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NO. 29

KATHIRKAMAM

(By S. J. GUNASEGARAM)

In trying to understand the historical background of a hero, a deity or a shrine, we should avoid placing too much reliance on mere legends and myths grown round the object of investigation in the course of centuries among admirers and devotees, without critically examining every circumstance and evidence.

By what stretch of the imagination could Kathir (கதிர) be derived from Karthigeya? The existence of a mere legend about Devas and Asuras—themselves not historical, connecting 'Karthigai ladies', is not adequate reason for the derivation of Kathirkamam.

The village in South Ceylon where the shrine of Murugan is situated has been known to the Tamils from time immemorial as Kathirgamam. Rajanayaga Mudaliyar in his Brochure on Kataragama, page 2, spells the word as Kathirgamam. The Sinhalese call it Kataragama, omitting, as is their custom, the last consonant; the Pali writers called it Kajiragama, (culuvamsa, p. 93). The Pali form is obviously a corruption of the Tamil Kathirkamam. If the name had any connection with the Sanskrit Kartgeya, the Pali writers would have used it, instead of Pali-ising the Tamil form.

The female deities associated with the God—e.g. Valliammai and Theivainai—are of pure Tamil origin and not Sanskrit; and so is Kumara (கும்ரன்) the name by which the Sinhalese refer to Murugan—Kumaran, (the tender, the young, the valiant), the son of Siva.

Swami Asanganand in his Brochure on Kataragama, p 2, says that hardly any one in North India has come across or even heard of the name Kataragama. I have shown in an earlier article on the shrine that all shrines dedicated

to Muruga are found south of the Tirupati hills extending to the southernmost shrine in the extreme south of Ceylon.

The Sun and its effulgence have always been associated with Siva (of Sivan-Oli), and His temples as well as those of Murugan were, as a general rule, erected on hills. Parvati herself the inseparable 'consort' of Siva, is termed 'the Lady of the mountain'. The Sanskrit Skanda is a translation of the Tamil 'malai' or 'Kunru'. The Sun is also known in Tamil as Kathiravan (கதிரவன்) and Kathiron (கதிரோன்). It was therefore natural that the village in which the ancient Tamils established a shrine for Muruga should have been named Kathirkamam (கதிரகாமம்).

Mudaliyar Rajanayagam, on page 3, of his Brochure, very significantly states.

"His worship became so popular within a short time that it even extended to North India. "He was then equated with Kartigeya, Shanmuga" etc. In the next page he adds, "In spite of all the embellishments given by the Sanskritists regarding his birth etc; his worship has almost disappeared in North India, but he is venerated with great esteem wherever the Tamil race predominates."

Sesha Iyengar in his "Dravidian India", page 255 says, the Tamil God Murugan was the common object of worship to the Aryans and the Tamils. The poem Tirumaragattupadai clearly shows the readiness with which the Aryans incorporated the traditions and religious beliefs of the Tamils".

The very bird peacock which is sacred to Murugan is a bird essentially of the Tamil country in India; Ceylon itself is an island which, from early times, was inhabited by Tamils, and Siva worship

was popular here long before Vaishnavism and Buddhism.

Why a Tamil shrine in an early Dravidian country should be taken to have been named after an Aryan deity Karthigeya would appear strange to those who are ignorant of the 'Aryan' twist that was introduced into Tamil religious literature under Brahminic influence.

Hewitt ('Notes on Early History of Western India', p 216, noted long ago.

It is an acknowledged fact that at times the Aryans, when naming Dravidian tribes distorted the original Dravidian names so as to give them an Aryan meaning". This process has been carried out with consummate ease with regard to names of places, persons and even shrines, by the Pali speaking Buddhist writers on Ceylon.

God as the Sun and the world's activity, bringing light and pleasure to all is the next universal figure accepted in early civilisations and cultures like those of the Egyptians, Persians and Indians, and particularly in the all embracing religion of Siva. The action of the Sun in dispelling darkness and bringing light corresponds to God's action in freeing the world from fear and ignorance and giving humanity grace.

Tiru-Param-Kunram. V2. speaks of the 'light that blinds and spreads far, like that of the sun as it rises above the sea, delighting the world'. The symbols of Siva and Muruga, the Lingam and the Trident date back to the period of Harappa and Mohenjo-daro (3000 B. C., and probably to still earlier centuries. Every reputed Indologist and historian has indicated that the so called 'Aryans' entered India not earlier than 2000—1500 B. C., and were responsible, at least temporarily, for the overthrow of the Indus culture and civilization.

II

(a) Another difficulty referred to by (Sourirajan;) and certain other (Continued on page 3)

PULASTHIPURAM, PAST AND PRESENT

(By MUHANDIRAM E. P. RASIAH, J. P.)

Two of my relatives, man mutilated and murdered man ruthlessly. bound for Trinco and Valaichchenai, invited me to join them on their trip. The pleasing prospect of visiting Polonnaruwa made me succumb to the temptation. And on the morning of October 5th, I found myself speeding past the Peninsula in their car. By easy stages, we motored to Kanniya, famed for its Hot-water wells, in whose sacred waters we washed our sins and reached Trinco by noon

Konesar Temple

In the evening we visited the Konesar temple at Fort Frederick, where there was a fairly large number of devotees including two of Jaffna's eminent doctors — Dr. Ramanathan and Dr. Jeremiah. After Puja and worship, I discussed with them the prospect of completing the Temple Mandapam, whose construction was at a standstill now. Religious Organisations, like the Saiva Paripalana Sabbai and The Colombo Vivekananda Society, should whip up public opinion and call upon all Hindus to extend their co-operation and (if possible) financial assistance to "any body of Trinco residents", who could come forward to initiate steps to complete the building.

Early, the next day we motored along Kantalai Road, turned off at Habarana and went past Minneriya, where a Notice Board exhibited by the Department of Wild Life warned us

"Shooting Wild Animals Prohibited here",

It was an amusing reminder. While the State showed so much concern over the lives of wild animals of that area, it was heart-rending to note that at this identical area during the communal trouble,

man mutilated and murdered man ruthlessly.

Pulasthipuram

About 10-30 A.M. we arrived at Polonnaruwa — Pulasthipuram for Tamils — which is reputed to contain "the gems of the ruins of Ceylon." This city is about 158 miles from Colombo and is almost midway between Anuradhapura, Trinco and Batticaloa and is now accessible by railway and motorable asphalt roads. Some 60 years ago, a trip to this city would have been considered an adventure, for, it would have had to be done only by slow-moving vehicles through thick jungles infested with wild animals. Conditions have now changed.

Agastiar

Near the Rest-House we saw the ruined Palace of King Nassanka-Mala and then we motored along the bund of Topawewa Tank — the first

(Continued on page 6)

Vivekananda Society And Schools Take-Over

The Council of the Vivekananda Society, Colombo, at its last meeting held on the 13th instant with its President in the chair, unanimously expressed its opinion disapproving the proposed take over of assisted schools by the Government, as being greatly prejudicial to the advancement of Hindu religion and culture and education generally. It was felt that the proposed move on the part of the Government would prove harmful to the welfare of the individual and of the country. It was further resolved to summon a Special General Meeting of the Society to record and re-iterate the Council's decision.



சிறுசிறு பந்தங்கள்,
நமச்சிவாயவெ ஓர் அனமுல் கல்விப்பு
நமச்சிவாயவெ நானறி விக்கையும்
நமச்சிவாயவெ நானறிந் தேர்த்துமே
நமச்சிவாயவெ நானறி காட்டுமே
சிறுசிறு பந்தங்கள்.

Hindu Organ

FRIDAY, OCTOBER 21, 1960

Treasure These Thoughts

May Divine Grace ever
pour on you.

BULL-DOZER BILL

In unholy haste, the Minister of Education has introduced the Assisted Schools and Training Colleges (Special Provisions) Bill in the House of Representatives. And in equal hurry the Second Reading of the Bill has been scheduled to take place a week hence. It cannot be denied that the Government must take measures to translate into action policies outlined in the Speech from the Throne. Not only has the Minister of Education taken upon himself the duty of making provision for the execution of the policy of the Government but has gone beyond the terms of the take-over as declared in the Speech from the Throne. The impression that was created earlier was that the fate of Grade I & II schools would be decided after the take-over of Grade III Schools. Now the Minister in an omni-competent manner has decided to take-over everything, lock stock and barrel.

The policy of the present S. L. F. P. Government according to the declarations of the Premier and other party leaders, is but a continuation of the program of the late Mr. S. W. R. D. Bandaranaike and is, therefore, in furtherance of his well-known version of democratic socialism (now described as Bandaranaike Socialism). But it is on record that the late Mr. Bandaranaike was opposed to the totalitarian system of education that aimed at the take-over by the State of everything in the sphere of education and in that pernicious

process, of the tradition of the people also.

Now that the Bill has been placed before the parliamentarians of this country for hurried consideration it becomes the duty of every M. P. to participate in the debate and place before the House of Representatives and the Senate the true views of his electorate. That the subject of the take-over of schools was not proclaimed as a clear-cut issue for the Elections either in March 1960 or July 1960 is a vital point that has to be discussed if the verdict at the polls must be respected as reflecting the views of the people on questions of and national importance. Emotional and sentimental arguments for or against the Bill must not be allowed to confuse the main issue namely the total take-over of schools. What we mean by total take-over is the complete displacement of denominational schools. In this connection it has to be borne in mind that the distinguished patriots of the past founded charitable trusts for the establishment of places of worship and schools for the specific purpose of providing children with instruction in a particular environment and in accordance with their religious and cultural heritage.

In this changing world, certainly changes are necessary. But the change must reflect the spontaneous agitation of the people and should not be by imposition of a political party that had obtained power by having gone to the voters on specified issues. We appeal to the S. L. F. P. in the name of the modern brand of Marxism, conveniently called Bandaranaike Socialism, to pause and reconsider the problem in justice to the people and to the generations that are to follow. As a preliminary to the discussion in the House of Representatives, we commend to the Minister the democratic method of allowing the parliamentarians sufficient time to learn from their electors the latter's considered opinion. Let not the S. L. F. P. policy of take-over of schools be deprecated in later years as having created more problems than it has attempted to solve. Nationalism cannot mean hyper-sensitive party-ism. It must tend to maintain an equilibrium of ideas and ideals that are valued by the people

SCHOOLS SPECIAL PROVISIONS BILL

Director to Take-Over Management On Appointed Date

The Assisted Schools and Training Colleges (Special Provisions) Bill was tabled in the House of Representatives by the Minister of Education on October 14.

The debate on the Second Reading of the Bill will begin on October 24.

The Bill empowers the Director of Education to be the Manager of those assisted schools that do not elect to be unaided schools and of all Training Colleges.

Provisions are included for the holding of a referendum for schools that elect to remain unaided in the matter of being non-fee paying schools.

The following categories of Schools are not affected by the Special Provisions Bill.

1. Any School maintained exclusively for the teaching of dancing.
2. Any estate school.
3. Privenas
4. Any night school—that is any school providing education for pupils over 14 whose circumstances prevent them from receiving instruction in a day school.

Objects

To make provision for the appointment of the Director of Education as manager of every assisted school, other than a school the proprietor of which has elected to administer as an unaided school.

It also enables the Director of Education to divest himself of the management of any assisted school if not less than 75 per cent of the teachers, and parents of the pupils in such school, decide that such school should be administered by its proprietor as an unaided school with the right to levy fees for admission to, and the educational or other facilities provided, by such school.

Special Provisions

6. The proprietor of any school which, by virtue of an election made under section 5, is an unaided school—

(a) shall educate and train the pupils in such school in accordance with the general educational

in various capacities of race, language and religion.

We are confident that the elected representatives of the people will be able to convince the Government of the need for the appointment of a competent Commission to find out from the people their views on the proposed Bill before it is discussed in the two Houses of Parliament.

policy of the Government;

(b) shall continue to maintain all such facilities and services as were maintained by such school on the day immediately preceding the date on

Codification In Tamil Also

The Jaffna District Law Society at a special Committee meeting unanimously resolved that it desired to extend its co-operation to the Government in its efforts to re-state and codify the laws of Ceylon.

It further resolved that the codification of the Laws shall be in the Sinhala, Tamil and English languages and that the present laws of the indigenous population should be kept intact and distinct and clear from that of the Roman Dutch Law.

PROTEST AGAINST TAKE-OVER OF SCHOOLS

A public meeting under the auspices of the Jaffna Saiva Paripalana Sabhai will be held on Sunday October 23, at 9 30 A. M. at the Sabhai Navalar Ashram Hall to protest against the proposed take-over of schools.

Proctor V. Nagalingam J. P. will preside. Leading educationists and social workers will address the meeting.

சீவனாகித் திசைமுககூயுத் திருமாலாகிச்
செழுஞ்சுடராய்த் தீயாகி நீருமாகிப்
புவனாகிப் புவனங்க ளீனத்துமாகிப்
போன்னாகி மணியாகி முத்துமாகிப்
பவனாகிப் பவனங்கள் அனைத்துமாகிப்
பசுவேறித் திரிவான் ஓர் பவனாய்கின்ற
தமனாய் தலைஆலங் காடன் னனைச்
சாராதே சாலநான் போக்கினேனே.

(Devaram)

He who is Sivan, Brahma and Vishnu, the lovely Moon, fire, water, earth, and all the worlds, gold, gem and pearl, the air and all the upper worlds, the peerless Self-existent One who rides the bull, the Ascetic of Thalalayankadu — without worshipping Him, alas! did I vainly pass my days.

which such election was made:

(c) shall not, after the date of such election, admit a pupil where parent does not profess the religion of such proprietor;

(d) shall not levy fees other than any fees for facilities and services which are permitted by regulations made in that behalf under the Education Ordinance, No. 31 of 1939;

(e) shall make no reduction in the accommodation provided in such school for pupils

(f) shall not dismiss or discontinue any pupil who was in that school on the day prior to the date of such election, except upon disciplinary grounds and with the approval of the Director.

(g) shall comply with the provisions of any written law applicable to such school and matters relating to education.

Penalties

15 (1) Any person who contravenes or fails to comply with any provisions of this Act or of any Order or regulation

(Continued on page 5)

KATHIRKAMAM

(Continued from page 1)

recent contributors to the 'Hindu Organ' is the meaning of the term Aryan. It is accepted on all sides that there is no race as such called Aryan; but the Sanskrit language and the closely related Avestan (and an Irano-Persian language (almost similar to the speech of the Vedic people), came to be so called for the reason given below.

"The Aryans poured down upon the Dravidians ... Forever the North produces rulers and warriors, the South produces Artists and Saints, and the meek inherit heaven.

"Who were these marauding Aryans? They themselves used the term meaning 'noblemen' (Sanskrit Arya, 'noble')"

(The story of civilisation.' Will Durant, p 397) Monier Williams ('Indian Wisdom', page 227). however, derives 'Aryan' from the Sanskrit root ri-ar, 'to plough'. On this theory 'Aryan' originally meant 'peasant' not 'noblemans'. so that the name Aryan was given by the Sanskrit speaking people long after they settled down in India to themselves. The use of the word 'Aryan' has come to stay as a convenient designation for those who spoke Sanskrit and closely related languages.

(b) Sankaracharya, though he was a great Sanskrit scholar and an exponent of Vedantism was certainly a Dravidian. He was a Chera-Tamil. That he was a Brahmin need not puzzle anybody.

"The Brihadaranayaka Upanishad knows Aryan or Aryan speakers who were white (Sakla), brown or tawny (Kapila), and dark or black (Syama and who studied the Vedas; and the last was the clearest of the three, knowing all the three Vedas while the others knew one and two".

(Dr. Sunil Chatterji, 'Indo-Asian Culture', The Indian Synthesis July, 1954)

(c) Varuna was a Vedic nature god, 'a closed god', but Vishnu is a Dravidian deity.

"Like Siva (of old Tamil 'Civara,' later Sivan,

which may be based on a primitive Dravidian Kiwa) who was identified with the Aryan Rudra, and Vishnu whose attribute mainly came from sky-god (cf compare Tamil Vin Sky', 'heaven'), other lesser gods of non-Aryan origin were adopted as a matter of course in the new Pantheon. One such is Hanuman". (Sunil Chatterji, 'Indo-Asian Culture', Jan. 1955).

(d) Siva is not referred to as such in the Rg-Veda inspite of Mr. Souri Rajan's assertions that he is mentioned by name. The hatred that the Rg-Vedic 'Aryans' had for Siva is expressed in the Yajur Veda which says, "Let those whose deity is the Phallus not enter into our Sanctuary". (Rg-Veda, VII 21-5)

(e) Vague statements like, 'this is found in ancient Sanskrit works', this is found in the Puranas', are not helpful. The correct references and the probable dates should be mentioned, if one is to check the statements in order to arrive at the truth.

1. Classical Sanskrit, for instance, was given shape by Panini in the fourth century, B. C. The Rg-Vedic language was in many ways a primitive form of speech and was different from classical Sanskrit. The Vedic hymns were actually put into writing by the Bramhin priesthood the latest by about 800 B. C.

Prof. Borrow ('Sanskrit Language' 1954) points out that already in the Rg-Veda itself there are a number of Dravidian words while in classical Sanskrit they ran into hundreds.

Sunil Chatterji ('Indo-Aryan Culture,' Oct. 1954) says,

"There has been through some 3,000 years a gradual approximation of the Aryan speech towards Dravidian in its system of sounds, in the trend in morphology, in vocabulary, and above all in its syntax or order of words".

We shall be keeping our readers in darkness if we continue to perpetuate myths and poetic references of the ancients without keeping abreast of

the researches that have been made in recent years and are still continuing to be made in Europe, Australia and India by ancient scholars. We should be wary of the efforts of people with a bias for Sanskrit and Aryan culture, to either ignore or to disturb the all-pervading influence of Dravidian religion, language and culture in India and in greater - India.

The Culture of India is twelve annas in the rupee Dravidian, is the considered opinion of so distinguished a research scholar as Dr. S. Chatterji.

It is one of the ironies of history that the worshippers of Siva, (who is not merely the God of the Brahmins but of all men including primitive peoples like the Veddahs, and of all sentient beings)—should ascribe to Sanskrit, the sacred language of the Brahmins whose secret name could not even be audibly pronounced, the conception of a deity like Murugan who, mixes in the company of the lowly hill people in their dances and in their drinking bouts having taken unto himself a lowly Veddah girl as his bride.

The real Tamil Trinity is Siva-Uma (Parvati) and Muruga and not Brahma, Siva & Vishnu) the Brahminic synthesis. The Brahmin claimed an exclusiveness born of the pride that he issued from the mouth of Brahma.

But the Dravidian Siva is part male and part female" the Sun of the world, the dancer whose stage is the entire cosmos, — but at the same time the God of men and women, both high and low and the lord of beasts and all things living. Sivan's son Murugan is the divine expressions of the union of the male and female principle in life united in Siva and revealed in all nature,— the saviour of even the most primitive of all human types, the Vedahs.

"மண்ணோடைந்தும் வழங்குயிர் யாவுமே யண்ணலே நின்னஞள் வடிவாகுமே"

[The controversy on Arya-Dravida Culture and other allied aspects of religious significance that is being championed in these columns by 'Souri Rayan' (per-nasam), and Mr. S. J. Gunasegaram has reached a very interesting stage. For further elucidation of the several points of controversy, contributions from other research scholars also are invited.

—Ed. H. O.]

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★

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AMENDED ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 845 T.

In the matter of the intestate Estate of the late Sinnathamby Sellamuttu of Puloly East Point Pedro, Deceased.

Manonmany widow of Sellamuttu of Puloly East, Point Pedro.

Petitioner

Vs.

1. Sellamuttu Tharmalingam of do.

2. Sellamuttu Mahalingam of do

3. Sellamuttu Selvarajah of do

4. Sellamuttu Sivagnanam of do

5. Sellamuttu Ratnagopal of do.

6. Sellamuttu Peethamparam of do.

Respondents.

This matter coming on for disposal before C. Thanabalasingam Esquire, District Judge of Jaffna, on the 22nd day of September 1960, in the presence of Mr. T. Vanniyasingham, Proctor on the part of the Petitioner abovesamed and on reading the Amended Petition dated September, 1960, along with the affidavit dated 11th day of July 1960 already filed of record.

It is hereby ordered that the petitioner abovesamed as the lawful widow of the abovesamed deceased Sinnathamby Sellamuttu, be and is hereby declared entitled to Letters of Administration in respect of the intestate estate of the said deceased and that Letters of Administration be issued to her accordingly, unless the respondents or any other person, or persons shall show sufficient cause to the satisfaction of this Court to the contrary on or before the 24th day of October 1960

This 22nd day of September 1960

Sgd. C. Thanabalasingham District Judge.

Drawn by T. Vanniyasingham Proctor for Petitioner.

(O 120 14 & 21)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 872/T

In the matter of the Last Will and Testament of the late Thanalaximy Devi Wife of Ponnampalam of Tirunelvely Jaffna, Deceased.

Deceased.

1 Kandiah Thirugnana Sampanthar and wife, 2 Parimala Devi both of Tirunelvely, Jaffna.

Petitioners.

Vs.

1 Nagammah widow of Eliathamby,

2 A. Kausagasabai and wife

3 Vijayaledchumy,

4 V. K. Nadarajah and wife,

5 Sivakengai, all of Alaveddy.

Respondents.

This matter coming on for disposal before C. Thanabalasingam, Esquire, Additional District Judge, Jaffna on the 22nd day of September, 1960 in the presence of Mr. S. Visuvalingam, Proctor on the part of the Petitioners and the affidavit of the Petitioners, Notary and Witnesses having been read.

It is ordered that the Last Will and Testament made by the deceased on the 14th day of November, 1959 and attested by S. Visuvalingam, Notary Public under No. 4981, the Original of which has been produced and now deposited in this Court be and the same is hereby declared proved and that second named petitioner is the Executrix named therein and she is hereby entitled to have Probate thereof as her legal heir and sole legatee named in the said Will issued to her accordingly unless any other person or persons interested shall appear on or before the 7th day of November 1960 and show sufficient cause to the satisfaction of this Court to the contrary.

This 22th day of September, 1960.

Sgd C. Thanabalasingam Addl. District Judge, Jaffra

Drawn by Sgd. S. Visuvalingam Proctor for Petitioner.

(O 119 14 & 21)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 22-10-60 TO 28-10-60

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

Gains through lands and landed property promised this week. But domestic affairs will be unsettled. Health too will be unsatisfactory. The first two days will have to be spent with care.

TAURUS Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]

Quarrels with friends and relatives likely this week. Vehicles will cause you much expenditure and annoyance. Monday evening Tuesday and Wednesday must be spent with care.

GEMINI Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

Health will not be very satisfactory. Your mind will not be at rest. Wednesday evening Thursday and Friday must be spent with care. Rest of the week will be favourable for financial deal.

CANCER Punarpoosa 4, Pooasa, Ayilya [Kataka Rasi]

Ruin to enemies shown. Financially a good week. But some quarrels and misunderstandings in the domestic circle likely. Friday evening and Saturday must be spent with care.

LEO Maha, Pooru, Uttira 1, [Singha Rasi]

Domestic conditions will be far from satisfactory this week. Work too will be heavier than usual. But you will be sufficiently compensated. Gains through lands also promised.

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

Younger brothers and sisters will be very helpful this week. Rain to enemies also shown. Fame and social success promised.

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

Minor health upsets likely this week. Father's relatives likely to cause you some troubles. But financially a good week. Agricultural pursuits will bring in good results.

SCORPION Visaka 4, Anursha, Kettai [Vrischika Rasi]

You will be able to get things done this week. Financial gains and fame promised. But there will be no mental peace. Minor health upsets also shown.

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

You will find it difficult to decide things either way this week. Father's relatives will cause you much annoyance and expenditure. But financially a fairly favourable week.

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

Your old investments will continue to give good results this week. Ruin to enemies also shown. But there will be no mental peace. Health upsets likely.

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

Domestic affairs will be in a muddle this week. You will have no peace of mind. Health upsets also shown. Financially a good week.

PISCES Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]

Clashes with relatives likely. Health will not be very satisfactory. But professional success promised. Ruin to enemies also shown.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. Testy 855

In the matter of the Intestate Estate of the late Rajaratnam Durairatnam of Vannarponnai East, Jaffna. Deceased.

Annammah widow of Rajaratnam of Vannarponnai East, Jaffna. Petitioner.

Vs

1 Yegambigai wife of Sivapragasam Ramanathan

2 and her husband Sivapragasam Ramanathan both of Sivapragasam Road, Vannarponnai West, Jaffna.

3 Kamalambigai wife of Thambipillai Kathiravetpillai

4 and her husband Thambipillai Kathiravetpillai both of Vannarponnai East, presently of Galle.

5 Ratnambigai wife of Chellappah Somasunderam and

6 her husband Chellappah Somasunderam both of Vannarponnai East, Jaffna.

7 Doctor Rasaratnam Ariyaratnam presently of Naramala.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge of Jaffna, on the 2nd day of August 1960 in the presence of Mr. V. Navaratna Rajah, Proctor on the part of the petitioner and the affidavit of the petitioner dated 30th July, 1960 having been read.

It is Ordered that the petitioner be and she is hereby declared entitled to have letters of Administration to the estate of the deceased abovenamed unless the respondents or others interested shall on or before the 23rd day of September, 1960 show sufficient cause to the satisfaction of this Court to the contrary.

This 2nd day of August 1960

Sgd. C. Thanabalasingham
District Judge, Jaffna

23-9-60

Time to show cause is extended to 28-10-1960

Sgd. C. Thanabalasingham
Addl. District Judge
(O 122 21 & 28)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 827

In the matter of the Last Will and Testament of the late Ponnammah wife of Visuvanathar Murugesapillai of Urumpirai East

Deceased

Visuvanathar Murugesapillai of Urumpirai East

Petitioner

Vs.

1. Dr. Murugesapillai Sri Ranganathan

2. Murugesapillai Pathmaneswary

3. Murugesapillai Maheswaran and

Minor 4. Murugesapillai Koneswaran all of do
The 4th respondent is a minor appearing by his guardian-ad-litem the 1st resp.

Respondents

This matter of the petition of the petitioner praying that the 1st respondent abovenamed be appointed guardian-ad-litem over the 4th respondent, that the Last Will dated the 12th day of May 1959 filed of record be declared proved and that the petitioner be as executor named therein declared entitled to letters of probate coming on for disposal before C. Thanabalasingham, Esq. Addl. District Judge, Jaffna on the 29th day of September 1960 in the presence of Mr. A. Thanabalasingham Proctor for the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the 1st respondent be appointed guardian-ad-litem over the 4th respondent for the purpose of representing him in this case, that the Last Will filed of record be declared proved and that the petitioner be as executor named therein declared entitled to Letters of probate, unless the respondents abovenamed shall show sufficient cause to the satisfaction of this court to the contrary on the 7th day of November 1960 at 10 a. m.

This 29th day of Sept. 1960

Sgd. C. C. Somasegaram
District Judge

Drawn by
Sgd. A. Thanabalasingham
Proctor for Petr.
(O 121 21 & 28)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 871

In the matter of the Last Will and Testament of the late Muhandiram Periyathamby Subramaniam of Kopay Jaffna

Deceased

Kanmalar widow of Muhandiram P. Subramaniam of Kopay.

Petitioner.

vs

1 Subramaniam Parameswaran

2 Subramaniam Tharamarajeswaran

3 Subramaniam Kanagarajeswaran

Minor 4 Subramaniam Jegatheeswary

5 Subramaniam Jathenthiseswaran

6 Subramaniam Vimalaswary

7 Subramaniam Maheswaran

.. 8 Subramaniam Kularajeswari
.. 9 Subramaniam Thayalenthieswaran
.. 10 Subramaniam Jeyamangaleswari, all of Kopay the 4th to 10th respondents are minors appearing by their G. A. L. the 1st respondent.

Respondents.

This matter coming on for disposal by P. Sri Skanda Rajah Esquire District Judge of Jaffna on the fifteenth date of September One Thousand Nine hundred and Sixty in the presence of Mr. R. C. Subramaniam Proctor on the part of the petitioner abovenamed and the affidavit of (1) The petitioner dated the 15th day of September 1960 and (2) The attesting Notary Public dated 12th day of September 1960 and (3) The witnesses dated the 14th day of September 1960 having been read.

It is ordered that the Last Will and Testament No. 828 made by Muhandiram P. Subramaniam the deceased abovenamed and attested by Mr. R. C. Subramaniam Notary Public on the 2nd day of October 1959 the original of

which has been produced and is now deposited in Court be and the same is hereby declared proved and it is further ordered that the petitioner abovenamed is the Executrix named in the said Will and and she is hereby declared entitled to have probate there of issued to her accordingly unless the Respondent abovenamed or any other person or persons interested shall on or before the 31st Day of October 1960 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the first respondent be and he is hereby appointed Guardian-ad-litem over the 4th to 10th minors Respondent abovenamed to represent them for all purposes of this action unless the respondents abovenamed or any other persons interested shall on or before the 31st day of October 1960 show sufficient cause to the satisfaction of this Court to the the contrary.

15th day of September 1960.
Sgd. C. Thanabalasingham
Addl. District Judge.

Drawn by
R. C. Subramaniam
Proctor for Petitioner.
(O. 118 14 & 21)

The Engineering &

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PRINCIPAL.

Dravida Sisu

SOURI RAJAN

Of devotional literature in Sanskrit, the Soundarya Lahari takes pride of place, its theme being the tribute of Love to the Holy Divine Mother from her dutiful son Sankaracharya in which Her beauty is beautifully described in various aspects. In verse 75 she is described as a loving mother the milk from whose breasts gave Gnana to Her "Dravida Sisu". This word has been commented upon by many research workers as referring to the Tamil Saint Thirugnana Sambandar to whom Uma is said to have given Her milk when He was crying in the banks of the tank where his father had gone for a bath. In determining the age or period of Sankara this argument is adduced to show that He lived after Gnana Sambanthar of 6th century A. D. But the people of Malabar especially of Kaladi where Sankara is said to have been born and commentators of his works interpret it to mean that Dravida Sisu refers to Sankara Himself. Sankara coming from a very orthodox sect of Brahmin, the Nambudris, calling himself a Dravidian may sound queer at this age but one has to remember the fact that during Sankara's time the Language of the area was Tamil and Malayalam had not been born and cultivated (which occurred only about 600 years ago.) Even now old Tamil words are used in Malayalam and Malabar formed part of old Tamilnad of which it was known as Sera from which Kerala was derived probably (Sera-Hera-Kera). According to orthodox views Sankara is said to have lived in the 1st century B. C., reasons adduced being tradition of Sankaracharya Muti at Kanchipuram where he had established Kama Koti Peeta. Modern researchers have fixed Sankara's time at 780-820 A. D. At this period there was at Kanchipuram - one of His successors known as Anava-Sankaracharya a well learned man who has been mistaken for the original Sankaracharya the author of Soundaralahri. Bashiasu Brahmasutra. Mardukia Upanishad gives the quintessence of monism not found anywhere else. This Dravidian child has brought out the best in Vedanta and paved the way for the later Acharyas and Madathipathis who either agreed with him or differed from him. No Dravidian need feel ashamed of such a prodigy.

Your Gratefulness to the Patriotic Founders of Schools

To the parents of students who are attending the various schools and colleges that were founded by Saiva Leaders and Workers in the past for the declared purpose of propagating Saiva culture, we take it our duty to address the following words of reminder.

We are confident that you will not be failing in your duty by the Saiva Religion at this hour of trial. As inheritors of a noble and laudable tradition that was handed over to you by the illustrious leaders who founded the Jaffna Hindu College and several other Hindu Educational establishments you owe a duty to the present generation and the many generations that are to follow: The Torch of learning that was lit by our distinguished forbears must be kept radiating the light of spiritual knowledge.

Parents and parents alone can prevent the take-over: Let us protest to the Government. Let us tell the Government in our own way of referendum that in the event of the Special Provisions Bill becoming law in the teeth of substantial opposition, we elect to preserve our educational establishments in the way they were intended to be preserved by the founders, that is to remain as unaided schools.

Do You Know—

COLUMN

Solar Heat To Cool Homes

A British invention may soon change the living standards in tropical and sub-tropical climates when a solar-cooled bungalow will, after a 10-year research project, go into practical development.

Mr. Arthur Capp, the inventor, said that the sun-heated bungalow would revolutionise living habits.

Research on the project began 10 years ago and the operating principle is to collect heat from the sun by the simple use of automatically-adjusting parabolic reflectors which lie on the roof of a building. The heat of the sun is used to heat boiler pipes lying along the focal centre of the reflectors and the steam created is used to cool the home on the principle of heat pumps.

During cold months the principle is reversed and the house can be heated. Additional cost of equipment is no more than one-tenth of the building cost.

A model house will soon be built and its long sloping roof will contain sun-catching elements. Mr. Capp, who was formerly head of the special project section of the Royal Aircraft Establishment at Farnborough, has spent £ 10,000 on the project.

NOTICE

This is to inform that Share Certificates issued in favour of Mrs. Meenachi Chelliah of Karanavai South, Karaveddy bearing Share Nos: 164,165,166 & 167 and Nos: 1172 & 1173 have been lost.

Duplicate Certificates will be issued unless objection is lodged within fourteen days from date hereof by a person duly entitled to do so.

A. Subramaniam,
Secretary,
The Jaffna

Co-operative Stores Ltd.,
420, Hospital Road, Jaffna.

17th October, 1960,
(M. 132 21 & 28)

Schools Special

(Continued from page 3)

made thereunder shall be guilty of an offence.

(2) Every person who is guilty of an offence under this Act shall, on conviction after summary trial before a Magistrate, be liable to imprisonment of either description for term of three months with or without a fine not exceeding five hundred rupees.

16. The provisions of this Act shall have effect notwithstanding anything contained in any other written law, and accordingly in the event of any conflict of inconsistency between the provisions of this Act and such other law the provisions of this Act shall prevail.

Letter to The Editor

INDRA

Sir,— Indra is the patron God of the Marutha country in Tamilnad where the people live by agriculture. Festivals are held in his honour and one such is described in the Tamil classic poem Silapathikaram of the 2nd century A. D. Thiruvalluvar in his Thirukurral holds him up as an example for control of the senses.

Even to this day he is invoked in certain ceremonies and his place is in the East in Rituals. He is reputed to be the divine father of Arjuna, the hero of Mahabaratha, who received the message of the Gita from Sri Krishna. Indra is said to have attained his position as King of the Devas by performing 100 Yagnas and obtained "Amritha" that confers immortality from Sri Vishnu after churning the "Milky Ocean," from which also came his Lordly elephant, Airavatha.

What is the significance of the word Indra which can be split into Ind + Ra. Does this word first occur in the early part of the Veda or later and what meaning did it carry is the question that needs investigation. We must remember that each tribe created a picture of its gods according to its lights.

Yours faithfully,
S. Ramanathan

Ministerial Visits To The North

Sir,—Some of the Ministers are going to the North shortly. (One has already gone there). These visits are very welcome. It is trusted that the Ministers will be received with courtesy and cordiality, and that there would be a free and frank exchange of views in spite of grave political differences and that all efforts will be made to reduce existing causes for disagreement. Some of the differences cannot be solved in a day; however foundations could be laid for their gradual solution. The evil legacy of decades cannot disappear immediately; but patience and goodwill will overcome all hurdles in the end.

No two races in the world could be so closely connected like the Sinhalese and Tamil peoples. If they cannot get on well together, it would be a bad and sad day for them

Elalai South-West Hindu Religious Society

Second Annual General Meeting

The second annual general meeting of the above society was held on the 16th at the Elalai Sanmaraga Vidyasabai, under the presidentship of Mr. P. Thambipillai, the president. The meeting began at 7 p.m. with the singing of Thevaram. Messrs. K. Suntheram, the Secretary and C. Sinnathurai the Treasurer presented their reports for the year. Mas. G. Senthimurugan and Miss. M. Kaladevi spoke on "Saivism" and "Thirugnana Sambanthar" respectively. They got the first places in the Religious Oratorical Contest, which, was held earlier. The chief speaker of the day was Mr. M. Vairamuttu (Retired C. C. S.) He delivered an instructive and inspiring address on "Saint Manikavasagar". This was followed by the Prize distribution. Prizes for Oration, Essay, Thevaram and written examination in religious knowledge were distributed by the learned speaker Mr. M. Vairamuttu. Mr. T. Sivalingam (Retired Appraiser) Customs Colombo proposed a vote of thanks to the lecturer.

Mr. K. Suntheram the Secretary proposed a vote of thanks to the audience. The re-election of office bearers for the ensuing year resulted as follows:—

President: Mr. M. Sitampalam.

Vice-President: Messrs. P. Thambipillai, T. Sivalingam and A. Perambalam

Secretary: Mr. K. Suntheram

Asst. Secretary: Mr. N. Ratnam

Treasurer: Mr. C. Sinnathurai

Committee Members: Messrs M. Gnanappagasam S. Nagamuthu, M. Kandiah S. Sachchithananthan, S. Selliah, N. Velupillai and Mr. M. Balasubramaniam.

The meeting came to a close at 7 p.m. with the Singing of Thevaram.

and for Ceylon, and for Asian and world unity and peace.

The visits follow in the wake of Holy Deepali. May the good auspices bring about an improvement in the national affairs of Ceylon.

S. Sivasubramaniam
Colombo

17-10-60

Pulasthipuram, Past And Present

(Continued from page 1)

of a chain of Tanks popularly known as "Parakrama Samudra" and visited the Rock Statue. Out of a huge granite boulder has been carved a life-size image reputed to be that of Parakrama Bahu, the Great; but then, he stood without any regal insignia to mark his Royalty. On the other hand, his bare body, the flowing beard, calm and serene countenance and an ola @ that rested on both his palms gave one the impression that the figure was more that of a saint than that of a King. It was perhaps on account of these, that scholars continued to persist that that statue was that of Agastya-Munivar.

Royal Palace

We then traced our way back and visited the Royal Palace. The comparatively high standard of domestic comforts of the Kings stand proved by the solidity and internal arrangements of their palaces, audience halls, lotus-shaped baths etc. An elaborate system of drains and irrigation channels not only commanded our admiration but also bespoke of a luxury and refinement in living, which seemed indeed remarkable for that age.

Sivan Temples

Our attention was then attracted by two Hindu Temples—Siva Devale I and Siva Devale II—which were in a fair state of preservation. They stood as permanent landmarks of the Tamil occupation of this ancient city. These Devales in architectural style resembled South Indian Temples of the Chola period. In the sanctum sanctorum of these temples, Lingams were visible. The several specimens of "Nandhi" carved out of granite stones lying on the outer courtyards, gave added proof to the view that the original builder had dedicated these to the worship of Lord Siva.

Gal - Vihare & Parinibbana

Further down in sylvan setting, monolithic figure carvings in heroic size lent serenity to a rock-cut shrine called "Gal-Vihare". The sedant statue carved out of solid rock showed Buddha in an attitude of deep meditation. Just past a bend in that boulder, two other

figures—Aranda, the chief disciple looking on the death-scene of the Buddha—depicted the genius of the sculptor.

Past History

Looking back through the corridors of time, we were reminded of the fact that this medieval city of weather-worn brick and mortar had its genesis in a palace erected by a Sinhalese King called Sri Sangabo in 648 A. D. It became the seat of government after the 10th century. Its embellishment on a variety of architectural lines was the efforts of subsequent Tamil and Sinhalese Kings. About the 10th or 11th century, Rajendra Cholan of South India had invaded Ceylon, over-run A'pura and established his seat of government at Polannaruwa. From here, he was reported to have held sway over the greater part of North Ceylon. About the year 1066 the Tamils were driven away and Sinhalese sovereignty established. It was, however, left to Parakrama Bahu the great, who ascended the throne in 1153 to push Polannaruwa to the zenith of its glory during the course of his uninterrupted reign of 33 years. He appeared to have put up such secular and religious buildings of splendour and laid out such parks and ornamental flower gardens, royal-baths etc that Polannaruwa came to be known as a beauty spot in Ceylon.

Its splendour was frequently disturbed by waves of alternate invading armies. Its palaces and temples tempted mercenaries who looted and destroyed them. The hand of time too has rubbed out the profuse external decorations of the ruined buildings, and treasure seeking vandals appear to have tunnelled and destroyed many a building.

As we gazed at these ruins, the capabilities of our ancestors flashed past our mental eye. We stood amazed and mused in silence at the advanced state of civilisation that must have prevailed here in the past.

The Present

National life was not something static, but the result of an intensive process of creation, development and assimilation. The expansion of one nation was the crisis of another, its test and

Order Nisi

IN THE DISTRICT COURT OF
JAFFNA

No. 870/T

In the matter of the intestate Estate of the late Karthigesu Arumugam of Chulipuram. Deceased.

Arumugam Karthigesu of Chulipuram. Petitioner.

Vs.

- 1 Maheswary daughter of Arumugam
- 2 Parameswary daughter of Arumugam
- 3 Murugamoorthy son of Arumugam.
- 4 Arumugam Shivapatham
- 5 Arumugam Varatharajah.
- 6 Visagaperumal s/o Arumugam.
- 7 Uruththiramoorthy s/o Arumugam.
- 8 By their Guardian-ad-litem Murugesu Saravananuththu all of Chulipuram Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esqr, District Judge, Jaffna on the 15th day of September 1960 in the presence of Mr. T. Sangarappillai, Proctor on the part of the petitioner and the affidavit of the petitioner dated 11th day of September 1960 having been read.

It is ordered that the above named 8th Respondent be appointed Guardian-ad-litem over the minors 2-7 Respondents for the purpose of watching their interest in the administrator proceedings.

It is further ordered that the petitioner be declared entitled to have Letters of Administration to the estate of the said intestate be issued to the petitioner as an heir of the deceased and directing that such 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 31st day of October 1960 and state objections or show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna, this 15th day of September 1960.

Sgd C. C. Somasegaram.
Addl. District Judge.
14-10-60

Drawn by,
Sgd. T. Sangarappillai,
Proctor for Petitioner
O 123, 21 & 28)

stimulus. The re-birth of the latter coincided with the disintegration of the former. All along, this has been the case, a never ending ups and downs. That was the fate to which Polannaruwa — its construction growth, disintegration, decay and now renovation — have been subjected to.

Polannaruwa was throbbing back to life and the Town was moving towards prosperity and plenty, the jungles gradually giving way to smiling paddy fields as far as one's eye could see.

Remedy For Rheumatism

The first of its kind in the world, an electron microscope which magnifies 190,000 times has been put into operation in Britain as part of the war against rheumatism.

It is in a new unit at St. Thomas's Hospital Medical School, London, and it will be available generally for research workers on arthritis and other forms of rheumatism. Costing over £12,000 the unit has been provided by the Empire Rheumatism Council.

Illustrating the degree of magnification possible with the new electron microscope, Dr S. W. C. Copeman, chairman of the Council, said: "If an ordinary full stop in print were to be but under this instrument, it would appear to be 50 yards in diameter.

"In this way a cell which is only one thousandths of an inch, is enlarged to a diameter of 15 inches."

Dr. Copeman said there were no statistics for osteoarthritis, a disease

Religion And Philosophy

Swami Sivananda

Religion and philosophy are twin sisters; the relationship between them is very intimate. Most of the problems of philosophy are the problems of religion. While philosophy struggles to gain an intellectual understanding of the real nature of man and world and God, religion dynamically tries to experience the very essence of all existence. Philosophy is man's mental movement towards God, or Truth or Reality, whatever the designation of the undefinable, while religion is the movement of the heart and soul towards the same goal. Philosophy is an understanding of life and God; religion is a practical life in God. Philosophy is for ever searching, enquiring, questioning; religion is always trying to feel; live, experience and realise.

of the joints, but he estimated there must be at least 50,000 sufferers in Britain.

(British Bulletin)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

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FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

சுற்றுச்சூழல் வளமுடன் பெரிய மலிமலி சாட்சியங்கள்
கேள்விகளை யாக செய்ய குறைவிடா துயிர்சார் வளமுடன்
சாட்சியமுடன் செய்ய சாட்சிய சாட்சியம் வேண்டி மின்
மேன்மைகளை வளமுடன் சிபி விசயமுடன் வளமுடன்.

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Editor: B. N. SIVAPRakasam.