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SAIVA SIDDANTHA — THE SUPREME SYSTEM OF THOUGHT A SEARCHING STUDY OF ITS SOURCE AND SPLENDOUR

THE Saiva Siddhanta is one of the choicest products of the South Indian intellect and deserves to be placed alongside the great systems of thought given to the world by Sri Sankara, Sri Ramanuj, and Sri Madhva. The great works which form the inspiration of the Saiva Siddhanta System are the sweet and sublime Thevaram. Songs of Saints Sambandar, Appar, Sundarar, and the wonderfully mellifluous and passionate poems of St. Manicka Vachakar in his Tiruvachakam. These poems are as remarkable as the Tiruvavmozhi songs and hymns and poems of the Alvars. Tirumular's Tirumanthiram is another great gospel of this school of thought. The great work of Sekkilar, called Periya Puranam, which contains the lives of the sixty three Saiva Saints (Nayanmars) contains the best elements of the Saiva Siddhanta system of philosophy. But the first clear and comprehensive formulation of the system is in Meykandar's Sivajnanabodham (13th Century A.D.), which is an exposition of twelve verses in Raurava Agama. His disciple Arulnandi Sivacharya, expanded the teachings of his master in the great work called Sivajnasiddhanti. Umapati Sivacharya's Sivaprakasam and Tiruvartupayan are other famous works.

It is noteworthy that the cult of Siva is as old as the Satrudriyam and the Swatavata upanishad. Nay, the Yajurveda says: 'Siva is the supreme deity; he has no peer'. In the Upanishads we read about Siva as the great god, the Lord of all, the three-eyed, the dark-throated, and perfectly tranquil. I have no patience with those theorists who fancy a God Rudra who is different from God Siva. Every God has his gentle (Saumya) aspect and his terrible (Ghora) aspect. Vishnu the protector has as many destructions to his credit as Siva the Destroyer. The stern aspect of Siva is called Rudra. Some people who wish to show off their prodigious learning say that Rudra is an Aryan and Vedic deity while Siva is a non-Aryan and Dravidian deity, and that the two concepts

mingled and coalesced later on. We do not know at whose invitation they were present as such commingling coalescence. Nor can we follow the theories of those who discern in the Agamas a later rival to the Vedas. The great minds of India's past found no divergence or discrepancy as between the Vedas and the Agamas. The great Saint Sekkilar says: 'May the Vedic faith flourish and may the Saiva cult shine.' Saint Thannumanavar says: 'The Vedas and the Agamas are both of of them true, both being the word of the Lord. Know that the first is a general exposition and the latter is a detailed exposition. Both are the word of God. Where difference is perceived between them on examination, the great will perceive that there is no such difference at all.'

The Name 'Siva'

Earlier than them the great Nilakanta Sivacharya, called also Srikanata who wrote a Bhasya on the Vedanta Sutra from the Saiva point of view, wrote: 'Siva is the name of the Lord. I do not perceive any difference between

BY
K. S. RAMASAMY SASTRI
in 'Siv thondan'

the Veda and the Sivagama. The Veda itself is the Sivagama. A well-known Tamil stanza says: 'The Veda is the cow; the Agama is its milk and the Tamil songs—Thevaram and Tiruvachakam—of the four saints is the ghee within it.'

The very quintessence of absurdity is reached when we find asserted that the name Siva is a Tamil word meaning 'reds' (chivappu) and that the word is not found at all in the Vedas. The word is found in innumerable places in the Vedas. In the Rigveda: 'Siva Siva' (RV. 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7, 1.8, 1.9, 1.10, 1.11, 1.12, 1.13, 1.14, 1.15, 1.16, 1.17, 1.18, 1.19, 1.20, 1.21, 1.22, 1.23, 1.24, 1.25, 1.26, 1.27, 1.28, 1.29, 1.30, 1.31, 1.32, 1.33, 1.34, 1.35, 1.36, 1.37, 1.38, 1.39, 1.40, 1.41, 1.42, 1.43, 1.44, 1.45, 1.46, 1.47, 1.48, 1.49, 1.50, 1.51, 1.52, 1.53, 1.54, 1.55, 1.56, 1.57, 1.58, 1.59, 1.60, 1.61, 1.62, 1.63, 1.64, 1.65, 1.66, 1.67, 1.68, 1.69, 1.70, 1.71, 1.72, 1.73, 1.74, 1.75, 1.76, 1.77, 1.78, 1.79, 1.80, 1.81, 1.82, 1.83, 1.84, 1.85, 1.86, 1.87, 1.88, 1.89, 1.90, 1.91, 1.92, 1.93, 1.94, 1.95, 1.96, 1.97, 1.98, 1.99, 2.00, 2.01, 2.02, 2.03, 2.04, 2.05, 2.06, 2.07, 2.08, 2.09, 2.10, 2.11, 2.12, 2.13, 2.14, 2.15, 2.16, 2.17, 2.18, 2.19, 2.20, 2.21, 2.22, 2.23, 2.24, 2.25, 2.26, 2.27, 2.28, 2.29, 2.30, 2.31, 2.32, 2.33, 2.34, 2.35, 2.36, 2.37, 2.38, 2.39, 2.40, 2.41, 2.42, 2.43, 2.44, 2.45, 2.46, 2.47, 2.48, 2.49, 2.50, 2.51, 2.52, 2.53, 2.54, 2.55, 2.56, 2.57, 2.58, 2.59, 2.60, 2.61, 2.62, 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Hindu Organ

FRIDAY, MARCH 2, 1951

Treasure These Thoughts

Who can hold thee, O Sun!
Except the sky?
I can dream of thee,
But to serve thee
I can never, O never!

—TAGORE

THE NATIONAL FLAG

THE PRIME MINISTER HAS introduced in the House of Representatives his motion that the recommendations of the Flag Committee be adopted. The debate will reflect the different shades of opinion held by the different groups or individuals in the House. We have already published the correspondence exchanged between the Prime Minister and Mr. C. Suntharalingam on the subject; in fact it started in December, 1947 when the latter was in the Cabinet. The charge has been made that the Prime Minister is resorting to rush tactics to foist on the country, with the Government majority, a flag without giving an opportunity to public opinion to express itself on the design.

The Prime Minister's task has been a very difficult one. He did not venture to make Parliament accept any design before 4th February, 1948 when Ceylon became independent; two years or more have elapsed before he thought the time had come to introduce the motion. In the meantime the Flag Committee met several times; the members could not at several meetings reach any unanimity; often it was thought that no agreement was possible, but in the end the committee made its recommendation with one of its members, Senator S. Nadesan, dissenting. Under these circumstances it cannot be stated that the Prime Minister has resorted to rush tactics.

Senator Nadesan's reasons for dissenting from the rest of the Flag Committee are sane and sensible. He has not questioned the ratio of 1:1:5 in the design—the green and the saffron stripes are in the ratio of 1:1:5 of the remainder. He has questioned the wisdom of having the yellow stripe dividing the lion part of the flag from the green and saffron stripes. As it stands, the emblem of unity shows signs of little unity. It would have been infinitely better had there been nothing to divide the flag into what appears to be different units or sections.

The I. S. S. P. has also

MORE FACTS ON MIXED EDUCATION

(BY K. RAJENDRAN)

I have read with great interest Mr. V. Eliathamby's article on "Mixed Education at a Village School" (Hindu Organ—Feb 28rd). In fact I heartily agree with the views expressed by the writer. But I should like to draw the attention of both the educationalists and the public of the North to another aspect of the same question.

There are certain schools, or at least one which I know, where co-education is practised but without any useful purpose. Perhaps this particular school is practising co-education SOLELY for 'economic reasons'. This is where the authorities fail to do justice. The economic factor should be only secondary and should not loom large in the education proper, of the students. If they are to have co-education—it should be practised on the proper lines. Not in the manner it is being worked out in this school, for example. The MODUS OPERANDI is faulty and malefic.

For instance, the authorities concerned (of this school) have a deep-rooted, conservative, and an altogether narrow minded outlook with regard to the free movement of boys and girls. Free social intercourse is taboo. Both sexes are taught more or less to shun the other. A boy if seen talking to a girl on the corridor or on the way to school is regarded with suspicion. Rigid rules have been enforced and both sexes are kept miles apart. As a result they do not come into contact with each other, except perhaps in the classroom (in the presence of the teacher).

A Senior Lady Teacher in this school had, I understand, called together all the girls and lec-

expressed its views on the matter. After having taken up an attitude of indifference to begin with, the party has now taken up a definite position. In the statement issued by the party recently, it appears to be of the view that the Report of the National Flag Committee does not represent a bona fide agreement between the different communities and that a plebiscite community-wise should decide the question. It is needless to state that no such plebiscite can decide a question of this type. The majority community's decision may not be pleasing or acceptable to the other communities, whose views deserve respect and regard.

It is gratifying to note that the Flag Committee has at last been able to submit its recommendations and that the Prime Minister has introduced the motion to adopt the Committee's recommendations. There cannot be unanimity in a matter of this kind; Senator Nadesan's observations are as stated earlier, sane and sensible, but the will of the majority is bound to prevail. The Flag Committee and the Prime Minister deserve the gratitude of the people for having solved to the best of their ability a thorny problem.

tured to them as to how they should behave in school—as to what sort of relationship they should maintain with not only the boys but with the unmarried male teachers, as well. The girls are strictly forbidden from contacting the male teachers and getting help in their classroom subjects, during the intervals or after-school hours.

Under such a system co-education is nothing but a farce. The real significance of co-education is lost. Outwardly, this appears to be a mixed school, but in actuality—"thou shalt not talk with a girl (or vice versa)", "thou shalt not move freely with a girl (or vice versa)" is the policy on the lips of the authorities—the watchdogs of typically conservative orthodox puritanism. Then wherefore shall co-education prove its worth, its usefulness?..... Either co-education should be practised on the proper lines or it should be dispensed with and a purely boys' or girls' school should be set up. This perverted form of co-education is dreadful in its consequences and has an adverse psychological effect on the students.

INVOCATION FOR A WELFARE WORLD

'We pray for that which shall remove all our ills.
We pray for a proper direction our worship
We pray for the worshipper.
May we have the weal divine!
May all men be happy!
May their ills be cured more and more!
May these birds be happy!
May the beasts be happy!
In the name of the Eternal, may there be peace,
peace, peace everywhere.'

RIG VEDA

Indian Judge Supports Trial By Jury

During the course of his inaugural address on the occasion of the Diamond Jubilee of the Bellary Bar Association on February 24, at Bellary, Mr. Justice Mack referring to the differing opinion expressed in high quarters about advisability of continuing the Jury system, said that he would be extremely sorry to see trial by Jury done away with so soon after the present Constitution based on the Rule of Law and on universal suffrage had come into force. It brought into close association citizens with the Judge.

It gave them an opportunity to study for themselves the working of the police and the judicial machinery, all most essential in that political education without which the citizens would not fulfil their responsible functions as component parts of the electorate whose will in all matters in a democratic State ultimately should prevail. The Jury

In the Senate

Dr. Naganathan's Hara-Kiri Challenge

The Education (Amendment) Bill was passed in the Senate on Thursday after a spicy debate.

Speaking on the Bill, Dr. E. M. V. Naganathan said that schools should be founded in relation to the future development of this country and suggested the dropping of English.

Senator A. R. A. Rajik who interjected 'why not use only English and Sinhalese' was silenced by the turbulent Doctors' sharp retort.

"If you ask that question in Batticaloa, Kalmunai or Pottuvil, the people there will give you an adequate answer. If you fight the next election on that ticket and do not lose your deposit, I shall commit 'hara-kiri' in the floor of this House!"

Madras Governor Wants Cut In His Salary

The Budget memorandum of the Finance Secretary of the Madras Government for 1951-52 discloses the fact that the Governor of Madras, H. E. The Maharajah of Bhavnagar, has made a reduction of 15 per cent in his salary.

The annual salary as provided in the Indian Constitution is Rs. 60,000/-

Mosquitoes Fight Shy Of White Colour

If you wear freshly washed white clothes made of satin or nylon, you may expect to escape from the attentions of most mosquitoes.

This has been demonstrated by experiments carried out by Dr. A. W. W. Brown, of Western Ontario University, with two man-sized robots heated to the temperature of the human body and which issued gases from their mouths as though they were breathing.

He placed the robots in a forest spot abounding in mosquitoes, dressed them in different clothes and watched the result. He found that between four and ten times as many bloodsuckers alighted on the robot dressed in the black clothes as alighted on the one in white. Next to black, red proved the most attractive colour to the pests. Green came next in protective quality to white, and was followed by pink, light blue and dark blue.

A jerkin which has been used to dry the sweat from a man's body attracted twice as many mosquitoes as did a freshly laundered one. In warm weather, the mosquitoes were more likely to settle on damp clothing but in cold they preferred dry material. Woven nylon clothing attracted fewer mosquitoes than cotton and satin gave better protection than wool. Rather oddly petrol fumes were found attractive to mosquitoes increasing the risk of being bitten in the area of a parked car.

Flag Recommendation Opposed

Speaking at a meeting of the Tamil Arasu Kadchi at Trincomalee on Tuesday last, Mr. S. J. V. Chelvanayagam K. C., M. L., indicated how the honour of the Tamils could be retrieved and that was, according to him, the formation of a separate state or the establishment of a Federal form of Government. To achieve this, Mr. Chelvanayagam, appealed to the Tamils of Ceylon to return to Parliament only members belonging to the Tamil Arasu Kadchi.

East in Danger

Mr. Chelvanayagam sounded a note of warning to the people of the Eastern Province saying that he feared the liquidation of the Tamil race would commence in Trincomalee and Batticaloa.

Mr. N. R. Varodaiyar presided.

A resolution to the effect that the two narrow coloured strips placed as they are outside the pale of the flag proper only confirmed the intentions of the present Government to give the Tamils 'out-caste' status.

Messrs C. Vanniasingham, M. P., A. Amirthalingam, S. Rajadurai and Dr. E. M. V. Naganathan also participated in the proceedings.

Making Clothes Moth-Proof

New methods of protecting woollen goods, synthetic textiles, and other materials from moths are being developed by scientists of the United States Department of Agriculture. This work is being done in laboratories in Savannah, in the State of Georgia, that are specially equipped to test the effects of many kinds of insects on the fabrics.

The moth-proofing research has been going on for the past three years. In their experiments the scientists have used 5,000 yards of woollen goods and 1,200 pairs of army trousers.

The material was sprayed or impregnated with chemical solutions and then stacked in storage rooms with thousands of insects. In some cases the rooms were also sprayed with the chemicals. The most effective solution was a mixture of DDT and chlordane.

After a year of testing the scientists found that most of the woollen goods were not damaged. The material was then used in the manufacture of uniforms. The uniforms were hung in sealed closets and exposed to insects for two years. When inspected they showed no signs of damage.

The laboratory plant includes testing rooms, a laundry unit, storage facilities, machines for making special equipment, and a room where 1,000,000 common pests and insects are reared under special room temperature and humidity. The laboratory has its own electrically-operated laundry unit which is used to determine how many washings the moth-proofed material can withstand without losing its special characteristics.

The scientists also use the laboratory in developing ways to protect flour bags and other food packages from insects while keeping their contents nonpoisonous for human use. In addition, they are developing a technique for protecting naval gun-cleaning brushes from damage by carpet beetles, and a means of making synthetic fibers made of peanut, corn, and soybeans oils resistant to insects.

Police Officers In Car Crash

A party of Police Officers from Kankasanturai returning after a volley-ball match at Vavuniya met with a serious car accident, the van in which they were travelling turning turtle about 3 miles from Mankulam.

Police Constable Miskin of Kankasanturai died in the Civil Hospital, Jaffna the day after admission. Another Constable Sangarapillai is said to be in a serious condition.



Vedanta Moo'a Saram

(Reprinted from the Hindu Organ)
Saiva Paripada Sabhai Publication No. 56. Price: Rs. 2/

The Author who is a Science Graduate and the Saiva Paripada Sabhai ought to be congratulated for making available to the public the Vedanta Moo'a Saram or the Essence of Upanishads. Every Hindu should read this book. It is not all who are well versed in Sanskrit in which language the Upanishads are found. There may be some who have not the time to read the English translations of some Upanishads which are available. There are instances where the translations have been faulty. The author who has devoted many years of his life to the study of Saiva Siddhanta has from time to time published in the 'Hindu Organ' notes of his study.

The Upanishads are so called because they tend to destroy bondage and take man nearer to God; they number about 1200 of which only about 200 are extant at present. 108 of these are said to be more important than the rest and of these 32 are said to be of fundamental importance. The author has taken great pains to select the important portion of the important Upanishads and present them to the public. Regarding the Pranava Mantra Aam, he states that the praises of the Mantra are found in several Upanishads which he mentions by name. His observations on the importance of the Pranava Mantra, the Panchachara and Vipoothi (Sacred

Ashes) gleaned from the different Upanishads are illuminating and will not fail to attract the attention of all students of religion. The object of the author has been to prove that Saiva Siddhanta is the cream or essence of the Vedantas or Upanishads.

Srimad Bhagavad Gita

by Swami Sivananda (Revised and enlarged fourth edition; Published by The Yoga Vedanta Forest University, The Divine Life Society, Rishikesh. Price: Rs. 10/-)

Swami Sivananda's translation of the Bhagavad Gita or the Song Celestial is commendable in that it contains the text in Sanskrit, a word for word translation in English and finally a lucid English translation with notes and comments where necessary. There have been several English translations of the Gita in the past, Mrs. Annie Besant was one of the first to produce the text in Sanskrit and give the English translation under each verse. Mohini M. Chatterji's translation also deserves mention but Swami Sivananda's translation will be very useful to students in particular and to all persons in general who are intent on acquiring a knowledge of the Gita.

The author in his introduction has stated that Srimad Bhagavad Gita is a dialogue between Lord Krishna and Arjuna, narrated in the Bhishma Parva of the Mahabharata; Gita day is celebrated by all admirers and lovers on the

eleventh day (Ekadasi) of the bright half of the Marga Srishta month according to the Hindu Almanac, the day on which Lord Krishna propounded the Gita to his disciple Arjuna; Gita explains very lucidly the cardinal principles or the fundamentals of the Hindu religion and Hindu dharma and is an inexhaustible spiritual treasure. It is a fountain of Bliss, an Ocean of knowledge and of divine splendour and grandeur; it is the cream of the Vedas, the quintessence of the Upanishads and the universal scripture of all people of all temperaments and for all times. Readers will have to dive deep into the depths of the Ocean of Gita to bring out the most precious pearls of knowledge and attain immortality. According to the author 'the whole world is a big battle field. The real Kurukshetra is within you. The battle of Mahabharata is still raging within you. Ignorance or Avidya is Dhritarashtra. The individual soul is Arjuna. The Indweller who dwells in your heart is Lord Krishna, the charioteer. Body is your chariot. The Indriyas are the horses. Mind, egoism, senses, samskaras, vasanas, cravings, rajadwesha, lust, jealousy, greed, pride, hypocrisy are your dire enemies.'

Swami Sivananda deserves the thanks of the public for his translation. As we have stated earlier each verse or part of a verse is published first in Sanskrit; under the text a correct and literal word for word translation, and under that a lucid translation in English which is followed by a commentary.

The appendices have been well compiled; they contain *inter alia* the Lord's Commandments gleaned from the Gita and the rules of discipline which should be followed by those who do indulge in Gita-Anusthana.

In the House of Representatives

Minister's Spirited Defence of 'Fisheries' Policy

Mr. G. G. Ponnambalam, Minister of Industries ridiculed the Opposition for their vainglorious notion that they alone had the welfare of the fishing community in their hearts.

Mr. Ponnambalam said that what engaged his attention most was the increasing of the earning capacity of the fishing community.

The debate arose out of Mr. S. Chandrasiri's (Moratuwa) motion.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1243

In the matter of the Last Will and Testament of the late Morogesar Subbiah of Vaddukodai West, Jaffna.

Deceased.
Apputhurai Veluppillai of Vaddukodai West.

Petitioner.

Vs.

1. Subbiah Murugesapillai of do.
2. Chinnachippillai widow of Murugesar Subbiah of do.
3. Chelliah Kaddiah of do.

Respondents.

This matter of the petition of the above-named petitioner coming on for disposal before S. S. J. Gunasekera, Esq. District Judge, Jaffna on the 20th day of November 1950 in the presence of Mr. V. Nagalingam, proctor for petitioner and the affidavits of the petitioner, the notary and witness having been read; it is ordered that the above-named 3rd respondent be appointed guardian-ad-litem over the 1st respondent, and that the Will of the above-named deceased dated the 8th day of October 1938 be and the same is declared proved, and that letters of administration with the will annexed be granted to the petitioner, unless the said respondents shall appear before this court on or before the 8th day of February 1951 and show cause to the satisfaction of the court to the contrary.

This 20 day of November 1950.
Sgd. S. S. J. Gunasekera
District Judge

Extended to
8-3-51

(O. 124. 2 & 6).

CEYLON GOVERNMENT RAILWAY

Level Crossing Repairs

The Level Crossings at 13 miles 35 chains (Railway mileage) between Ganemulla and Gampaha Railway Stations on the Jaela-Kadawatta Road will be closed for vehicular traffic as follows for effecting repairs:-

Totally closed from 12.00 midnight on Saturday 10.3.51 to 3.00 a.m. on Sunday 11.3.51.

Partially closed from 3.00 a.m. to 6.00 a.m. on Sunday 11.3.51.

During the period of partial closure, traffic will be assisted over the level crossing.
(G 63.2)

TENDER NOTICE

TENDERS will be received up to 12 noon on 5-3-51, for erection of sheds and other temporary stalls for the Jaffna Hindu College Diamond Jubilee Carnival, according to plan which can be seen at the office.

V. E. MOORTHY

Convener

J. H. C.

1-3-51.

Lay-out Committee

M. 223 2)

Kuala Lumpur News

Golden Jubilee Celebrations—Selangor Ceylon Tamils Association

It was a historical day for the Ceylon Tamils of Selangor when on 24.2.51 the above Association celebrated its Golden Jubilee at its premises in Scott Road, Kuala Lumpur with a Tea Party at which several distinguished guests from various communities including H. H. The Sultan of Selangor and the Tengku Ampuan were present.

After tea and other regrettations the President Mr. T. Rajendra B. A., Bar-at-Law welcomed the chief guests and enumerated the outstanding activities of the Association during the past fifty years citing instances of the sacrificing and untiring services rendered by some of the past Presidents and other office-bearers of whom several had reached their graves, leaving only two in this country of the founder-members namely Mr. R. Thampipillai, J. P., who was present on this memorable occasion, and Mr. S. Thambirajah, J. P. of Negri Sembilan who was unable to be present owing to indifferent health.

Continuing he reminded the audience of the great contribution made by the early pioneers from Ceylon when this country was greatly in need of English educated clerks and technicians for the development of this country. He also added that the pioneers were also followed until the late thirties of the present century, by relatives and friends who were mostly employed in the Government service and for which high tributes were paid by many top ranking British administrators.

Communal Amity

He assured the Sinhalese and other Ceylon communities residing in this country

that the Ceylon Tamils will at all times co-operate with them in all their endeavours for the betterment of all Ceylonese in general.

Mr. R. Thampipillai, J. P., doyen of the Selangor Government teachers, speaking next traced very briefly the growth of the Association and in particular the activities which drew forth the overwhelming response from the very large members of the early days of the Association which started in 1900 with a membership of 50 extolling the sincere services of three original members whose names adorn the pages of the Golden Jubilee Souvenir which has only been possible to be brought out through the untiring efforts of a few who helped to assemble facts from memory, as the records of the Association have been lost during the Japanese occupation. He also expressed the desire to say that he could not overcome the fact that the pioneer Ceylon Tamils during the last three decades of the last century were invited by the British Administration of Singapore to help in the early development of this country which was later extended to the various Malay States where posterity had identified in large measure, with several causes of the country of their sojourn under the benign protection of the British Government. Some statistics of Ceylon population in other parts of Malaya were also mentioned by the speaker that when the Association was established in 1900, over 6000 Ceylon Tamils were living in this town.

The Hon'ble Mr. M. J. Hogan Attorney General, Federation of Malaya, paid high tributes to the Ceylon Tamils, several of whom were in Government service, singling out from his department for special mention, adding that his travels in this country and residence in this town have greatly helped him, and he believed, several others also, to assess the services of Ceylon Tamils to this country.

Mr. M. Kanagasabai Secretary and a Special Committee were in charge of the necessary arrangements.

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 4-3-51 TO 10-3-51

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

This week may cause you much expenditure. Scandals and misunderstanding not ruled out early part of week. End of week looks promising, business or professional deals.

TAURUS Kartikai 2, 3, 4, Rohini, Mithuna 1, 2—[Idopa Rasi]

New ventures will bring forth the desired results this week. Favours from superiors and friends of the opposite sex promised. Concentrate on job at hand and you are bound to make some unexpected profits.

GEMINI Mithuna 3, 4, Thiruvathirai, Punarvasu 1, 2, 3—[Mithuna Rasi]

The first 8 days must be spent with care. Ill health, misunderstanding among friends and troubles through secret enemies shown. Second half favourable for business and social activities.

CANCER Punarvasu 4, Poosa, Ayilya [Kataka Rasi]

The first half of the week may be utilised for interviews and settlements. Wednesday afternoon Thursday and Friday must be spent with care. Calamities and accidents of a serious nature possible. Mind the rules of the road.

LEO Maha, Pooru, Uttira 1st part—[Singha Rasi]

There will be no mental peace for some more time to come. Relatives particularly, your married partner's relatives will cause you much annoyance. Thursday afternoon, Friday and Saturday the worst out of the lot

VIRGO Uttira 2, 3, 4, Attha, Chittirai 1, 2—[Kanni Rasi]

This week promises some romance. Even married people will find time to have some extra fun. But they must beware of scandals. Ruin to enemies promised week end.

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

You will gain much happiness through your children this week. Unmarried people will gain much by younger people of the family circle. Health must be given particular care specially abdominal complaints.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

Concentrate on fresh contacts, and new business this week and you are bound to succeed. You may create bugbear out of your own imaginations week end. Avoid hasty decision.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Thamir Rasi]

The chances are that you will drift comfortably throughout this week. Only don't commit yourself in writing for some time. New friends may prove expensive this week.

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

You will make some important changes this week. You will be able to make some money too. But whatever you earn you will spend before week end.

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

There is danger of losing both prestige and money this week. Making any vital changes be sure of your ground. Younger people in your family circle may cause you some worries.

PISCES Pooraddati 4, Uttiradati, Revathi. [Meena Rasi]

You may have some troubles with your superior officers this week. Lie low and keep your temper under control. Drastic actions or sudden changes not advisable for a few more days.

Saiva Siddhanta — The Supreme System of Thought

(Continued from page 1)

rest after karma. The creation of the universe is to enable souls to take the fruits of Karmas (actions) and to lead them to get rid of their Anava Mala subtle impurity or ignorance. God Siva is not affected in anyway by the unceasing changes and transformations of the universe. In the same sun's presence one lotus is in bud, another in the bloom, another is fading, and yet another is dead. The sum of the three malas (Maya, Anava and Karma) is expressed by one word, Pasa. This Pasa causes bondage to the Jiva or Atman, who is called Pasu. Anava Pasa binds the soul by limiting his omniscience and is called Prati-bandham. Karma Pasa binds the soul in the bonds of desire, action and enjoyment, and is called Anubandham. Maya Pasa limits the omnipresence of the soul and confines it to the body and is called Sambandham. The entire aim of the soul's existence is to get rid of Pasa and attain God.

Unity in Difference

The second verse tells us how God is one with the souls and yet different from them and gives them embodiments in accordance with their Karma. According to Saiva Siddhanta, its doctrine of Advaitam does not mean that there is only one existence. Advaitam does not mean Ekam. The souls are dependent upon God. His grace (Arul Shakti) pervades the entire realm of Being. Thus the doctrine of the Saiva Siddhanta is the doctrine of Bhedabheda (unity in difference). The three Malas i.e. Maya, Karma and Anava are Anadi, without a beginning. The souls pass from the subtle to the gross body and vice versa. The endless round of births and deaths is called Sam-sara. God pervades everything and yet is above everything. Thus His immanence and transcendence are asserted equally well in the Siddhanta. Its aim is to substitute for our relation of unity in variety in regard to the world, the relation of unity in variety in regard to God. The first verse in the immortal Tirukkural of Thiruvalluvar gives a beautiful illustration. Just as the sound 'A' is the first and pervades every other sound and yet is different from all other sounds, so God is supreme and is immanent and transcendent, one with everything and yet separate from everything. Just as life is one with the living body and yet is different from it, even so God is one with everything and yet is different from everything. Thus the Siddhanta affirms difference of being and identity of substance.

Grace of God

The third stanza describes the nature of the soul. The soul is different from Maya and from God. It speaks of 'My body', 'My senses' and 'My mind' and realises its self-identity in the waking, dreaming and deep sleep states. The Saiva Siddhanta says that God is Sat, that Maya is Asat and that the soul is Sadaat. God, like the sun and the soul is like the eye. Maya is like the eyeglasses which gives a temporary relief to defective eyesight. It is only the physician's lancet that can cure the malady. Even so only the grace of God can cure the soul's subtle primordial ignorance. The soul is really separate from its gross,

subtle and causal sheaths or bodies.

The Soul & the Mind

The fourth stanza shows the inter-relation of the soul and the mind. It is in this respect that Indian philosophy is far superior to Western philosophy which almost always confuses the mind and soul. In respect of the mind, the Siddhanta, like the Vedanta, refers to its four aspects. Chittam, Manas, Ahankaram and Buddhi (perceptive, cognitive, egoistic and determinative aspects). The Siddhanta affirms five Avasthas or states of the soul the Jagrat or waking state when the soul is functioning in the forehead and has thirty-five active organs including the ten external senses; the Swapna or the dreaming state when the soul functions in the region of the neck and has twenty-five organs excluding the ten external ones; the Sushupti or state of deep sleep when the soul functions in the heart and has three organs including the Chittam; the Turiya when the soul functions in the region of the navel and has only two organs; and the Turiyatita when the soul functions in the Muladhara (sacral plexus) and is Purusha having none of these organs at all. The fourth stanza compares the ego or the soul to the king and the four aspects of the mind to the ministers, chitta Manas and ahankara prepare the statistics of the sense-impressions, and Buddhi is the prime minister, who settles the conclusions and reports the same to the soul.

Perception

The fifth stanza shows how each human sense or faculty can see what is lower than itself but cannot perceive itself or what is higher than itself. The senses can perceive the objects but not themselves or the mind. The mind can perceive the senses but not itself or the soul. Even so, the soul can perceive the mind and the senses but cannot perceive itself or God. The soul is vivified by the Arul Shakti or grace of God, just as iron is moved by the magnet which itself remains unchanging or unchangeable. In beatitude the soul is one with God, yet separate from God, just as iron is moved by the magnet which itself remains unchanging or unchangeable. In beatitude the soul is one with God, yet separate from God, just as in daytime the light of the stars is included in the light of the sun and becomes indistinguishable from it but is yet separate from it.

Nature of God

The sixth verse deals with the nature of God. He is Satchidanandam. The Saiva Siddhanta does not admit divine incarnation and differs in this respect from Vaishnavism. We can realise God only when our Pasu-janmam is transmuted by the light divine (Pathijananam). God Siva, by His powers of Ichha and Kriya, evolves the universe and, leads the soul into Himself Brah-ma, Vishnu, Rudra, Iswara and Sadasiya are the presiding deities of A, U, M, Bindu and Nadam in the Pranava.

The seventh stanza teaches that God (Sat) does not know bondage (Pasa), that matter (Asat) does not know God and

that the souls live in matter and in God and are hence called Sadasat.

The eighth stanza teaches that God appears as Guru to the evolving, aspiring soul and leads it into God-realisation. It is by means of Tapas that the soul will free itself from the bondage of the senses and the mind. Tapas consists of Sariya, Kriya and Yoga. The first two include all ethical and ritualistic acts. They and Yoga lead to Jnana, which includes Bhakti. They bring about the balancing of virtue and sin, the seeing of the Guru and attainment of divine grace. The interconnection of Sariya and the other steps is described by the terms, Dasa-marga, Sat putra-marga, Sakha-marga and Sam-marga. Saint Thayumanavar brings out this interconnection by the simile of bud and blossom and unripe fruit and ripe fruit.

Realisation

The ninth stanza says that we can realise God, not through our mind or our senses but by means of Jnana. Only then shall we be liberated from our bondage. It is by the contemplation of the holy Mantra of Panchakshara that Jnana will dawn on our souls. For, then only can we conquer our Vasana Mala.

The tenth verse says that by attaining oneness with God, the soul will lose its Mala. Maya and Karma. He who becomes a Jivanmukta through Jnana will live in his body, which is the result of his Prarabdha Karma, but he will not have any other birth as all his other Karmas have been burnt up by Jnana.

The eleventh verse describes union with God. His grace will remove the impurity of the soul and attract the soul to itself as a magnet attracts iron. The soul is then full of the bliss of the Lord.

The twelfth verse teaches that the liberated person, in his Jivanmukta state should worship Sivajnanis and Siva Linga as Siva himself.

The Sublime Concept

The concept of God in Saiva Siddhanta is sublime. It affirms God's omnipotence, omniscience and omnipresence. It says that God is infinite, unlimited, absolute, immutable and perfect and that He is also just and merciful. It affirms clearly His self-existence, immaculate purity, wisdom and infinite bliss. It speaks of nine forms of God: Sivam, Shakti, Nadam, Bindu, Sadasiyam, Maheswara, Rudra, Brahma, and Vishnu. It is said that the Siva Linga is the primordial Sadasiya or Pranava form of God, combining in it the subtle forms of Nadam and Bindu, the former being represented by a line and the latter by an arc. The phallic theory about the Linga is crude and false absurdity. In many Lingas the face of Siva is found sculptured. Vinayaka, Subramanya, Bhairava and Virbhadrar are other forms of Siva.

According to the Saiva Siddhanta, the statement that God is Niguna means only that He is Gunatita, transcending the three Gunas of Prakriti. Sattva, Rajas and Tamas and hence is Aprakriti or non-material. It thus harmonises God's personality and His transcendence of the Gunas. Just as we see the sun by his rays, even so we can see God only by the light of his grace. This is one of the special features of this school, another special feature is its affirmation besides the twenty-four categories, which are derived from Maya or Prakriti of twelve more—seven Vidya Tattvas and five Siva Tattvas. The power and grace of God are to be specially found

in divine form (Murti) abode (Sthalam), waters (Tirtham) priest (Guru), holy image (Lingam) devotees (Jangama), ashes (Vibhuti) and beads (Rudraksham)

The Ethical Aspect

The ethical code is lofty and noble. It harmonises ethics and ceremonialism; it combines purity of body with purity of speech and mind; and gives scope for the harnessing and utilisation of the inevitable inequalities of life in the direction of equality and unity. Its sublime emphasis on Ahimsa and its stern prohibition of the killing of animals have led to the word Saivism being interpreted as meaning vegetarianism.

The battle of the faiths begins in India, as elsewhere, as soon as the attempt is made at the overlordship of one cult over other. The Vaishnavas bigots declare Saiva to be a Jiva though they grudgingly, and probably with unuttered unutterable mental reservations; concede that He is a perfect soul (Jivanmukta). The Saiva bigots accord the same honour, sauced by damnation with faint praise, to Vishnu. They say that in the Bhagavad Gita, Krishna, by reason of his Soham Bhavana or realisation of God Siva one with himself showed the universal form to Arjuna. They hold that Arjuna found on the person of Siva the flowers he had showered on Krishna, that Arjuna was really doing worship of Siva all his life and that Krishna had received Siva Diksha (initiation) from sage Up-manuvu. This, is sheer bigotry. The Vishnu form is as Parametric as the Siva form. If Siva can have many forms which are incompatible with one another, if he can be the Linga, Ardha Nariswara and Chandra Sekhara at one and the same time, why can He not have the Vishnu form as well? Why should we be constantly discussing spiritual heraldry and settling the rank of divine precedence by interminable arguments seasoned by abuse?

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 1229

In the matter of the estate of the late Kandiah Rajaratnam of Kondavil, Jaffna Deceased
Karanakar Kandapillai of Kondavil East Jaffna

Vs
Petitioner
Sellappah Kandiah of Kokuvil East, Jaffna Respondent

This matter coming on for disposal before S. S. J. Goonesekere, Esqr. District Judge, Jaffna on the 2nd day of October 1950, in the presence of Mr. C. Arulampalam, Proctor on the part of the petitioner and the affidavit of the above mentioned petitioner dated 2nd October 1950 having been read;

It is ordered that the said petitioner be declared entitled to have letters of administration to the estate of the said intestate as the maternal grand-father of the deceased and that such letters of administration be issued to him accordingly unless the respondent or any others interested shall on or before the 6th day of December 1950, show sufficient cause to the satisfaction of this Court to the contrary.

This 2nd day of October 1950

Sgd. S. S. J. Goonesekere
District Judge

Drawn by
Sgd. C. Arulampalam
Proctor for petitioner
Time to show cause extended to 14th March 1951.
Sgd. S. S. J. Goonesekere
District Judge
21st February 1951

(O 123 2 & 6)

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