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JAFFNA, FRIDAY NOVEMBER 26, 1971

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### Portraits of Past President and Secretary Unveiled

#### At Saiva Paripalana Sabhai Ashram

Paying a well deserved tribute to the late V. Nagalingam and A. Thanabalasingam Proctors, Mr. A. Vythilingam District Judge of Jaffna pointed the worth of Mr. Nagalingam's contribution to religion and language referring to the Saiva Siddantha classes held by him and the valuable evidence given by him before the Commission on Hindu Temporalities. Mr. Vaithilingam observed.

Within the short space of a fortnight in July and August this year you have lost the services of two of your great pillars in the late V. Nagalingam and A. Thanabalasingam both of whom having fulfilled their obligations in this birth have passed on to the next stage in man's eternal search for perfection. From the very inception of your society there have been many eminent leaders, great men of learning, men with deep knowledge and understanding of religion, men with high spiritual development and attainments, all men of vision and imbued with the spirit of service, who have been associated with your society. Even in this galaxy both Mr. V. Nagalingam and Mr. A. Thanabalasingam find a place among the greatest of them.

Mr. Nagalingam was the scion of a very distinguished family in Vaddukoddai and after his education at Victoria College, Chulipuram he taught for a short spell at Sithankerny and Victoria College. But he soon abandoned the teaching career and entered the legal profession in 1923. He built up a very large and lucrative practice and soon rose to the top of the profession, a fact which was recognised by the conferment of the title of Justice of the Peace

and unofficial Magistrate which in those days was a recognition of merit and standing at the Bar.

However, I think that you will all agree that Mr. Nagalingam will be remembered more as a Tamil Scholar and as a great exponent of Saivite Hinduism than for his achievements at the Bar, considerable though they have been. Mr. Nagalingam acquired a vast and deep

knowledge of Tamil literature and of Saiva Siddantha philosophy. Except perhaps for the influence of the late M. Thiruvilangam and Swami Vethachalam, also known as Marai Malai Adigal, all this knowledge was self acquired.

He was not content with acquiring this knowledge and keeping it for himself. He believed in sharing it with others and to this end he organised classes on Saiva Siddantha philosophy both at Vaddukoddai and Vannarponnai. Endowed with a clarity of thought, facility

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### Sir Pon Ramanathan Commemoration Day

#### At Saraswathy Hall Bambalapitiya

A Public Meeting to observe Ramanathan Day will be held today with Mr. A. Ratnayaka, former



President of the Senate, in the chair.

Welcome address will be delivered by Mr. K. Alvapillai, President of the Vivekananda Society, Colombo.

Messrs. Dudley Senanayake M. P., A. M. A.

(vocate), S. Thondaman, M. Vythilingam (Author of "Sir P. Ramanathan") and Mrs. Ratna Navaratnam will deliver speeches.

The book entitled "Sir P. Ramanathan" by Mr. M. Vythilingam will be released.

### Nature's Subtle Means of Population Control

M. K. S.

Except the Russians, every nation is bragging about population explosion. They fear that this population explosion is more dangerous than an H-bomb-explosion.

They try to control the number of human offsprings through the so called family planning.

In South America an organism likening the mouse, is famous for its seemingly unusual behaviour. Naturalists have observed that these organisms are so fertile that they sometimes block the traffic when they are busy travelling to a river or an ocean to plunge themselves in. This suicidal behaviour is believed to be instinctive as a mode of controlling population explosion amongst their species.

It is interesting to bear this in mind, and observe the behaviour of the human beings as a whole, irrespective of race or colour.

Man is always persevering to achieve longevity, ad infinitum. Through the scientific and technical achievements, the man has seen, it was and it is possible to elongate the man's life-period compared to what it had been during the stone age. At present the death-toll is far less than the birth toll. This, quite obviously causes an unbalance in the natural balance. Superficial thinking may indicate that man is overpowering nature little by little.

But Nature, as it was, is still puzzling. Nature has got its subtle ways of doing its tasks. Nature is elusive and impenetrable. The walls of nature are unbreakable.

As one turns the pages of History, one finds that massacres of tens of thousands of people have

been occurring from time to time. They were in the name of wars—wars between man and man. There is hardly a nation which has never seen a war and hence a deadly massacre.

In the present world we have got Vietnam, Middle-East and Bangla Desh as examples of massacre of men executed by men—massacre which is mutual in character.

It is obvious, then, that there were Vietnams and the like. Future will exhibit more and more Vietnams and the like.

As though to emphasize the naturality of war to Arujuna in the battle field—to Arujuna who was despondent—to Arujuna, who said, "seeing these kinsmen, O Krishna, arrayed and desirous to fight, my limbs droop down, and my mouth is dried up. A tremor comes on my body and my hairs stand on end",

Krishna uttered these words of conciliation:—

"To that which is born death is indeed certain and to that which is dead, birth is certain. Wherefore about the unavoidable thing, thou oughtst not to grieve." ( 27 : 2 )

"Having regard to thine duty also, thou oughtst not to waver. For, to a Kshatriya, there is nothing more wholesome than a lawful battle."

( 37 : 2 )

"Now if thou wouldst not fight this lawful battle, then having abandoned thine own duty and fame, thou shalt incur sin"

( 33 : 2 )

"Then treating alike pleasure and pain, gain and loss, success and de-

(Continued on page 8)

THOUGHTS TO BE TREASURED

ஆர் அறிவார் எல்லாம் அகன்ற நெறி அருளும் பேர் அறிவான் வராத பின். (Tiru Arut Payan)

who is there that can know (God) if the Omniscient Lord does not appear and gracefully bestow in inite Gnanam?



மகசிவாயவே ஞானமும் கலியும் மகசிவாயவே நானறி விசைமும் மகசிவாயவே நாதவின் நேத்துமே மகசிவாயவே நன்னெறி காட்டுமே

Mindu Organ

FRIDAY, NOVEMBER 26, 1971

RAMANATHAN THE REMARKABLE

The modern world that is uneasily being rocked by the waves of commotion has, however, a glorious past to think of for guidance. India now in the throes of turmoil within and without, necessarily has to be reminded of Mahatma Gandhi's role as the Father of the Nation, if it has to stem the rising tide of tribulation. Hence the supreme significance of the memories of the patriotic leaders of the past, the political giants who had passed away.

Thoughts about Sir Ponnambalam Ramasathan naturally throng round the minds of Lanka whenever they are called upon to solve a problem affecting the welfare of the people. Though there have been other leaders of the past whose patriotic services to the country can never be forgotten, the fact that Sir Ramanathan was, by experience, eloquence of expression and eminence of attainments, a hero of heroes remains.

As Nominated Member, representing the Tamils in the Legislative Council of this country from the middle part of 1879 till the end of 1892, Mr. Ramanathan (he was knighted later) had in the words of Sir Noel Walker, the Lieutenant Governor of that time, "had taken a prominent and important part in the discussions and resolutions of Council." The farewell speeches of his colleagues in Council when Mr. Ramanathan accepted appointment as Solicitor-General bear testimony to the fact that Mr. Rama-

nathan was a tower of strength to the Government and the people as a Councillor. As Acting Attorney General he became more useful and played a great part in piloting legislation in the Council. However, the crowning glory was achieved when for the first time the elective principle had come to be introduced though limited to the educated Ceylonese and Mr. Ramanathan was the first Elected Representative of the people. Emerging as the National

Hero of the people, he fought many a battle in the legislature to protect the freedom of the people. Sir Ramanathan was not merely a lawyer and a legislator. He was a scholar of philosophy and religion and an eminent architect of the educational progress of this country. Above all, he placed great emphasis on the need for the practice of religion.

The elements were so mixed in him that humanity would stand up and say 'here was a hero.'

Portrait of Past President and...

(Continued from page 5) of expression and a pleasant voice his classes were very popular and widely attended. Her talks would often be illustrated by the singing of Thevarams in which his cousin the late S. Nagalingam would often join.

We are the heirs to a great religion and language which in spite of four centuries of foreign domination has been kept alive and handed down to us untarnished. This has been due entirely to the labours of people like the Mr. V. Nagalingam who throughout those past years not only acquired the knowledge but passed it on to others by their teachings and so kept it alive for us at a time when it was neither fashionable nor profitable to do so.

Mr. Nagalingam's fame

and reputation spread to Tamil Nadu where his speeches at the conferences of Saiva Siddhanta Kalagam established him as an authority on the subject. The crowning glory of his career came when he was elected President of the Conference in Madras in 1953: an honour shared by very few Ceylonese. He was one of those rare persons who believed in practising what he preached and so he lived his daily life in accordance with the religious tenets of Saivism. He was an orthodox vegetarian by birth and conviction. His life and work will be a source of inspiration to all of us not merely because of his spiritual attainment, his knowledge and his teachings but because of the glory of his personal example, character and conduct.

Man's Essence is in Movement

(Mr. A. Vaithilingam, District Judge of Jaffna, in the course of his remarks in unveiling the portrait of the late V. Nagalingam Proctor, made the following observations on the need for religious reforms,)

People like Mr. Nagalingam would have lived and laboured in vain if their careers do not inspire us to follow their examples and live our daily lives observing the rules and regulations prescribed by society and in accordance with the customs and usages of our religion. At the same time we must realise we live in a fast changing society. Man is never static. He is for ever becoming. His essence is in movement not in an arrested movement.

We have managed to cram into three decades scientific progress and achievements which we were unable to attain in three thousand years. Our dynamic and turbu-

lent society has thrown up many challenges and problems which we must face and solve. The permeation of new forces in our country, the attempt to create a socialist society, the industrialisation of a mainly agricultural country, the separation of privilege and merit, the entry of non-Hindus into Hindu Society, and the mixture of races by marriage and conversion, the emancipation of women, the universal acceptance of fundamental rights of man have all upset the traditional relationship of man with man and with society and has created new stresses.

In this new context some of our accepted cus-

oms and usages have become out worn and outdated. No custom or usage can be useful to all people at all times as they are essentially of their time and place. The Vedas and Agamas could not have anticipated all our needs. Nor have they provided for every conceivable case and every possible situation. They have merely laid down general principles which we may extend to new cases with discrimination and judgment and in this we have to trust to the wisdom of the wise who are familiar with the spirit of the Vedas and Agamas.

We cannot transfer the beliefs and usages of one age to another. Moral ideas about social relationships are not absolute, but relative to the need and conditions of different types of society. The only thing eternal about morality is man's desire for the better. But time and circumstances determine what the "better" is in each situation. We cannot elevate social conventions into absolute rules, without taking into account the concrete attendant circumstances. If we try to adopt inherited codes in changing conditions instability if not collapse will be the result.

In the history of every community a time comes when radical changes in the social order are obligatory if the community is to exist as a living force and continue to progress. The time has come for us to make changes today and to make the conduct of our Dharma relevant to modern conditions. Every living organism has the power to excrete its own wastage. If it loses that power then surely it will perish. So it is with society and civilisations. History is replete with the example of civilisations and empires which have vanished because they had lost the power to effect changes.

If we do not make changes when they are necessary then we will be acquiescing in injustice and cruelty. The power of custom to control and limit our action is universal. Its capacity to blind us is incredible. We are astonished at the injustices and cruelties that we authorise or acquiesce in. We can be made to do anything if we are given powerful suggestions and moral clothings which will create in us an attitude of consent. Slavery, infanticide, burning of widows, human and animal sacrifice, the inquisition

and burning of witches were all accepted as honourable to human dignity.

Truly as William O Douglas, Judge of the Supreme Court of the United States of America, says "History has shown that some repulsive practices have masqueraded under the guise of religion or otherwise sought its protection and blessings." As Sir S. Radhakrishnan says "Nothing is so subversive to society as blind adherence to outworn forms and obsolete habits which succour by mere inertia. If we are wedded over much to the rules of the past, if the living faith of the dead becomes the dead faith of the living the civilisation will die. The Hindu view makes room for essential changes". So we must make radical and rational changes here and now if we are to continue as a living force. More than 20 years ago Mr. Nagalingam giving evidence before the Kanagaratnam Committee on your behalf advocated two radical changes.

Now I have great pleasure in unveiling the portrait of Mr. V. Nagalingam and may I hope that his benign presence will ever be with you and be a beacon light lighting up the paths of all your activities.

Mr. R. Paramaguru, Additional District Judge of Jaffna, who unveiled the portrait of Mr. Thanabalasingam bore personal testimony to the fact that Mr. Thanabalasingam was an ideal lawyer who practised the profession maintaining the highest tradition of competence, integrity and devotion to duty. That Mr. Thanabalasingam put his professional work before needs of the family, he said, was always evident in the manner in which he did his work in the courts.

(Continuing Mr. Paramaguru added that Mr. Thanabalasingam spent whatever time was available in the cause of the Jaffna Saiva Paripalana Sabha of which he was a devoted Secretary and also participated in political affairs in the interest of the people. Service to others was his ideal in whatever sphere he worked and remarking concluded that the portraits of such great men would serve as an inspiration to all.

Pandit N. Eshamparam said that at a time when educated youth were fighting shy of being called upon to sing Thirumurai there were two Nagalingams at Vaddukodai

one V. and the other S. who would volunteer to recite Thevaram and Thiruvassagam with great feeling and in attractive mellifluous tunes. Mr. V. Nagalingam had such an abiding interest in the study of Saints and Saiva Siddhantha that he had travelled all over South India visiting ancient Temples and Aatheenams and getting acquainted with the learned. The Saiva Siddantha Samajam of Madras, the premier religious organisation counting the most eminent Saiva Scholars recognised the worth of Mr. Nagalingam's literary greatness and invited him to preside over their Sessions.

Mr. E. Sabalingam Principal Jaffoa Hindu College said that the Sabha had done well in having the portraits of two leading Saiva workers in the Navalar Ashrama Hall as both had lived for the cause of religion as enunciated by the Great Navalar.

Earlier Mr. T. Somasunderam the President of the Society in his opening address said that in conformity with tradition, the Sabha was honouring its past leaders and added that Messrs Nagalingam and Thanabalasingam were both men who should be honoured in every sphere they worked and the worth of their service to the Sabha was certainly very great.

Mr. K. P. Haran Editor of the 'Eelanadu' said that though he had not much personal contact with Mr. Nagalingam and Mr. Thanabalasingam, he had heard several distinguished persons speaking highly of both these gentlemen who did yeoman service to Saiva Religion in various ways.

Mudr. C. Muttutambay said that to speak about the departed leaders of the Sabha it would take hours and hours as both Mr. Nagalingam and Mr. Thanabalasingam had worked ceaselessly for Saivism.

Pandit A. Panchadharan said that the Sabha which came into existence in the wake of the Navalar Era has always been fortunate to have as its President and Secretary men of learning, character & devotion to duty.

Saiva Putavarmani Kumaraswamy Pillai was full of praise for the exceedingly religious gentlemen Mr. Thanabalasingam and Mr. Nagalingam who put the Sabha on a firm footing.

Mr. V. Ragnathamudaliyar Secretary of the Sabha proposed a vote of thanks.

## RELIGIOUS PRACTICE WAS SIR P. RAMANATHAN'S REGULAR DUTY

### Tributes Paid at Ramanathan Day Function

The people of this country do not know the extent and content of the contribution so very philanthropically made by Sir P. Ramanathan to the general good of the country's educational and religious progress and the great precaution he had made in his Last Will and Testament — a document worthy to be studied and scanned by the so called leaders of the present day said Mr. S. K. Kanaganayagam, Advocate, President of the Ramanathan Academy speaking at the Public Meeting held at the Saiva Paripalana Sabha Navalar Ashram Hall on November 24, 1971.

Continuing his speech, Mr. Kanaganayagam regretted that the big endowment referred to by him has not been put to proper use because of the lethargical attitude of those who were the next of kin to the Great Leader and of the hostile attitude of the distant relations who have now appeared on the scene to lay claim to the million-worth estate left behind by Sir Ramanathan.

Mr. Kanaganayagam cautioned the people against this act of ingratitude and appealed to those who still remember the great deeds of Sir Ramanathan to be of assistance in the matter of preserving the Ramanathan Trust and putting it into proper use.

"The Ramanathan Trust is of Himalayan dimensions. Lands of acreage measurable by hundreds of acres and money all amounting to millions of rupees form the Trust—a charitable gift to the people of this country in the cause of education and religious practice," said Mr. T. Marugesampillai, Assistant Government Agent, Jaffna and exclaimed, whether during the present days any single person who has donated even one Kuly of land to charitable purposes could be found.

Mr. Marugesampillai feelingly exhorted the people to rise up from their slumber and pay attention to the preservation of the Great Trust.

Mr. T. Somasunderam, Advocate, President of the Saiva Paripalana Sabha speaking from the

chair explained the need for commemorating the Ramanathan Day particularly by the Sabha and said that Sir Ramanathan was a Hindu of Hindus who devoted his entire life time to religious and educational work and had at great personal sacrifice founded Ramanathan College for girls and Parameshwara College for boys, renovated the Ponnambalavaneswarar Temple at Kochebikade and established shrines in the two Colleges. This annual event must be observed in a spirit of expression gratitude to the illustrious leader so that the present younger generation might be imbued with patriotic tendencies.

Mudr. Muttutambay said that he was highly pleased that his suggestion that Ramanathan Day should be observed by the Saiva Paripalana Sabha has become a reality and added that the lives of great men should always be remembered by means of such commemorative meetings.

Siddhantha Sironmani M. Mylvaganam said that it was rare to find a politician living the life of a true religionist and added that Sir Ramanathan was one who lived the life of a real Saivait.

Muhandiram E. P. Rasiah produced a photograph of Sir Ramanathan performing Nishdai Sathana and said that it was a privilege to possess that photograph.

Mr. V. Ragnathamudaliyar proposed a vote of thanks.

### Attainment Of Samadhi

Guru Maha Sannithanam Sri Sri Kailai Subramania Thesiga Gnanasambandha Paramasariya Swamigal of Tharumapuram Aatheenam attained Samadhi while on a Dharstan of Kashi Shestram. He was the Editor of 'Gnanasambandham' a religious monthly of a high order and devoted his entire life to the propagation of Saiva tenets by means of publication and speeches.

## Sir Ponnambalam Ramanathan

By

V. MUTTUCUMARASWAMY

(Continued from last issue)

Amongst these who were imprisoned were D. B. Jayatileke (who later became Minister for Home Affairs), D. S. Senanayake (later the first Prime Minister of Ceylon), W. A. de Silva (who later became a Minister of Health), Ramanathan showed conspicuous bravery on this occasion.

### Ramanathan the patriot

Chalmers assured leaders like Ramanathan that "revolt had been put down with rose water." It was at this time that Ramanathan received 350 petitions from the public who were groaning under the "illegal and unrighteous acts of the commissioners appointed by the Governor" and brought out the other side, the case of the people.

A study of the contents of Ramanathan's book "Riots and Martial Law in Ceylon" will give the reader a glimpse of his eloquent speeches delivered to champion the rights of the Sinhalese. His marathon speeches (for hours) attained a Ciceronian quality. He exposed the action of the Government and criticized the officers of the state for their wrongful acts having made an intensive study of the whole situation.

Ramanathan was not content with delivering speeches in the Legislative Council in Ceylon. Notwithstanding the submarines that infested the seas, he sailed to England to submit his findings about the riots and Martial Laws personally to the Colonial office in London. A young Sinhalese Advocate, Mr. E. W. Perera, also went to England and represented the case of the people of Ceylon.

The Ceylon Reform League and the Ceylon National Congress had been formed by 1917. Spearheaded by a brother of Sir Ponnambalam Ramanathan, Sir Ponnampalam Arunachalam, the Congress pressed for an extension of freedom for the people in the art of self-government. The aftermath of this agitation was that from 1920, the unofficials were in a definite majority.

Ramanathan was knighted in 1921. He was nominated unofficial member of the Legislative Council of Ceylon from 1922-1924. When representative government began in 1924, Sir P. Ramanathan was elected Member for the Valigamam North seat and he represented this constituency till his death in 1930.

From November 1927 onwards, constitutional reforms were in the air, as the Donoughmore Commissioners were in Ceylon till January 1928. They recommended a system of Government by Committees and Universal Suffrage.

Sir Ponnambalam protested against this. He went to London on the May 10, 1930, and presented a Memorandum on the June 27, 1930. In that he said it would be ruinous to introduce Universal Suffrage in Ceylon at that stage.

### The Educationist

We would like to cite an excerpt from Ramanathan's speech from "Western pictures for Eastern Students" (page 108). Sent: New York, Year 1905.

(To be continued)

## Founder's Day and Prize Giving

AT RAMANATHAN COLLEGE

Dr. G. P. Malalasekera tila, Director of Education will deliver the Founder's Northern Region Memorial lecture today (Sir P. Ramanathan) will preside and deliver the Prize Day Address. at 5 p. m.

Mrs. G. P. Malalasekera will give away the prizes. Mr. W. D. C. Mahatap-

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Case No. T/2761

In the matter of the intestate estate of the late Krishnamany wife of Suppiah Kathiresu of ward 5 Nainativu.

Deceased.

Suppiah Kathiresu of ward 5 Nainativu.

Vs. Petitioner.

Minor 1 Kathiresu Sumitra

-Do- 2 Kathiresu Paratartiharam

-Do- 3 Kathiresu Kadirmany

G. A. L. 4. Visagaperuman Rama Chandran all of ward 5 Nainativu (the 1st to 3rd respondents are minors appearing by their Guardian - at - litem the 4th respondent.)

Respondents.

This matter coming on for disposal before N. A. Vaithalingam Esquire, District Judge, Jaffna on the 23rd day of August 1971 in the presence of Mr K. Gunaratnam, Proctor on the part of the petitioner and the affidavit of the petitioner dated 18th day of August 1971 having been read.

It is ordered that the abovenamed 4th respondent who is the maternal uncle of the 1st to 3rd respondents be and he is hereby appointed guardian ad litem over the minors the 1st to 3rd respondents and the petitioner be and he is hereby declared entitled to have Letters of Administration to the estate of the said deceased as her lawful husband and the letters of administration be issued to him accordingly unless the respondents or any other person or persons interested shall appear before this Court on or before the 2nd day of December, 1971 and show sufficient cause to the satisfaction of this Court to the contrary.

This 23rd day of August 1971.

Sgd. K. E. Kathirgamalingam District Judge, Jaffna

Drawn by Sgd. K. Gunaratnam Proctor for Petitioner.

State Beyond the Sense World

V. SUBRAMANIAM Saiva - Pulavar

(Continued from last issue)

Ahankara (I hood) is the next veil to be consumed by the fire of wisdom, this is the last possession of our hero to be abandoned. Many of the sharp and irritating points of I hood, have been unconsciously rounded, while our hero was achieving his conquest in the plains below. I did it, I want it, I said so, I should lead etc. have long ago bade farewell to him, perhaps what now assert themselves one 'I strive for Bliss, I am good, I attain Bliss etc.— a very light shade of the 'I'. Even this should be exchanged for, the Lord does, the Lord is the Lord wills, This done, the battle is over. (Of. தாயுமா - பொருளியல்பு ?) and this is the death of the 'I'.

Those who go up the ladder so far can hardly be distinguished from ordinary mad men, they have the simplicity of children and the selflessness of the demoniacs. பாலரோடு பேயர் பித்தர் பான்மையென சிற்பதுவே சிலயிசு ஞானியர் தம் செய்கை பராபரமே

Unless ye become like little children, ye shall not enter the Kingdom of Heaven says another master (St. Mathew) St. Manickavasagar prays to the Lord for a boon - namely to make Hindu as a in the eyes of the world. உத்தமன், அத்தன், உடையான் அடியே நினைந்தருமி மத்த மனததொடு மாலிவனென்ன மனநினைவி லொத்தன, வொத்தன சொல்லிட ஆரூர் திரிந்தெனரும் தத்த மனததன பேச வெஞ்ஞன்று கொல் சாவது வே. Melting at the thoughts of the Excellent, Father, Master's feet and in rapturous mood, uttering the promptings of the mind From land to land rambling, that men may say a mad man this and speak their fancies, O when shall I pass away?

This state of Bliss is called Tburia Here Atman stands in its knowledge isolated from the senses and the mind it is knowing one-self without speech and thought, (உரை உணர்விற்றது தம்மை உணர்ந்தல்), a state to be, and to become unqualifiable, yet attainable, the more one describes, this state, the further is he from the Truth.

ஓராமலே ஒருகாலுள்னும் லுள்ளொளியைப் பாராமலுள்ளபடி பார்த்திருந்தால் வாராரோ

பத்துத் திசையும் பார் தெழுந் தானந்த வெள்ளந் தத்திக் கரை புரண்டு தான்

If without differentiating nor once bestowing the thought, without seeing the light within (as object) One establishes himself in it, discovering as it is, will is not come. The flood of bliss, springing and overflowing the banks, rising and pervading the ten quarters. He is lost in the flood of Bliss. what remains is the ocean in which the drop fell. To say he attained is an error, for there is no 'he' in that state, nor can the Gnani say "I attained Bliss, as the 'I' is dead. Nirvana, Heaven, Moksha. These are different names for that. It is oneness, bliss, these again are relative ideas, therefore, silence.

குறையிலா நிறைவால் ஞானக் கோதிலானந்த வெள்ளத் துறையிலே படிந்து மூழ் கித் துனைந்து நான் ஞேன் ஞ வாறன் குறையிலே யுணர்ந்தி மோன வொண் சுடர்வை வாடந்த இறைவனே யுணர்ப்பிரிந் திந் திருக்கிலேனிருக் கிலேனே.

To become the undiminished fullness, to fall on and plunge in the flow of the flood of spotless wisdom, bliss and become dissolved in and thereby effect the non-appearance of 'I' hood. Those showed, st. the way by quibbles and didst grant the sharp radiant sword of silence - Separated from Thee, O Lord, here, I can't remain, I can't remain.

குலமிலான் குணங்குறியி லான் குறையிலான் கொடிதாம் புலமிலான் றனக்கென்ன வோர் பற்றிலான், பொருந்தும் இலமிலான். மைந்தர் மனைவியில்லானெவன வன் சஞ் சலமிலான், முத்திரதரும் பர சிவனெனத் தகுமே. (ஆகையெனும் 30)

Sorrowless is he, who is casteless, unqualifiable non-lowly, who is without harmful object-attachment, bereft of all self-seeking desires, who is home-less, childless and wifeless. Such is worthy of comparison to para-Siva, the Giver of Freedom."

To call this incomparable state of Bliss death is

a lie, to name this life of all-knowledge death is utter ignorance, to call this state of self-luminosity death, is blindness, It is the life in life, and eternal life of lasting Bliss and knowledge, yet it is death, as the 'I' hood has vanished.

My brothers, one ounce of practice is worth more than tons of tall talk, One who has experienced the death of the mind in his life teaches more by his silence than another who speaks volumes. It among you, there is such a one, I bow down before him, whether he is a Buddhist, a Christian, or a Mohammedan or of any other persuasion. Religious and creeds are nothing if one cannot live a spiritual life. Mere knowledge develops only one's Ahankara. Should we not be able boldly to affirm when asked "Do any hearts beat faster, do any faces brighten, do any feet steps on the stair, to meet you, greet you, any where, are any happier today - through words they have heard you say. life were not worth the living, if no one were the better for having met you on the way and known the sun shine to your stay" (Swamy Narayana).

There were should not all from this moment seriously consider the life we lead, should be not make this hall a holy place for practising our spiritual ideals? Should we not infuse into our being a selfless love for all, so that, with the grace of the Lord, we may with conviction, each of us, claim - நடக்கினுமோடி நிற்கினும் வேறொரு காட்டின்நிக் கிடக்கனும். செவ்வி திருக் கினும் கல்லருட் கேள்வி யிலே தொடக்குடென் தெஞ்சமன மற்ற பூணத் தொடடிக் குள்ளே முடக்குவன் யான்பரமானந்த நித்திரை முடி.(டி)டுமே.

"Even while walking, running - standing while lying divid of other deures or sitting evenly, in hearing of the Gracious, my mind will be engrossed and I, in the cradle of mindless perfection, will be crouched and the sleep of highest Bliss will enshroud me." The end.

Nature's Subtle Means of.....

(Continued from page 5)

feat, prepare for the battle, and thus wilt thou not incur sin" (38 : 2)

These magnetic words of fact induced Arjuna to fight the battle of Bharatha, shedding all the emotions regarding his kinsmen in the opposite front. So we deduce, from Janardana's own words, that war is unavoidable and hence natural. There is no artificiality in the concept of war. It is as natural as the flow of a stream. Artificiality arises only when we consider the technique used in the war.

Except for these human oriented sources of population control, nature has its vicious, violent and dreadful ways of keeping control over the population explosion in the form of natural disasters like storm, sand slide etc etc. Dreadful infectious diseases claim lives numbering millions.

Quotidian death-toll numbering, 80,000 heads due to famine - due to malnutrition, is another thing which is to be added in the tariff of Nature's population control.

A war erupts and tens of thousands are drowned in an ocean of blood. A storm sweeps over a country and leaves a messy land with tens of thousands of life-less bodies. As a consequence an epidemic breaks through and claim another million.

The family planners control the number of heads yet to be born. Nature heeds only the number moving on the earth. In fact it controls the number of heads to be born, by making some people barren. It controls the number of heads already born to roam the earth.

On the extreme, there is nothing artificial; everything is natural. Deeper thinking leads to this result.

One wonders who is overpowering whom? Nature or man?

சான்றிதழ் அச்சுறு செய்து மலிவாகக் காக்க மக்கள் கோய்குறையாக செய்து குறையிலா துயிலாக வாழ்வு உண்மையறந்த கோய்க் கற்றான் செவ்வி மன்மேன்மைகொள் வான சிறி விவந்து வளம் பெய்தார்.

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