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## The Vivekananda Society

S. SIVASUBRAMANIAM

(Continued from last issue)

During the sixty eight (68) years of its existence, the Society has laboured hard for the educational, cultural, religious, and general welfare of the Hindu people and also co-operated with successive Governments and with the organisations of other religions denominations for the common welfare of the country. Among the organisations with which the Society has been privileged to co-operate is the Sri Ramakrishna Mission, founded by the revered Swami Vivekananda himself. Another organisation is the Saiva Paripalana Sabal, Jaffna. The Congress of Religions in Ceylon is yet another institution with which the Society has been co-operating; yet another organisation is the All Ceylon Hindu Congress. The Society has also been maintaining contact with the Adheenams and other important religious institutions in India and elsewhere in the discharge of its duties. Some of the very many items of service rendered by the society include the following: The founding of the Vivekananda Vidyalayam in Colombo which is one of the biggest Vidyalayams in Ceylon now handed over to Government, the management of the Vivekananda Vidyalayam at Negombo also now handed over to the Government, the inauguration of the system of holding religious knowledge Examinations for Hindu students in schools, the running of a library and reading room, the holding of lectures and Guru pejas including those in memory of Swami Vivekananda and the Saiva Saints, the conducting of religious classes, the dissemination of religious literature, rendering religious services to the inmates of the Hendala Leper Asylum and the Jails, the publication of religious tracts, text books, other literature etc. Among the great personalities

with which the Society has been associated were the late Sir Ponnambalam Ramathan, Sir Ponnambalam Arunachalam, Mr. Ananda K. Coomaraswamy, Sri-math Swami Vipulananda, Sri M. S. Iyathamby, Sri C. M. Kumaravelpillai, Sri Sri S. Thambusamy, Sri S. Karalapillai, Sri A. Sella-muthu, Sri M. Mootha-thamby, Sri A. Chellappa, Sri S. Sivapathasundaram-pillai, His Holiness Siddhanta Sarapam Kasivasi Eesana Sivachariya Swamikal, Pandit S. Kandiah Pillai of Kopay South, Editor of 'Vithakam', Sri S. Rajaratnam (Manager Hindu Board) Srijat M. S. Aney, Sir Arunachalam Mahadava, Sri K. Ponni-sh, Sri P. Kumaraswamy Achary, Sri S. Periatthamby, Sri C. Kumaraswamy, Sri S. Natesapillai, Sri K. Kanagaretnam, Sri N. Nadarajah, Mrs. S. Tambyah, Pandit Sivan. Kavalaya Pandiyamar, Sri S. Semasundaram (Proctor) His Holiness Sri la Sri Somasundara Desiga Gnanasampantha Paramachariya Swamikal of Madurai, Siva, Sri S. Kumarasamy Kurukkal of Atchuvely, Thirupugal Amirtham Sri la Sri Kurpananda Vairiyar, Saivapulaver T. Kumarasamy pillai awarkal of Koknvil, and Pandithamani S. Kanapathipillai awarkal.

The Society is also greatly indebted to a paid employee of the Society in the past, namely Sri Vein, collector of the Society.

During the time of its existence, the Society was privileged to be visited by eminent personalities of several countries of the world including Mahatma Gandhi, Sri Jawaharlal Nehru, Sri la Sri U. Rajagopalachariar, Dr. S. Radhakrishnan, Shrima-hi Vijayalakshmi, Pandit His Holiness Swami Sivananda of the Divine Life Society, Mr. Horace Alexander of the Society of Friends and the monks of the Sri Ramakrishna Mission. The Society was fortunate to be blessed by a visit from his Holiness

## Hindu Religious Advisory Board

The above Board has been reconstituted with effect from July 1, 1970. Mr. Siva. U. Somasegaram, President Hindu Institute of Culture, Jaffna and Vice-President Saiva Paripalana Sabhai has been nominated as a representative from Jaffna. —Cor.

Swami Vireswaranandaji the International Head of the Sri Ramakrishna Mission, this being the very first visit of the august Head of the Mission to Ceylon from the time of its foundation.

For want of space, it is humbly regretted that it is not possible to enumerate the names of many other benefactors and other distinguished personalities concerned, in relation to the affairs of the Society within the very short compass of an article like the present one.

The Society co-operated fully and effectively with the Government in the formation of the Hindu Religious Affairs Advisory Committee about the year 1956 and has been of assistance to this committee, which had its office at the Society buildings during the early years of its career.

The religious life of the country has been greatly benefitted by the activities of the Society in the past. Not only the Society's work enriched the spiritual life of individuals, but they have resulted in the creation of many workers of considerable religious attainments in the service of Religion and country. Much has been done in the past; very much more remains to be done in the future, as is natural.

May God's blessings be with the Society and with the country and all its people. May I be permitted to conclude with a sublime saying of revered Swami Vivekananda: —

"Freedom — physical freedom, mental freedom and spiritual freedom are the watchwords of the Upanishads."

## Singhalese and Tamil Areas

By  
J. R. SINNATAMBY

The reference to the Singhalese and Tamil areas which received prominence in the Senate recently has in fact been touched on by a very early historian of Ceylon at a time when the present political implications were not even remotely contemplated.

Ribeiro has in his book on Ceylon written about three hundred years ago observed, "They say that this island had seven kingdoms and I am not surprised at this; for even today on the coast of India the gentiles of each small province form a separate kingdom, as we see on the coast of Canara and Malavar....."

Turning to Ceilso the chief king and kingdom there were those of Cotta; this king the others re- veyed with respect due to an Emperor.....This kingdom stretched along the sea from Chilao as far as Grerayas.....and embraced the best districts of the island. viz: the four Corals, ... the whole of the kingdom of Dinavaca... The kingdom of Uva.....The kingdom of Kandia.....The kingdom of Ceitavaca .... The kingdom of the seven corals ..... The kingdom of Chilao.....

These were the seven kingdoms which were usually said to make up the island of Ceilso without including the kingdom of Jaffnapatam although it is in the same island for this does not consist of Chingilas but is a settlement of the Matawars and also the other kingdoms which used to exist there in ancient times, such as those at Batecelon, Troquilemale and Jank, which have not been considered as such for many years.....

In the above context the following reference by Ribeiro to the dead of gift made by King of

Kotte bequeathing Ceylon, excepting the Tamil Kingdom, to the King of Portugal in 1580 A. D., is of interest. "The Emperor Dom Deao Paria Pandar conceived such an affection for the Portuguese that he would not leave them, but continued in Colombo till the year 1567..... And when he felt that his hour was drawing near, he set about arranging his affairs.....In his will he declared that he had no son to succeed him in his kingdoms, and therefore he appointed the King of Portugal his universal heir to all of them, and thus he became absolute lord of all the territories situated within the Island, only the Kingdoms of Canadia and Uva belonging to Dona Catherina, while the kingdom of Jaffnapatao had its own native king....."

It is also of interest to note in this connection that early in the 19th century the Supreme Court functioned in two distinct divisions, (Gazette, 6th August, 1810). The two distinct divisions (Continued on page 2)

TIME IS PRECIOUS  
FOR INSTANT WASH  
Use Milk White  
Washing powder



COLLECT THE WRAPPER  
and  
WIN PRIZES  
MILK WHITE  
SOAP WORKS  
JAFFNA

THOUGHTS TO BE TREASURED

சரணில் உள்ளமாம் விசும் பிடைக் காசற விளங்கும் பர விவாச் சுடர்க் குதய மீறினமையாற் பகலும் இரவும் நேர்படக்

(Tiru Vilayat Puranam)

As there is neither beginning (rising) nor end (setting) to the colourless Sun (God) and shines faultlessly in the sky of their pure hearts, they (the sages) saw neither day nor night before them.



மஹாதேவியே உராரமுங் கவிதும் மஹாதேவியே நானறி விச்சையும் மஹாதேவியே நானறிந் தேத்துமே மஹாதேவியே நன்னெறி ஊட்டுமே

Hindu Organ

FRIDAY, JULY 24, 1970

NOW IT IS NEM - CON

Call it a walk-over win or describe it is as a decision on merit. The fact remains that a Constituent Assembly to formulate a new constitution for our little but lovely Isle declaring it to be a Socialist Republic has been set up without a single 'noe' heard. It is an admirable achievement for Premier Srimavo Bandaranaike to have obtained complete accord from a House that has as many as five distinct political parties though most of them are already committed to a common program under the label 'U. L F'.

Now that the tub-thumpers and rabble-rouse's have exhausted themselves being compelled by circumstances to submit to the inevitable course of co-operation even without mental reservations, the opportune time has arrived for the Tamil speaking people to agree not to disagree among themselves to take the first and perhaps the most fitting step of finding out the least uncontroversial formula for the protection of human rights and fundamental freedoms or in effect to draft a Bill of Human Rights and Fundamental Freedoms acceptable to the rest so that such rights

may be incorporated in the new constitution.

The Universal Declaration of Human Rights prepared by the U. N. O is "a common standard of achievement for all peoples and all nations." The Constituent Assembly that has just been set up in our country has been proudly credited with the glory of having been inspired by the people of Lanka; hence the hope that the product of its deliberation will be such as to reflect the moral magnificence of the people, completely satisfying the conscience of mankind.

The term 'minority' has been defined by the U. N. Sub-Commission on Prevention of Discrimination and Protection of Minorities as 'including only those non-dominant groups in a population which possess and wish to preserve ethnic, religious or linguistic traditions or characteristics markedly different from those of the rest of the population' Whatever may be the special significance of the term 'minority' the declaration that our country shall be a Socialist Republic ipso facto rules out the possibility of any distinction being made about the composition of the people; in unequivocal language, there cannot be "second class citizens", in Lanka. For every single ethnic, religious and linguistic group must have the right preserved "to enjoy 'positive' rights—linguistic, religious and cultural that are essential to the preservation and development of their distinctive, ethnic and cultural attributes. Needless it is to state that these groups always wish to maintain their identity."

In the context of the present development in the political affairs of this country, we feel it our duty to call upon the Tamil speaking people to stir themselves to vigorous thinking and to meet in conference for the purpose of instructing their elected representatives on the issue of the preservation of their fundamental rights in the New Constitution.

Singhalese and...

(Continued from page 1)

sions had head quarters, at Colombo having jurisdiction over the districts of Colombo, Chilaw,

Negombo, Caltura, Galle, Matura, Tangalle and Hambantota presided over by the Chief Justice and at Jaffna with jurisdiction over the districts of Jaffna, Mannar, Puttalam, Wanny, Trincomalee and Batticaloa, presided over by the Puisne Justice.

It is of interest to note in this connection that failure to grasp the fact, that, countries in Asia, including even large islands were not solely peopled by a particular race, or even had an unified government, has led and can lead to inaccurate and misleading geographical and historical conclusions and assumptions.

The fact that any country has an unitary government even today does not imply that it is or was peopled by a particular race of people.

Even many of the names of Ceylon do not appear to apply to Ceylon as a whole. Gerani has pointed this out in reference to Ceylon in his "Researches into Eastern Asia" where he says, "when speaking of Ceylon, pp 380-382, I have shown that Naga-Dipa which has been taken by some writers as a quite distinct island, was really a portion of Ceylon, and from this example I am led to doubt as to whether there really was a comprehensive name for the whole island, those hitherto believed to be such (Sinhala, Tambapanni, Mandadipa, Ratnadvipa) being but perchance specific designations for distinct portions (or districts) of the island.

It is with Europeans and Europeans alone that originated terms Sumatra, Java, Borneo, Madura, Bali.....as comprehensive names for those considerable islands."

In this context the following extract from a memorial sent by the Kandyanas to the Government, (Marshall, 'Ceylon'), is of interest, "may all meet with generous consideration; and that such consideration may operate so far in favour of the Kandyanas as to save their country from dismemberment, and from being incorporated with the maritime district, so that it may continue to subsist in its ancient integrity as the kingdom of Kandy, and retain its celebrated name of Sinhala."

KATARAGAMA FESTIVAL AT THIRUKETHEESWARAM

Devotees Walk From Nallur To Palayi

The fifteenth Annual Pilgrimage on foot by devotees organized by Shri M Gnanapragasam, Principal, Parameshwara College covered a longer distance than in the past visiting almost every temple in Pconeryn. Pallavarayankaddu and Mantai areas, the principal villages being Ponnaveili Pooneryn Palayi Pallavarayankaddu, Vellamkulam Athimottai, Kovitkulam, Illuppaikadavai Kaddadivayal, Vidattativu, Veddayamurippu and Papamottai. Within the Peninsula the temples all

along the route from Nallur to Navatkali Maravanpulo Thanankilappu and Kerativu were worshipped by the pilgrims.

A fifty strong hand of devotees braved the scorching sun and wended their sanctified way repeating in chorus the sacred name Sri Om Namachohivaya and singing Thirumurais.

Religious associations at the places mentioned earlier received the pilgrims in the traditional manner and entertained them at tea and breakfast

What About An Ombudsman For Ceylon?

BY V. MAHADEVAN

At a time when constituent assembly is being convened to draft and adopt a new constitution for the future socialist Republic of Sri Lanka it is opportune to consider the question of providing an 'ombudsman' in the new constitution. The decision to draft a new constitution by a constituent assembly convened in Ceylon is a welcome move and it is in keeping with the traditions of any independent country to draw up a constitution of its own. The present constitution of Ceylon was made in England and amended in Ceylon. The new constitution will be entirely a Ceylonese product.

In a number of European countries including the United Kingdom an 'ombudsman' finds a place in the constitution. His duty will be to receive complaints and lock into cases of maladministration or abuse of authority and try to put the matter right

In the U. K. this post was established with effect from 1st April 1967 and the officer was designated 'The Parliamentary Commissioner for Administration'. He is empowered to investigate complaints referred to him by Members of the House of Commons from members of the public who claim to have sustained injustice in consequence of maladministration in connection with actions taken by or on

behalf of Government Departments.

Almost all Government Departments are included, but the Police, Hospitals and personnel questions in the Armed Forces and Civil Service are among the exceptions. Actions taken by local authorities and nationalised industries are also excluded

Any member of the public may submit a complaint intended for the Commissioner to a member of Parliament.

The complaint must be made by the person aggrieved himself, but exceptions may be allowed if the person has died or is unable to act for himself.

The person aggrieved must be a resident of the U. K. or living in the U. K. when the action complained of took place.

Unless the Commissioner decides that an exception can be made the complaint must be made to a Member of Parliament within twelve months of the time when the person aggrieved first had notice of the matters alleged in the complaint.

The Commissioner cannot order any remedial action on his own. It is hoped that if he found the grievance to be a genuine one, the department itself would take the necessary action. Moreover, if there is a glaring injustice, and it is not remedied it is open to the Commissioner to forward a special report

on it to each House of Parliament. The Commissioner is in any case required to Submit an annual report to Parliament. These reports will no doubt throw some light on how widespread the abuse of authority is and whether it necessary to extend the scope and Powers of the Commissioner's Office.

No complaints can be addressed directly to the Commissioner but his department will answer general enquiries from the public as to whether a particular Government Department or a particular type of action is within his scope of jurisdiction.

The above is the Provision in U. K. in brief to enable the public to ventilate their grievances a similar provision with suitable modification can be adopted in our new constitution. Such a provision will act as a brake (or minimise) acts of maladministration and injustice.

**ORDER NISI**

IN THE DISTRICT COURT OF  
JAFFNA  
Testamentary Jurisdiction  
No. 2500

In the matter of the intestate estate of the late Thangamuthu wife of Ambalavanar Sinnathamby of Payarikkoodal, Karainagar West.  
Deceased

Sinnathamby Kenapathipillai of Karainagar West.  
Petitioner

Vs.  
1 Sinnathamby Ambalavanar  
Lunatic 2 Sinnathamby Ponnambalathevan both of do  
Respondents

This matter of the Petition of the abovenamed Petitioner coming on for disposal before I. M. Ismail Esquire, District Judge, Jaffna, on the 14th day of July 1970, in the presence of Mr. K. Arumugam Proctor on the part of the Petitioner and the Petition and Affidavit of the abovenamed Petitioner dated the 7th day of August 1969, having been read.

It is ordered that the abovenamed 1st Respondent be and he is hereby appointed Curator and Manager of the 2nd Respondent who is a Lunatic and that Letters of Administration be and the

**TRAFFIC NOTICE**

The following roads will be closed for all vehicular traffic between 7-8-70 and 8-9-70 (both days inclusive) in connection with the above festival.

1. That section of Point Pedro Road, between Arasady junction and the 2nd Mile Post.
2. That section of Temple Road between Pandarakulam Lane and Somasunderam Lane.
3. That section of Chetty Street from Point Pedro Road to Chetty Lane.

**NOTE**

Bona-fide residents of the area who use their private vehicles for travelling and all officials visiting the area on duty by vehicles will be issued with Special Traffic Permits at the Temporary Police Station near Kandaswamy Kovil at Nallur from the evening of 6-8-70.

**Deviation of Traffic**

Drivers of all vehicular traffic are requested to use the following deviations:-

1. Navalar Road - Nallur Cross Road deviation when proceeding from the direction of Jaffna towards Kopay or in the opposite direction.
2. Wyman Road - Navalar Road - Nallur Cross Road deviation when proceeding along Arasady Road towards Kopay or in the opposite direction. Also the following 'One Way' traffic will operate - Wyman Road from North to South, Arasady Road - West to East from Palaly Road to Point Pedro Road)

**Parking of Vehicles**

For the convenience of the pilgrims four vehicle parks will be arranged at the following places and all drivers of vehicles are requested to use them for parking their vehicles.

1. At the Amman Temple grounds, for traffic approaching Kandaswamy Temple via Arasady Road.
2. At Kailasapillaiyar Temple grounds for traffic approaching from the South.
3. At Muthuraisanthei Market grounds for traffic approaching from the direction of Kopay.
4. At Tinnevely Sivan Kovil grounds for traffic approaching from Palaly Road/Innevely.

S. P. D. Silva  
Asst. Supt. of Police,  
Jaffna  
Police Office,  
Jaffna,  
23rd July, 1970  
33 34

same is hereby issued to the Petitioner as an heir of the said deceased unless the Respondents or others interested shall appear before this Court on or before the 4th day of September 1970 and show sufficient cause to the contrary

This 14th day of July 1970.

Sgd. I. M. Ismail  
District Judge  
67 34 & 31.

**AN EMPTY TEMPLE**

(By Muhandiram E. P. Rasiah, J. P.)

An obviously pious King, who had spent lakhs to build a huge Temple and install a shining golden Image inside the Holy of Holies noticed with regret, that only a few worshippers were visiting his Temple, while people by the thousands crowded round a Sannyasi squatting on the roadside close by.

A messenger (despatched by the King to invite the Sannyasi to come into his temple) returned and said "Sire the Sannyasi refuses to go to your Temple. He prefers to sit and pray under the shades of the roadside trees. To him are flocking men and women as bees rush to a pot of honey

Then the King himself went up to the Sannyasi and asked him, "why have you let my magnificent Temple, to sit and preach on the road-side?" "There is no God in your Temple" curtly replied the Sannyasi Narthottam".

"What?, there is no God in my Temple" repeated the King in anger.

"Why Sannyasi you seem to be speaking like an atheist", Have you no eyes to see the bejewelled Image glittering from the golden throne in the Sanctum Sanctorum. Is that throne empty? look."

"Not empty, but filled

with yourself. It is not the image of God but the boundless vanity of an arrogant King."

"Several lakhs have I spent on that Temple" the King said "and dedicated it to God. Is it all in vain?"

"When the great fire swept the city and twenty thousand homeless men and women were turned away from the Temple and Palace gates, without giving them shelter and food, you were spending millions on the Temple building.

And God said "The niggardly one that will not give shelter for his homeless subjects builds a huge home for me!" And He left your Temple and went to the roadside where the homeless ones slept, under the sky. From that time your Temple became empty, a bubble of vanity and wealth.

Anger blazed in the King. Unable to bear the stinging words of the Sannyasi he shouted "you are no Sannyasi, you are a hypocrite you shall clear out of my kingdom at once"

"It is no wonder that you should banish me" replied the Sannyasi, preparing to leave the spot.

"Since you have long ago banished God and His children, O King".

**EARLY ARCHITECT OF INDIAN RENAISSANCE**

**Saint Who Lit The Torch**

One hundred and ninety years back, on the holy Ram Navmi day i.e. Chaitra Sud 9. Samvat 1837 corresponding to 3rd April, 1781. Lord Swaminarayan whom Dr. Kanhaiyalal Munshi has described as 'one of the early architects who helped the development of the Indian renaissance,' was born in a village called Ohhaparya, near the famous Ayodhya.

Belonging to a high-class Brahmin family, he had a devotional and spiritual aptitude, and at the early age of 12, after taking his sacred thread he left home.

By practising strict penance and leading a pure life in the company of Gopalयोग in the Himalayas, he was able to place the Sun God. Then he travelled far and wide, visiting all the places of pilgrimage for 7 long

years. He came to Loj village in Saurashtra at the age of 18. Here he came in contact with Swami Muktanand, who was the disciple of Swami Ramanand. Responding to the request of Swami Muktanand he stayed at Loj.

After some time he met Swami Ramanand the Guru of Muktanand and became his disciple. Swami Ramanand, making a deep study of this young man said "I am merely a sough-blower but he is the real player (Natraj)." After some time he initiated him in his order and gave him a new name Sahajanand or Swaminarayan.

He also made him the head of the order although he had many other old experienced and scholarly disciples.

Sahajanand asked for

two boons from his Guru on this occasion. He said "Master, if any of your disciples has to be bitten by a scorpion let me suffer the agony of the bites of million scorpions in each and every part of my body, and if any of your disciples with a begging bowl suffers the want of food and clothing let that fall to me. I would rather suffer myself than see any of your followers suffering any plan."

Swami Ramanand was very much pleased with his new disciple and willingly granted him the boons. The Guru passed away shortly afterwards, giving the charge to Sahajanand or Lord Swaminarayan.

He was only 21 at that time, but attracted large number of people by his extraordinary personality. Whoever came to him wanted to become his disciple. Lord Swaminarayan started his activities in various fields.

Lord Swaminarayan had wells and tanks sunk in Gujarat and Saurashtra and helped the people by promoting alms giving and opening free kitchens in times of famine. He taught people to lead a clean and pure life.

He also paid attention to the difficulties of women. He advocated and encouraged female education and helped to stop infanticide and the custom of Sati. He asked widows to lead a pure life, regarding God as their only lord and protector.

He made people give up impure and low types of worships, petty gods and goddesses, superstitions, bad habits, wrong and sinful lives, ignorance and wrong beliefs.

The backward classes of Gujarat and Saurashtra were habituated to wine, meat-eating theft, looting and sensual living, Lord Swaminarayan, exerting his powerful influence, brought them out of these vices and led them towards morality and religion.

Lord Swaminarayan started the Swaminarayan sect at the age of 21, and immediately organised the propagation of religious teachings by initiating 500 aspirants in Paramhansa Diksha the same night.

Lord Swaminarayan encouraged the study of music, painting and Sanskrit. He made his disciples become proficient in many disciplines. Some of his disciples have become immortal Gujarati poets. Some of them were painters too.

-From The Indian Express

(To be continued)

# Bakthi or Love of God

"GANESHAN"

Bakthi or Love of God is the easiest method for attaining salvation. Bakthi will help one to kill one's desires. Annihilation of desires will help one to reach Mukthi or salvation.

பற்றுக் பற்றற்றும் பற்றினே அப்பற்றை பற்றுக் பற்று விடற்கு.

If one wants to attain the state of non attachment one should endeavour to seek the divine power of God who is free from all desires. Thayu manavar says that 'நிராசையின்றித் தெய்வ முண்டோ'. There is no God other than non-attachment or the absence of desire (நிராசை).

One's love for his relatives will not grant one happiness. Their life is transient and when they die the love bestowed by one on them turns into grief. If one considers oneself as the dearest, one does not how to achieve one's salvation as one's knowledge is limited. So the best medium on whom one should bestow his love is God.

என்னில் யாரு மெனக்கினி யாரில்கை என்னிலு மினியானோடு வனுள்ள என்னுளை யுயிர்ப்பாய்ப்பு புறம்போந்துபுக்கு என்னுளை நிற்கு மின்மை பரிசுளை.

There is none dearer to me than myself. On the other hand there is one who is dearer to me than myself He is the Lord of Thiruinambar who resides in my heart and is the breath of my life.

அன்பும் சிவமும் இரண் டென்பர் அறிவிவார் அன்பே சிவமாவது ஆரும் அறிவிவார் அன்பே சிவமாவது ஆரும் அறிந்தபின் அன்பே சிவமாய் அமர்ந் திருப்பாரே.

Ignorant people say that Love and God are different. They do not know that Love and God are one. When they come to know that Love and God are one They rest contented in God, the embodiment of love.

There are many Sathanas (சாத்தான்கள்) religious practices prescribed for the attainment of emancipation from bondage, but love or faith in God constitutes the most essential ingredient of all of them. Love forms the corner stone, a sine qua

non, without which no amount of ceremonial worship or shastric knowledge or asceticism is of any avail.

அன்பே விநாயக் இறைச்சி அறத்திட்டுப் பொன்போற் கணலிற் பொரிய வறுப்பினும் அன்போடுகி அகம குழை வாரக்கன்றி என்போன் மணியினை எய்த வொண்ணாதே.

Even if men practise asceticism and inflict self torture by cutting off pieces of flesh from their bodies and offer as sacrificial oblation by roasting or frying them in fire using their very bones as fuel, they cannot expect to reach our golden Gem (God) if they are not kind hearted and melt with love.

Lord Shiva manifests Himself to his devotees who possesses the highest degree of love towards Him. Such devotees see no distinction between Lord Shiva and love. St. Manickavasakar is the best exponent of a devotee who could illustrate to us the meaning of the noble dictum that Love is God and God is love. His verses are replete with this exposition. 'பக்திவகையிற் படுவோன் காண்க'. In this line St. Manickavasagar says that God is one who could be caught in the net of love. In another verse he says that God is Ambrosia which is the essence of divine love. 'அன்பினில் வினைந்த ஆரமுதே'.

St. Kannappar is considered as the best devotee of Lord Shiva. His love is praised by St. Thirugnana Sambanthar, St. Thirunavukkarasar, St. Suntharar and St. Manickavarakar. He attained Mukthi or Divine Bliss in six days. When blood was oozing out of one of the eyes of the Lord of Kalaththi, St. Kannappar removed his own eye as a substitute for that eye of the Lord of Kalaththi whom he considered dearer than himself. When blood was out of the other eye St. Kannappar gladly attempted to remove his second eye. Then Lord Shiva appealed to Him thrice.

"Thou art an emblem of my love, Cease removing your eye" Thereafter St. Kannappar attained Moksha or Divine Salvation after this daring sacrifice.

# LOOK BEFORE YOU LEAP

(Communicated)

The above maxim carries a lot of meaning. It indicates that in every act every person should observe caution, introspection and self-determination. If these are not adhered to chaos and calamity will result. In connection with the Maviddapuram Kandasamy Temple at present the above proverb is hundred per centum true. Maviddapuram has focussed the eyes of all Ceylon. The chief gate leading to the inner courtyard of the temple is closed and Harijans stand in the second courtyard. Poojah in the temple was stopped about ten days ago. Gloominess and desparateness circle the atmosphere. The flag hoisting ceremony of the temple which went on for centuries was postponed abruptly; all those who longed to witness the impressive and picturesque ceremony were disappointed. All those who precipitated the crisis are responsible for the present ill-fated atmosphere at Maviddapuram. We all should realise that there is an unseen Power watching incessantly our thoughts and actions. It is that Unseen Power which shapes and controls the destinies of every individual and nation. We cannot escape His Ceaseless Glance and we have to answer Him for our wrongs and misdeeds, all individuals and political parties that provoked the present situation at Maviddapuram should see that the Police are withdrawn so that the regular poojah can be started forthwith at first. This problem can be settled next year when the tension cools down. This is not a matter where we look for the victor. It is hoped that discretion will prevail. The repercussions of the stopping of the regular Poojah in the temple will be very many. Those who have eyes to see, ears to hear and minds prepared to understand will settle the matter at the earliest.

Let us see what Thirumoolar says, "ஆற்றநு கோயிக்கவண் மழை யின்றிப் பே நற்றநு மன்னரும் போர் வலி குன்றுவர் கூற்றுதைத்தான் திருக் கோயில்களெல்லாம் சாற்றிய பூசைகள் தப்பிடிக்க தானே." "முன்னவரை கோயில் பூசைகள் முட்டியிடும் மன்னர்க்குத் திக்குள வாரி வளர்க்கும் நம் கன்னங் களவு யிடுத்திடும் காசினி என்னகு நந்தி எடுத்துரைத்தானே" "Arise, Awake!

# PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA No. P/1300 Kanapathipillai Marcondu of Sittankerny Ve. Plaintiff 1 Velupillai Kandasamy and 2 wife Nallammah both of Vaddukodai East 3 Shanmugam Thiruchelvam and 4 wife Packialedchumy both of Vaddukodai East 5 Subramaniam Ravindranathan and 6 wife Jayaledchumy both of Vaddukodai East 7 Marimuthu Ponniah and 8 wife Sinnemmah both of Moolai 9 Muthupillai widow of Marimuthu of Moolai 10 Valliammai widow of Vaithilingam Kanapathipillai of Vaddukodai East 11 Vallimutthu widow of Thillaiampalam of Vaddukodai East 12 Arunasalam Thiagarajah and 13 wife Nageswary both of Vaddukodai East Defendants It is hereby notified that action No. P/1300 has been instituted in the District Court of Jaffna under the partition act No 16 of 1951 for the partition/sale of the land called "Perumalkadu" in extent 17<sup>3</sup>/<sub>4</sub>th Lms. V. C. and situated at Vaddukodai East in the Parish of Vaddukodai in the Division of Valigamam West in Jaffna District Northern Province. The defendants in the aforesaid action are summoned to appear in Court on the 30th day of July 1970 at 10 O'clock of the

# IN THE DISTRICT COURT OF JAFFNA

ORDER ABSOLUTE IN THE FIRST INSTANCE No. 2602/Testy In the matter of the Last Will and Testament of Vyrarnuthu Kandiah of Vaddukodai West, Jaffna Deceased Ponnammah widow of Vyrarnuthu Kandiah of Vaddukodai West, Jaffna Petitioner This matter coming on for disposal before I. M. Ismail, Esquire, District Judge, Jaffna on the 30th day of May 1970 in the presence of Mr. M. Kathiravelu Proctor, on the part of the petitioner and the affidavit of the petitioner dated the 3rd day of May 1970, and the affidavit of the Notary and witnesses dated the 10th day of May 1970 having been read; It is ordered that the Last Will and Testament bearing No. 4144 made by the deceased abovenamed on the 16th day of July 1956 and attested by Mr. M. Kathiravelu of Vaddukodai Notary Public, the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and that the petitioner abovenamed is the Executrix named therein and that she is hereby declared entitled to have probate thereof issued to her accordingly on her payment of Estate Duty and taking Oath of Office. Sgd I. M. Ismail District Judge This 30th day of May 1970 62 17 & 4 forenoon to file the statement of claim. By order of Court Sgd T. Sivabalasingam Secretary / Chief Clerk Drawn by Sgd. A. Sockalingam Proctor for Plaintiff No 24, Brown Road Jaffna This 17th day of July 1970, 66 2x

என்றும் தொடர்பு பெய்க மலிவாகு என்க மன்னர் கோருறபாடு பெய்க குறைவினா துயிர்கள் காழ்க காற்றை மறந்த கோய்க் கற்றைம் கோய்க் மகி கோவைகோர் காண 3,5 விளக்கு குவக வெள்ளம். Printed and published by Mr. M. Mylvaganam residing at No. 2, Second Lane Brown Road Jaffna, for and on behalf of the Proprietors, the Salva Paripalana Sabha, Jaffna, at their Press, the Salva Prakasa Press, 450 K. K. S. Road Vannerpennal, Jaffna, on Friday July 24, 1970 Editor: R. N. SIVAPILLAI