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X

NO. 13

London Committee For Regional University

(A statement by the Committee for
Tamil Action, London)

"In each age there is a series of pressing questions which must be asked and answered. On the correctness of the questions depends the survival of those who ask; on the quality of the answers depends the quality of the life those survivors will lead. But first of all it is necessary to identify carefully what questions must be asked"

We understand that there is now a debate in Ceylon on whether there should be established in Ceylon a "Tamil University" or a "Hindu University", to meet the demands and aspirations of a section of the citizens. The term "Tamil University" seems to imply a university for all Tamil speakers, while a "Hindu University" has in mind the needs of the adherents of a particular religion. Mr. S. Sivasubramaniam, Proctor, has pointed out that there are cogent reasons on both sides and therefore suggests that first, among the considerations, the function, scope, and possible contribution a university could make be carefully considered, along with looking at the experience of those in other countries.

We also agree with Mr. Sivasubramaniam, that this matter requires the consideration of not only the Tamils, but also of all communities living in Ceylon. There is now not only a National Government, but also a fund of goodwill for creating a lasting unity among the peoples of Ceylon. National integration is a term used for this effort. It is our conviction that for effective national integration, the cultural renaissance of all the integrating parties is absolutely essential. Unity becomes real when we accept mutual responsibility for each other's well-being.

In submitting a few thoughts on this subject,

we wish to make it clear that we are not advocating the establishment of either a Tamil university or a Hindu university. We simply urge the need for a regional university as part of a higher education programme. When the Marathwada University was established in 1958, the Government of Bombay appointed a committee who recommended "the establishment of a regional university for the Marathwada area with teaching and affiliating functions which should pay special attention to the needs of the region"..... "The university came into existence as a consequence of the insistent demand of the people of Marathwada, who regarded its establishment as essential for the educational, cultural, economic and industrial development of the region, which had suffered from neglect owing to historical and political factors".

We urge that this matter should be dispassionately considered if the

(Continued on page 2)

Malayan Ceylonese Honoured For Merit

Seldom has an award been more highly merited or more richly deserved than the "A. M. N." conferred on Mr. M. W. Navaratnam by the Yang di-Pertuan Among on his official Birthday on 8th June, 1966.

Mr. Navaratnam has rendered a life time of meritorious service both under the Malayan Government and in the public sphere.

In the leadership of the social, economic and sporting activities of the State and in the guidance of the political and social consciousness of the people of Malaya along channels of unity, co-operation and understanding Mr. Navaratnam has been a tireless worker.

Joining the General Clerical Service in 1910 he rose to the position of Auditor, Federation of Malaya, on retirement in 1948.

How well his services were recognised by the Government is evident from the fact that he was called upon on retirement to organise the clerical

(Continued on page 2)

JAFFNA SAIVA PARIPALANA SABHAI 77th Annual General Meeting

The 77th Annual General Meeting of the Jaffna Saivaparipalana Sabhai will be held on Saturday, the 9th instant, at 10 A. M. at the Sabhai Ashrama Navalar Hall.

AGENDA

1. Thevaram
2. Minutes of the last Annual Meeting.
3. Secretary's Annual Report for 1964/65
4. Audited accounts of the Sabhai and the Saivaprakasa Press
5. Election of Members of the Board of Management Group 'B'
6. Resolutions
7. Distribution of Saiva Pulavar Examination Certificates
8. Any other business.
9. Thevaram

A. Thanabalasingam,
Hony Secretary.

Saivaparipalana Sabhai
Jaffna, 26-6-66.

Sarva Jnanoththara - Agama

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

(Continued from last issue)

SLOKA 4

(PASU—THE INDIVIDUAL ATMAN)

pasuh atma asyatantrah ca cinmatro mala dushitah |
sammudo nityasamsari kencit juah anisvaro akriyah ||

Pasu is otherwise known as atman. He is himself a dependent sentient being. Covered by Anavamala he lies embedded in mayamala. Always he is a being of finite knowledge. He is not Eswara. he is not the doer.

Notes & Comments

In his original state the individual atman lies dormant embedded in maya and covered by the pernicious Anavamala. When awakened by Shiva Shakti from his dormant slumber he reacts—hits back—and protests against Shiv Shakti's free act of mercy. He begins his own individual atmic life with his capital 'நான்'. Although a spirit, in the beginning he is a minute 'அணு'—atom like in his structure and size. The kindled intelligence in him is itself a borrowed commodity, borrowed from Shiva-shakti. Right from the beginning all his movements are based on his great 'அகம்கார' mantram 'நான்'. Daily he repeats the three well known avasthas of waking, dreaming and sleeping. He awakes to sleep and sleeps to awake. This is his destiny and gati of life.

SLOKA 5

ANAVA COVERING THE SOUL

Thamrasya eva tu hematvam antarlinam yatha sthitam |
Antarlinam tatha jneyam shivatvam pudgalasya tu ||

If we remove the dross, that is covering the metal copper, we find that hematvam (gold like nature) is attained by copper. Similarly inside the atman or in the inner recesses of atman lies hidden what is called Shivatvam

Notes and Comments

Agamas always compare the dross covering the copper, to anava that always holds the soul in its grip. If the anava could be removed, what is attained by the soul is Shivatvam. This word 'சிவத்துவம்' is a pointer to show that the soul maintains its individuality as an experimenter even in its final state of bliss.

SLOKA 6

GODLY KNOWLEDGE—THE WAY
TO 'சிவத்துவம்'

rasa viddham yatha tamram homatvam pratipadyate |
tatha atma jnanasambandhat shivatvam pratipadyate ||

By repeated alchemic processes, copper becomes changed into gold. Similarly, by religious sadharas and godly knowledge, atman attains the state of Shivatvam,

Notes & Comments

Sankara says in his Vedanta commentaries that 'ஞானம்' is the final gateway to bliss. Shaiva Siddhanta says it is not 'ஞானம்' but 'ஞானசம்பந்தம்'—that is the final gateway to bliss. This 'ஞானசம்பந்தம்' refers to constant remembrance of God and attainment of godly knowledge. Attainment of this godly knowledge is always a pre-requisite for the attainment of bliss.

(To be continued)



Dr. K. C. Shanmugaratnam's Untimely Death

Physician, Press Director and Public Worker

We regret very much to record the sudden and untimely death in Colombo of Dr. K. C. Shanmugaratnam of Jaffna. Dr. Shanmugaratnam had been a very successful physician and had established a Medical Hall to cater for a large number of patients. In addition he was the Registrar of Births and Deaths in the City of Jaffna.

In public work Dr. Shanmugaratnam had evinced great enthusiasm and effort. The Eela Nadu Weekly paper was started by him along with others some years ago. But very soon he planned for the extension of the publication by arranging for the Eela Nadu to appear as a Daily. He was the Chairman of the Board of Directors of the Eela Nadu and contributed to the progress of the publication.

Of the Vannarponnai Vaidheswaran Temple situated just in front of his Medical Hall and the Eela Nadu, Dr. Shanmugaratnam was a devoted Upayakarar. Religious Societies and Cultural organisations always found in him a willing worker and benefactor.

admitting one's religion, one's race, one's language. This is a shameless admission of selfishness, a plain exhibition of the lack of culture. Ideal learning has been well defined for us by our saints and seers. It is instruction that has the capacity to mould the character and conduct of the student and to enable him live as a human being so that nature might stand up and say 'here is the ideal man'. And that is why the demand for a Hindu University is proper.

Recommending an overhaul of the entire educational system the Education Commission that was appointed by the Indian Government has suggested that the new system in which English must have a prominent place should be science-based and in coherence with Indian Culture and Values.

Malayan Ceylonese....

(Continued from page 1)

branches of the (1) Special Constabulary (2) Detention Camp Headquarters and (3) the Petaling Jaya Development in its formative stage.

A forcible writer, Mr. Navaratnam has contributed widely to the Malayan and Ceylon Press on matters of topical interest.

Mention may be made of the help and guidance given by him in the past to the needy of all communities. A true Malayan, he has helped worthy causes by organising concerts and football matches in aid of:-

- 1 Prince of Wales War Fund (World War No. 1)
- 2 Sultan Sulaiman Club Building Fund.
- 3 Chinese Famine Fund
- 4 Indian Flood Relief Fund.

Mr. Navaratnam held and still holds quite a large number of honorary offices in several institutions and is also founder President of the "Malayan Ceylonese Congress" established in 1956.

The "Nava Shield" presented by him to the State Cricket Association in 1936 is a cogent reminder of the keen interest Mr. Navaratnam had taken in promoting sports among the youth of the land.

Co-operation was his first love and the invaluable work rendered by him towards its promotion since the inception of the Movement can hardly be forgotten. As Editor of the "Malayan Co-operator" for 3 years. Hon. Treasurer and Hon. Secretary for 3 years and Chairman for 23 years and President Midlands Co-operative Union for 19 years, Mr. Navaratnam directed co-operative through living among Government servants, and earned the respect and esteem of the official of the Co-operative Department. He was accorded the honour of hoisting the Co-operation flag and was presented

High Heavens--Setting For Scenes Of Stories

If ever there came from any country a romance so replete with pathos hope, frustration, separation and reunion, linking two lovers it is the tale of Tanabata and her husband. Hikoboshi, conceived by the Chinese and borne by the Japanese For delicacy and daintiness the gifted tellers of tales of our childhood, Christian Andersen and the brothers Grimm, had Scarcely their equal but even they could not have envisaged such a setting as the high heavens for the scenes of their stories.

If you go out sometime this month after sundown and look eastward and northward, midway between horizon and zenith, your gaze will be attracted to a brilliant star, Vega, in the constellation of Lyra, the Harp, Abhijit in Indian nomenclature Vega, alpha Lyrae, is a steely blue white hot sun, whose thin pencil of light rays travelling at the incomprehensible speed of 186,324 miles per second takes 26 years to span the space between itself and the Sun. As it is the brightest star in the northern hemisphere it is easy of identification for it yields pride of place only to two superiors in the southern skies, Sirius (Lubdhaka) and Canopus (Agastya). "Arc light of the Sky" is by no means a fulsome epithet for it.

On looking more attentively you will probably discern two faint stars some 2 degrees to the east of Vega, one on the north and the other on the south side, the three forming a little equilateral triangle. Incidentally it is useful to remember that the apparent angular diameter of the Sun or the Moon subtends at our eye half a degree.

Should you be gifted with acute naked eyesight you would notice that the

with a Gold Medal by the Co-operative Union of Malaya on the occasion of the International Co-operative Day last year.

Soccer players of the early days will remember how hard he worked and spent his spare time and money for nearly 30 years under very difficult conditions. Financial backing was not available in those days as at present-players and officials having had to meet their own expenses.

north eastern star, Epsilon Lyrae, is a double. If without optical aid you can split Epsilon into two you have passed the test for excellent sight. Their separation is of the order of 3½ minutes of arc. At the same time if you could lay hold of a part of binoculars, even an opera glass would suffice, and train it on Epsilon you could resolve each of the component stars of Epsilon into a pair. Hence in astronomical parlance Epsilon is renowned as the "Double double", seen, however, without much toil and trouble. What to casual sight is a single star journeying solo in space is resolved with instrumental assistance into a system of four suns travelling together in company, a quadruple star in the quaint phraseology of the astronomer.

As of further interest to us, helpless humans marooned on an undistinguished water-laden planet in ceaseless circling around a solitary star, it may be mentioned that according to the latest determinations the first of these nakedeye components which you picked out with your good eyes and which is called Epsilon 1 Lyrae, has its invisible companion Sun waltzing around a common centre of gravity in a period of 1,200 years while the other Sun of the component, Epsilon 2 Lyrae, completes a similar performance in the period of 600 years. It does amaze us to learn that older authorities, as recently as 1926, were even inclined to attribute a breath holding period of as much as several hundred thousand years. When we compare this measure of time with that of our puny Earth which takes but a measly year and of Pluto, the furthest sentinel of the solar system, which takes 250 years to orbit the Sun, we stand humbled.

By a strange quirk of coincidence the star in the south-eastern nook of the triangle, zeta Lyrae, is itself a double star and mirabile visu, the sparkling Vega at the triangular apex is also a double object, a triality of couples that can scarcely be duplicated elsewhere.

More anon of Tanabata and Hikoboshi, who constitute A Summer's Tale.

(—A. T. G. Brito)

நம் சிவாய நம: குளமுல் கவிதும் நம் சிவாய நம: நானி விசுவையும் நம் சிவாய நம: நானி நேத்துமே நம் சிவாய நம: நானி எட்டுமே நம் சிவாய நம: நானி

Hindu Organ

FRIDAY, JULY 1, 1966

CULTURE ASPECT OF COLLEGE EDUCATION

Delivering the Founder Memorial Address at the Mahajana College Tellipallai, Bhrama Sri Lakshmana Iyer most appropriately referred to the development of culture in the class-room and declared that scholastic attainments without cultural progress would not be of any lasting use to anyone. The learned lecturer went on to develop the basis of his theme by surveying the history of the inauguration of the Benaras Hindu University and the Chidambaram Annamalai University, two institutions that have been true symbols of the spirit of patriotism and philanthropy pure and simple, and disclosing the factors that have contributed to the distinct and significant contributions of these seats of learning to the enhancement of educational advancement of Greater India and to the progress of the people as a whole. By the fluently flowing waters of the Ganges and the Gaveri, in the spiritual setting of the Kasi Visvanathar Kovil and Chidambaram Sri Natarajah Shrine, these Universities assumed special functions of service, namely true and traditional teaching inculcating the essential and eternal values of culture—*சாஸ்திரம்*. That the educational services as are operating now have failed to function according to requirements is evident from the chaotic plight in which the people are living amidst evil tendencies—strife and scorn, hatred and illwill, suspicion and selfishness. Intellectual development to be effective must bear the stamp of refined character and conduct. And that should be the foremost function of Universities.

The tendency today is to speak of one world, one religion, one race—in effect no religion—no race—and to fight shy of

National Unity Now And For Ever

Prime Aim of the Present Government

Speaking at the Public Meeting of the Federal Party Convention at Kalmunai on the final day of the sessions. Mr Dudley Senanayake, the Premier, without mincing words declared that National Unity was the first and foremost aim of the National Government and thanked the Tamil speaking people for extending their support to

him in forming such a Government. The Premier explaining further stated that he and the U. N. P. had been consistently working for a United Lanka and that with the formation of the National Government the fruits of their labours have been fully realised.

The Premier was given a rousing reception by the people of Batticaloa and the Federal Party Mr. S. J. V. Chelvanayagam, Dr. E. M. V. Nagathan and several other speakers paid great tributes to the high qualities of statesmanship of Mr. Dudley Senanayake.

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 3-7-66 to 9-7-66

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

Gains through landed properties promised. Ruin to enemies and gain and favours from relatives also shown. But there will be no mental peace.

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

Financially a good week. New ventures will be delayed but successful. Troubles through relatives shown. Spend the first day of the week with care.

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

You will find it difficult to have your way in things. There will be no peace of mind. Old investments will bring in good results. Ruin to enemies also shown. Spend Monday, Tuesday and Wednesday. Thursday morning with care.

CANCER *Purnamasa 4, Poosa, Aayilya [Kataka Rasi]*

Expenses will soar. Troubles through relatives shown. Father's health will suffer. Friends will help you out of difficulties. Spend Wednesday afternoon, Thursday and Friday with care.

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

Gains through landed properties promised. Friends will be very helpful. But minor domestic upsets shown. Spend the last day of the week with care.

VIRGO *Uttara 2, 3, 4, Atha Chithirai 1, 2 [Kanni Rasi]*

Things will be delayed but successful. Health upsets likely. Success in educational pursuits shown. Relatives will be helpful.

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

Troubles through secret enemies shown. Vehicles may cause you some expenditure. Health upsets also shown. But professionally a good week. Financial gains also promised.

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

Health upsets likely. Domestic upsets shown. Beware of scandal mongers. Maternal relatives may cause you some troubles. Expenses will soar.

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

Financially a good week. New ventures will bring in the desired effects. But health upsets likely. Abdominal complaints shown. Ruin to enemies promised.

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

Opposition will melt away. Gains through landed properties promised. Happiness through children also indicated. But some emotional conflicts likely.

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

There will be no mental rest. You will be overworked. Financial gains promised. But mind your health for some time.

PISCES *Pooraddati 4, Uttaraddati, Revathi, [Meena Rasi]*

Financially a fairly good week. You will be able to get things done by those in authority. Troubles through relatives likely. Minor health upsets also not ruled out.

London Committee

(Continued from Page 1)

best interests of all are to be served. After a careful evaluation of the aims and principles, if the majority of Tamils indicate a particular choice, then at that point the debate should cease and all support given for its establishment. Therefore, it would be helpful to consider now what the aims of such a university, within the context of higher education are and also note the principles to be observed in fulfilling these aims. In this effort we have been helped by a number of recent publications on the subject and we have also consulted a few eminent educationalists. Our main sources, however, are the Robbins Report on higher education which was appointed by the U. K. Government, "to review the pattern of full-time higher education in Great Britain and in the light of national needs and resources to advise Her Majesty's Government on what principles its long term development should be based," and "Access to Higher Education" (Vol II National Studies) published by UNESCO last year. Both sources make available a great deal of statistical information which would be helpful.

Mr T. Muttucumaru M. A. Passes Away

We regret very much to record the death of Mr. T. Muttucumaru, M. A., retired Principal, Chayakachcheri Hindu College.

Mr. Muttucumaru was a prolific writer of articles to journals. He compiled a life sketch of Sir F. Ramaswami. To the 'Hindu Organ' he contributed a series of articles on the History of Ceylon Tamils and was deeply interested in educational and religious affairs.

The Tamil Eagle

PURASU BALAKRISHNAN

It was a hot summer day, not ideal for a picnic; and certainly there was no Ooty pleasantness to be looked for. My friend R—had with him his German camera which he handled as carefully as though it might burst like a soap-bubble. We discussed the duration of the life of an eagle, whether the eagle or the elephant had the longer life.

"Nobody has yet seen the death of an elephant in its natural surroundings", said a friend of mine, a zoologist. "A strange instinct makes it aware of death, when death comes near; and it takes itself quietly to a hidden spot and gives up its life."

"Mute inglorious Bhismas!" I thought.

But my friend, the zoologist, had nothing positive to tell us about the life of an eagle. We were naturally interested in this question as we were visiting the Hill of the Sacred Eagles where day after day, from time immemorial, like the punctual sun himself, at about noon, two eagles alight on the summit of the Hill and partake of the divine offerings from the hands of the waiting priest. My friend R—remembered his having seen the sight thirty-five years ago. I myself recollected my grandmother mentioning to me her pilgrimage as a girl to the Hill to have 'darshan' of the Eagle-Saints. An assistant librarian in our midst, who seemed to be on intimate terms with old books, informed us that there was proof of the feeding of the eagles by a certain Dutchman who visited the Hill on January the 3rd, 1681.

Listening to their talk, I fell to musing by myself. I called back to my memory the Sivite saints of long ago who had sung of the Hill and its Lord. St. Sambandar who lived in the eighth century A.D. sings of "The Hill of the holy Eagles," and calls it "Home of the self-exiled Lord," "beloved of the Lord who dallies with his woman-hair," but he does not refer to the feeding of the eagles. He calls it the Hill of the Sacred Eagles; so does saint Sundarar who lived in the same age. However, this term may not refer to the feeding-ritual and to the bright legend connected

with it, but to a different one that in every yuga a pair of eagle-saints, have been attaining salvation here—Chanda and Prachanda, Sampathi and Jatayu, Sampukunda and Magutha, Pusha and Vrittha for the four yugas.

The ancient imaginative spirit of the Tamil Land figured these two eagles as a pair of shaggy hermits whose restless souls quivered in their preternatural wings, sustaining them in their daily pilgrimage from the Ganges-laved Benares in the north to the sea-washed Rameshwaram in the south, following their preferences for these two shrines for their bath for Conjeevaram and Madura for their worship, for the Sacred Hill of Tirukazhukundrum for their spare meal, and for Chidambaram for their nightly repose. To certain science-dried spirits this old myth may appear childish, primitive and inane. But for youth and all ductile and congenial minds, mythology is still dynamic—the hill is still sacred, the eagles are still God sent guests. Every day they bring on their flapping wings the message of the rishis of the Rig Veda:

Common be your prayer;
Common be your goal,
Common be your mind and thoughts;
Common be your heart and desires;
United be your aspirations.

They are living symbols of the spirit of Valmiki whose compassion flowed to the wounded Krouncha bird, the poet who described the whole stretch of the Indian scene from Lanka to Ayodhya, as it unrolled itself before Rama and Sita in the celestial car. They breathe the spirit of Kalidasa who described the same panorama of sea and land at equal length in a poem of far shorter compass, the poet who described also the stretch of India from Ramagiri to the Himalayas in another poem. In these birds of mythology Tagore would have found a kindred spirit; so too would have found a kindred spirit; so too would have Bankim Chandra whose song of salutation to India reverberated through the length and breadth of the land.

(Ekavan's Journal)

(To be continued)

