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NO. 13

Letter to the Editor

WHO ARE THE JAFFNA TAMILS? WHAT IS THESAVALAMAI?

(Continued from last issue)

The Tamil-speaking people in Ceylon, Tamils and Muslims should be made to feel that they are not interlopers but descendants of Tamil settlers who welcomed Vijaya and his followers on the Northern or E. Western coast of Ceylon and provided them with all their needs. When Vijaya became King, a Queen and Ladies-in-waiting and noble ladies for his followers came from Madura, the capital of the Pandyan King. They and their descendants lived amicably with the Nagas in the North and N. West and the Yakkasin the montane regions. Vijaya and his followers were Hindus and practised the Hindu Religion. They spoke in their dialect and in Tamil with their wives and children and the people. They became Buddhists with the arrival of Mahinda in 307 B. C. (B. C. 246-Blaze) Buddhism may be said to have been born at this time. Buddha is said to have come to Ceylon twice during his life time. He converted the Yakkas and the Naga Kings at Naga Dwipa and left behind some converts and some Tamil Buddhist priests. These priests might have joined the Pali and possibly S. Indian priests. It was at this time the language of the Kings and people of Anuradhapura came under the influence of the Pali Language. The birth of the Sinhalese language commenced at this time. It must have taken a few centuries to develop in its present form. The new Sinhalese and Tamil races and the Buddhists and the Hindus lived in harmony for nearly 1500 years but the end came with the rise and expansion of the Cholas.

I have already said that Palli in the rhyme quoted by Mr. N. means pallipalla woman. My statement that Palli is a dignified form of Pal or Palla

is correct because Palli is admitted to be superior according to his own quotation but he says in his letter "I do not see how the word Palli is more dignified than the Palla." I thank him for his quotations from English and Dutch authors. I have also said that the Vanniyas were heroes and are entitled to be called Kshatriyas. The Brahmins may have obliged them when they found them formidable, but when they came into India 10000 years ago they called the Dravidians (திராவிடர்) perhaps because of the resounding blows given to them by the Dravidian Kings and people. The Brahmins however are time-servers because they secretly refer to the Vellalas as Sudras! The Brahmins of Jaffna do not refer to the Vanniyas as Kshatriyas. This is why the Vanniyas of S India formed a Kshatriyas, Maha-Sangam in 1888 when they found that their counterparts of N. India were called Kshatriyas from immemorial times. I have not stated that Pallas or Pallis did not take up to carpentry or fishing. Thurston on page 33 actually supports my statement. As I have not said that the pallas or the pallis did not become fishermen or boatmen I regret I cannot go to the Master Attendant's Dept.

I referred to Ugra Singham because he belonged to the Pallava Dynasty established by Vijaya's brother, in the Pallava Country on the east coast of India. Mr. N. refers to connection between the Vanniyas and the Pallas. It is possible that the followers of Vijaya and the Vanniyas of Marawa Adchy might have mixed up.

I referred to the Malawa heroes because like the other classes they helped the Kings of Jaffna to

A NEW J. P.

"Mother Lanka is one of the best countries in Asia for people to live, and have their being, provided there is a just, stable and democratic Government where every citizen will have every chance to rise to the highest position and provided also all the races inhabiting the country are one hundred percent loyal and work whole heartedly for the common weal. Mother Lanka is a Paradise when compared to other Asian countries", said Mudaliyar C. Muttuthamby speaking from the Chair at a public meeting held at Jaffna Town Hall on Monday to felicitate Mr. P. A. Pragasam, Manager, Daily News Office, Jaffna, on his appointment as Justice of the Peace for the Judicial District of Jaffna.

After a largely attended reception at the Daily News Office, Jaffna Mr. & Mrs. Pragasam, along with Mudaliyar Muttuthamby were taken in a

(Continued on page 2)

convert the jungles into villages. The relevance will now be seen. Justice must be done to all.

I thank him for having paid attention to my letters. Mr N seems to be a Historian and Tamil Scholar. I am none of these I am only interested in the history of the Human Race and the development of Civilization Religion and Culture and the contribution our Tamil Race has made to it. I wish Mr. N. all success at the Tamil Conference to be held in S. India next year. I do not think that any part of the world will be classless. Let us carry on as we have done during the last 2000 years and more. Let us work each for all and all for each though here also there will be no complete success. Let us not worry about the little differences which will always exist. Let us produce—however little it may be.

I am, Sir,
Yours sincerely,
V. Sri Ranganathan

INTERNATIONAL CO-OPERATIVE DAY

First Saturday of July is a significant day, all the world over, significant as reminding the people of every country the worth and wisdom of the ideal of Co-operation. In this context we publish below a special message by Mr. P. Kumarasamy, the energetic Assistant Commissioner of Co-operatives Jaffna—Eastern Division. In his comprehensive message, the the A. C. C. D. has lucidly explained the place of co-operatives in the progress of our country.

Today the world over ordinary people must therefore find an organization which will make them strong and every one of them will be in a position to withstand exploitation. He can do this through a joint stock company, through a corporation, a public enterprise or a co-operative. All these have a place in a democratic society but neither the public sector nor a corporate sector offers opportunities to the individual for participation. A co-operative society allows the man to retain his individuality and also participate in it. He is not only a share holder but also a manager.

On this day the co-operative flag, of all seven colours, flies atop all co-operative homes and buildings in Jaffna. The co-operative flag is a symbol of world unity. It embraces within it all races and creed, irrespective of race, religions, colour and party politics. It denotes the one-world theory.

Co-operation is defined as organised voluntary collaboration among ordinary people to enable them to produce and process, procure and buy, market and sell, concentrating primarily on attaining practical economic ends". It is based on certain fundamental principles such as open membership, democratic control, limited interest on capital, and distribution of surplus to members—all of which should never be violated.

All of us have heard the story of the old man who called his sons and asked them to take a bundle of sticks and break them and when they failed he requested them to break them one by one. This is an elementary lesson in co-operation—unity is strength. The small and

Co-operation in Jaffna has undergone many physical changes. Starting with credit societies with unlimited liability, we have new Multipurpose Societies with limited liability. An examination of these societies shows that co-operation in Jaffna was best with unlimited liability. Various reasons are adduced to this. My own view is that the principle of unlimited liability means that each one is interested in the other. It not only helps in the use of loans but also in the repayment of them and in the creation of trust and loyalty to the society.

Lack of loyalty has been the cause of failure (if any) of the co-operative movement in this country. During World War No. 2, membership increased and societies also increased and turnover increased by millions. But when scarcity diminished, people did

(Continued on page 2)



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Hindu Organ

FRIDAY, JULY 7, 1967

SORTERS—OUT OF SORTS!

The country was suddenly confronted with a sort of a strike, this time by the persons who sought and received their appointment in the Postal Department as 'Sorters'. Like any other worker the sorter has his claims, grievances, and complaints. He also has the remedy for these. But ignoring the results of all the past endeavours on the subject of their demands even during the so called 'socialistic' regime of the S. W. R. D. Bandaranaike time, sorters perhaps induced by that permanent organisation of political mischief-makers attempted to strike at the National Government by resorting to the rusted method of refusal to work hoping against hope, to humble and humiliate the administration of this country. The sorters, however, could not sort out their allies and accomplices but merely banked their faith on the efficacy of their weapon. But it sorted ill with their hopes!

The P. M. G. and the Minister were prepared to deal with this sort of arrogance and impudence. In fact the sorters could have waited for a while and watched for the working of the work-slow sort of strike now so readily handed by the G. M. O. & with the lately obtained blessing of the Association of Medical Specialists.

The country has been well awakened to this sort of danger from those who along with others constitute the nation but who always endeavour to do the wrong thing at the wrong moment, un mindful of the repercussions. Such traitorous and tricky members of society must be taught the grim lesson of paying for their folly by society itself.

International Co-operative Day

(Continued from page 1)

not care for the movement and the number of societies came down and societies registered heavy losses. Now when agricultural loans are given through the co-operatives, there is a rush for membership — often one seeking membership in more than one society. Co-operation has scored success in many fields. Production—distribution—transport—housing and even medical care. It is the only organisation which brought harmony between the consumer and the producer. It is a business organisation based on the principle of a non-profit making economy. It is not a charitable institution but one where the input and the output are important. It is democratic every inch. It is a voluntary organisation of people who join together in order to achieve certain purposes. However if this is to be of benefit to its members it must be virile and dynamic.

An examination of the movement as it is, shows a few defects. In the first place our societies have poor management. This is the greatest drawback of the societies. A co-operative society can not play its role just by showing a name board. It must have administrative technical and commercial efficiency. It must have integrity and unity in operation. If right leadership is not there, wrong leadership will come and sooner or later the Government official who has to safeguard the money will get in.

Secondly there are implementation failures. A co-operative will always be judged by its results. Every society must prepare a plan and implement them.

Lack of education and training is another factor contributing to the failure of the movement. Members should be conscious of their rights and responsibilities. This can only be created by their knowing the philosophy and the principles of the organisation.

If the co-operatives are to grow on healthy lines, they must be independent of assistance from Government specially financial assistance and they must develop their own leadership.

On this day let us all as co-operators rededicate our faith in the movement and work as a team for the betterment of mankind.

Letter to the Editor

AHIMSA WEEK

(Copy of letter sent to
The Secretary
Saiva Paripalana Sabhai
Jaffna)

Dear Sir,

I have great pleasure to bring to your kind notice that starting with a single child on Feb 17th 1915 I have been running a model English School independently for the last 52 years sacrificing over a lakh of Rupees and celebrated the 52nd anniversary on Feb. 16th.

Main objects are while imparting a genuine education to children to create Brotherhood of nations and to propagate the doctrine of non-violence all over the world. A special feature is that Religion has been a compulsory subject since 1921.

The Ahimsa movement organised by me on a minute scale on May 1st 1925 has made gradual progress during the last 42 years and has spread to 42 countries. Main objects are to propagate the observation of the ahimsa week all over the world and to get cattle-slaughter banned in Ceylon.

On June 1st 1934 Posen Full-Moon Day with the kind co-operation of 153 conveners consisting of Hindus, Buddhists, Muslims and Christians I convened a mass meeting in the esplanade presided over by the late Mr. George E. de Silva, Minister of the State Council, to create public opinion that cattle slaughter in Ceylon should be banned. Forty-seven Buddhist monks of the three Nihayas were present. The resolution was moved by the late Mr. Themis E. Gunaratne, a Buddhist, and it was seconded by the late Mr. J. Henry de Fonseka, a Roman Catholic.

I have great pleasure to let you know that I have in time begun to propagate the observance of the Ahimsa Week for the 43rd time by sending circulars on Ahimsa Week to sixty countries.

Through this circular I appeal to the whole world to plant as many fruit trees as possible on May 1st morning at 6.30. Since the momentous question of the day is the one food problem, I kindly request your association to give their kind co-operation to the food-growing campaign.

Yours faithfully,
W. S. Fernando

Panadura
2-4-67

CO-OPERATION FOR COMMON GOOD

International Co-operative Day An Immediate Reminder

Two Hundred Million Co-operators there are in this world of ours. This is enough proof of the indispensability of the ideal of Co-operation in the ordinary walk of life as well as in the national and international spheres. The human race has at least realised that every single member of this first known fraternity should recognise every other colleague and plan reciprocal assistance. What then are the prospects and principles of this universally celebrated Day? What are the problems that automatically become solved by the Great Ideal? And what, if any, are the pit-falls that the Big Movement must avoid? Shall we endeavour to survey this social scheme a bit more seriously than in our usual routine approach.

In a Co-operative the member is himself one of the owners of the undertaking. Hence the Co-operative becomes his along with others.

Thus he is constantly reminded of the fact that ownership in common is a very congenial form of ownership where every member has his duties and responsibilities.

Where every member feels that not only he but every other member is in the same advantageous position.

Where ownership confers a peculiar pleasure—the pleasure of collectively reaping the outcome.

Where ownership is untrammelled in this it does not induce selfish means and ends.

Where ownership is in a special category—the category of democratic ownership.

The Co-operator is one among many such but enjoys equal rights and privileges and has the same duties and responsibilities to discharge.

The Co-operator is one among many but feels proud of selfless work for all others.

Now let us take one type of Co-operative and try to know a little about its usefulness.

There is the multi-purpose Co-operative Society. The purposes are manifold. However let us look into the farmers section—Agriculture the mainstay of our life.

(To be continued)

Appreciation

S. Sivasubramaniam

In the passing away of Mr. E. W. Ariyanayagam of Wardha fame, Ceylon has lost one of its noblest and most illustrious sons. Though a Ceylonese, he had been away from the home country for long years. Hence, the very valuable services which he rendered to humanity may not be as well known in Ceylon, as they ought to be. Coming from a cultured and important family, he belongs to the distinguished galaxy of Ceylonese who served India very well. He was a trusted follower and colleague of Mahatma Gandhi. Dr. Rabindranath Tagore, Dr. Zahir Husain and other eminent Indian leaders and occupied a high position in their Councils by reason of his sincerity and nobility of character and was an instrument for the promotion of India-Ceylon good-will. His life has been so full

and fruitful that a detailed biography is needed.

There is a very important aspect of his life and gospel to which I wish to draw special attention. He was a great believer in national unity and in communal harmony in Ceylon and co-operation among all communities and in particular between the Sinhalese and Tamils. He was opposed to Non-co-operation and Boycott being practised in Ceylon in any manner after its regaining National Independence and very earnestly held the view that differences between the Sinhalese and Tamil Communities should be solved, gradually through the methods of persuasion, good will love and service, by one community to the other and vice versa, and to the nation and country.

While it was Ceylon's great fortune that it gave birth to Mr. Ariyanayagam we were somewhat unlucky that his guidance and leadership were not directly available to us to adjust some of our own National problems.

TEMPLE ENTRY

BY SOURI RAYAN

Whoever is pure in thought word and deed and is clear in body and mind and is free from a source as laid down in the Agamas is fit to enter a Temple and receive Lord's Grace. The question of Temple entry has come up the fore by the activities of politicians. Hinduism, having a synthesis of the customs and usages of several tribes has many sects. Of the most orthodox are Smartha Brahmins whose Acharya is the Sankaracharya of Kanchi Kamakotipeeda in Tamil Nad. The smarthas follow the customary Law laid down in the Smritis and practise the Vedic religion and upanishadic philosophy. For these people Varnashrama Dharma is paramount and untouchability a sine qua non. But thanks to modern education and contact with the outer world they have toned down and among them can be found many political and religious leaders. The next important sect are the Saivas with many sub sects whose heads are the various atheenams in South India. For all these the God head is Siva from whom the others including the Trinity derive their authority. These Saivas accept the Vedas but have the 28 Agamas that are special to this sect. Their philosophy is enshrined in the Saiva Sithanda which treats of three eternal principles Pathi (God), Pasu (soul) and pasa (the factor that prevents the soul reaching god) or worldly pleasure, the souls are treated as individual souls with impurities (mala) that have to be got rid of before liberation. The Agamas lead one by graduated steps of sariya, kiriya, yoga and gjana to saloka, samipa, sarupa and sayujya states all well systematised and integrated into a profound discipline to suit a society however mixed it might be. Hence if persons of any caste want to worship at a temple they have simply to follow the discipline prescribed. To make matters easy it would be better if each caste or community had its own temple and got accustomed to the discipline followed in temples consecrated according to the agamas. Cleanliness of body, purity of mind and word are stressed. The best way is to follow what the chief members of the congregation do. To abstain from meat and drink, to avoid all forms

Astrological WEEKLY FORECASTS

SRIPATHY

FROM 9 - 7 - 67 to 15 - 7 - 67

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

Minor health troubles will continue to be there. But financial improvements promised. New ventures will be successful. Ruin to enemies and gains through landed properties indicated.

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

You will be able to triumph over your enemies this week. Gains through agriculture promised. Success in educational pursuits also indicated. But some misunderstandings with friends likely.

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

Financially a good week. Friends of the opposite sex will be very helpful. New ventures will be successful. But there will be no mental peace. Minor health upsets also likely.

CANCER Ponnarpusa 4, Poonra, Ayilya [Kataka Rasi]

Maternal relatives may cause you some troubles this week. Mothers health may suffer. Vehicles will cause you expenditure. Professionally a fairly successful week.

LEO Maha. Poonra, Uttira 1, [Singha Rasi]

Younger brothers and sisters will be very helpful this week. New ventures will be delayed but successful. Friends will help you out of difficulties. But there will be no mental peace. Troubles in the office shown.

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

Quarrels and misunderstandings with friends shown. Professionally a good week. Old investments will bring in good results. You may have to part from those who are dear and near.

of asousam uncleanness and not cause any inconvenience to fellow worshippers is what is demanded. First and foremost the congregation of the temple should unanimously consent for the entry of people who have not been allowed inside all these years. When wealth and not birth is the criterion of social position and wearing of

LIBRA Chittirai 3, 4, Swastika 1, 2, 3, [Thula Rasi]

Health upsets likely. Work will be heavier than usual but you will be sufficiently compensated. Triumph over competitors promised. Eye troubles likely.

SCORPION Visaka 4, Anusha, Ketta [Vrisohika Rasi]

Opposition will melt away. Financial gains and social success promised. But minor health upsets likely. Expenses too will be heavy weekend.

SAGITTARIUS Woolam, Peoradam, Uttiradam 1 [Thanu Rasi]

Clashes with relatives shown. Abdominal complaints likely. There will be some troubles in the office in the working place. Gains through landed properties promised. Sunday and Monday must be spent with care.

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

Financially a good week. Success in agricultural ventures likely. Ruin to enemies promised. Go ahead with your plans. But Monday evening Tuesday and evening must be spent with care.

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

Domestic affairs will be in a mess. New ventures will be delayed but successful. Minor health upsets shown. Financially a fairly good week. Spend Thursday and Friday with care.

PISCES Pooraddati 4, Uttiraddati, Revati [Meena Rasi]

A good week for professional undertakings. New ventures though delayed will be successful. But health will continue to be a problem. Beware of accidents specially on Saturday.

outward symbols are the signs of religion what can temple authorities do but to move with the current of democratic socialism to which the Government is pledged. The trouble is to convince the diehard conservative who does not want any change. Leave them to God. In Hinduism there is no public worship says Swamy Vivakananda.

A New J. P.

(Continued from page 1)

procession to Town Hall, the venue of the Public meeting.

Speaking from the Chair, Mudaliyar Muttuthamby referred to Mr. Pragasam as one coming from one of the best Tamil families of Ceylon and of a noble father who was a philanthropist and a social worker and who as Head Master at the R. C. School, Atchuvely for 47 years had settled down 150 orphans in life, which no other individual ever did in this country. Having had his education at St. Patrick's College, Mr. Pragasam joined the Associated Newspapers of Ceylon Ltd, and worked and pleased that great master Mr. D. R. Wijewardene, as Tamil Translator. After 17 years of service in the Colombo Office he was sent as Manager of the Jaffra Office. Mr. Pragasam was a bridge builder who worked whole heartedly to bring about better understanding between the Sinhalese and Tamil speaking people and was highly respected by both the people.

Continuing the Mudaliyar said that Tamils gave first importance to education and that they should be deeply grateful to the Missionaries for starting many Schools and Colleges in Tamil areas. They should see be stressed, that these schools were well maintained. Every child, he said, should receive its education in the mother tongue and no option should be allowed to the parents. For there were parents who would sell their children and there mother tongue for a mess of pottage. English should be a compulsory second language. Facilities should be created, he said for Tamil children to study Sinhalese and Sinhalese children to study Tamil.

"It is my hope and prayer", the Mudaliyar continued "that the United National Party will come into power again and again. The Tamils will support the Party. The Muslims will do the same. The majority of the Sinhalese will support the Party. Let us get united and work for the common weal and welfare of our Mother Lanka".

Pandit Asinathan, Mr. M. V. Aseervatham, J. P., Pandit Sbramaniam and a few others also spoke referring to Mr. Pragasam's public spiritedness

Ani Uthara Vizha

The Ani Uthara Vizha of Eezhathu Chidambaram takes place on the 13th instant.

The holy Abishekam of "Sri Nadarajah" takes place at 11 A. M. and the Maha Thatsanam at 4-30 P. M.

Maheswara Pooja will be conducted at noon at the Manickavasaga Swamikal madam situated on the North East of the temple.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testy No. T 2047

In the matter of the intestate estate of the late Paraneswari wife of T. Sinnadurai of Siruvilan

Deceased Thampu Sinnadurai of Siruvilan

- Vs. Petitioner Minor 1 Sinnadurai Vigneeswaran, aged 7 years,
- .. 2 Jegatheeswary daughter of Sinnadurai 5 years,
- .. 3 Sinnadurai Naguleswaran, aged 4 years,
- .. 4 Kajeewry daughter of Sinnadurai aged 3 years, all of Siruvilan and
- 5 Arumugam Sivakumar of Urumpalai East

Respondents This matter coming on for disposal before N. M. J. Rajendram Esquire District Judge, Jaffna on the 21st day of February 1967 in the presence of Mr. M. K. Sutrarniam Esquire on the part of the Petitioner and the Affidavit of the Petitioner dated 15th day of January 1967 having been read

It is ordered that the 5th respondent be appointed guardian ad-litem over the 1st, 2nd, 3rd and 4th respondents minors, for the purpose of representing them in these proceedings and that the petitioner above named be and he is declared entitled as the husband of the above named deceased to have Letters of Administration to the estate of the above named deceased issued to him accordingly unless the respondents or any other person or persons interested shall show sufficient cause to the satisfaction of this court to the contrary on or before the 3rd day of May 1967. It is further ordered that the 5th respondent do produce the said minors in court on the said date.

This 21st day of February 1967.

Sgd. G. C. Niles District Judge.

The date for showing cause is extended to 9th June 1967. Sgd. N. A. de S. Wijesekera District Judge 3-5-67.

The date for showing cause is extended to 25th August 1967.

Sgd. G. C. Niles District Judge

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and services.

Mr. Pragasam, replied briefly.

A variety entertainment followed the meeting.

