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Should Religion Be Organised?

III

The Era of Jainism, Buddhism and the Six Philosophies.

 (by Saiva Vidya Booshan SIVA ULAKAKAVALA
SOMASEGARAM, President, Hindu Institute of
Culture, Jaffna)

The sixth century B. C. marks the beginning of History as against the earlier mythological and legendary stories. The next few centuries are a definite turning point in the history of mankind. This period became important for the following reasons.

1. Man increased in numbers and human relationships expanded in broader and broader circles. It was this that made the rapid spread of Religions like Hinduism and Buddhism throughout India and Asia possible.

2. It was an age of intellectual speculation and intense search for the Truth and solutions for the problem of human existence. This led to considerable confusion. New cultural trends and heterodox creeds in religion. They varied from the extreme materialism of the Lokayatas to the ahimsa and renunciation of the Jains. Age-long traditions in religion were challenged and considerable confusion prevailed. The masses were bewildered.

3. There was slow integration between the new Aryan Vedic Culture and the indigenous Dravidian Culture of India. It is averred that vegetarianism as a fundamental for religious life and ahimsa was due to earlier Dravidian influences.

It was in such periods of unrest and confusion that Hindus generally believed in the appearance of Avatars and religious leaders and Mahavira Buddha, Christ and the expounders of the Six

world: "...Preach you this Doctrine and as you preach so practice.

The message of the Buddha spread rapidly all over India where he laboured for over 45 years. After his passing away the Great Emperor Asoka who ruled in the third century, B. C. filled with grief, remorse & horror at the suffering he had caused during the Kalinga war, espoused Buddhism, and dedicated himself to peace and the task of carrying the message of the Dhamma to all mankind. The success of the Mission is apparent from the fact that Ceylon, Burma, Cambodia, China, Siam and Japan, practically one third of the human population, had come under the influence of the Great Message.

Even during his life Lord Buddha had organised the Sangha and laid down their rules for living and conduct. Kings Bimbisara and Asoka had followed it up and consolidated the Sangha which from its inception could be considered a model democratic institution. There is no Pope or hierarchy, and no recognition of rank other than simple seniority or the relation of teacher to pupil. In the Sangha no monk can give orders to another: there is no compulsion and no suppression of discussion. All decisions are taken by majority vote. Women were also admitted at a later stage. Monasteries had always been centres of education and some of them developed into big Universities like Nalanda.

A study of Indian religions and philosophy would disclose the close inter-action between Buddhism and Hinduism. Sankhya the oldest system of Indian philosophy is so highly influenced by Buddhism that Sankara himself began to be regarded as a hidden Buddhist-Prachana Buddha. Hindu Maths and Akharas were set up in the pattern of organisation of the Buddhist Sangha and Buddha himself began to be regarded in Nepal as the last incarnation of God Vishnu and found a place

(Continued on page 2)

THE CHAMPION REFORMER OF THE HINDUS

What Happened After Navalor's Death

XXIV

V. MUTTUOCUMARASWAMY B. A.

What happened after Navalor's death, has not been dealt with by any biographer of Navalor so far.

T. Kailasapillai's biography of Arumuga Navalor, says in page 94 as follows: "As his illness became worse (1879) Navalor's pupils and relatives, approached Navalor and asked him what should be done he said 'call Kailasapillai'. These were his last words."

The deeds left by Navalor the Founder and Manager of the Saiva Prakasa Vidyalaya, Vannarponnai give us a clear insight into his mind. In a deed drawn on 29-7-1871 before K. Viswanathau, Notary Public, and in a second deed drawn on 17-2-1872 before K. Sinnakuddy, Notary Public, and in a third deed drawn on 6-6-1874 before S. Kanchappasegarar, Notary Public, Arumuga Navalor had clearly stated that the Saivaprakasa Vidyasalai at Vannarponnai (originally established in 1850) and all the properties belonging to it, should be managed by a body of his pupils and their generation, (Deed No. 10261).

In accordance with Navalor's wish as expressed in the deeds referred to above, N. K. Sathasivampillai, one of his pupils, performed the dual function of Manager of the Saivaprakasa Vidyalaya at Chidambaram, as well as the Saivaprakasa Vidyalaya at Vannarponnai. The deeds drawn in 1876 and in 1880 (Nos 1608, 1678, 1683) clearly state that Sathasivampillai was the person who was in charge of the above Vidyalayas. But Sathasivampillai before he expired wrote his last will on 20-10-1910. In that he left the entire management of the above, in the hands of Thampu Kaila-

sapillai, subject to the following conditions.

1. The Board of trustees of this Vidyalaya, should consist of members who belong to the generation of the disciples of Arumuga Navalor. They should be well-educated Vellalas, who practised the Saiva Religion devotedly.

2. Such successors should conform strictly to the rules of conduct, as laid down by Navalor both in writing and upheld by him. They are responsible for the management of this school, and other schools attached to this, as well as other benevolent trusts of his.

3. Every year the children should be tested and prizes should be awarded in the month of Thai (January) in public.

4. The authorities of this school should give priority to Tamil in their scheme of studies, and it should be the medium of instruction.

5. This school should impart a real knowledge of Saivism and inculcate a true Saiva culture and faith.

6. The Board of Management or Managing Authority,—if funds permit—should award scholarships to intelligent Saivaites and give them free food, free clothing and free education.

7. In the first Will of the Navalor School at Vannarponnai, Navalor said that the plan of this school ought to be to foster the Tamil language and protect the Hindu religion.

8. Hence the authorities should appoint Hindu preachers, to propagate

(Continued on page 4)

Jaffna District Judge Feted

Mr. N. Sivagnanasundaram Appointed D. J. Colombo

A very enthusiastic farewell party was held at the Jaffna Rest House to felicitate Mr. N. Sivagnanasundaram D. J. Jaffna on his appointment as D. J. of Colombo. The dinner was largely attended by the members of the Jaffna Bar and Judges of the Jaffna Courts.

Mr. T. Muttusamipillai, Barrister-at-Law, who presided over the function proposed the toast of the Chief Guest and paid a glowing tribute to him as a learned, capable and conscientious judge and wished him further promotions.

Supporting the toast, Mr. S. R. Kanaganayakam referred to his association with Mr. Sivagnanasundaram from their days at the University College and said that Mr. Sivagnanasundaram was a great success as a judge because of his intellectual capacity, wide reading and quick grasp.

Mr. Sivagnanasundaram thanked the organisers of the dinner and said that his stay in Jaffna had been pleasant.

On Thursday December 24, when Mr. Sivagnanasundaram came in the Bench, at the Jaffna District Court Mr. P. Somatilakam, Crown Advocate on behalf of the Bar spoke in praise of the manner in which Mr. Sivagnanasundaram had correctly interpreted the functions of a judge and had discharged his duties accordingly to the satisfaction of all concerned and expressed the hope that he would reach the top of the leader of judicial service as he deservedly should.

Mr. Sivagnanasundaram acknowledging the kind words of appreciation of his work stated that it was the unshated Co-operation of the Bar that had helped him feel confident of success in the administration of justice and added that for the proper functioning of law Courts, the Bench, the Bar, the staff and the lawyers clerks should all be conscious of the importance of the part they are expected to play.

Gale Causes Great Havoc

Damage by Drought Followed By Destruction

The people of the North who have been experiencing the effect of a drought in the winter months of October, November and December have now been dealt a severe blow by a raging whirlwind on Tuesday night.

The loss to cultivators, and to house-owners cannot be easily estimated. Plantain groves were destroyed beyond repair. Catmarans and boats have disappeared with the crew. Roofs of houses and other buildings were blown off. Trees were uprooted, many

branches of huge trees were broken.

The city of Jaffna has been plunged into darkness. Railway service was completely cut off on Wednesday. Telephone communication has not been restored as yet. The failure of electricity has caused delay in the publication of newspapers.

The economy of the people has been severely affected. Only a substantial relief from governmental quarters and welfare sources can remedy the situation to some extent.

THE HOLY SEASON OF MARKALI

BY SOURIRAYAN

The month of Markali when the Sun is in the fiery sign of Dharma and the Moon attains its fullness on the day it is with the constellation of Mrgasiras is regarded as very holy by Hindus. It is in this month that the winter solstice occurs and the Arudra Dharsana first revealed to the yogis Patanjali and Vyakramapatha at Chidamparam in the midnight of the gods that night begins in September 22nd and lasts till March 22nd for a period of four months during which austere penance is performed by those striving for mukthi. None did more severe penance than Parwathi daughter of Himavan to attain her place beside Parameswar who is said to have revealed Himself to Parwathi in the Maha Sivaratri day and their marriage took place in Uthiram day on the month of Panguni when spring season had begun and life that was dormant during winter resurrected itself in the form of fresh shoots, buds and leaves in the seemingly dead trees. A few trees defy the winter and continue to have green foliage. Such evergreens led to the worship of Katpaka Vrksas from which xmas trees are descended. The

abode of the gods is said to be Mit Meru which is located in the arctic regions where there is daylight for six months darkness for six months so that their one day is equal to our one year. The winter solstice is a great event and was regarded as a sacred season by all mankind in the Northern hemisphere. Naturally this season appeals to the Hindus for their religious practices. The Sun having reached the Southern most point in the heavens appears to stay there and then turns northwards. This moment of turning Northwards is regarded as the birth of the new sun. This occurs in midnight and when the sign of Virgo is rising in the eastern horizon. Later the birth of Jesus was said to have occurred at this auspicious moment. And His birth is celebrated by all Christendom with great feasting and gaiety. A strange coincidence of the pagan and Christian festivals. Students of comparative religions attribute all this to the worship of the Sun as the basis of all these ideas. In Mitraism that was prevalent in Europe before Christianity worship of sun found an important place.

Skanda - Son of Parwathi - Parameswara

(By S. RAMANATHAN)

When the devas attended the yagna performed by Daksha who had insulted Lord Siva by not inviting Him to the function the devas incurred the sin of having slighted Siva and had to go through lot of suffering humiliation and defeat at the hands of the asuras their traditional enemies. That was the explanation given by Brabhaspathi when questioned by Sayanthan son of Devendra. Even Uma was ashamed to be called Dakshayani and wanted to be born as the daughter of a better father and Siva in His mercy caused her to be born as the daughter of Himavan promising to marry Her later. The devas were harassed by the asuras and begged that Brahma the creator should give them a son to lead them in their fight against the asuras. Brahma refused as He could not destroy His own creation. The devas appealed to Vishnu who told them that only a son of Siva could save them from their predicament. At that time Parwathi daughter of Himavan was performing penance to gain Siva as her husband. And the devas thought if Siva could be induced to succumb to the charms of Parwathi and marry her an opportunity could be offered to them to beget a son. For this they sought the services of Kama to instill passion into Siva and after much persuasion Kama went to Kailas with his flowery arrows and bow to bring Siva from His deep samathi of meditation. With Kama went his wife Rathi and friend Vasantha (Spring) the season for love. Kama seeing Parwathi serving the ascetic Siva which appeared very auspicious for his purpose Kama aimed His flowery arrow at Siva, who finding an unusual feeling within Himself opened His eyes to see Kama taking aim with His flowery arrow. In a flash a fire started from the central eye of Siva and consumed Kama to ashes. The devas fled leaving Rathi to bemoan her loss. Rathi begged Siva to restore her Lord. Siva promised to do so when He married Parwathi. When Kama was burnt up Parwathi was disappointed and returned to Her father Himavan. After this Parwathi gave up Her ornaments and silks and led a life of penance which was envied by even ascetics. One

DOCTORATE FOR SENATOR S. NATESAN

The University of Ceylon conferred on Senator S. Natesan, former Principal, Parameswara College, Doctorate of the University in Literature. His Excellency William Gopallawa presided over the convocation.

day an austere ascetic appeared before Parwathi and asked her why she was wasting her youth and beauty in her useless penance for Siva, mad man haunting cremation grounds she would not tolerate anything evil being said against Siva and asked the ascetic to be-gone. The ascetic being noother than Siva revealed Himself to Her. Parwathi's joy knew no bounds and it was agreed that Siva should marry Parwathi with the consent of Her parents. Siva sent the Sapta Rishis to put through the marriage proposal and utthiram day in the month of Panguni was fixed for the wedding. On the full moon day of Panguni which usually coincides with utthiram day. Kamas resurrection to life took place. Maha Sivaratri was the day on which Siva revealed Himself to Parwathi and Panguni Uthiram day was the day of marriage. Now the devas approached Siva again begged for a son to be born. Siva assumed the six faced form and from the central eye of each face a spark flew out at which the worlds trembled. Siva recalled the sparks and gave them to Vayu who gave them to Agni who, in turn, deposited them into the Ganges and finally they reached the Saravana Lake where the sparks transformed themselves into six babes each resting on a Lotus flower. The babes were unusually charming and the gods asked the Karthika maidens to nurse them. The latent maternal instincts of these wardens made them have milk in their breasts at the sight of the lakes who fed on the milk of these virgin Karthikai maiden. One day Parwathi came to the Saravana Lake and seeing these fine babes she embraced them all in one clasp and made them into one child with six heads and twelve arms and named Him Skanda, (Skanda means one board).

(To be continued)

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APPLY TO:

S. KANAGASABAI,
Shroff.

Champion Reformer of...

(Continued from Page 1)

the Hindu faith, if there is an income,

9. The school authorities should conduct the anniversary celebrations of the saints of Hinduism, Thirugnanasambandar, Thirunavukkarasar. Manicka Vasagar, Sundarar and Arumuga Navalar.

10. The temple poojas and festivals should be conducted in the orthodox manner as laid down in the Saiva Shastras, Siva Agamas etc.—from the income of the temple—

11. Any income that remains after the festivals are celebrated, should be invested in buying land for this Vidyalaya.

12. The authorities should not alienate or encumber any property of the school by means of a mortgage, "Otti" etc. In case if a land is given for lease it should not be for more than a period of three years,

13. The "authorities" (of this school) should go before the Nallur Kailasanatha Kovil Sannathy every month and declare before the Holy of Holies, that they will not touch any of the properties of the Vidyalaya. This they should do calling to witness, the five Elements and the Eight minor deities of the eight directions (Thikkul palakar).

They should declare "If I misuse any of the above, may God punish me" and take an oath.

14. A balance sheet should be drawn up, stating income and expenditure and published every year, in the month of Thai (Jan 14—Feb, 19).

15. If such account is not shown & ten teachers of the school or ten Hindu preachers if jointly ask or Government asks that this should be done, the accounts should be submitted to the public,

16. The person who succeeds to the management in accordance with Schedule I should conform to the wishes of Navalar. If any one dies suddenly the person in charge of the Saiveprakasa Vidyasalai, Chidambaram will have to appoint a successor in accordance with the stipulations as laid by Navalar. If he does not do so (Saiva) Tamil Pundits and Saiva Gurus should get together and appoint one as desired in Schedule (I).

17. This Vidyalaya at Vannarponnai and the Saivaprakasa Vidyalaya at Chidambaram both belong to Arumuga Navalar, therefore both these must be considered as parts of one establishment. If funds are required for this school the authority of this School has the power to get the funds of this school and give it to the other and vice versa.

18. The Management, if they so desire, can have Rs. 20/- from the Vidyalaya

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No 8291.

Karupathippillai Kandiah
Shanmugam of Karanavai North Plaintiff

Vs.

- 1 Sinnathamby Sinniah
- 2 wife Theivanai of Kaitady
- 3 Kathigesar Kumarasamy
- 4 Muttar Krishnapillai and
- 5 wife Ratneswary of Karanavai North

Defendants,

It is hereby notified that action No. 8291 has been instituted in the District Court of Point Pedro under the partition Act No. 16 of 1951 for the partition/Sale of the land/lands called Ambalaiyankoodal in extent 24 Lms, V. C. and situated Imayanankurnochy Uduppiddy Parish, Vadamaradchy Division Jaffna District Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 18th day of January 1965 at 10 O'clock of the forenoon.

By order of Court,
M. Sri Pathmanathan
Secretary/Chief Clerk.

This 16th day of November 1964

Drawn by
Ratnasingham &
Subramaniam
Proctors for Plaintiffs.
183. 25

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ya funds and Rs. 5/- from the temple funds to be used by them, viz. an amount not more than Rs. 25/.

19. If the Manager appoints somebody as a trustee, he has the power to remove him from from that position, in his life time.

K. Veeravagu.

4-3-52.

This is a true translation of a copy of the deed No. 10261.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 809

In the matter of the intestate estate and effects of the late Vallipuram Thambiah of Alvai South Deceased.

Thambiah Sinnadurai of Alvai South Vs. Petitioner

1. Kunchupillai widow of Thambiah
2. Thambiah Seenivasagam
3. Thambiah Nadarajah
4. Thambiah Rasiah
5. Thavamani daughter of Thambiah
6. Thambiah Balasubramaniam
7. Manonmani daughter of Thambiah all of Do.
8. Thambiah Arunasalam of Thayiddy, Kankesanturai.

Respondents

This matter coming on for disposal before M. M. Abdul Cader Esquire, District Judge, Point Pedro, on the 26th day of October 1964 in the presence of Messrs Ratnasingham and Subramaniam Proctors on the part of the Petitioner and the petition and affidavit of the Petitioner having been read:-

It is ordered that the petitioner as an heir of the said deceased be declared entitled to take out Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to him accordingly unless the respondents or any other person interested shall, on or before the 26th day of January 1965 appear and shew sufficient cause to the satisfaction of this court to the contrary.

The 9th day of November 1964

Sgd. M. M. Abdul Cader
District Judge

Drawn by
Ratnasingham & Subramaniam
Proctors for Petitioner
(O. 185, 25 & 1-1-65)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1567.

In the matter of the Last Will and Testament of the late Sinnathamby Kandiah of Vannarponnai East, Jaffna Deceased

Sinnathankam alias Sinnathangachchy widow of Sinnathamby Kandiah of Karanavai North

Vs. Petitioner.

- 1 Maniccam Namasivayam
- 2 Maniccam gelladurai both of Karanavai North

This matter coming on for disposal before N. Sivagnanasundram, Esqr. District Judge, Jaffna on the 23rd day of October 1964 in the presence of Messrs. Ratnasingham and Subramaniam Proctors on the part of the petitioner and the petition and affidavit of the petitioner and the affidavit of Kandiah Satchithanandam of Vannarponnai North East having been read;

It is ordered that the Last Will No. 968 dated the 25th day of January 1943 attested by R. Sivagurunather Notary Public and executed by the abovenamed deceased and now deposited in court be and the same is hereby declared proved, that the Petitioner as Executrix named in the said Last Will be declared entitled to have Probate to the said Last Will and Testament and that Probate be issued to her accordingly unless the respondents or any other person interested shall on or before the 22nd day of January 1965 appear and shew sufficient cause to the satisfaction of this court to the contrary.

The 23rd day of October 1964.

Sgd. N. Sivagnanasundaram
District Judge

Drawn by
Ratnasingham & Subramaniam
Proctors for Petitioner.
(O. 184 25 & 1-1-65)

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Editor: R. N. SIVAPIBAKASAM,