









Hindu Organ

Friday, November, 10, 1978

LESSONS THAT ARE NEVER LEARNT

Deluges and droughts have become regular features in our country. The distress that follows these happenings continues to demoralise the people despite the fact that large sums of the nation's money are being spent on projects for development of the economy of the country.

These are lessons provided by Providence for the people to learn. But ironically enough the people who include their Government do not appear to have learnt any lesson from these occurrences and their impact on the country.

Acts of God, these freak events are, we admit. But why do such revolts of nature occur? Religion says that the sufferings are imposed for the sufferers to learn and be more wary.

During the one day floods last week, the incidence was wide-spread. Speaking about the Northern area, it is heart-rending to note that though the downpour was unduly heavy the stagnation of the waters could have been prevented. In the Peninsula the scheme of draining the rain water away by means of conduits was carefully preserved during the past. Channels, canals and other outlets were maintained in such a way as to reduce damage by floods. But with the increased construction of stone-built houses by the roadside all these outlets have disappeared. Walls on the boundaries of compounds do not have outlets. And the result is the heavy stagnation of water that drives flood-stricken house-holders to open out exits by means of dents in roads and other path-ways. This leads to a further flooding of rice fields and farms. Thus almost every year the cultivator becomes the common target of heavy rains.

Here is a serious problem that requires to be solved almost immediately. Affording relief to those rendered homeless and

Skanda Shashdi Thought:

Significance of the Six Faces

1. Who is that Peerless Weaver (Ja'avan) who rules with His Ruling Powers (Iceni, & c), the only one (God) who rules all the worlds by creating and preserving them with His Ruling Powers? — those (souls) who know Him attain deathlessness (Amritam, Sivahood).

2. There is one Rudran only. They say He is inseparable (from the world) He rules over the world with His Ruling and Creative Powers. He is different from (and behind or within) every man. He roles up (dissolves) all the worlds at the end of (their prescribed) time. He creates and preserves (them).

3. That only Devan (God) has His eyes everywhere, face everywhere, arms everywhere, feet everywhere. He creates the heavens and the earth and provides (all creatures) with arms, wings (and other limbs, bodies, & c).

4. He who is the place of origin and end of Devas (the celestials), the Lord of the universe who created Brahma at first, — may that Maha Rishi (Great Seer, Rudran endow us with good thoughts.

These verses re-emphasise God's all pervading nature, His authorship of all the worlds of sentient and insentient beings and his universal overlordship and invoke His blessings to direct us in virtuous paths. The language in which His Omnipresence is set forth herein is re-echoed in the following Tamil verse, among others, in praise of Arumaga Swamy;

எங்கணும் பணி வதனங்கள், எங்கணும் விழிகள்,  
எங்கணும் திருக்கேள்விகள், எங்கணும் கரங்கள்,  
எங்கணும் திருக்கழலடி, எங்கணும் வடிவம்,  
எங்கணும் செறிந்த அருள் செய்யும் அறுமுகத்த  
இறைக்கே

To our Lord, the six faced God, who bestows Grace (on his devotees) pervading all, there are bejewelled faces every where, eyes everywhere, ears everywhere, hands everywhere, everywhere His feet be-decked with anklets, everywhere His Form.

And in Tirumantiram we read:

எங்கும் திருமேனி, எங்கும் சிவசக்தி,  
எங்கும் சிதம்பரம் எங்கும் திருநட்டம்,  
எங்கும் சிவமாய் இருத்தினால் எங்கு எங்கும்  
தந்தும் சிவன் அருட்டன் வினையாட்டே.

His holy Form is everywhere, His Divine Power everywhere, His Hall of Wisdom everywhere, His Sacred Dance everywhere. — as Sivam is all pervasive, it is the Sacred Sport of Siva's Grace that is present in (supports) all the Universe.

(Ref:- "A Study of the Svetasvatara Uparishad" by "A Science Graduate".)

compensating them for loss of cattle and cultivation is not the answer.

What has the Government and the people's Representatives in Parliament done to reorganize the system of drainage? How far has scientific knowledge in the form of special graduation in engineering works been used to remedy the precarious situation?

Is the Peninsula to be left to its pathetic plight of annual havoc by floods and drought? God gives us water, but we refuse to make proper use of this nature's gift. If we have learnt nothing!

TRILINGUALISM

Trilingualism, that is, knowledge of Sinhala, Tamil and English for Sri Lanka or Eelam (Tamil name for the entirety of Ceylon or Sri Lanka not for any part thereof) is good. Let the study of three languages be made optional and not compulsory at this stage of the country's evolution and the attitude of the people of all communities and sections as a whole, except in the case of those desiring to enter the service of the State or Semi-

State Institutions. For those who seek offices in departments of State and in Semi Government Institutions, knowledge of the three languages could be made compulsory. Further for those who opt to study the three languages or any two of the three languages special recognition by the State could

to the country's disadvantage.

It is understood that in the Legislature of that important city of Pondichery in India a former French Territory, English, French, Tamil, Malayalam and Telugu, 5 languages are used.

It is important to bear in mind that the revered

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be appropriate. Let, however, there be no compulsion. The subject requires full consideration by the entire population of country as a whole. It is a subject which merits examination by a Presidential or Parliamentary Commission and expression of public opinion and thereafter joint decision by His Excellency the President, Parliament and the Supreme Court.

Personally, I have been for Trilingualism for a period of sixty seven years from the time of my school days. Personal opinion is one thing; public opinion and national expediency however are paramount in such matters. While the principle of Trilingualism is undoubtedly excellent in theory, let not there be any hurry in the matter. Hurry is inexpedient and will lead to further misunderstanding, in the minds of the people. It is in the interests of the nation to avoid such misunderstandings. We are already having a plethora of misunderstandings of all kinds in Sri Lanka

Maha Sangha, either collectively or individually, and important organizations of all communities and creeds do not seem to have expressed any opinion on the subject, so far. Their silence is significant. Expression of opinion from such and similar organizations and all other important elements in the national life of the country is a matter to be greatly desired to enable an equitable, statesmanlike, and workable principle, policy, and program to be enunciated and implemented in a harmonious co-operation.

வாழ்கையில் ஒழுது பெய்க  
மலிவளஞ் சுகக மன்னன்  
கோழமுறை யரசு செய்க  
குறைவிலா துயிர்கள் வாழ்க  
நாமமுறை யறங்க னோங்க  
நற்றவம் வேளனி மல்க  
மேன்மைகொள் சைவநீதி  
விளங்குக உலக மேல்லாம்.

Printed and published by the  
Proprietors, the Saiva Paripalana  
Sablai, Jaffna at their  
Saiva Prakasa Press, 450,  
K. K. S. Road, Vannarponnai,  
Jaffna on, Friday, November 10,  
1978.

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மேன்மைகொள் சைவநீதி

(3-ஆம் பக்கத்து வளர்ச்சி)

மறுநீதி கண்டார் மகனை முறை செய்த நீதி மந்  
திரிகளுக்கோ, மண்ணில் உள்ளவர்களுக்கோ என்ன  
வில்லை. மந்திரிகள் ஆற்றுக உயிர் நீத்தார்கள்.  
மண்ணவர் கண் மழை பொழிந்தார்.

புலவர்களாகிய விண்ணவர் பூமழை பொழிந்தார், தேவர்கள்-  
புலவர்கள். புலம் - அறிவு. நீதியின் உயர்வை அறியும் அறிவு  
வலங்கினத்துக்கும் நீதி வழங்குகின்றார் அந்த மறுநீதிசெண்ட  
சோழர்.

டங்கயத்தயனுமாலறியா நீதி எங்கே, நாடுமெங்கே!  
நீதி நெறியே உயர்வற உயர்ந்த சிவநெறி என்பதைச்  
சிந்தனையில் இருத்தித் திருவருஜைப் பிரார்த்திப்போமாக.

சிவநெறிக் கழகம் வாழ்க!  
மேன்மை கொள் சைவநீதி  
விளங்குக உலக மேல்லாம்

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(தமிழகத்தில் சிவநெறிமேலும் அண்மையில் எடுத்த பெரு  
விழாவில் ஆற்றிய உரை இது விழாவிற் குப் பண்டிதர் இ.  
சுவாமியம் உலகமே தாங்கினர்.)