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## The Teachings of Saiva Sidhandha

By  
M. ELIATHAMBY, B. A.

Religion teaches those who desire the attainment of the Eternal Bliss as the goal of life, to lead a virtuous life and a life of purity transcending worldly cravings. To others, the moral precepts and the divine sayings of the great saints afford solace and comfort in times of trials and tribulations and puts them in the right path.

Saiva Sidhandha teaches us of universal love of true knowledge and of everlasting happiness which are possible within the reach of the true devotees of Siva. Our love towards all living beings whether tiny as an ant or big as a human being which are the manifestations of Siva, is an indication of our love towards Him whose Feet we strive to attain. Killing humble beings, inflicting pain on others, exulting over the misfortunes of others and the spirit of revenge are qualities which show our lack of love for God. A true Saivite is one who feels the presence of God in everything that comes to his view.

We live in a world full of temptations which create desires and attachment which are difficult for anyone to overcome. Father, mother, wife, children, relations and other material wealth are always with us and it is natural that we develop a liking and a desire for all of them. Realisation of the transient nature of those things, both our kiths and kine and our wealth, we think of directing our thoughts within us in search of the atma and its divine nature. Saiva Sidhandha tells us clearly of the results of such inner introspection and research done by men of true knowledge and wisdom in the past. So it is for those in quest of such knowledge to meditate and try to know their true self, which alone

freed them from the worries that beset them. Such a spiritual life is not divorced from the worldly life. Both should not obstruct us from realising the goal of human birth which is the attainment of the Feet of Siva through his Grace, a man leading a worldly life can at the same time be a devotee of God. The man who adores Him is he who does as much good as possible to as many people as possible without expecting any praise or reward for his altruistic acts. Egoism and self-concernedness are hindrances to a True devotee.

The mind in our waking state is always active. The five senses constantly bring information from the outside world to the mind. So it helps us to gather information and increase our knowledge. The recipient mind is restless. The sense reproductions as well as the association of ideas arouse waves of thoughts. As the mind plays a major role in the performance of our daily tasks in our waking state, we become unaware of the Inner Consciousness or the Supreme Self within us.

We should cultivate the habit of exercising control over our senses under the guidance of a Guru to make the mind thoughtless for a few minutes and to meditation in order to feel the presence of the Divine Self within us. By pronouncing the Five Sacred letters the holy name of Siva, the sages say that it is possible to have concentration of mind is our quest of Self-Realisation. The four great Saiva Saints, Appar, Sundarar, Manickar, Sampanthar have extolled the Five Sacred Letters, the Panahacharam and have said how it helps us to cleanse ourselves of our sins and pave the way for the final union of our atma with Siva.

Saiva Sidhandha puts  
(Over to page 4)

## South Asian Studies Seminar Seventh Meeting

At the seventh meeting of the South Asian Studies Seminar held at the Jaffna Campus, Thirunelvely on Feb. 19th Dr. A. T. Gunawardena, Department of English, Vidyalaya Campus delivered an interesting lecture on "Trends in the Sinhala Theatre". In the course of his lecture, he said that in the Sinhala drama competition held last year, 13 scripts were submitted and of that only six were of some standard and even in these only two were good. He also made specific reference to the contributions of Prof. Sarathchandra especially his Maname and Sinhaharu where the author had made fine dance dramas out of simple stories. In the discussion that followed the lecture, some scholars from the audience gave a few remarks regarding the Tamil drama of Sri Lanka.

## Talks and Exhibition on Archaeology

The Association of Social Sciences at the St. John's College, Jaffna organized talks and an exhibition on archaeology on February 26. Prof. K. Indrapala, Mr. K. Sittampalam, Mr. V. Sivasamy and Mr. A. Sivanessavelvan all from the Jaffna Campus gave talks on various aspects of archaeology - Megalithic culture of Sri Lanka. Importance of archaeology, archaeology of the Jaffna Peninsula and the methods followed in preserving the valuable treasures of the past. Mr. Pcoranampillai principal of the College presided and Mr. N. Mylvaganam vice-patron of the Association welcomed the speakers and the president of the Association proposed the vote of thanks. The exhibition included important publications on the archaeology of South Asia and archaeological specimens from the Jaffna and the Batticaloa districts. Students from the colleges nearby, too were present.

## The Problem of Moral and Religious Education

V. SUBRAMANIAM  
Saiva-Pulavar

(Continued from our issue  
of 14-2-75)

Does the present system of education teach the student to know himself? Does it tend to the fullest development of personality and the perfect freedom of the individual? Does it enable him to restrain and curb the "ape and tiger" and develop and display the God in man? Does it help him to purge and temper his life so that he can "arrive at a position for appreciating the deep and subtle philosophy of existence, understanding the transcendental realities of the universe, and living in perpetual presence of the Eternal Spirit?"

As matters now stand, we see but "the broken arcs of the perfect round" which in the words of Browning meet our eyes on earth and heaven respectively. The chilling hand of science is actively at work in our midst. Science as it is conceived at present breeds and fosters in us an ugly and scoffing spirit and dead-

ens, nay strangles our religious instincts. It dehumanises humanity as if the deleterious effects of modern materialistic science were not enough, there are some other sects of religion whose followers make ceaseless efforts to sterilise the hearts of our pupils to religious emotions. Super added to all these, is the pronouncedly secular and unethical nature of our system of education.

What is the remedy for this un-natural and un-national state of things? The direct contact of students with teachers, the starting of hostels and societies as indispensable adjuncts to schools and colleges, the insistence upon play as a 'character-former', silent and sensible communion with the approved authors of antiquity are some of the methods resorted to or suggested for reasonably realising the true aim of education and for responsibly sustaining it. But the best and the most practicable remedy is effective  
(Over to page 4)

## WHO CAN KNOW ?

The universe, animate and inanimate, is His body.  
The universe, animate and inanimate, is His play.  
The universe, animate and inanimate, is He.  
The whole universe, animate and inanimate, is a wonder.

Through the 'five letters' everything exists,  
Through the 'five letters' everything comes into being.  
Through the 'five letters' is everything established.  
Who knows the wonder of the 'five letters'?

Love is God. Love is the world.  
Love is all that lives. Love is everything.  
It is love that appears as becoming and dissolution.  
Who knows the wonder of love?

He is the One without origin or end.  
The reason for His seeming to have origin and end,  
Can only be known by the Origin's Pure Grace.  
No one can know it through learning.

He creates limitless lives.  
The wonder of His being limitless lives  
The limitless gods and demons do not know.  
Who can know His limitless Grace?

-Natchintanai

THOUGHTS TO BE TREASURED

நல்லாரைக் காண்பதும் நன்றே நலம்மிக்க  
நல்லார் சொற்கேட்பதும் நன்றே—நல்லார்  
குணங்கள் உரைப்பதும் நன்றே அவரோடு  
இணங்கி இருப்பதும் நன்று.

Desirable it is to see the good, desirable it is  
to hear their words, desirable it is to expa-  
tiate on their qualities and desirable it is to  
associate with them.



திருச்சிற்றம்பலம்

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

திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY, MARCH 7, 1975

Interference not Incentive

Sugar having become scarce by both inflation  
of price and hoarding, it was expected that the  
Government would give every assistance to the  
manufacture of jaggery from sweet toddy. Out of  
sheer necessity, the common man has been com-  
pelled to preserve the products of the palmyrah  
palm for finding subsidiary food stuffs. The hint has  
been taken by schools where pupils are now being  
given lessons on the need to conserve the palmyrah  
palm and to make maximum use of its products.

In the matter of manufacturing jaggery to  
meet the deficit that has been caused by the  
restriction on the distribution of sugar the mani-  
fold difficulties that make the price of palm  
jaggery prohibitive require to be solved by the  
Government. The tapping of palms for toddy has  
become a great source of revenue for the Govern-  
ment, the tapper, and the owner of palms as  
this particular ale is being used as a popular  
drink. Thus the drawing of sweet toddy from  
these trees appears to be unattractive to the  
tappers. If to this handicapping situation the  
Government adds more restraining circumstances  
in the form of special tax, the incentive that is  
meant in preaching is bound to get lost. Merely  
from the point of view of finding adequate sup-  
plies of sugar from within the Island, the Autho-  
rities should make special precaution not to over-  
burden the cost of production by means of taxes  
for the tapping of trees for sweet toddy.

We are amused to see that enthusiastic acti-  
vities are being taken to establish a distillery in  
Jaffna to manufacture arrack from palmyrah juice  
at a time when every ounce of this precious  
essence has to be utilized for preparing jaggery.  
Any exercise in increasing the economy of the  
land must be examined in the context of the  
superior need of the country. Arrack can wait  
but sugar cannot afford to be given second con-  
sideration. The choice of the people would  
certainly be sweet toddy and sugar.

The Problem of

( From page 3 )

fectively to impart moral  
and religious instruction  
on purely traditional  
lines.

It is one of the plati-  
tudes of Hindu religious  
philosophy that man has  
a soul and that his soul  
is as important as his  
body. It is the innermost  
reality — the true man.  
Man is thus not merely  
the little being that he is  
characterised to be by  
"The God forsaking, lo-  
gic-chopping West" nor is  
human life "a theatre of  
petty jealousies, the  
battle-ground of selfish  
impetus and the scene of  
daily disunions and rival-  
ries." 'Man is surround-  
ed by the Infinite, is  
situated between two  
boundless regions, a  
bridge between two infi-  
nites and is himself, in  
fact, a participant on the  
Great Unknown, the  
transcendental Reality  
There is in him the soul  
that makes him a kith and  
kin of of intangible, invi-  
sible and eternal verities  
of the universe and the  
soul must have its food as  
well as the body, and the  
things that form the soul's  
nourishment are good  
will, benevolence, sym-  
pathy and love. In fact,  
the wealth of a man con-  
sists not in the abundance  
of the things that he pos-  
sesses but in the wealth of  
the ideals that possess  
him. As a man thinketh  
so he is. This is doubt-  
less a sublime and glori-  
ous gospel of life and is  
eminently worth striving  
after.

The natural instincts  
due to heredity and other  
causes have to be clearly  
reckoned with and wher-  
ever they are good, condi-  
tions for promoting and  
wherever they are bad,  
conditions for counter-  
acting them, have to be  
provided at home, in the  
school, and outsidess. This  
is the best end the  
building of character—int-  
ended by education.  
Intellectual eminence  
however high, is worth  
nothing, nay is propor-  
tionately dangerous with-  
out good character. As  
Carlyle puts it:—"With-  
out hands a man might  
have feet and could still  
walk; but consider it—  
without morality, intel-  
lect was impossible for  
him."

It is my sincere belief  
that man is not inher-  
ently bad and that he would  
be made better by a  
wholesome system of  
education. He is the  
image of God and he re-  
flects and shows the di-  
vine within him when the  
unt of ignorance and  
illusion is shaken off and  
if the godly element with-

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V. Erampamoorthy,  
Licensed Auctioneer.

in is furbished up. It  
thus becomes necessary  
that while man should de-  
velop his body, mind and  
heart for his own right  
conduct and happiness, he  
should realise that life is  
not a placid lake on which  
to have smooth sailing,  
that underneath the ap-  
parently unruffled sur-  
face that presents itself to  
many, there are very  
strong currents and  
counter currents and that  
in Longfellow's words,  
life is real, life is earn-  
est." He should also rea-  
lise that he is something  
above world, life, time,  
death, that this round  
earth, this 'orb of green'  
cannot circumscribe him,  
that the world of senses  
is not the sole theatre of  
his movements, that the  
aids to noble and precious  
living are all within, and  
that there is none

"That lives who hath  
known his God-like  
hours  
and feels not what an  
empire we inherit,  
as natural beings in  
the strength of  
nature."

Hence in organising and  
administering a system of  
moral and religious ins-  
truction, we must pay due  
and full attention to the  
building up of the boys'  
personality and the main-  
tenance of their moral  
efficiency. To leave the  
desires as they are and to  
inculcate grand truths of  
religion and philosophy,  
would be like sowing corn  
in a piece of unploughed  
land overgrown with  
weeds. We must cons-  
tantly hold up before our  
boys the ideal suggested  
by the Sage Vidura in the  
Maha Bharata:—"Seek to  
know thyself by means of  
thyself, keeping thy mind,  
intellect and senses under  
control; for self is thy  
friend and it is also  
thy foe."

( To be continued )

"Objectivity in any  
Research is very  
Essential"

Mr. N. Manicka Idai-  
kadar M. A. ( Cantab ),  
M. Sc, F. S S. ( Lond. )  
Consultant, Agricultural  
Statistics, F. A O. deli-  
vered a very interesting  
lecture on Methodology in  
Applied Sciences, at the  
eighth meeting of the  
South Asian Studies Semi-  
nar, Jaffna Campus on  
March 1. In the course of  
his lecture, he stressed the  
clearness of objectivity in  
any research. He also  
drew sufficient attention  
to the right definitions,  
procedure, conclusions and  
limitations in any survey  
or inquiry. He explained  
his points of view very  
clearly by quoting several  
examples from various  
countries. He also pre-  
sented to the library of  
the Jaffna Campus some  
books on mathematics in-  
cluding a copy of his M. Sc  
thesis on the works of  
Bhaskaracarya a great  
Hindu mathematician of  
ancient South Asia. A  
discussion followed the  
lecture This lecture is  
very invaluable to any  
student of research in  
Sciences or Arts.

The Teachings...

( From page 3 )

its followers on the cor-  
rect path for self-realisa-  
tion and for the ultimate  
union with God. It offers  
solace and comfort to the  
weary traveller of the  
life's journey. Its expo-  
sition of the faculties of  
the body, mind, intellect  
and the supreme self and  
its analysis of the subtle  
distinctions between the  
spirit and matter enable  
the close followers of this  
philosophy to realise the  
transitory nature of the  
human existence and to  
become aware of their  
need to yearn for Eternal  
Bliss.

வாழ்வுகில் வழாது பெய்க கவிவளஞ்-சரக்க மன்னன்  
கேசர முறை அரக செய்க குறைவிலா துயிர்கள் வாழ்ச  
நான்மறை யறங்க ளோய்க நற்றவம் வெள்ளி மல்க  
மேன்மைகொள் சைவநீதி விளங்குக உலக மெக்காம்ப;

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