirs of Punnianachchy and the committee of that Public Trust handed over this to Saiva Paripalana Sabha. In the inscription of Kailai Vanniah Chithampara Madam Trust, it is said "The proper maintenance and administration of Charitable Trust is more valuable than the donation of properties to charity." The present committee of

management of the Saiva Paripalana Sabha is planning to improve the Punnianachchy Trust Service. It will do well to remember the aims of the Trust.

### Punnianachchy Ammayar is Remembered

The memory of Punnianachchy Ammayar was celebrated on Wednesday the 19th inst. at the Sabha Hall at Vannarpannai and the Sivan Temple by the Saiva Paripalana Sabha which has since 1933 been administering the Trust created by her.

Poojaha in the Navalar Hall and the Sivan Temple, feeding of the poor, talks on her munificence and its value to succeeding generations and Thirumurai recitals by the children of Hindu College and the Hindu Ladies College and music accompanied. Kalakshepams formed the highlights of the celebrations. It will be noted that this Trust created during the last century was revived by the efforts of a few leading Saivites in 1919 and is

now in the capable hands of the Saiva Paripalana Sabha.

In the evening Thiru S. Shivarajah one of the vice-Presidents of the Saiva Paripalana Sabha presided.

After the religious musical songs the addresses were made the president in his address gave a brief account of the position of the Dharma foundations of the Ammayar and their significance and the merit it had brought to Jaffna in particular and to the Tamil Nad.

Pandit V. Sangarappillai spoke on "சீதம்பர தரிசன மும் பாரம்பரண மக்களுக்கும்". At the outset the able pandit quoted a few Siddhantha philosophical extracts (in simple terms quoting slogans from Siddhantha philosophy which were of great value).

He explained in simple language the Siddhantha philosophy of Suddha Siddhantha Athuwytham.

Continuing the Pandit dealt with the Temple at Chithamparam & explained the importance of this famous Temple where many saints attained Mukthi. He also described how the people of Jaffna had gone over to Chithamparam and had worshipped to attain moksha.

Mr. N. Chellappah spoke on the contributions made by the Ammayar for the establishment at Chithamparam. Famous among these were the King Pararasa and some others as Kailasa Vanniah and Nallamapana Vanniah.

Punnianachchy was also one like the above. She had done great service to the country by establishing donations. She has left for the people of Jaffna enough funds to

## Racial Unity and Religious Harmony

Reproduced below is an extract from a speech delivered recently by Mr. D. B. Elleppola, a prominent Buddhist leader at a reception held in honour of Mr. K. Ramachandra, Editor of the Religious Digest. The relevance of the comments in the context of the present situation of racial relations calls for the reproduction.

The most vital cohesive force for "Racial Unity and Religious Harmony" is religion itself and I cannot do better on the present occasion than to repeat to this distinguished Assembly those very same words that I wrote six years ago.

At the celebration of Gandhi Jayanthi in January, 1970, which again I was privileged to attend as a delegate at New Delhi, many leaders of thought came together from the world over in large numbers, not only to do honour to the memory of Gandhiji but to remind one another of the sayings of that great saint, so that the world may be richer and so that the age of peace and understanding as between man and man can usher in within our own times.

In this same way many other conferences have been held in other parts of the world, and men of the highest learning have always explored the ways by which men may live in love and peace.

Yet, with all these, despite the truth of all that humanity has known throughout the ages, despite the firm faith that has been expressed over and over again in racial unity and religious harmony as being the essen-

carry on Dharma work for a long time.

Another worthy item was the Kathapirasangam (கதாபிரசங்கம்) by Muthamil Vithakar (முத்தமிழ் வித்தகர்) Ponnampalam who spoke on Thirumurai Thantha Sithamparam (திருமுறை தந்த சீதம்பரம்).

The proceedings came to an end at about 10 p.m. with a vote of thanks by Saiva propaganda executive Thiru M. Mylvaganam

tial requisites for mankind, man has continued to err and in the effort has well nigh precipitated the end of the world. The process continues till perhaps mankind might ultimately seek its own extinction by its own follies. If this danger is to be averted, the only way of life that remains, which can avoid this catastrophe is what is so often expressed but not practised, the burning need for 'Racial Unity and Religious Harmony.'

But coming nearer home to our own Sri Lanka, does it not perturb us, does it not shame us, does it not grieve us, that despite the oneness of mankind, that despite the harmony of all Religions, that we should in this time have such distinctions of race and language as between the Sinhala and Tamil that face us in this land today, without mention of the many distinguished men and women, born and bred in this country for generations who have left this because they were not of the right colour or spoke the wrong language.

We all know, whatever our language may be, Tamil or Sinhala, quite apart from any question of race that divides perhaps the East from the West, that in as far as we are concerned, we are both of the same basic stock, with cultures of the same origin. Why is it that we do not realise that we have breathed the same air, lived as one people for generation upon generation ever since our roots grew. Do not our languages merge in the same origins and have they not flowered together throughout the histories of both our people? Nay more, apart from the

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## THOUGHTS TO BE TREASURED

செம்மலர் கொண்டுள்ள சேரல் இட்டா  
அம்மலம் சழிஇ, அன்பரொடு மரிஇ,  
மால் அற தேயம் மலிந்தவர் வேடமும்  
ஆலயம் தானும் அரன் எனத்தொழுமே.

Wash away the Malas which prevent you from clinging to the lotus-like Feet of the Lord, associate with His Devotees and worship them in their corporal bodies, which abound with Love, after dispelling all darkness, as well as God's Temples as God Himself.



திருச்சிற்றம்பலம்

நமசிவாயவே நானமுக் கவிபுகழ்  
நமசிவாயவே நானறி விக்கையுக்  
நமசிவாயவே நானறி நேத்துமே  
நமசிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்

## Hindu Organ

FRIDAY, FEBRUARY 21, 1975

### Common Calendar for Hindus

As often commented the controversy regarding the dates for Saiva Festivals and religious ceremonies as published in different Almanacs is bound to create unnecessary misgivings in the minds of devotees. It is common knowledge that the determining of dates for High Festivals, Fasts and other allied ceremonies depends on several factors requiring deep Veda Sivagama knowledge and scholarship in the science of astrological and astronomical calculations. To avoid doubts and to assure the veracity of the pronouncements of sages of old, Saiva Siddantha Scholars, High Priests and other learned devotees would do well to meet annually and sit in conference. There has always been a tendency to encourage diverse opinions and thereby to do propaganda for different sets of views. Some years ago there was a raging wordy warfare on the accuracy of the dates that was fixed by authors of almanacs for the observance of Maha-Sivarathiri with the result that devotees had to think deeply before deciding on the preferable date.

We now understand that the same problem has arisen the year. There are three weeks before the occurrence of Maha Sivarathiri, this year. The data for the determination of the date include the exact time of the fourteenth Thithi following the preceding Full Moon, and the Nadchetrams Uththiradana, Thiruvonam and Aviddam. It would be in the interest of devotees that doubts should be cleared immediately so that the performance of religious rites and observance of fast could conform to requirements of the Shastras Sathurththai occurring at the time of Lingotpavam is decidedly a basic requirement in the reckoning of the Muhurthana. Let the Saiva Organisations of established repute give the lead in calling a conference on this subject.

### GRACE IS WITHIN MY GRASP

Refrain: Grace is within my grasp;  
My mind is full of joy!

The knowledge is growi g ripe,  
That there is no one else but I,  
Grace is within my grasp;  
My mind is full of joy!

All my doubts are cleared  
As to whether it is 'one' or 'two',  
Through repeating — "Om Sivayansma",  
My heart is now at peace  
Grace is within my grasp;  
My mind is full of joy!

Even the terrible Vaman  
Will obey my commands with awe.  
I am afraid of nothing,  
And nothing will make me fear!  
Grace is within my grasp;  
My mind is full of joy!

—Natchintanai

### Racial Unity...

(From page 3)

fact, that "all religions like all rivers flow into the same sea". have not our religions be they Buddhism or Hinduism, been the waters of one and the same stream, that has washed us down the ages and given us life to this very day. Yet, believing in Ahimsa, non-violence, Maitriya and Divine love, which we proclaim daily to all mankind from every roof top, why must we have unending tensions between us? We produce and eat the same food, that give us the same blood and even the same colour, but yet we must indulge in distinction that have no reality. Have we not lived together as brothers right up the recent past! Have we not been nurtured by the same hopes, and fought the same fears, till the recent past: standing side by side, often battling for one another, have we not won freedom and independence from foreign domination? And yet why must we now in independence attempt to divide us on mundane and meaningless issues of language and apace.

I cannot now quote here chapter and verse, but I have read in a recent publication that the earliest Sinhala writings are translations, not from the Sanskrit, but from the Tamil writings from the earlier Sanskrit sources.

So then all questions of language differences, are a

modern myth. Above all, have we not lived next to one another, for many long years as friends and relations. Have we not heaved together to solve the country's problems of food and agriculture and in all the professions that have contributed to the health and happiness of our people in the common economic progress of our people as doctors and lawyers and as administrators and in the Engineering profession, that have given us strength and development to our country.

These are all facts of life that are the truth of our being. The much talked of differences between us are all moon shine that has arisen mainly in the minds of politicians for their own selfish gain. The hearts of all our people be very Sinhala or Tamil, are as sound as they ever were. We can surely share equally our languages and religions without cheapening or minimising the one or the other. We can all enrich them embellish them to the greater glory of humanity, as we were meant to do by the will of Divine Destiny.

The Chilean poet Pablo Neruda wrote of that ever New World Latin America, in the fewest words as follows:—

"They have talked to me  
[of Venezuelas,  
of Paraguays and Chiles  
I don't know of what it  
]is they say  
I only know the skin of  
earth  
and that it has no

வாழ்வுகூடு வழாது பெய்க க வெளஞ் சுரிக மன்னன்  
சேரகிமுறை அரக செய்க குறைவினா தயிரிகள் வாழ்க  
நான்மறை யறங்க வேகிக நற்றயம் வேள்வி மல்க  
மேன்மைமொள் சைவநிதி விளங்குக உலக மெக்களம்

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EDITOR-IN-CHIEF R. N. SIVAPIRAKASAM

### Freedom - Its Aspirations and Limitations

By  
M. ELIATHAMBY, B. A.  
Continued from our issue  
of 7-2-75)

Above all we should know about the freedom of the soul. The soul is free when it casts away the shackles of birth which keeps it in bondage. When it takes a bodily form whether human or that of any other creature it is caged, confined and cribbed in the mortal frame. Its actions induced by the temptations and desires of the world are the cause for the accumulation of 'karma' which determines the future birth. The senses, the mind and the other faculties of a human being help the soul to acquire knowledge to enable it feel the transient nature of life in this world. The varied experience both misery and happiness makes it feel that it has the control over its destiny and that all are preordained. It realises in one birth or in another that its freedom lies only at the feet of God. So liberation of the soul from the eternal bondage is to transcend the worldly temptations and strive to reach the sacred feet of Siva who showers His grace on those who pray for it.

Freedom whether physical, intellectual or spiritual brings happiness, contentment and peace of mind. An animal or bird in captivity yearns for freedom. So is the soul which longs for its freedom from the bondage of birth and death.

name".  
Is it too much to hope that we shall all grow to the full stature of men in accord with Divine Will, and that the day will soon be here, when we shall sing with one voice, regardless of race, religion or colour, as the Americans so often do in somewhat similar terms of their land.

"This land is yours and mine  
From Northern Point  
Pedro to Southern  
Dondra  
From Eastern Trincomalee to Western  
Colombo  
This land is yours and mine".

And when that day comes, than assuredly we shall have fulfilled the Divine Mission that is the destiny of all our people — "Racial Unity and Religions Harmony".