

THOUGHTS TO BE TREASURED

பராம்பிரவும் இவன் என்றும் பரசிவன் தான் என்றும்
பராநூனம் இவன் என்றும் பராபரன் தான் என்றும்
அரசுத்தரு சீர்விலை எல்லாம் இவனே என்றும்
அருட்குருவை வழிபடவே—சிவமே ஆக்கும்....

He is the Supreme Brahman. He is the Supreme Sivan. He is the Supreme Gnanam, He is the Supreme of Supremes, He indeed is the different forms of manifestation of God,—thus should the Gracions Guru be regarded and adored....if you so adore and comply with the Guru's instructions), He will indeed make you (become of the nature of Sivam'.



திருச்சிநாயகம்

நமசிவாயவே குருஷும் களிவியும்
நமசிவாயவே நானறி விட்கையும்
நமசிவாயவே நாதவிக் ரேதநுமே
நமசிவாயவே நன்னெறி காட்டுமே.

திருச்சிநாயகம்

Hindu Organ

FRIDAY, AUGUST 8, 1975

MAKING COMMON CAUSE

That more achievements could be made if only the various organizations would make common cause was the opinion expressed by the President of the Sabhai for the preservation of Navalar's ideals at a meeting held last week. We have always been advocating the need for unified and united movements in any sphere of work, religious, social or political. Many years back associations were a few but most representative in character and content. The voices of such unions did have the desired effect. But, however, with the enthusiasm for localized and decentralized activities gaining ground there has been multiplicity of associations all having the same purpose in view. The result has been a weakening in the ultimate value of the aggregate of such efforts.

Associations carry with them the ambitious description namely 'All Island' but seldom have the strength of such representative authority. Hence there is division of devotion which cannot be conducive to the working of schemes.

It should be borne in mind that there are in the religious sphere several affairs that require speedy and early attention. In the name of religion, devotees must be prepared to make common cause and present demands or put forward schemes for quick realization of the objectives.

Though the common man has become more interested in religious affairs and consequently in ceremonies, yet the fact remains that there is more of talk than of work; often talks remain at that level without being pursued to the logical conclusion in the form of deeds. Conservation of energy and enthusiasm, money and means must be regarded as imperative as dissipation of these factors in a diffused manner would eventually denote that all these have gone to waste.

It will be useful if the opinion referred to above is acted upon and at least in the affairs of the preservation of Navalar's Trust and charities common cause is made.

Letter to the Editor

OF ROMAN DIMENSIONS

Sir,

Measures pertaining to the relief of indebtedness and purification of public life now being contemplated, are of interest. Such measures do not appear to be new. They would appear to have received attention of administrators and statesmen from very ancient times.

These measures now contemplated bring to mind steps taken by Kings and Roman legislators centuries ago,

The steps taken to alleviate the indebtedness of public servants is no doubt worthy of commendation but unless steps are also taken at the same time to inhibit borrowing again, the last stage will be worse than the first. This salutary precaution appears to have received the attention of the famous statesman and legislator Solon who while cancelling debts made it difficult for parties so benefited from borrowing. He "cancelled all existing debts and mortgages, thereby freeing the peasants and their lands at a blow, and for the future forbade all borrowing on the security of the person. This reform was lasting and made an end of serfdom in Attica".

And regarding the purification of public life Amasis (C 600 BC), an Egyptian King, made it obligatory for every citizen to disclose his means of living. He established "the law that every Egyptian should appear once a year before the Governor of his canton, and show his means of living..... Solon the Athenian borrowed this law from the Egyptians and imposed it on his countrymen....." It is noted that lands alienated to peasantry passed in a few years into the possession of petty mudalalis.

Roman Emperor which vested all space above and below a land in the person, owning the land and that it would appear to have been reversed for the first time when availability of land and housing became an acute problem in Bombay.

In this context an extract of a suggestion made by me to the Ministry of Housing and which would appear to have been adopted by the Alif Committee, by enacting legislation to divide ownership of flats at different levels, is I think of interest solution to the question of non availability of land in main cities suggests itself to me after reading a news article, the source of which I cannot remember at the moment.

It has been pointed out that a Roman Emperor had decreed that all space vertically above and below a land belongs to the owner of the land. Since then no other person can build on top of another building even if he could afford to do so and the owner unable to do so. This article referred to the City of Bombay where a law has been enacted to change the law". It is also of interest to note that a law, also of classical dimensions was passed when the Land Development Ordinance was enacted about the year 1933 which prohibited the losses of the land from selling or mortgaging the land issued to him. He could bequeath the land only to a member of his family. This had a two fold effect, it ensured that the land remained with the family and also eliminated another formidable evil which has plagued the peasantry for centuries namely fragmentation. This was done on the suggestion of C. Suntharalingam who in his brief skirmish with the Civil Service had

eliminated another formidable evil which has plagued the peasantry for centuries namely fragmentation. This was done on the suggestion of C. Suntharalingam who in his brief skirmish with the Civil Service had noted that lands alienated to peasantry passed in a few years into the possession of petty mudalalis.

V. S. Cuttipillai
Auctioneer.

14, 1 & 8

வான்முகில் வழாது பெய்க் கல்வெள்குறக்கமன்றன்
கொங்குறை அரசு செய்க குறைவிலா துயிர்கள் வாழ்க
நான்முகை யறங்க ளோங்க நற்றவம் வேள்வி மல்க
மேன்முகோள் காவந்தி வளங்கு உலக முக்கொம்பு

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EDITOR-IN-CHIEF R. N. SIVAPRAKASAM

boon conferred on tens of thousands of peasants by this measure can be gauged from the fact that every acre of the hundreds of thousands of acres alienated to peasants, during the last few decades still remains with the same family.

Yours faithfully
J. R. Sinnatamby
286, Buller's Road.
Colombo 7.
9-7-75.

Soil Fertility
Ritual in Indus
Civilization

Rituals of worship of Mother Goddess and Fertility cult in various parts of India and other parts of Asia were inseparably connected.

This is revealed from a study of excavation in the Indus Valley according to Prof. Himansu Bhunam Sarkar of Midnapore in West Bengal. Some terracotta figurines discovered in Southern Sind bore remarkable affinity to those from pre Harappa sites of northern and southern Baluchistan.

Many of the figurines from Mohenjodaro were painted with red slip or wash and those from Harappa even retained the traces of paint, the red being the fertility symbol. He said in a paper presented at the All India Oriental Conference held at Kurukshetra.

Prof. Sarkar said the magical rites to preserve the fertility of the soil belonged to the special competence of women whose child-bearing capacity was comparable to the productive nature of earth. The clan life, in which the mother headed every family, created Mother Goddess and raised her to the supreme position.

Interesting Seals

Prof. Sarkar said in the context, some seals from the Indus Valley appeared to be quite interesting. One such seal from Harappa showed, on the one side, a nude female figure, with legs stretched upwards, hand downwards, with plant issuing from the womb. On the other side was found a female figure with dishevelled hair and arms upraised in fight, with a male figure threatening her with a shield-like object in the other.

"It seems to me that both the nude female figurines refer to the same victim before her sacrifice to the Mother Goddess", he said and added that Vedic religion did not include human sacrifice in its rituals to propitiate Mother Goddess or Mother Earth.

—Madras Hindu