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Examination is on Advanced Level Expected Results are on Postponed Level

Wait and see - This is the slogan that guides living nowadays - Wait for the bus that will turn up several hours late; wait for the pound of bread which will reach your hands several hours late. These delays are estimated in units of hours. But waiting for results of examinations has become a long long lingering wait.

April 1973—that was when the Advanced Level—G. O. E. Examination was held. Soon after, the candidates were assured that this year results would be announced on an advanced date. August was normally thought of; but September had slipped away unnoticed; October was over the reaper and now it is November 1973. And the results are yet to come.

There is only one revealing factor. Reports appear frequently suggesting surprises. Candidates count dates and dates pass by contemptuously. Probably counting dates has ceased with the candidates swearing that they cared not for delayed delight or suspended sorrow.

November 15, 1973—a very auspicious (Sunday) date has now been given not in any official commu-

nication. It has been traced to the usual official sources.

These are observations of the unfortunate thousands whose future depends on the results of this examination. To add to their misgivings, the reports frequently say that the lists of marks were prepared in September 1973. What is the circumstance that is tickling the Chief of Examinations or the

Minister of Education in this connection? Passes in this examination constitute a passport to seek employments or to join studies for Law and similar professions. Admissions to the Universities may be determined on a competitive basis. The latter can take a convenient time if that is the desire of the Minister. But the announcement of the results should not have been delayed for even a single week.

Anyway the results are coming! There are only a few more days to count. But will it be too much for the Commissioner of Examinations to release the results with a report explaining the delay!

Prayer to Providence for Blessings on Royal Couple

Bridegroom Captain Mark Phillips and Bride Princess Anne, would have by now received the blessings of millions of people all over the world. A royal wedding even in this age of democracy is by all means a significant event. Sri Lanka's link with Great Britain in the past and attachment at present combine to make us all feel jubilant at this happy union.

The pledge taken by Princess Anne at the wedding ceremony before the large congregation at the historic Westminster Abbey is in line with the oriental declaration in front of the Oma Kundam 'To love, cherish and to obey', these weighty words spell the significance of marriage which is the same in all climes among all races and in all Faiths.

Spotlight on Sugar Shortage

Prospect for Palmyrah Products

Once again the nerves of the common man have been shattered by the shocking news that the cost of sugar in the world market has risen several fold. And now the people have to be prepared for the worst development—to go without the use of sugar or to become paupers by using it at a prohibitive price.

What is astonishing in this context is that the talk about jaggery from palmyrah juice being a sufficient substitute for sugar has remained a tall talk at the political level. However, with the incentive to production being stepped up, shall we not also pay equal attention to what has been produced centuries ago—the palmyrah.

Palm Potential

Just as the Middle-East has become a need for every nation of the world for its nature's gift of oil, the Palmyrah Peninsula may in course of time become an economic paradise—the potential for substitutes for sugar and even oil if only the Russian scientists strike oil in plenty.

There is a large volume of literature on the perennial palm and its varied uses. The writings

(Over to page 7)

MISSING THE BUS - OH NO BUT THE BUS IS MISSING

MOST MODERN MODE OF TRANSPORT DELAY

If any social worker would kindly get sufficient leisure to travel in the Jaffna Peninsula for a few days, he or she would be able to see the pattern of the plight in which bus passengers are placed. Delays occur in any service now and then, but if the delays continue to be there then it is called a breakdown in the service. What the traveller now finds is a breakdown that effects a more severe breakdown in his physical set up.

Self-Sufficiency— Self-Transport

There are days when the aim at large is self-sufficiency. Applying this aim to our Transport System, the ideal can be reached if this way—self-transport system. Back to the land is the current cry; along with that let us say back to the feet! Walking is a welcome exercise. And to hike a considerable distance of miles will certainly im-

prove the individual's health and the nation's stamina will be stabilized.

Halts Now Hum With Sighs

A regular passenger by bus who has to travel 18 miles up and down has this story to tell. After a continuous period of sickening delays he decided to note the delays in his diary for the purpose of doing some statistical research about the waste

in man's life. According to this enthusiast, on the average his waiting time at the halt on one end is anything between one hour and ninety minutes; on the return trip the ordeal is still worse. He also has to wait at other places too; in front of the bakery, of course it is discounted as part of the sacrifice for the nation's economic recovery. The private dealer in rice and other food stuffs obliges him by supplying him with the articles; here the wait is the long wait to clear arrears of payment.

The Intruder Transporter

The regular passenger has occasionally to turn

(Over to page 8)

THOUGHTS TO BE TREASURED

வேதாந்தத்தில் பொருள் கொண்டு உரைக்கு நால் சைவம்
(Siddhiyar.)

Saivism is the science that teaches the unalloyed essence of the Vedantas.



திருச்சிற்றம்பலம்

நமச்சிவாயவே ஞானமும் கல்வியும்
நமச்சிவாயவே ஞானறி விச்சையும்
நமச்சிவாயவே ஞானயின் தேத்தும்
நமச்சிவாயவே ஞானெறி காட்டுமே.

திருச்சிற்றம்பலம்:

Hindu Organ

FRIDAY NOVEMBER 16, 1973

INDIAN OCEAN - NOT FOR INROADS

On land there were several cockpits, notably in the European continent, that had started world wars which wrought destruction to many a nation. The League of Nations which was formed obviously to obliterate these cockpits and to end wars could not achieve its purpose. However, the United Nations Organization has been able to remove these cockpits though the appearance of fresh ones may not be avoided. The danger of such cockpits was aggravated by the attempt of outside powers to move about near them in some pretext or other.

The recent request of fourteen nations that the Indian Ocean should be out of bounds for interfering powers is but a logical step that has to be taken in the interests of humanity. Premier Srimavo Bandaranaike felt the need for this restriction some years ago when she presented to the U. N. O. this suggestion. This world organization very properly accepted the resolution. But such motions are always nothing more than being pious expressions of opinions. Hence the need for not mere re-iteration of the earlier proposal but also for practical interpretation by joint action.

The Indian Ocean unlike the other vast expanses of voluminous water has a significance all its own by reason of the fact that it is located geographically in such a way as to be an area of amity untroubled by the waves of war. If it is placid it is because the serenity of spiritual loftiness is claimed by the East due to the concurrent influence of all religions. Not that the Indian Ocean does not get ruffled by roaring waves and violent tempests, those phenomena peculiar to oceans; but that it has been away from the warring factions of the world. Let this lofty ideal remain unhampered; let not the Big Powers change the Indian Ocean into a cockpit to decide supremacy of states. The East by nature seeks peaceful co-existence. The nations of the East prefer to be left alone. Sri Lanka has always been advocating a well defined zone with the Indian Ocean as the hub to be dedicated to positive peace. The Big Powers have to respect this reasonable request. The East deserves this extra-preferential demarcation. The teachings of the Great Religions require peace all over the world. And East, the home of these Religions, must be allowed to remain peaceful for ever. Let there be no inroads that will eventually endanger the sovereignty of the Indian Ocean.

Educational Experiments

Two Term Tests

The decisions of the Education Department to restrict term tests to two instead of the usual quarterly examinations is expected to work well for the reason that the pupils are being called upon to pull their weight in the program for production. Experience will tell educationists that the testing of students too frequently cannot sharpen their intellect nor help them produce better results. Preparation for mid-term, oral, revision can be a substituted step to lessen the tension in the frequent term test. The oral test also saves time and expense. The printing of question papers costs a substantial sum. Even cyclostyling questions is expensive. Hence the mid-term diversion in the form of oral tests can keep the students at attention.

Practice with the plough

All study and no play will be injurious to the physical system of the student. Likewise all play and no work will not be acceptable. Now that circumstances have compelled the cultivation of every inch of ground, the school also has to respond to the call. Here is a golden opportunity, afforded by a shift in the economic condition of the country, to enable school children equip themselves with the necessary training and knowledge to assume citizenship. White collar work no longer can be a staple calling of the youth. Professional work depends on academic attainments. Engineering skill also is restricted to a few. The place of the plough in practical life has to be recognized. The all-round educational training at school must be of practical use for future employment. If agriculture has to be the most important factor in the shaping of the new nation that has self-sufficiency as its emblem, the flag of unflagging enthusiasm should fly over all educational establishments.

Detect The Dens

Flying squads are reported to be checking bases for transport of rice in contravention of recent regulations. Cannot these squads operate in other spheres too—cannot they confront those dealers who make money while

the cut in the rice ration is on and bring them to book. Rice at Rupees 8 x - fantastic, foolish and fiendish. It is impertinence of the highest type which no Government can allow unpunished.

Budget Blessed But The Erickrats are there!

One admirable feature that is glaringly noticeable in the debate on the Budget is that the Grow More Food Campaign has

SOME SUGGESTIONS

been welcomed on all sides. How the welcome has been made, of course, differs in degrees and in discernment too. Most of the debaters spent their time in trying to trace the blame to their opponents. But it was plain that the campaign had been in the country for several decades and that the stepping up had been steadily achieved.

Affluent North can Afford It?

Inter alia, the astounding theory was propounded by no less a statesman than the erudit Minister of Finance that the people of the North

could buy anything at any price because of their affluence. It may be a political punch - the Minister is an adept in dealing such left handed digs. But the North remains as arid as it has been always and as poor as the rest of the Island. The only difference is that misfortune has visited the North in the form of rocketing price of rice as different from the other parts of the country. What is intriguing is that the Minister does not mind the Northerner writhing in agony, in the midst of the prevalence of cholera, paying all that he can earn on buying only rice and rushing to the pawnshop to find the loan for purchasing the rest. It is inexplicable that the Minister has not expressed any hope of administrative action being taken to bring down the price of rice in the North.

Barrier - A Block

It was, however left to the M. P. for Vaddukudai mildly to suggest to the Government that the Barrier at Elephant Pass must be removed to a point further South. Cut in the ration of rice could not be avoided. It is accepted as a necessary evil. But why cannot the northerner be relieved of unusual burden by removing all restrictions that create hardships in the North in the matter of the purchase of rice at the rates prevailing in other parts of the Island?

Spotlight on Sugar Shortage

(From page 5)

are of ancient origin suggesting that our forefathers had viewed this Katpukatharu as God's gift. Millions of these palms yet stud the Peninsula, though millions had been destroyed over the ages. The Middle-East takes pride in the Date Palm, the Palk Strait Peninsula boasts of its Palmyrah Palm - Both have similarities and similarities; wants and worries. But the Palk Strait Palms Land will not wish that any big powers or for a matter of that any other nation cast eager eyes on it in sinister expectation.

Sea on for Sweet Toddy

There are only a few months for the next season for tapping trees for sweet toddy to arrive. A great welcome is awaiting the august arrival next year as enterprising economists are eagerly planning for manufacture of jaggery on a massive scale.

Let not the people of the Peninsula miss the bus this time. The blooming of the stalks of the Katpanatharu will certainly make the economy of this country bloom once again. The northern strip of this lovely Isle may well become a land flowing with juice and jaggery.

Co Ops and Community Centres must consent

Individual effort, however, vital and cannot achieve much. Co-operative ventures can go a great way. Community Centres as reputed sponsors of rural activities along with Rural Development Societies also must join in this momentous movement to meet the challenge of sugar.

Umapathisivam And The Upanishads

(Continued from last issue)

Amritam (the Deathless), which the Jabala Upanishads identifies with Rudran or Sivan occurs very frequently in most of the Upanishads.

Rudran (the Swift, i. e., swift to come to the succour of his devotees). Frequent in the Jabala and Rudrapanishads. Found in other Upanishads too, though less frequently.

Sivan (the Blessed). Atharva Sikha, Mandukyam, Mundakam, Kaitavyam, Svetasvataram &c.

Vasi (the Self-dependent). In Kathavali, Brihadaranyakam, Svetasvataram &c.

Haran (destroyer) in Svetasvataram, &c.

Vishnu (pervader). In Kathavalli, &c.

Skandam (Destroyer) In Chandogyam, Atharva Sira, &c.

Pati Ruler). In Mandukam, Prasnam Brihadaranyakam, Svetasvataram, Jabala &c.

Sat (Being). In Chandogyam &c.

Param Jyot (உருஜோதி the Supreme Light). In Chandogyam, &c.

Among names of Chit Sakti found in the Upanishads we notice Uma Hamavati, Gourie (கௌரி) Akas (Chit Akas), Parama Vyoma, Patni, Para (பரம்), Parama Sakti, Para Sakti, Gnana (Sakti), Bala (i. e., Ichcha Sakti, Kriya (Sakti) Isani, Janani, Devatma Sakti, &c.

This last name Devatma Sakti reminds us of our failure to mention the word Atman frequently found in the Upanishads among the names of the nameless God given above, and it also reminds us at the same time that the use of this bare name without such prefixes as Deva, Parama, &c., is liable to confuse students as indeed it has confused several learned scholars and interpreters of the Upanishads and made them think that the soul, the human soul, forms a part, an integral part or the whole or a reflection or an illusory appearance or a modified form, &c of the Divine Soul (or God). This word Atman (the pervading one) as we said in our general introduction is a generic term applied both to God and to the soul and where not

qualified by words like Deva (Shining Parama (Supreme) Antara (inner) Jiva (living &c), being prefixed to it has to be interpreted according to the context. In this respect it is similar to the term Chit (the intelligent one) which is also applied both to God (the Chit that is self-knowing gracious &c and to the soul (the Chit that has the capacity to know when taught &c). Of the Siddhar lines commencing சிவன் சிவன் என்ற இரண்டும் சித்த both Sivan and Jivan are chit) which we have already had occasion to quote more than once.

We pause before proceeding further to note here the striking resemblance that is noticed between the ancient sacred Sanskrit name of Isa (இசான் the Lord) applied to God in our Upanishads and others sacred literature and the holy Hebrew name of Je-us (யேசு) given to God the Son, the Lord of the Christians. It is usual in this country to give our children one or another of the thousand and one names of the nameless God or his devotees. We wonder if the wise men from the East who are said to have gone to the "Holy Land" to witness the birth of the christ gave it the Sanskrit name of Isa (or Issa which got transformed into Jesus in its new environments. We have elsewhere had occasion to comment on a similar resemblance between the Christ of the Bible and Krishna of the Gita. Vide "Elements" pp 67-68.

(To be continued)

NOTICE

We Marimattu Chinniah and wife Ponnu of 130 Jalan Thamby Abdullah, Kuala Lumpur, Malaya do hereby revoke and cancel the powers of attorney given by us to Mr Sivaguru Arumugam of No 46 Kerniyadi lane Krupalay East, Kopy, Sri Lanka, to act as our Power of Attorney in Sri Lanka from the date of this publication.

We appoint Mr. S. S. Muttucumaru Notary Public of 6, Mann Street, Jaffna, Sri Lanka to receive any communications in this connection.

M. Chinniah
ச. சென்மு

Date: 22-10-70.

Recent Publications Reviewed

(From page 8)

Under the supervision of his Guru, went on foot from Yazhpanam to Kadirkamam and various other places without a thought for food or shelter, took his bed in the open without caring for sun or rain. A number of young and old men interested in religion came under the influence of Swamigal. Some of them were Pandit M. Sivagaran subsequently known as Swami Vipulanthar. Thiruvil near, he commentator on Saiva Siddhanta Sastras, Katal Pulavar K Navaratnam, Prof S. Mayilvahanam, Thiru T Muthukumara, Thiru V S S Kumaraswamy, Thiru T N Supriah, Pulavar Mani A Periyambippillai and other,

political leaders like Sir Duraiswamy and ascetics like Nagalinga Paradimar became his followers. Some disciples also became his disciples. A German who became his disciple changed his name into Gowribala. The Swamigal used to sing Thavaram thiruvachakam and his composition 'Nata chintani padalgal' in stentorian and musical voice which attracted everyone. He was not a mere recluse. He organized religious societies, did propaganda for prohibition helped in founding a religious magazine called "Sivathondan" and even did active canvassing on behalf of a candidate for election to the legislature. Under his supervision Sir John Woodroffe's book on 'Serpent Power' (i. e.) Kundalini Sakthi was translated into Tamil. He was thus a practical Sanvasi who did active service among his fellowmen with his mind fixed on God. He reached the Loru Feet of Siva on the 23rd of March 1964 when he was 91 years old.

The sayings of the Swamigal have been appended to the book. They are all very inspiring and thought provoking.

The author of this book has taken considerable pains to collect authentic materials for writing this book. He himself had contacts with the Saint. The book has been written with sincerity, modesty and reverence. To read the book is a spiritual experience and we feel elevated after reading the book.

— C N Singaravelu
Saiva Siddhanta Journal devoted to the exposition of Siddhanta Philosophy

Religion, Literature and comparative understanding.

Souvenir — Silver Jubilee Manipay Parish Welfare Society

An attractive publication containing a comprehensive survey of twenty five years of yeoman service rendered by the Manipay Parish Welfare Society is the Souvenir that was recently released during the Silver Jubilee Celebrations.

The song of the Society inspiringly portrays the objects of the movement thus:

உயர் உயர் தெழுவன எத்தி உணவு உடை கிரவுயிம் ஆக்க உழத்தடு சங்கீம - வாழ்க is the concluding refrain.

Mr S. Rajendram, President of the Society for a continuous period of 23 years in his foreword has lucidly reviewed the steady and sustained progress of welfare work in the Manipay Parish.

The article on soap-making is full of information. Mr. A. T. Ganesan the writer holds the Diploma Certificate in Industries of Calcutta.

Vidvan K. N. Velan, B O L. in a literary approach defines the basic requirement of toleration and goodwill for worthy welfare work.

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