

Our Work is
Our Advertisement

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(The Hindu Organ)

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PROSPICE!

By The Rev. Dr. T. Isaac Tambyah,
BANDARAWELA

"These big buildings imported into Ceylon by which we see below, what are they?"

"This was in the year 1988. The question was asked by one of five persons in air-car No. C. 779 careering over Jaffna Town. He was a Sinhalese young man seated between a Tamil lady and a Sinhalese lady. The last had on her right a young Tamil gentleman. The position of these four as couples seemed to in-

It did not take long for the air-car to land noiselessly in that vast open space opposite University Square. In the olden days the place where University Square stood was known as Tinnevely. Between 1938 and 1988 the Town of Jaffna had extended, with the municipal limits reaching to Tinnevely and

ABUNDANTLY APPROPRIATE

The 'Hindu Organ' Golden Jubilee Number (1939) is a publication that finds a place of pride in our Library. Yet it was left to a young and literary minded lecturer of the New Campus to draw our attention to the brilliant piece of — of course not satire — illuminating dream, in the form of a special contribution — entitled 'Prospice' by that literator, lawyer and leading thinker — Dr. Isaac Tambyah.

The recent awakening in connection with Ramanathan aspirations and also the circumstances of the establishment of the Jaffna Campus make the special contribution of that great intellectual Dr. Isaac Tambyah to the 'Hindu Organ' thirty five years ago something like a Poet's Dream of Future Prospects—in the H. G. Wells style.

Let our readers enjoy the dream themselves. — Ed.

dicate that there were good reasons for the Sinhalese gentleman and the Tamil lady being very close to one another, and for the Tamil gentleman and the Sinhalese lady being almost inseparably in contact. The pilot, a Burgher young man, could have gathered from their general conversation and the familiar terms in which they spoke to one another that the Tamil's wife was the sister of the Sinhalese gentleman, and the Sinhalese gentleman's wife was the Tamil's sister. The air-car was a luxurious one of the kind

Inuvil and Manipay and Kopay. Mr. & Mrs. Amarasayake, & Mr. & Mrs. Keralasenan on landing entered the University Restaurant, a short distance to the west of what they ascertained to be The North Ceylon University Buildings. The Restaurant occupied the entire spacious ground floor of a three storeyed building. Immediately on top of a Restaurant were the offices of the 'Hindu Organ', a daily English morning newspaper with a mid-day edition in Sinhalese and an evening edition in Tamil." Above

NAVARATHIRI

M. M.

Navarathiri is an important festival celebrated by the Hindus with much piety and enthusiasm when they worship Sri Uma Thevi the Sakshi of Lord Shiva. She dwells on the left half of Lord Shiva and represents His grace: Just as heat and fire, effulgence and the ruby, odour and the rose are inseparable, so are Sri Uma Thevi and Shiva inseparable. Lord Shiva bestows His grace on all the souls. He wishes that they should be freed from the ignorance concealed by the grip of Avasa, Malesa and obtain Godhood. This grace is Sri Uma Devi. During the Navarathiri period She is worshipped as Durga during the first three days, as Leshumy during the second three days and Saraswathy during the last three days. Durga blesses Her devotees with courage, strength and victory. Sri Leshumy blesses Her devotees with knowledge, learning and wisdom. Devotees are expected to devote these days by fasting and prayer. They are expected to abstain from any kind of food on the last day. Devotees will do well to chant holy hymns in praise of these deities. School children in particular do well to memorise holy hymns in praise of Saraswathy the Goddess of Learning.

ஆறு கதைகள் அறுபத்து நான்கிலேயும் ஏழ் உணர்விற்கும் எவ்வளவு—துய உருப்பலிக்கு போகலாம் என்னுள்ளத்திலுள்ள இருப்பலிக்கு வாராதிடர்.

were the offices of "The Morning Star", a Christian daily paper with a Tamil edition, and the topmost storey was occupied by "The Catholic Guardian" — a daily newspaper for Catholics in English and Tamil. Having lunched, the four called on the editor of "The Hindu Organ" the oldest editor in the north, nearly 82 years of age. He had been in his (Over to page 6)

Letter to the Editor

A Hindu Miscellany

Sir,

O, for the hour of that unique bliss, When all the knots untied—within, without And all the subtlest bonds removed, I shall

Walk on the blessed path that (sages) trod of yore.

Transcending mind and all its fleeting moods, And fixed in deep detachment evermore,

Regarding body only as the means,

For self-discipline, And nothing else for any cause whatever.

No more deluded I shall be

By the sense-magic, or this earthly frame of mine.

(From poem of Gujarati Saint Shatavadhani Rajobandra, a religious guide of Mahatma Gandhi)

The need for an Ency-

clopaedia for the Hindus—or rather to be more accurate—a Hindu Encyclopaedia—was the theme of an article which I ventured to send to the Hindu Organ on an earlier occasion. The subject of the present communication written with equal humility and earnestness for consideration by the Hindu public is about another compelling publication for our benefit. It is to draw the attention of our community to the very great need for a Religious Miscellany for the Hindus containing select passages from our sacred literature—Hindu and Shaiva literature—both in verse and prose, for reading, reciting, contemplation, meditation, and general worship in our homes on the occurrence of domestic events begin-

(Over to page 6)

உ.

சிவமயம்

சைவ பரிபாலன சபை

யாழ்ப்பாணம்

86-ஆவது

வகுடாந்தப் பொதுக் கூட்டம்

சைவ பரிபாலன சபையினது பொதுக் கூட்டம் ஆனந்த வகுடம் ஐப்பசி மாதம் 10-ஆம் தேதி (27-10-74) ஞாயிற்றுக் கிழமை முற்பகல் 9 மணிக்கு சபை நாவலர் ஆச்சிரம மண்டபத்தில் நடைபெறும்.

நிகழ்ச்சிகள்

திருந்து அணிந்து கொள்ளல்
தேவாரம்

1. சென்ற வகுடாந்தக் கூட்ட வரலாறு
2. சைவ பரிபாலன சபையினது செயற்குழுவினரின் வகுடாந்த அறிக்கை
3. 1973-74-ம் ஆண்டு வரவு செலவுக் கணக்குகள்
(அ) சைவ பரிபாலன சபை
(ஆ) சைவப் பிரகாச அச்சியந்திரசாலை
4. தலைவர் நிறைவுரை
5. C பிரிவு நிருவாகசபை அங்கத்தவர்களைத் தெரிவு செய்தல்
6. புது வகுட உத்தியோகத்தர்களைத் தெரிவு செய்தல்
7. பிரேரணைகள்
8. வேறு விடயங்கள்
9. காரியதரிசி நன்றியுரை
தேவாரம்.

சைவ பரிபாலன சபை
யாழ்ப்பாணம், 10-10-74.

முக்கிய கவனியுபு

வை. இரகுநாதமுதலியார்
கௌரவ காரியதரிசி.

1. வகுடாந்தக் கூட்டத்தில் சமர்ப்பிக்க வேண்டிய பிரேரணைகள் 24-10-74-க்கு முன்னர் காரியதரிசிக்கு அனுப்பப் பெறுதல் வேண்டும்.
2. கணக்கு சம்பந்தமான வினாக்கள் 24-10-74-க்கு முன்னர் தகுதிகாரிக்கு அறிவிக்கப்படல் வேண்டும்.
3. சந்தர்ப்ப பணத்தை 21-10-74-க்கு முன் பாக்கி இன்றிச் செலுத்தியவர்களே வாக்குரிமை உடையவர்களாவார்கள்.

THOUGHTS TO BE TREASURED

சூனத்தாற் றொழுவார் தொழக்கண்டு
சூனத்தால் உணர் வாழும் தொழுவனே.

When I see devotees worship Thee with (the flower of) true knowledge, I too worship Thee similarly.



திருச்சிற்றம்பலம்

தமிழகத்திலே சூனமும் உணர்வும்
தமிழகத்திலே சூனமும் உணர்வும்
தமிழகத்திலே சூனமும் உணர்வும்
தமிழகத்திலே சூனமும் உணர்வும்

திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY, OCTOBER 18, 1974

Shun The Smuggler

The hounding of the human monster, the horrid businessman who hoards while the people starve, is a measure that must claim priority in the program of any good Government. The startling disclosures of the nefarious activities of smugglers in the Indian sub-continent now reveal, how to some extent, society is itself responsible for the calamitous state of affairs in the economy of a country.

The smuggler belongs to a special species of traitor who thrives on the weakness and cowardice of the common man and builds a black market at the expense of society as a whole, eventually emasculating the entire economy of the country. The traitor is one who violates his allegiance or acts disloyally to country, to the Administration, to the principles of human living and certainly to religion. Here is a criminal who betrays his own people and nation and creates disorder in the country which he thinks he is benefitting. The Government of India has done well to organize a very efficient official search for these traitors and has within a short space of time registered great success. The kingdom of the smuggler like that of the highway robber and the bandit always expects trouble from within for the simple reason that competition is usually greatest at the lowest level.

Now that the people have come to know that there are traitors among them who deprive the common man of his dues and deal in black merchandise and eventually deplete the resources of the Nation, the Administration of every country should take immediate measures to root out this evil, lock, stock and barrel. Society must feel that there is a moral duty to be discharged to spot out the smuggler who moves about amongst the people posing as a friend in need and in course of time sucks the last drop of blood in the economy of the guileless villagers. The common man must be able to use the sense of smell to detect this stinkard, this moral delinquent, this ruffian, this brutal, lawless bully.

The Government knows fully well that the smugglers are international in their treacherous trade and effect great influence to defy the law and deceive detection. In our country also, there operates a connecting link that has to be severed at the earliest by stringent measures of detection and deterrent punishment. The laws of the land must provide for the inclusion of the smuggler in the category of traitors, disruptors, resistors and the like. The Green Revolution cannot succeed if the revolutionary activities of these traitorous smugglers are allowed to thrive alongside of it.

The campaign to close in on the smuggler must be undertaken by the Administration in close co-operation with the common man. Then only the country and the citizens can survive.

PROSPICE!

(From page 5)

early days a schoolmaster, and editor of the paper in its weekly stage. His eye sight was very good and his hearing was being assisted by some contrivance fixed to his ears. He was steady clear-headed and clear-headed as he stood up to receive his Colombo visitors in the sanotum specially his. He was surrounded on all sides by a superb collection of books reaching up to the ceiling, and on the top of the book-shelves were the marble busts of Sri Krishna, the Buddha, the Christ, Confucius, Moses and Mahomet. The editor took the visitors round to all the parts of the offices, introduced to them the four sub-editors, and the manager, and others, and was most enthusiastic in the narration of the great changes that had come to pass in the process and progress of the evolution of the "Hindu Organ" into a powerful daily with large and liberal views on politics and religion. "Among the contributors," said the editor, "to our weekly religious supplement are two Bishops, the Roman Catholic Bishop of Jaffna and the Anglican Bishop both scholars and literary men of the first rank."

"Have you no Buddhist writers?", asked Mrs. Amaranayake.

"Of course, of course we have", said the editor, with quite youthful enthusiasm, "we have Hindu, Buddhist, Islamic and Jewish writers of Ceylon, India, Europe and America". He made the visitors subscribers to the weekly. They were given copies of a-ailable back numbers.

"What is your policy?" inquired Mrs. Karalasena.

"I suppose you are Hindu in your outlook?", asked her husband.

The editor, he and his visitors once more in the restful and inspiring surrounding of his sanotum, did not answer at once. A benign smile lit up his aged countenance, as he sat silent for a few minutes. Then he said, "there is only one Religion, the Religion of Love, and this Religion colours all that goes out of this office."

Nobody said anything to that observation. A hush eloquent with heart-throbs. "God is Love" spoke the venerable old man, and with that solemnity and sublimity and serenity of the voice in which that message was delivered, the visitors took respectful leave of the mystic and man of God.

Letter to the Editor

(From page 5)

ning with birth and before and terminating with death and thereafter.—We Hindus and Shaivites are enjoined to worship Almighty Providence at all times and specially on occasions and events of importance. Such occasions and events will, inter alia include birth of children, their first feeding with rice, their going to school, their attaining puberty, marriages, illness, critical illness, death, moments of adversity, and moments of prosperity, taking our meals (both before and after), getting up from sleep in the morning and going to bed in the night travelling to distant places from homes, return ing home after such travels, and various other incidents in our life.

The object of such a publication would be to base and buttress our actions on divine Grace and Foundation, so as to bring us both spiritual and material welfare, and for the attainment finally in due course of Moksha.

Collection of select sacred passages appropriate for specific events in one single volume and publication thereof for use by the ordinary lay people is much to be desired. It is almost a physical and mental impossibility for the average Hindu to read all the necessary sacred literature, or to possess the necessary books or to select and memorize suitable poems, hymns and extracts or even after memorizing to retain in his mind permanently what we have read and memorized. It is in fact an utter impossibility for the average person to be able to do any of these things.

Only a selection of pieces of religious literature, appropriate for respective events and occasions and keeping with their spirit, in one single compact volume could help us. The size and contents of the publication, at least in its first edition, could be moderate—not too brief, neither too lengthy—Such a book is a very great desideratum for the spiritual

THE SACRED SPORTS OF SIVA

V. SUBRAMANIAM
Saiva-Pulvar

Carrying Earth as a Cooly (contd)

(Continued from last issue)

The king stood astonished, and now the God seated on the bullock vehicle appeared in the air while a celestial voice was heard to this purport. "That the king had done wrong in ill-using Manikkavasagar who had used the money he had received for the service of the God of whom he was a distinguished follower, that the king should call Manikkavasagar ask his pardon and dismiss him satisfied." All this the king promised to do and performed. Manikkavasagar gave the king his forgiveness and announced his intention of going to reside at Chidambaram. The king evinced a desire of accompanying him which the minister imperatively forbade. The latter then retired to the forest of Jilla tree near Chidambaram and remained there performing austere devotion, arriving also at the full knowledge of the worldly and spiritual systems. He also overcame in argument the Buddhas who came from Ceylon and lived there in considerable numbers. At length his life was merged in the celestial splendour.

மாசுறு மணிபோல் பன்னுள்
வாசக மாலை சாத்தி
பூசனை செய்து பன்னுட்
புண்ணிய மன்று ளாடும்
சசன தடிக்கிழெய்தி யிறிவா
வறிவானந்த
தேசொடு கலந்து நின்றார்
சிவனருள் விளக்க வந்தார்,

and material benefit of the Hindu community, both collectively and individually.

It is a pious prayer from the undersigned devotees that Shivaperuman, the Creator and Controller of this universe grants the required Grace to us Hindus to do the needful as begged for.

S. Sivasubramaniam
103/2, Hultsadorf Street,
Colombo - 12
30-9-74

வாழ்க்கை வழிநாடு பெய்க உலகஞ் சரக்க மன்னல்
கேசகிருஷ்ண அரசு செய்க குறையிலா துயிர்க்க வாழ்க
நான்மறை யறிக வோக நற்றவம் வேண்டி மல்க
மேன்மைமொன் னசைநீதி விளங்குக உலக மேகமொழி

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EDITOR-IN-CHIEF R. N. SIVAPRAKASAM