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JAFFNA, FRIDAY NOVEMBER 1, 1963

NO. 31

Sir P. Ramanathan and His Colleges and Temples

(By S. RAMANATHAN)

For nearly a half century Sri Ramanathan rendered yesman service to Ceylon. His ideal was a united Ceylonese nation in which Sinhalese and Tamils, Buddhists and Hindus, Christians and Muslims with Europeans and Burghers and others were to enjoy Ceylon citizenship under the British sovereign. His vast and extensive experience of political life in Ceylon did not instill sufficient confidence for him to aspire for a form of Government elected by the common people as he feared that political adventurers will exploit racial and religious bias to gain their own ends. He was for equality of opportunity for each and all. He never tolerated any injustice to any one. Hence the great fight he put up for the victims of Martial Law in 1915. He had faith in an educated electorate. His fears were confirmed by the tragic events of 1958 and the anti Tamil drive following on the wake of Sinhalese nationalism both of which have now become complementary to each other. When he met the writer last in London in 1930 where he arrived to protest against the Donoughmore scheme he told him "I do not know what will be the fate of the Tamils in Ceylon. தமிழ் பழன் கதி என்னவென்று தெரியவில்லை" God spared him the agony of witnessing the working of the Donoughmore scheme and the meaningless boycott of the legislature by the Tamils that only egged on the majority community to form pan Sinhalese ministries etc. showing that the Tamils had lost their position in the vanguard of political progress that they had enjoyed up to that time. His service to the Tamils by establishing the Ramanathan College for girls was timely and saved the sacred heritage of the

Tamils for the future Tamil mothers and the Parameswara College did the same for boys. His services to the Tamils cannot be repaid by them for generations. They can only do so by making the best use of all the institutions he established and those similar to them and hand them over safe for future generations just like a father and a mother leave their legacy to their sons and daughters. But will they be allowed to do so? The answer is in the hands of those who control the destiny of this ancient land in which Tamils have lived for more than three thousand years. If the Tamils have their implicit faith in the living God of their forefathers their destiny is safe in His hands.

SIVA RAJYA

By Sivathondan.

"Matha Parvathi Devi, Pitha Maheswara Devo, Bradharo Sarvajana, Suya deso Buvanathiram, Baktho-bandhu", which when translated means "our mother is Parvathi Devi (Sakti) our father is Maheswara (Siva) everyone is our brother our native land are the three worlds (earth, heaven, and nether regions) and our kith and kin are the Lord's devotees, such is the universal concept of Siva thondan, who has dedicated his or her life to Lord Siva. When thus dedicating one's life one offers whatever one does with one's body, mind and soul, by thought and deed as one's puja to Lord Siva, such a dedicated life can be lived by the Grace of Shiva when we follow the path of Truth, (Satya) Dharma and Love to all sentient beings with an aim of Peace, (Shantam) Goodness (Shivam) and Beauty (Sundaram). Man

(Continued on page 2)

Letters to the Editor.

Re-Thinking Required

Sir,—Ceylon's Prime Minister Mrs. Bandaranaike in one of her utterances at Moscow has stated that she is interested in the general happiness of the world and is striving for it. It is unfortunate that while she is striving for universal happiness, there is not much happiness in Ceylon. On the other hand, there is a great deal of unhappiness. This unhappiness cannot be removed unless there is re-thinking in Ceylon on the part of one and all.

It is urgently necessary for Mrs. Bandaranaike's Government to do plenty of re-thinking. A similar effort is required on the part of the Opposition parties. The building up of national unity is the supreme requirement of the day and any policy whether it relates to the language problem or other matters must be governed by this basic and over-riding consideration. The Tamils also are in need of re-thinking at this critical juncture. The important organisation, the Federal Party, also is in need of re-thinking. Further, the protagonists on both sides to the Language problem and to the Communal problem would do well in thinking matters afresh. The cessation of the Sathyagraha Campaign by the Federal Party is a good move and could afford an opportunity to think anew. After honest and practical thinking by all communities in Ceylon, free from prejudices, bias, and predilections and notions of prestige, efforts could be made to arrive at a modus vivendi on the basis of all for one and one for all and to thus build the edifice of National Unity. Adjustment, Modification and Reorientation of policies and programs are urgently necessary from all quarters, if Ceylon is to survive as an undivided entity.

S. Sivasubramaniam
103/2, Hultsdorf St.
Colombo 12

An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from the issue.)

C. f. Siddhiyar: அருமறை ஆகமம் முதல்நூல்... the Vedas and Agamas are the prime books, and again...வேறு உரைக்கும் நூல் இவற்றின் விரிந்த நூல்கள்...all other books are derived from these. The section concludes as follows:

1124 She is the beginning and the beginningless, the cause and the causeless. She chanted the Vedas for the brahmins. She is of the form of peerless flaming Fire, the Half of the Supreme Lord. She indeed is the Lady of the twelve regions (of the body).

Further praises of the Divine Mother follow in the next, the central section (VII) of the chapter, entitled Poorana Sakti பூரண சக்தி, literally the all-filling or all-comprehensive Power. She is the beginning and the end of the world, the Male and the Female, the ancient Lord and His Grace.

1126 உணர்ந்திலர் ஈசனை ஊழிசெய்சத்தி புணர்ந்தது பூரணம், புணையர் தங்கள் கணங்களைத் தன் அருள் செய்கின்ற கன்னி, குணர்ந்த வழிகொண்டு கும்பக மாருமே.

People know not that the Mother, who ordains everything in association with the Lord, is all-comprehensive. It is the undefiled Lady, who bestows Grace on the virtuous, that evolves the world (out of Maya) and merges it back the way it came (in Maya).

1134 இரவும் பகலும் இலாத இடத்தே, குரவஞ் செய்கின்ற குழலியை நாடி, அரவஞ் செய்யாமல் அருளுடன் தூங்கப், பருவஞ் செய்யாத பாலும் ஆமே.

One should contemplate on the Lady possessed of plaited hair, who plays about in the region where there is neither darkness (Anavam) nor light (lamp-light, Maya), and rest serene in (the abundance of) Her Grace without running riot (with the senses),—he indeed becomes a non-aging youth.

In other words, a devotee who meditates on the Divine Mother transcending egotism and worldly pleasures overcomes death and enjoys perpetual bliss. C. f. Tiru Untiyar:

இரவு பகல் இல்லா இன்ப வெளியூடே விரவி விரவி சின்று உந்திபற, விரைய விரைய சின்று உந்திபற.

Within the vast expanse of Divine Bliss, where there is neither darkness nor light, should you mingle without faltering, yea, mingle without faltering.

It is Para Sakti that appears as Gnana Sakti, Ichcha Sakti and Kriya Sakti, (Knowledge, Love and Action). She is the Mother of the four Vedas, the different directions constitute Her clothing, the earth is Her foot-board, She walks serene filling all the worlds and heaven, the three luminaries form Her ornaments. After dilating further on the Divine Mother's features, the section concludes:

1154 Those who search (for God) and say He is this and that,—they know Him not. They know

(Continued on page 3)



தமிழ்நாடு
தமிழ்நாடு தலைநகரம்
தமிழ்நாடு தலைநகரம்
தமிழ்நாடு தலைநகரம்
தமிழ்நாடு தலைநகரம்
தமிழ்நாடு தலைநகரம்

Hindu Organ

FRIDAY, NOVEMBER 1, 1963

Treasure These Thoughts

The foundation in spiritual life is absolute faith in God.

—SWAMI SIVANANDA

PATTERN OF PARTY LEADERSHIP

The debacle in which the Communist Party finds itself not merely in Lanka but elsewhere also must serve as a warning to Party Leaders about the inevitable disruption to which frenzied ideological campaigns lead. The rift between Red China and Soviet Russia has become more than a family bickering. The respective view-points of the Big Powers that represent the wheels of the totalitarian spindle have become so openly divergent that no longer can the Moscow - Peking Axis continue to function. The utter futility of waging political campaigns on the basis of crude ideology has been seen. That political parties should be free from petrified ideas must now be clear to all tub-thumping leaders of the totalitarian persuasion.

Among the non-Communist parties, the craving for exciting political campaigns is a symptom that must not be encouraged. The decision of the D.M.K. in India to give up its principal demand of a separate Dravidanad and to work within the bigger sphere of the nation, indicates that applause-hitting campaigns cannot be relied upon as a sure means of success.

Political parties must exist but they should make their existence useful to those whom they seek to represent. Important campaigns are sometimes chalked out by ambitious leaders with-

out seriously analysing the political situation and the capacity of the campaigners.

Where the agitation is for the seeking of redress of grievances of a whole group of people, the situation must be looked at from a particular view point. In such circumstances political parties cannot launch separate campaigns. Hence the need for a united effort. The present political situation

of the Tamil speaking people calls for a United Front on the issue of language. The Leaders of the different political parties could do well to work for the formation of a United Tamil Language Front. The Tamil speaking people are yearning for this step. Cannot our different party leaders oblige the people whom they are leading by uniting to solve the most important problem that confronts them all?

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 3-11-63 TO 9-11-63.

ARIES *Aswini, Barani, Kartikai 1st part [Medha Rasi]*

Domestic affairs will continue to be unsatisfactory. Health upsets also shown. Financially a fairly good week. New ventures will be delayed but successful. Foreigners and strangers will be helpful.

TAURUS *Kartika 2, 3, 4, Rohani, Mithuna 1, 2 [Idapa Rasi]*

Ruin to enemies indicated. Financially a good week. But domestic upsets likely. Beware of scandal-mongers. Misunderstandings with friends shown.

GEMINI *Mirugasirisha 3, 4, Thiruvathirai, Punarvasu 1, 2, 3 [Mithuna Rasi]*

You will be able to steer clear of opposition. Ruin to enemies and fame promised. Gains through landed properties also indicated. But there will be no mental peace.

CANCER *Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]*

Domestic affairs will be in a mess. Health too will be affected. Professionally a fairly successful week. Expenses will be heavy. Eye troubles likely.

LEO *Maha, Poora 1, Uttira, [Singha Rasi]*

Younger brothers and sisters will be very helpful. Friends too will help you out of difficulties. Health upsets shown. There will be abdominal complaints.

VIRGO *Uttira 2, 3, 4, Atta Chittirai 1, 2 [Kanni Rasi]*

Success in educational pursuits promised. Gains through landed properties also indicated. Work will be heavier than usual. Health will be affected.

LIBRA *Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]*

Health will continue to be affected. You will be

quick to pick up quarrels. Sunday, Monday and Tuesday morning must be spent with care. Rest of the week will be fairly favourable.

SCORPION *Visaka 4, Anusha, Kettai [Vrischika Rasi]*

Health will be affected. You will have no peace of mind. Spend Tuesday afternoon Wednesday and Thursday with care. Rest of the week will be favourable for new deals.

SAGITTARIUS *Moolam, Pooradam, Uttiradam 1 [Thanu Rasi]*

Health upsets and domestic worries shown. Expenses will be heavy. Clashes with friends also possible. Wednesday evening Thursday and Friday must be spent with care.

CAPRICORNUS *Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]*

There will be no peace of mind. You will find it difficult to have your own way in things. But ruin to enemies promised. Gains through landed properties also indicated. Spend the last day with care.

AQUARIUS *Avittam 3, 4, Satayam, Pooraddati 1, 2, 3 [Kumbha Rasi]*

Financially it will continue to be a good week. Gains through lands also indicated. But health will not be very satisfactory. Fathers relatives will cause you some trouble.

PISCES *Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]*

Mothers health will suffer. Your health too will not be satisfactory. Troubles in the office likely. Gains through agricultural pursuits indicated.

Tirumantiram

(Continued from page 1)

not the source of Heavenly Bliss. They think not of the nature of the Great Lady possessed of plaited locks adorned with sweet-smelling flowers.

There is yet another section, a long section of 100 verses dealing with the different phases and functions of Sakti, the Divine Mother, section VIII entitled *சூதார ஆதேயம்*, the support and the supported. It is the Poorana Sakti of the previous section, the Divine Sakti, (the Devatma Sakti of the Swetasvatara Upanishad), that dwells in and energizes, the six Adharas of the body, the resting places of the soul beginning with the fundament *மூலாதாரம்* and ending with the fore-head *ஆங்கு*. She is the Half of the Lord who revealed the Vedic Truths and is the Author of the Pancha Kritiyas. If you meditate on Her, your ills will all vanish. Proceeding further, we read:

1165 She is the huge earth and its support, She is the sky, the hot fire, sun and moon and the cloud that pours down the rain, She is the mountain in the north and the refreshing expansive sea (in the south).

1178 வாயும் மனமும் கடந்த மனோன்மணி,
பேயும் கணமும் பெரிதுடைப் பெண்பிள்ளை,
ஆயும் அறிவும் கடந்த அரணுக்குத்
தாயும் மகளும் நல்தாரமும் ஆமே.

The Adored Mother beyond the reach of word and thought, the Lady surrounded by hosts of fairies and angels, She is Mother and Daughter and Spouse to the unfathomable Lord.

Cf. Tiruvachakam: எம்பெருமான் இமவான் மகடகுத் தன்னுடைக் கேள்வன் மகன் தகப்பன் தமையன், Our Lord is Spouse and Son and Father and Brother to the Daughter of the Himalayan King. Also Siddhiyar:

சிவம் சத்தி தன்னை சன்றும் சத்திதான் சிவத்தை
சன்றும்
உவந்து இருவரும் புணர்ந்து இங்கு உலகு உயிர்
எல்லாம் சன்றும்,
பவன் பிரமசாரியாரும் பான்மொழிகன்னியாரும்,
தவந்தரு ஞானத்தோர்க்கு இத்தன்மைதான்
தெரியுமன்றே.

Sivam produces Sakti, Sakti produces Sivam, and between them they create the world of sentient and insentient being. Yet Sivan is a celibate and Sakti a virgin. Gnanies know what this means.

We need hardly explain that the reference in all these cases is to the order of evolution of the Tatwas Sivam, Sakti, Sadasivam, &c.

1188 இந்துவில் சிந்தெழும் நாதம் இரவிபோல்,
வந்து பின் நாககில் மதித்தெழும், கண்டதில்,
உந்திய சோதி இதயத்து எழும் ஒலி
இந்துவின், மேலுற்ற ஈழ அதுதானே.

Natham (or subtle sound) arises from Bindu (Suddha Maya or Kundalini Sakti in the abdomen) and is of sun-like lustre. Rising upwards to the heart it resembles the refreshing rays of the moon. Rising further to the throat (it sounds feebly), and then jets out through the tongue as discernible speech. The aforesaid (Natham), it is the ultimate (source of the rest).

The four stages of the growth of the spoken word *வாக்கு* are briefly set out in his verse. The basic sound that arises out of Kundalini Sakti in the abdomen is called Natham or Sukshuma Vachu குக்கும வாக்கு, which is of an illuminating or enlightening nature and indestructible குக்கும வாக்கது உள் ஓர் சோதியாய் அழிவது இன்றி, ஆக்கமும் அதிகாரத்திற்கு அழிவினை, thus we read in Siddhiyar, the subtle Natham is of a luminous nature and indestructible in itself but destructible in its products. When this subtle Natham ascends from the abdomen to the region of the heart, it develops into illuminating thought and is called Paisanti Vachu பைசந்தி வாக்கு, When it ascends further to the throat, it assumes the

(Continued on page 3)

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NAVALAR STATUE FUND

Srila Sri Arumuga Navalar was one of the greatest Tamils of his time. His services to the growth of the Tamil language were inestimable & so were his services to the Saiva Religion.

2. The Jaffna Municipality has kindly allotted space, opposite the Public Library, for the erection of his Statue.

3. It is our desire that every Tamil-speaking individual should contribute liberally to defray the cost of the Statue and its erection on a proper pedestal.

4. The amounts subscribed will be acknowledged from time to time in the "Hindu Organ" and "Inthusathanam."

T. Muttusamipillai
President.

A. Thanabalasingham
Secretary.

E. P. Rasiah
Treasurer.

Saiva Paripalana Sabhai, Jaffna.

TIRUMANTIRAM

(Continued from page 2)

form of an inner voice audible to the thinker but not to any outside person and is called Madhyama Vachu, மத்திமை வாக்கு. It finally comes out through the mouth (tongue) as Vaikari Vachu வைகரி வாக்கு the spoken word or speech full of meaning and audible both to the speaker and the hearer வைகரி செவ்விற் கேட்பதாய். அத்தவசனமாகி...புத்த காரணமதாகி...in the words of Siddhiyar; Vaikari is audible to the ear, full of meaning and the instrument for the conveyance of knowledge (to others).

The Good Lady pervades this Natham (sound, thought, word, speech, language) and bestows Grace on Her devotees: From Her in association with the Lord arose the five Deities responsible for the five-fold functions of creation, &c. She illumines the six Adharas and energizes the presiding Deities thereof. There is no use in people making outward show of reciting prayers if they are devoid of the quality of love.

1199 சத்தி என்பான் ஒருசாதகப் பெண்பின்னை முத்திக்கு நாயகி என்பது அறிவினார்; பத்தியைப் பாழில் உருத்த அப்பாவிகள் கத்திய நாய்போல் கதறுகின்றாரே.

People devoid of love know not that the Gracious Lady is the Goal of devotees. Their feigned prayers resemble the barking of dogs.

Devotees attain mental calmness by contemplating on and worshipping the Mother in thought, word and deed. If one prays to his favourite Deity (the இச்சித்த தெய்வம் of Siddhiyar) with sincere devotion, the Divine Mother imparts Her Grace in the guise of that Deity. Pilgrimages to various shrines and devotional worship therein without hypocrisy lead one to his goal. The senses should be restrained like the tortoise withdrawing its head within itself when it scents danger.— Further praises of the Mother follow. The whole universe dances to Her tune. Not even an atom can move without Her Grace.

(To be continued)

Siva Rajya

(Continued from page 1)

in his progress through life experiences various actions that go to develop one's personality. When right thought, right word or speech, right actions are availed of the progress of the individual in the Spiritual path is assured and the Kingdom of Siva is at hand. In reality the Kingdom of Siva is there uncreated uncompounded for all to attain it; any one can have it without fail if one attempts with earnest and sincere efforts provided thought, word and deed are pure for which the grace of Siva is essential. One must make oneself fit to receive Siva's grace. The Agamas lay down rules for this but the most important factor is devotion or Bhakti. This is well exemplified in the lives of the Saints. In the practice of religion one passes through the steps of Sarya (Symbols), Kiriya (Rituals), Yoga (meditation) and Gnana (enlightenment) which take one through the respective stages of Saloka, Samipa, Sarupa and Sayujya resulting in Advaita union with Siva. Siva is everlasting without beginning nor end and only a similar object can be in union with Siva. Hence one's soul (Athman) is also of the image of Siva and is immortal: Whatever kept the athman apart from Siva and had been get rid of is Mala. In the Kingdom of Siva there is no room for Kama, Krotha, Loba, Moha, Matha and Matcharya and the way to it is the path of love without any desire for results. The Kingdom of Siva is within and when one seeks one's own self within, one can find the treasure that knows no comprehension nor description by words. It is understood in the silence of the inner shrine of one's own heart and the seeker merely says Sivo ham, and is oblivious of the outer world.

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1376

In the matter of the Intestate Estate of the late Kandiah Saravanamuthu of Valanthalai, Karainagar

Deceased

Saraswathy widow of Kandiah Saravanamuthu of Valanthalai, Karainagar

Vs. Petitioner.

1 Thanaledchumy, daughter of K. Saravanamuthu of Valanthalai, Karainagar

2 Mankalsm do

3 Sarathathevy do

4 Annaledchumy do

5 Saththiathevy do

6 Santhira do

7 Saravanapavani do, all minors by their Guardian ad litem

8 Kandiah Paramoo of Valanthalai, Karainagar

Respondents

This matter coming on for disposal before N. Sivagnanasundaram Esquire District Judge, Jaffna on the 1st day of October 1963 in the presence of Mr. C. Rasah, Proctor on the part of the petitioner and the affidavit of the Petitioner abovenamed dated the 25th day of September, 1963 having been read:

It is ordered that the 8th Respondent abovenamed be & is hereby appointed Guardian ad litem over the minors the 1st to 7th Respondents for the purpose of these proceedings, and that the Petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed to have Letters of Administration to the Estate of the said deceased issued to her accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 11th day of December, 1963, show sufficient cause to the satisfaction of this Court to the contrary.

The 1st day of October, 1963

Sgd. N. Sivagnanasundaram
District Judge.

O. 156. 1 & 3)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1368 T.

In the matter of the Last Will and Testament of the late Suppiah Canagasabai of 'Mangalapathi', Vannarponnai Deceased.

Amirthavalli widow of Suppiah Canagasabai of 'Mangalapathi', Vannarponnai

Vs. Petitioner.

G. A. L. 1 Canagasabai Gnana-segaram
2 Canagasabai Basakaran

Minor 3 Shantini daughter of Canagasabai appearing by her Guardian-ad-litem, the 1st Respondent, all of "Mangalapathi", Vannarponnai Respondents.

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna on the 25th day of September 1963 in the presence of Messrs Selvarajah and Mahesan, Proctors on the part of the petitioner and the affidavit and petition of the abovenamed petitioner and Notary and the attesting witness to the Last Will and Testament having been read.

It is ordered that the abovenamed 1st Respondent be appointed Guardian-ad-litem over the minor the 3rd Respondent and that the petitioner be declared entitled to have Probate of the estate of the abovenamed deceased in terms of the Will dated 9.5.1953 and that the Probate be issued to the petitioner accordingly unless the respondents or other persons interested shall appear before this Court on or before the 29th day of November 1963 and show sufficient cause to the satisfaction of this court to the contrary.

The said minor to be produced in court on the said date.

This 25th day of September 1963.

Sgd. G. C. Niles
District Judge, Jaffna.

Drawn by
Selvarajah & Mahesan,
Proctors for Petitioner
(O 155. 1 & 8)

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