

THOUGHTS TO BE TREASURED

...அன்புரொடு மரீஇ, மாலற
செயல் மலிந்தவர் வேடமும்...
அரன் எனத் தொழுமே

(S. G. Bodham).

Associate with God-lovers and worship their holy forms (even in the flesh) as God Himself (so that you may get rid of your ignorance).

...சகன் நேசரொடும் செறித்-
திட்டு, உங்கு அவர்தம் திரு-
வேடமும்...எல்லாம் அரன்
எனவே தொழுது இறைஞ்சி
ஆடிப்பாடி...திங்கள் முடி-
யார் அடியார் அடியோம்
என்று திரி...

(Siddhiyar).

Mix in the company of God-lovers, worship their holy forms as God Himself, bow down (before them) dance (in ecstasy), sing (their praises) and run about crying "we are the slaves of the slaves of the Moon-decked (God)."



தொழற்பாடி...
மலர்செய்யவே ஞானஞ் செய்கும்
மலர்செய்யவே நானறி விக்கையும்
மலர்செய்யவே நானறி நேத்துமே
மலர்செய்யவே நன்னெறி காட்டுமே
தொழற்பாடி...

Hindu Organ

FRIDAY, SEPTEMBER 17, 1971

PENINSULA— POONERNY SEA PATH

Any one who crosses the picturesque peninsular lagoon between Keraitivu and Sangupiddy will not fail to feel that over the years this small stretch of sober sea has not been provided with a road way bridge. Though persistent and popular agitation has been there to have a bridge built between Keraitivu and Sangupiddy, only minor undertakings have been taken. There is a distance of about two thousand yards between the extensions at either end. A speedy boat can oblige a passenger reach the other coast within twenty minutes though the journey would always appear to be thrilling and panicky.

Hundreds of passengers cross over to the other end daily all in the discharge of their duties as officers of the state, agriculturists, smiths and casual labourers. To these duty-conscious lot the passage between the Pen-

insula and Pooneryn is almost a tremendous job in trying conditions of the vagaries of weather always the sun in scorching temper and sometimes the waters rising with the South Westerly winds.

Here is a need quite obvious and ever felt by all those who happen to use this sea-way. Mannar to Jaffna along the Pallavarayarkaddu Pooneryn areas is but half the long winding distance via Vavuniya. Time being a very vital factor in modern life cannot our Parliamentarians take up the cause of the common man and provide him with easy transport facilities across the lagoon.

THIRU- KETHESWARAM CALLING

To anyone who travels throughout the day either by way of Vavuniya or through the short-cut of Pooneryn, the impact of the sun's heat is such that a rest by the cooling banks of the Palavi under the shadow of the majestic Gopuram in the Thiruganasambandar Madam is greatly needed.

After attending the Artha, Saama Poojai squatting in front of the towering Gopuram, on the lawn one would wonder how and when the reconstruction of the Main Temple will be achieved. The preparations for the foundation of the Main Temple in a way suggested the volume of work involved and the amount of money needed for the great renovation. Quickly one would be reminded of the Thirumurai that speak of no defeat for the devotee where the prayer is for the Perfect Work. And soon one would become aware of the possibility of steady success and long for the great day when devotees would worship Parameshwara and Gowri Ambal in the reconstructed Thiruketheswaram Shrine.

The thought also would occur to any one that the Saiva population of Lanka would not fail to participate in full in this spiritual performance. If every single Saivite would register himself or herself as a member of Thiruketheswaram Congregation paying Rs. 12/- annually, the dream of the devotees who have embarked on the reconstruction of this ancient temple will be realised before long.

Swami Shantanand and.....

(Continued from page 5)

paths leading to the same one and only God. Religions are like different pictures drawn from different angles and distances of the same mountain. The pictures would differ in appearance, but the mountain is the same.

He proves by logic and the authority of Science that two namely Senses and Reason - of the three avenues by which we obtain knowledge are dependable, imperfect and inadequate fully to understand even the material world. "Indriya Jnana is Ajnana" stated our Saints and Sages ages ago. We have thus to depend on the third avenue which is Intuition - path by which is Saints and Sages reached Realisation of the Ultimate. He proves by quoting various Scientists and examples that Reason can be unreasonable. Rationality can be irrational and Science unscientific.

In order that Intuition may be induced we have to take to the path of Meditation which is the conscious realisation of that state of peacefulness which pervades us un-

consciously in deep sleep. The Swami quotes the Bible in support of this, where it is said, "God giveth His Wisdom to His Beloved in Sleep". In the deep sleep state, bodily consciousness, environment consciousness, and self consciousness, are all absent. But while in the state of deep sleep, one is not even aware of the existence of one's self, in the state of Meditation, there is Pure awareness which is an embodiment of Peace. It is this state which is referred to in the Bible as "Be still and know that I am God". This state of perpetual Peace is called by different names by different Religious such as, entering "the Cave of the Heart", "Lotus of the Heart", "Christ consciousness", "Kingdom of Heaven", "Mukhti", "Alah", "Nirvana", "Athman", "Spirit", "God", "Divinity", "Supreme Intelligence", "Being", etc. Names make no difference. The dimension is the same. In this dimension, all troubles, all anxieties and tensions—emotional, physical, intellectual, and moral, all confusions, chaos, sufferings, troubles, everything comes to a cessation. It is a state of Absolute Bliss. If you can produce that condition in the wakeful state that is called Meditation, With the attainment of this Bliss, the Ego dies. In Swamiji's own words, "the Death of the Ego is the birth of the Spirit". What does the death of the Ego mean? It is the dropping off of all evil qualities like lust, anger,

greed, attachment, pride, hatred, etc.

Having stressed the importance of Meditation he also gives instructions on its techniques. These techniques are varied and the individual has to choose the one most suited to him or her. The Swami explains the various methods of Meditation from the highest Metaphysical aspect to the simplest forms of Tapa and Dhyana. At the same time he also reiterates that Meditation is not an end in itself, but only a means to the goal of Realisation.

The Swami's teachings may not be new, Truth being One. But it his method of presentation of these Eternal Truths that is captivating. He has however gone further, in that he proves from scientific statements and authorities that modern science is discovering Truths that had already been stated by our Great Saints and Sages 5000 years ago, through their intuitive powers. There is little doubt that Swami Shantanand is a spiritual leader as his talks reveal that he knows that by knowing which one knows all, leading us to our goal by his soul stirring singing of devotional songs and talks of Divinity. Those of us who have had the good fortune of coming into contact with him and benefitting by this Satsangh are indeed Blessed.

I can do no better, in closing this Article, than quote the Universal Prayer which Swamiji always uses in closing his Meetings to express all that he stands for.

BOOK REVIEW

An Etymological and Comparative Lexicon of the Tamil Language Part I, 1970.

By

Rev. Fr. H.S. David M.A.; Ph.D.

As Dr. Fr. Xavier S. Thaminayagam has pertinently pointed out in his appreciation of the Etymological and Comparative Lexicon, the book has a merit all its own that excludes the need for commendation from any critic or reviewer. Rev. David whose academic achievements are of a lofty level and whose scholastic knowledge of ancient and modern languages is pre-eminent has produced a Lexicon that can adorn the libraries of Universities and Research Centres not to speak of Educational Institutions. The research is in effect a voyage of discovery in the wide expanse of ancient literature. The author has taken immense pleasure in this venture notwithstanding the strain and stress of intellectual undertaking. Tamilakam feels proud of the author's achievement in this direction.

UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!
Salutations and Prostrations unto Thee. [Bless].
Thou art Satchidananda (Existence, Knowledge—
Thou art Omnipresent Omnipotent and Omniscient—
Thou art the Indweller of all beings.

Grant us an understanding heart.
Equal vision, balanced mind,
Faith, devotion and wisdom
Grant us inner spiritual strength
To resist temptations and to control the mind.
Free us from egoism, lust, greed, anger and hatred,
Fill our hearts with divine virtues.

Let us behold Thee in all those names and forms
Let us serve Thee in all these names and forms,
Let us ever remember Thee
Let us ever sing Thy glories.
Let Thy Name be ever on our lips,
Let us abide in Thee for ever and ever.

Hari Om.

Kaleidoscopic Comments in "The Kokkuvil Hindu"

In the world today, there is much talk of peace and as much talk or even more, of preparations for war. Peace through 'preparedness for war' is a discovery of the modern saints — worshippers of wealth and power! If there is peace in the world today, it is not due to the moral excellence of human beings but due to the great deterrent power of the nuclear weapons. Pursuing that line of thought it seems that the surest recipe for permanent peace is the accidental discovery by the contending nations, of a weapon which, when detonated, would exterminate the entire race, including those who use it.

In Ceylon, a thing of first rate importance has taken place. A new Government has been brought into power through the use of the ballot paper. Governments, like plots of land have to be over turned, if only gently, to get the best yield, and during the last twenty years of our existence as a free people, we Ceylonese have known and used this technique fairly often. It signifies that we as a nation are politically very much alive. There seems to be no doubt that this process will go on until prosperity and peace are established on this island of ours where

"...every prospect pleases
And only"

"It is said in the Bible (26th verse of the 21st Chapter of Ezekiel) 'I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is and I will give it him.'"

As we send this issue to the publishers there is much animated talk about 'standardisation'. To demand more from those who are capable of more was the principle that lay behind the social organization of the ancient Hindus, which organization, incidentally, is considered to be superior to any form of social organization attained anywhere else. As opposed to the Western maxim that the King can do no wrong, the ancient

Hindus had it that the 'Sutra' (the lowest class in the ancient caste hierarchy) can do no wrong. The modern formula too is 'to take from each according to his capacity and to give to each according to his needs.'

In the light of the above it seems that there is nothing wrong in asking a clever student to obtain more marks to be on a par with less clever students for purposes of gaining admission to seats of learning. There appears to be a snag in this. If this policy is adopted for sometimes there is a possibility of the bad schools getting flooded with students and the good ones emptied of them.

Socrates has said:

'Once made equal to man, woman becomes his superior.'

The recent trend in examinations is towards multiple-choice questions. There seems to be some relationship between modern examinations and elections.

In these examinations there are a number of answers from among which the right answer has to be chosen. In the elections, there are a number of candidates from among whom the right person has to be chosen. In the answer paper as in the ballot paper a cross (X) has to be made against the choice you have made.

In examinations as in elections, some times best 'response' counts the least supporters.

Our School must have been founded in the dim past for nobody alive seems to know the exact year of its birth. Some put it at 1910 and some others at 1911. From whichever year we may reckon its age, it is either completing its 60th year or entering it. Yet we are unable to say that the school is 60 years old for it does not seem to wear on its face the wrinkles of old age. On the contrary it has vitality and not a trace of senility, it has the spirit of youth and not a sign of the de-

NOTICE

IN THE DISTRICT COURT OF
JAFFNA

No. P. 1359

Kandiah Rasiiah of Evinaï,
Punnalaikadduvan
Vs. Plaintiff

- 1 Appapillai Sithamparapillai
- 2 Ramalingam Chelliah
- 3 and wife Rasammah
- 4 Thampan Apputhurai
- 5 Thampan Casinathar
- 6 and wife Gnaneswary all of
Evinaï, Punnalaikadduvan
Defendants

It is hereby notified that action No. P/1359 has been instituted in the District Court of Jaffna under the Partition Act for the Partition / Sale of the land called "Sunikkampiraikalady" in extent 39 lms v. o. but according to survey and measurement in extent 41 lms v. o. situated in the Village of Evinaï, Mallakam Parish, Valigamam North Division, Jaffna District, Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 1st day of October 1971 at 9-30 a.m. in the forenoon.

By order of Court
(Sgd.) P. Paokianathan
Secretary. D. C. Jaffna

This 16th July, 1971.
Drawn by
S. Sithamparanathan
Solicitor for Plaintiff
95 17

cadence of old age

The growth of the school has been continuous; its achievements in various spheres of its activities have been continual; the Annual Dinners of the old students were genuinely annual. Only, the appearance of 'Kokuvil'—its Magazine—has been consistently sporadic. Five years in succession have never passed, each of which saw the coming out of the Magazine; perhaps to compensate for this, sometimes more than six have passed in between two consecutive issues of 'Kokuvil'. The causes for this lapse are deeplying, so deep indeed that nobody seems to be able to fathom it. But on the surface, it is want of funds that prevents its regular appearance. Another pertinent observation has been that it breaks all the known laws of Economics in the market. The greater the demand for it the greater is the loss for alas a price is never charged for it!

Now that it has been the light of day after seven years of willing, we hope, that it will never again go into seclusion,

BIOGRAPHY

OF

C. W. THAMOTHARAMPILLAI

written in English

by

MR. V. MUTTUCUMARASWAMY

(Author of Biographies)

will be released for sale on
THE VISAJA THASAMI DAY (29 - 9 - 1971)
AT THE SAIVA PRAKASA PRESS, JAFFNA.
Price Rs. 1-25

Qualities of Devotees Blessed by God

Certain distinguishing traits like pious disposition, generous outlook and an attitude of detachment single out those who are fortunate to obtain divine association, at some time or other in their lives. Saintliness is the hallmark of those who have had God's grace even while young. It was this divine grace that saved Parikshit when he was in his mother's womb and was about to be killed by Aswathama. Not only did Sri Krishna rescue him but by His constant presence and guidance in times of emergency. He was able to steer his forbears, the Pandavas, through success. Sri Krishna caused great men like Bhishma and Drona to be punished because they were mute witnesses to the heinous crimes perpetrated by the Kauravas. Parikshit was able to get mental solace and freedom from worldly bonds by listening to the exposition of the Bhagavatham for 7 days even without food and drink

In his discourse on Krishnavataram, Uthamur Sri T. Veeraraghavachariar in "Siddhanta-ravam" Nadamuni Street, T'Nagar, said by assimilating the significance of the various superhuman acts of Sri Krishna, one was sure to get salvation. The killing of mighty demons by the divine child confirmed Almighty's incarnation in the cowherd community to protect the righteous. By studying His life, one could face the challenges of Samara. The last few days of Sri

Vasudeva's Advice to Kamsa

While an unseen superior or divine force guides all our acts, yet there may be a few occasions when by using the Godgiven intellect, one may try to overcome certain unforeseen obstacles, at least temporarily. Luck may favour him and enable him to get out of an imminent danger. Presence of mind may help one get over strange predicaments but should one fail, there should be no regret. One who suffers from an ailment should need medical assistance but if it could not be cured, the result should be taken as God's wish. With these thoughts and to save the life of his just-wed wife, Vasudeva offered to Kamsa an alternate plan successively to hand over all, the children born to her although Kamsa feared his death only by her eighth child. Vasudeva took a chance to make him see reason and succeeded since Kamsa spared her life.

In his discourse in T. Nagar, Uthamur Sri T. Veeraraghavachariar also referred to Vasudeva's appeal to Kamsa not to incur a deadly sin by hastily killing his sister. Explaining the Doctrine of Karma, he said this would affect him in his rebirth. Prayed by righteous souls to protect them from the wicked forces, the Supreme Being incarnated as Sri Krishna, Adishesha, as His older brother, the Devas as members of the cowherd community, sages as cows and celestial women as attendants.

Courtesy—Madras Hindu

Krishna were spent when the present Kali Yuga commenced.

Courtesy—Madras Hindu

WRITERS OF CEYLON 19th CENTURY —
EMINENT TAMILS — 5

Srila Sri Siva Sankara Pandithar

ALIAS

Sankara Namasivaya Pulavar

(1821 - 1870)

By

V. MUTTUCUMARASWAMY B.A.

He was from Neervely, a village some ten miles from Jaffna town. His father's name was Sivagurunathan of Chunnakam. He was one year younger than Srila Sri Arumuga Navalar and died nine years earlier.

Navalar and Siva Sankara Pandithar were like two stalwart champions who buckled on their armour to fight against the mighty invasion of Christian Missionaries in North of Ceylon.

Siva Sankara Pandithar was a great scholar in Tamil and Sanskrit and knew English, too. He was well versed in the Saiva Agamas, having studied Tamil under Appapillai of Kanderodai, and Sanskrit under Swamynathar of Vetharannayam — a great Sanskrit scholar.

Navalar invited Sankara Pandithar to deliver a series of lectures on the philosophy of Saiva Siddhanta, at the Saivaprakasa Vidyalaya, Vannarpannai.

"On March 1863 on a Friday Arumuga Navalar delivered a discourse, Sankara Namasivaya Pulavar or Siva Sankara Pandithar stressed the same view by quoting Sanskrit quotations. The theme under discussion was whether the Vytheeka Brahmin or the Thekar, namely the Saiva Kurukkals were superior. Navalar maintained that the Saiva Kurukkals were superior."

Jaffna Freeman, 10th March 1863

Sankara Pandithar wrote an attack on Christianity "Kristhu Matha Kandanam". He wrote a compendium — the Periyapurana Soosanam. He gave a foreword to Srila Sri Arumuga Navalar's magnum opus "Periyapurana Vasanam".

Sankara Pandithar wrote "Saiva Prahasanam", "Saiva Sankraham", "Ahaninayuth Thamilurai", "Sivapocai Anthathi Urai", "Sivathoodana Kandanam" and "Anuddana Vithi". There were Saivite Treatises, and also criticism against attack on Saivism and the rules of Saiva Practice.

He wrote a Sanskrit Grammar and a Reader in Sanskrit.

He died at Puduchcheri, in 1870 at the age of 59. He was "Guru to Murugesha Pandithar who studied under him from 1841 to 1849.

NOTICE

Thiruchenthur Puranam

Available for Purchase

AT

KUBERAN AGENCIES

103, Trincomalee Street
Batticaloa

BY ARRANGEMENT

V. P. P. ORDERS MUST BE MADE DIRECTLY

THE MANAGER

SAIVA PRAKASA PRESS

450, K. K. S. ROAD,
JAFFNA

ORDER NISI

IN THE DISTRICT COURT OF
CHAVAKACHOHERI

Testamentary Jurisdiction
No. 162/T

In the matter of the intestate
estate of the late Vallipuram
Rasiah of Nunavil East,
Chavakachcheri

Deceased

Rasammah widow of Valli-
puram Rasiah of Nunavil
East, Chavakachcheri

Vs. Petitioner

1 Rasiah Yogarajah

2 Rasiah Jeyarajah
both of Nunavil East
Chavakachcheri and
both presently of No.
14 Whitehall Gardens
Cheswick, N. W. 4,
England

Minor 3 Rasiah Selvarajah of
by Nunavil East, Chava-
G.A.L. kachcheri, a Minor,
(4th by his Guardian-ad-
Resp) Litem

4 Sinnappu Saharat-
nam, Teacher, of
Nunavil West, Cha-
vakachcheri

5 Shanmugam Sothi-
nathan, and wife

6 Yogeswari, both of
Nunavil East, Chava-
kachcheri, and pre-
sently of Railway
Quarters, Kandy

Respondents

This matter coming on for
disposal before T. J. Rajarat-
nam, Esquire, District Judge
Chavakachcheri on the 28th
day of June 1971, in the pre-
sence of Mr. Kanagasabai
Gnanasekharan Proctor on
the part of the petitioner and
the affidavit of the Petitioner
dated the 28th day of June
1971 having been read,

It is ordered that the 4th
Respondent abovenamed be
and he is hereby appointed
Guardian-ad-Litem over the
3rd Minor Respondent above-
named for the purpose of
these proceedings,

It is further ordered 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 intestate estate of the
late Vallipuram Rasiah the
abovenamed deceased, issued
to her accordingly, unless the
respondents abovenamed or
any other person or persons
interested shall on or before
the 26th day of August 1971
show sufficient cause to the
satisfaction of this Court to
the contrary.

It is further ordered that
the Petitioner do produce the
3rd Minor Respondent in
Court on the said date.

This 28th day of June 1971
Sgd. T. J. Rajaratnam
District Judge,

Drawn by
Sgd. K. Gnanasekharan
Proctor for Petitioner

28-6-71

Time to show cause extend-
ed till 8-10-71.

Sgd. T. J. Rajaratnam
District Judge
Chavakachcheri

Some Ancient Hindu Temples

(Continued from page 5)

Palace outside it, defend-
ed by a small fortalice;
and so he did for greater
security. Our men found
good spoil and some wo-
men of quality whom the
viceroy entrusted to Luis
de Melo da Silva and to
D Antoniode Noronha,
who treated them with all
honour,...."

Referring to his flight
from his palace De Gueroz
says "He ordered things
of greater importance
to be removed from
the palace and entrusted
the Queen and other wo-
men to the son to be put
in safety. Then he set out
with some soldiers, but
hearing noises at a short
distance, he thought they
were Portuguese and was
about to turn back, when
he was assured that they
were his own men who
were retiring through that
place. They in turn,
being misled in the same
manner as the Prince, fled
to the woods, whence they
returned at the daylight
watch to burn the Palaces
to which the King set fire
with his own hands. Thus
he sallied out of the Praca
with the pagodes on his
back, but without the
tooth of Buddum, which
had remained there on the
death of Tribule and was
found in the city and he

followed the Prince who
had encamped a league
and half from the place
in a strong house of sun-
baked brick....."

The strong house of
sunbaked brick is actually
the fortress of Sankili at
Kopay of which Fr
Gnanapragasar says,
("Ceylon Antiquary",
Vol 2, Pt 3, P 194, "when
the Portuguese and
Constantino de Braganza
invaded Jaffna for the
first time in 1560, the
reigning king — the usur-
per called Sankili by some
and xaga Raja or Ganga
Raja Segaran by others —
fled from his palace at
Nallur which he had set
on fire and retired to a
fortress that lay a league
and a half from there",
says Diego do Conto, the
official Portuguese histo-
rian of those times. This
fortress was, adds the
same author "built entire-
ly of unburnt bricks, with
its bastions and round
turrets, very well made
and pretty strong".

Subsequently when the
Portuguese took full posses-
sion of Jaffna a church
was built on this site. It
is now a private property,
called by the people
Palsiya Koddai (the old
fort), according to Fr.
Gnanapragasar.

Saiva Paripalana Sabhai Jaffna.

BOOKS FOR SALE

THANCHAI VANAN KOVAI
THIRUCHENDUR PURANAM
SAIVA THIRUNERITH THIRADDU
SAIVAPOTHAM Vol. 1
SAIVAPOTHAM Vol. 2
THIRUVARUDPAYAN
PALAPADAM
SAMAYA KURAVAR SANTHANA KURAVAR
THIRUKURAL CHAPTERS 1-10
NALAVENBA KALINEENGU KANDAM
MALAYA PADCHAM
TAMIL SAGES AND SEERS OF CEYLON in English
C. W. THAMOTHARAMPILLAI
(1632 — 1901) will be released on the Vijaya Dasami
Day on 29 - 9 - 1971.

PULIYOOR ANTHATHY
SAIVAKRIYAVILAKKAM in Print

Apply to:

The Manager,

SAIVA PRAKASA PRESS
Jaffna.

சாவுபாபலா சபை ஜாப்பா
சாவுபாபலா சபை ஜாப்பா
சாவுபாபலா சபை ஜாப்பா
சாவுபாபலா சபை ஜாப்பா

Printed and published by Mr. M. Mylvaganam residing at
No. 2, Second Lane Brown Road Jaffna, for and on behalf of
the Proprietors, the Saiva Paripalana Sabhai, Jaffna, at
their Press, the Saiva Prakasa Press, 450 K. K. S. Road
Vannarpannai, Jaffna, on Friday September 17, 1971.

Editor: B. N. SIVAPRAKASAM