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Estd. Sept. 11, 1889,]

(The Only Newspaper in Ceylon for the Hindus)
PUBLISHED EVERY FRIDAY

PHONE No. 356

[PRICE 10 CENTS]

VOL LXXVIII

JAFFNA, FRIDAY MAY 20, 1966

NO. 7

Sarva Jnanoththara - Agama

SHRI M. GNANAPRAKASAM, B. A; B. Sc.

(Continued from last issue)

CHAPTER 6

SLOKA 39 & 40

NATURE OF BLISS

(39) Nirvikalpam acintyam ca hetu drisdanta varjitam |
tat sukham paramam proktam atyantikam anaupmam ||

(40) Nirasya visvayasangam manovrit'im vihaya ca |
yada ayati unmanibhavam tada tat paramam sukham ||

Beyond all thoughts, beyond all differences, beyond all comparisons, lies the innermost region of pure consciousness,—the fountain source of infinite happiness. There dwells the atman in eternal bliss.

When all forms of manovritti, and all forms of knowledge have been brushed off from the atman there comes from above a Suddha region of infinite happiness. There dwells the atman in eternal bliss.

Notes & Comments

Unmanibhavam:—Transcending the mind, there is a suddha avastha State, in which various types of spiritual experiences are encountered.

SHIVA — SAKTI — THE MODE OF ITS OPERATION

Almost all schools of Hindu philosophy believe in a divine power ruling over the universe. Agamas call this divine power — Shiva—Sakti, upanishads call it devatmasakti. Tamil Juana sastras call it திருவருட்சக்தி: Tamil traditional devotional lyrics like Thevaram and Thiruvagasam call it திருவடி. All spiritual struggles at all levels are always directed towards this Sakti — to have a glimpse of it and if possible to live a life of unison with it. Even Sri Maha Vishnu, the greatest of Shiva Baktas, is said to be incessantly striving to have a vision of this divine power. "அரவணையான் சிந்தித்து அரற்றும் அடி" says Thevaram. 'மானும் ஒலமிட்டு அறும் அம் மலரடி' says Thiruvagasam. It should be agreed that a vision of the Sakti is possible only if the devotee or the aspirant is prepared to lose to God all his belongings including his precious self. How this Shiva Sakti operates in this universe is perhaps the greatest of all religious riddles. The mode of its operation is interpreted in different ways. This interpretation again depends on the nature of the postulates like பதி, பசு யாசம், postulated by the different schools. It also depends on the type of Intrinsic faith we were endowed with when we were born. According to Shaiva traditional thinking மாயாசக்தி is the medium (பரிக்கிரகசக்தி) through which Shiva Sakti operates. It is also the abode of the many. Shiva sakti gets involved in மாயாசக்தி to help the many to evolve to higher levels of living. For convenience, Shaiva theologians and philosophers have divided this stuff called மாயா into three substratums, the higher, the middle and the lower. When there is a descent of Shivasakti into the higher suddha regions, the many in those regions seek to evolve into something higher and strive to live a life attuned to Shivasakti herself. When there is a descent of Sakti through the intermediary agents like சதாசிவ தேவ நாயனார் & அநந்ததேவ நாயனார் dwelling in the higher Suddha regions to the middle, then the

(Continued on page 2)

THE BAHAI RELIGION

(This article was written for our issue of May 13 but was unavoidably held over.)

—Ed. H. O.

Mrs. Truman of the Australian Group of the above Faith visited Jaffna during her world tour and addressed a meeting of the Hindu Institute of Culture at "Vidyashram" College Road, Vannarpannai. Mr. S. U. Somasegaram the President occupied the Chair. The Institute aimed at the study of all religions and invited the visiting preacher to give her exposition of her faith. Mrs. Truman explained that her religion aimed at uniting the world into one group and eliminating all religions and racial differences. The Bahai temples had nine sides to represent the nine major religions of the world. It aimed at evolving a universal language also. Prayer, constant prayer to God, even while they are engaged in their daily avocation was their ideal whatever type of work they did. All work was alike and it was the duty of everyone to share whatever they had with others who had less. Prayers were like direct conversation with God and the longer they were engaged in it, the purer their mind and attitude towards others would become. Their social customs were simple and all based on equality of man and faith in the love and grace of God. A person can continue in the faith in which he was born while becoming a member of the Bahai community. The speaker was a Methodist Christian of Australia and her faith at present was against the background of Christian ideals. The higher goals of all religions were the same and hence harmony was possible in the world if these only were emphasised. Mr. Somasegaram pointed out how the Bahai faith had drawn so much from Islam, Christianity Hinduism and Buddhism and

MEANING OF LIBERTY

JOSEPH MAZZINI

Our faculties are the they do not use it for instruments of labour good, for the fulfilment given us by God. It is of the providential de- necessary therefore that sign.

their development should be furthered and helped, and their exercise be free and protected. Without Liberty you cannot fulfil any of your duties; you have therefore a right to liberty and the duty to wrest it by any means from any power whatever which denies it to you.

Without Liberty morality does not exist, because if there is not freedom of choice between good and evil, between devotion to the common progress and the spirit of egoism there is no responsibility. Without Liberty no true society exists, because between free men and slaves there can be no association, but only dominion of some over the others. Liberty is sacred as the individual whose life it represents is sacred. Where there is not Liberty, life is reduced to a mere organic function. A man who allows his liberty to be violated is false to his own nature and a rebel against the decrees of God.

There is no liberty where a class, a family or a man assumes dominion over others in virtue of a pretended divine right, or of a privilege derived from birth or wealth. Liberty must be for all and in the sight of all. God does not delegate sovereignty to any individual; that degree of sovereignty which can be represented on our earth is entrusted by God to Humanity, to the Nations, to Society. And this also ceases and abandons the collective fractions of humanity if

one could follow one's own religion while respecting and understanding the truths of other religions also. The meeting terminated with a vote of thanks to the speaker.

There exists, then, no sovereignty of right in any one; sovereignty is in the aim, and in the actions which lead to it. The actions and the aim towards which we are advancing must be submitted to the judgment of all. There is not and cannot be, then, any permanent sovereignty. That institution which we call Government is only a Direction; a mission entrusted to a few in order to attain more speedily the aim of the Nation; and if they are false to this mission, the directing power entrusted to these few must cease.

Every man called to the Government is an administrator of the common will; he must be elected and must be subject to recall whenever he misunderstands or deliberately opposes that will. There cannot exist, then, I repeat, a class or family which holds the power by its own right, without a violation of your liberty. How can you call yourselves free in the presence of men who possess the power to command you without your consent?

You have no master but God in heaven and the People on earth. When you have discovered a line of the Law, of God's will, you must bless it and obey it.

But there are things which constitute your individual being and are essential to human life. And over these not even the People have any right. No majority, no collective force can rob you of that which makes you men. No majority can decree a tyranny and extinguish or alienate its own liberty. Against a people who would commit such suicide you cannot use force, but the

(Continued on page 2)



தமிழ்நாட்டில் ஆரம்பிக்கப்பட்ட
ஹிந்து ஆரம்பிக்கப்பட்ட
ஹிந்து ஆரம்பிக்கப்பட்ட
ஹிந்து ஆரம்பிக்கப்பட்ட

Hindu Organ

FRIDAY, MAY 20, 1966

RELIGION AS RED HERRING?

Viewing the visit of the Venerable Maha Nayake Thero to the North from the broad angle of culture, all political parties jointly received the Buddhist religious leader and accorded him a solemn welcome. The general indication of this unprecedented co-operation of political leaders was that a significant start was being made in the cause of religious harmony. This we enthusiastically thought and still continue to believe would really usher in a very encouraging era of nation-building at the high level of racial and religious harmony. Tolerance has been the traditional virtue of Hinduism.

Reviewing the immediate past in the context of religious equanimity one can note the fact that when the Buddhist Universities, Vidyalankara and Vidyodhaya, were established not a hum of hinting mental discomfort was heard from non-Buddhist quarters. The inference was that similar universities would be established for Hindus, Christians and Muslims. That was expressly stated by former Premiers. Now the Minister of Education has announced the Government's intention to found a Sasasana University at Anuradhapura. This proposal has not provoked any heart burning among any non-Buddhist fold

Against this back-ground of spontaneous support for Buddhist Universities being established one after another, we regret to find that political parties of the Tamil speaking people have caused a disquieting uproar about the establishment of a Hindu Cultural University in the Northern Capital. Very recently these parties have resolved to fight to the finish, the establishment one of a Hindu University and the other of a Tamil University as if there existed a problem

in which Tamil and Hindu were opposed to each other.

The congenial climate of religious harmony that was made possible by the visit of the Mahanayake Thero appears to be giving way to heat waves that threaten to suffocate the Tamil speaking people as a whole. The vicious propaganda of drawing the red herring of religion across the track is bound to damage the cause of the Tamils with the result that the 'fight to the finish' cry of the political parties will finish the Tamil speaking people.

We do not see either logic or common sense in the proposition that in Lanka the home of Hindus, Christians, Muslims and Buddhist only the latter shall have Cultural Universities. This astounding assumption can only lead to the inference that political parties of the Tamil speaking people have both impliedly and expressly proposed to the Buddhists that State recognition in Lanka is only for Buddhism.

The movement for a Hindu University has not opposed the establishment of a Tamil University. It only repeats its demands for a Hindu University and is reminding the Government of the earlier decisions to establish a Cultural University.

Meaning of Liberty

(Continued from page 1)

right of protest by whatever means circumstances may suggest to you lives and will live in each of you eternally.

God has given you thought; no one has the right to restrain it, or to forbid the expression of it, which is the communion of your soul with the soul of your brothers, and the only way of progress which we have. The press must be absolutely free; the rights of the intellect are inviolable, and any preventive censorship is tyranny; society may only punish the offences of the pen, such as the inculcation of crime and openly immoral teaching, as it punishes other offences. Punishment decreed by a solemn public judgment is a consequence of human responsibility, while every intervention beforehand is a negation of liberty. Peaceful association is sacred, like thought; God planted the tendency in you as a perennial means of progress, a pledge of that unity which the human family is destined

one day to attain, no power has any right to impede or limit it.

The duty of each of you is to use the life which God gave you, to preserve and develop it.

Do not let these words, spoken by a man who lived and died like a saint and who loved the people and their future with an immense love, ever be out of your minds, O my brothers. Liberty is only a means: woe to you and to your future if you ever accustom yourselves to regard it as an end.

Your individual being has duties and rights which may never be given up to any one; but woe to you and to your future if the respect which you owe to what constitutes your individual life should ever degenerate into a fatal egoism!

Your Liberty is not the negation of all authority it is the negation of all authority which does not represent the collective purpose of the Nation and which presumes to establish and support itself upon any other foundation than that of your free and spontaneous consent.

Your Liberty will be sacred so long as it develops under the ruling influence of the Idea of Duty and of Faith in the common perfectibility.

Your liberty will flourish, protected by God and by men, so long as you regard it not as the right to use and to abuse your faculties in any direction which it pleases you to choose, but as the right to choose freely and according to your special tendencies a means of doing good.

(Bhavan's Journal)

THE BRIGHTEST COUPLE

BY MR. A. T. G. BRITTO

The lustrous planet Venus, now functioning in the role of Lucifer, and, as always, peerless without compare is sojourning in the 12th constellation of the zodiac, Pisces, Meena, the Fishes. She has moved north of the celestial equator which she crossed in the night of May 7-8 and on Saturday the 14th will be at the distance of 91 million miles from the Earth as she continues her spatial movement away from us. She rises very shortly after 3 a.m. and may be followed by the eagle-eyed into the day light

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 22-5-66 TO 28-5-66

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

Financially an unsettled week. Expenses will be heavy. You will be quick to pick up quarrels. Eye troubles likely. Strangers and foreigners will be helpful in your business deals.

TAURUS Kartika, Rohini, Mithuna 1st part [Idapa Rasi]

Domestic affairs will be in a mess. New ventures will be delayed but successful. Health will be unsatisfactory. Friends will be very helpful. Old investments will bring in good gains.

GEMINI Mirugasirisha, Thiruvathirai, Punarvasu 2, 3 [Muthana Rasi]

You will have to work hard for your success this week. There will be no peace of mind. Expenses will soar. But friends will help you out of difficulties.

CANCER Funarpoosa, Poosa, Ayilya [Kataka Rasi]

You will find it difficult to get the necessary co-operation from your subordinates this week. Work too will be heavy. Beware of scandal mongers. Financially a good week.

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

A favourable week. You will be able to steer clear of all obstacles. New ventures will bring in good results. Ruin to enemies and gains through landed properties promised.

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

Expenses will soar. Minor health upsets likely. Eye troubles shown. Relatives will cause you some anxiety. Ill health to children also shown.

LIBRA Chittirai 3, 4, Swati, V. saka 1, 2, 3, [Thula Rasi]

Health upsets shown. Troubles in the office

likely. Beware of minor accidents. But financially a good week. Father's relative will be very helpful. Spend Sunday Monday with care.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Domestic upsets likely. Health too will be far from satisfactory. There will be no peace of mind. Sunday afternoon, Monday and Tuesday must be spent with care.

SAGITTARIUS Moolam, Pooradam, Uttaradam 1. [Tharu Rasi]

Health should improve. You will be able to steer clear of all opposition. Professional success promised. But Tuesday evening Wednesday and Thursday will have to be spent with care.

CAPRICORNUS Uttaradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Mahara Rasi]

Troubles through secret enemies likely. New ventures will be delayed. Abdominal complaints likely. Be careful in your dealings with your relatives. Spend Thursday evening, Friday and Saturday with care.

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

Financial gains promised. Happiness through children also indicated. Old investments will bring in good results. But clashes with relatives likely. Vehicles also may cause you some expenditure.

PISCES Pooraddati 4, Uttaraddati, Revati. [Meena, Rasi].

Financially a fairly favourable week. New ventures will have to be handled with care. Beware of scandal mongers. Domestic conditions will improve after midweek.

sky as she makes her meridian passage around 9-30 a.m., slightly south of the zenith, almost overhead.

An object easy of identification because of her outstanding brilliance, Venus may be seen in the morning of Tuesday the 17th some 2 degrees south-south west of the waning 26 day old crescented

Moon, thus enjoying the distinction of being the brightest couple in the heavens. Though seemingly near because they are seen in the same direction in space yet vast is the abyss that yawns between them for our slivered satellite is a mere 247 thousand miles away while our fellow planet is 92 million miles off,

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many in the middle regions seek to evolve to something higher and become suddha satva atmas to live a life attuned to the highly celestial lives of அனு சதாசிவார், அனு உருத்திரர் and others. The witness for the descent of the Sakti from above and the ascent of the soul upwards is the experimenter himself. The descent from above is due to the sense of 'I' and the sense of separateness that are always responsible for all downward movements. The divine power that helps this downward movement is called திரோதானசக்தி which is not very separate from the sense of 'I'. The ascent upwards is due to the sense of freedom and the sense of oneness which are always and in all cases responsible for all upward movements. The divine power that helps this upward movement is called பராசக்தி. The downward movement of the soul ending in a life of drudgery and turmoil in the world of senses is caused by ஆணவம் operated by திரோதானசக்தி or ஊன்நியதருவடி. Similarly the upward movement of the soul ending in a life of Aparamukti in Suddha Maya is caused by ஞானம் operated by parasakti or தூகதியதருவடி. There are many schools of Hindu Philosophy which do not distinguish between சிவசக்தி and மாயாசக்தி. Shaiva Siddhanta holds, although both are Saktis of Shiva there is a slight difference between the two. The difference is exactly similar to the difference between an electric current and the wire that conducts the current.

(To be continued)

SEKKLAR-SWAMIGAL

C. Sinnathurai B. A.

Sekklar, the illustrious author of Thiruthondar-puranam or Periapuranam lived in the 12th century. The 700 years during which the sixty three Shaiva saints lived was a golden age. There was a formidable renaissance in every field of thought and work. The four saints ushered in an era of Shaiva awakening and spiritual advancement. Devotional literature, art, painting, sculpture, knowledge of Brahman and learning of different branches flourished well. The Chola and Pandya kings who lived during their period and after them did yeoman service to stem the tide of the influence of other religions and did immense service in reconstructing temples with fine stupen-

CHEKLAR CONFERENCE

The All Ceylon Cheklar Manram has organised a Conference on May 25 & 26 at the Jaffna Hindu College Hall. Vidwan K. Vellaivarananar Professor Annamalai University will be the Chief Speaker. Sri M. Srikantha the President will preside.

dous towers of great workmanship. The impact of the Saiva culture was very great on the people. Temple culture began to dominate the lives of the people so much so that there was a harmonious integration of culture and civic in the country. The culture expressed itself in the lives of the people. Sekklar gave a fillip to this culture by contributing his superhuman and momentous work Periapuranam.

Arulmolithevar - that was the name given to him at first - was born in a respectable Vellala family in Kuzrathur in Thondaimandalam. Anapaya Kulothunga Cholar hearing and recognising Sekklar's graceful culture, deep learning and sincere piety made him the Chief Minister of Thondai Nadu. The king was greatly impressed by reading the Jivaka Chintamani a great Jainist work of Tamil literature. The people also read the work with great enthusiasm. Jainism and its culture began to dominate the country. Sekklar had the wisdom enough to know the sorrowful state the king had fallen into by cherishing the book Jivaka-Chintamani. Sekklar as Prime Minister

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1894

In the matter of the Last Will and Testament of the late Sinnathamby Rajaratnam of Moolai

Deceased Puvaneswary widow of Sinnathamby Rajaratnam of Moolai

Vs. Petitioner

1 Sa chechilhanantharane daughter of Rajaratnam

Minors 2 Rathananthamar daughter of Rajaratnam

3 Rajaratnam Gnaneshwaran and

4 Kailainayaki daughter of Rajaratnam all of Moolai

Respondents

This matter coming on for disposal before N. M. J. Rajendram Esquire, District Judge Jaffna on the 24th day of March 1966 in the presence of Mr N. Ehamparam Proctor on the part of the petitioner and the affidavit of the petitioner and the affidavit of the attesting notary and the witnesses having been read:

It is ordered that the 1st Respondent abovenamed be and she is hereby appointed Guardian-ad-litem over the 2nd to 4th minor Respondents abovenamed for the purpose of these proceedings.

It is further ordered that the Last Will and Testament of the deceased Sinnathamby Rajaratnam, No. 3370 dated 10th February 1965 and attested by N. Ehamparam, Notary Public, the original of which has been produced and is now deposited in court be and the same is hereby declared proved; and it is further ordered that the Petitioner abovenamed is the Executrix named in the said Last Will and she is hereby declared entitled to have Probate thereof issued to her accordingly unless the respondent abovenamed or any other person or persons interested shall on or before the 3rd day of June 1966 show sufficient cause to the satisfaction of this court to the contrary. This 24th day of March, 1966 Sgd N. M. J. Rajendram District Judge.

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wanted to divert the mind of the king and make him a worth sovereign of broad vision. He asked the king to give up the study of Jivaka Chintamani and to study toid the king that the back he (the king) cherished would lead him now here and that there were Shaiva stories which would produce beneficial results not only in the present birth but also in the births to come. The king, as he had done meritorious penance in the previous births overcome by his kind discourse asked Sekklar to compose songs depicting the lives the saints. Sekklar readily consented and went to Chidambaram and invoked the blessings of Lord Nadarajah to grant him the blessing of beginning the work by suggesting the first line of the Puranam.

(To be continued)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1799,

In the matter of the intestate estate of the late Murugesapillai Kanapathipillai of Nainathivu Deceased

Chellammah widow of Murugesapillai Kanapathipillai of Nainathivu

Vs Petitioner

1 Apiramipillai widow of Kanthappu Murugesapillai

2 Murugesapillai Santhirasegaram

3 Murugesapillai Paramanathan and

4 Visaladechi daughter of Murugesapillai all of Nainathivu

Respondents

This matter coming on for disposal before N. M. J. Rajendram, Esquire District Judge, Jaffna on the 4th day of January 1966 in the presence of Mr. P. Kathiravelu, Proctor on the part of the petitioner and the affidavit of the petitioner dated 25th day of December 1965 having been read.

It is ordered that the petitioner abovenamed be and she is hereby declared entitled as 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 14th day of March 1966 show sufficient cause to the satisfaction of this Court to the contrary.

This 4th day of February 1966.

Sgd, N. M. J. Rajendram District Judge,

14.3.66 Time to show cause Extended to 6.6.66.

Sgd, N. M. J. Rajendram District Judge.

Drawn by Proctor for Petitioner

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ORDER NISI IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 1894

In the matter of the intestate estate of the late Thambipillai Suppiah of Alaveddy North, Alaveddy Deceased

Annam widow of Thambipillai Suppiah of Alaveddy Vs. Petitioner

1 Suppiah Vinayagamourthy of Alaveddy presently of Coventry, England

2 Krishnapillai Gnanesooriam and wife

3 Kamalawathy

4 Aiyathurai Navaratnam and wife,

5 Kanagambikathevi

6 Balambikai daughter of T. Suppiah

7 Suppiah Kuganesan

8 Suppiah Ambikabagan all of Alaveddy North

9 Suppiah Inparathan of Alaveddy North—a minor of the age of 18 years appearing by his Guardian Ad Litem the 10th Respondent

10 Sabapathipillai Mahalingam of Suthumalai North Manipai

Respondents

This matter coming on for disposal before N. M. J. Rajendram Esquire, District Judge, Jaffna on the 22nd day of March 1966 in the presence of Mr. K. Gnanachandran Proctor on the part of the petitioner and her affidavit dated 21-3-1966 and petition having been read:

It is ordered that the abovenamed 10th respondent be and he is hereby appointed Guardian Ad Litem over the minor the 9th respondent for the purpose of watching his interests in these administration proceedings.

It is further ordered that the petitioner be and she is hereby declared entitled to have Letters of Administration to the Estate of the deceased abovenamed as his widow and that such Letters be issued to her accordingly unless the Respondents abovenamed or any other person or persons interested in the aforesaid estate shall appear before this Court on or before

NOTICE

IN THE DISTRICT COURT OF JAFFNA No. P / 941

1 Vailvaganam Kannudurai and wife

2 Rasamany both of Chunnakam Vs. Plaintiffs

1 Sinnappoo Rajaratnam and wife

2 Ponnammah both of Chunnakam now of Fletcher's lane Chundikkuly Jaffna

3 Sinnappoo Ponnudurai and wife

4 Annammah both of Chunnakam

5 Rasiah Rajendram and wife

6 Nagaratham of Chunnakam both by their attorney Sivaganam widow of Dr Rasiah of Chulipuram

7 Sinnappoo Ramasamy of Chunnagam presently Accountant British Ceylon Corporation Colombo

Defendants

To: The Fiscal of the Northern Province

It is hereby notified that action No. P. 941 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land called Muththavelivadaku vaysi in extent 22 lms V. C. and situated at Vannarponnai south east Jaffna (next to Regal Theatre)

The defendants in the aforesaid action are summoned to appear in Court on the 5th day of April 1966 at 10 O'clock of the forenoon

By order of Court

Sgd, N. Subramaniam for Secretary

This 5th day of February 1966

Drawn by S. Kanagasabapathy Proctor for Plaintiffs

the 8th day of June 1966 and shew cause to the satisfaction of this court to the contrary.

And it is further ordered that the minor 9th Respondent be produced before this Court on the 8th day of June 1966.

The 22nd day of March 1966 Sgd, N. M. J. Rajendram District Judge, Jaffna

Drawn by Sgd & Gnanachandran Proctor for Petitioner

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