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## Accidental Discoveries in Science

By

DR. P. P. G. L. SIRIWARDENE  
University of Ceylon

We live in an age where science and scientific discoveries play a very important part in our daily lives. It is fascinating to read the vivid accounts of these discoveries that are available in the literature on the history of science. When we read of scientific discoveries we sometimes come across instances where accidents have played a part, directly or indirectly, in some of the discoveries. Such accidents will only become useful as Louis Pasteur himself had once said, to those whose mind are prepared to make use of them.

The word Serendipity is sometimes used to describe accidental discoveries. Strangely enough this word has been derived from the word Serendib by which name Ceylon was known many years ago. It appears, according to the story, that in this land of Serendib there lived three princes who left the cloistered confines of their royal palace and began to roam about the country. In their wanderings they came across unexpected and exhilarating happenings and hence the word Serendipity. There are many stories of accidental discoveries in science and some may be only popular ones and with no foundation at all. Isaac Newton may have realised the phenomenon of gravity when an apple fell on his head or Archimedes may have run out of his bath shouting eureka when he had realised he had displaced a weight of water corresponding to the volume of his body that was immersed in the bath. But yet the phenomenon of gravity and Archimedes principle are very important discoveries. Alfred Nobel, after whom the Nobel prizes are named is said to have discovered

the nitrocellulose explosive by accident. This famous Swedish scientist was interested in work on explosives and this led to the discovery of dynamite. One may hear of the chemist who dissatisfied that the reaction he had set up was not taking place leaves for lunch and

returns only to find to his surprise that the reaction had occurred merely because the thermometer fitted to the apparatus had broken and the mercury had acted as a catalyst.

Apart from these instances where we may

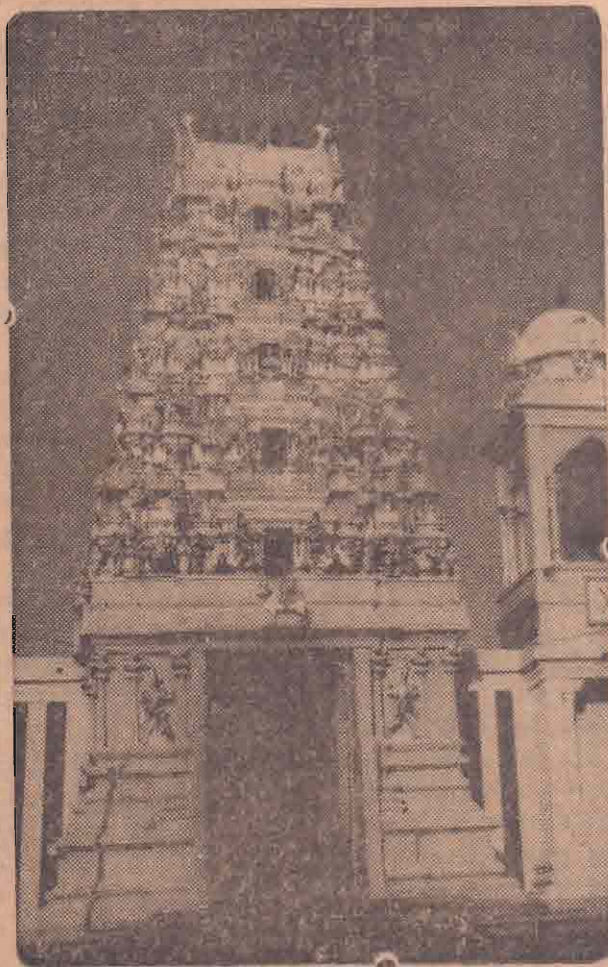
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## Release of Puranam Referring To Thiruketheeswaram

The Thirugnanasambandar Madalaya Paripalana Sabha of Velanai has organised a ceremony for the Aranketram of Thiruketheeswara Puranam today.

The author of the Puranam is Siva Sri S. K. Vaitheeswarakurukkal son of the Saiva Siddantha Scholar, High Priest Siva Sri S. Kumaraswami Kurukkal of Atchuvely.

Saiva Pulavar Mani T. Kumaraswami Pillai and Sangeetha Bhooshanam S. Venasithamby of Kalvayal introduced the 'Puranam' at a religious ceremony in the Thiruketheeswaram Temple.



திருநீரை யுலகினிற் சிறப்புற் றேங்கிய மருநீரை காவுகுற் றாந்தை நற்பதித் தெருணியை சிசேசரந் திகழ்ந்து மன்னியே அருள்பொழி கரீமுக ளடிகள் போற்றுவாம்.

## Bhakti Brings Devotees Nearer Godhead

One of the safest and surest means of attaining Godhead is Bhakti or Anpu the practice of Love, — love to God, love to His devotees and love to His creatures. Indeed, none of the innumerable Sadanas or religious practices prescribed in the different religions will be of any avail unless accompanied with Love. No amount of penance, self torture or asceticism will be of any use if it is not accompanied with Bhakti or Love. We read in Thirumantiram:

என்பே விறகாய் இறைச்சி அறுத்திட்டுப் பொன்போற் கணலீற் பொரிய வறுப்பினும் அன்போ றுருகி அகம் குழை வார்த்தகன்றி என்பொன் மணியினி எய்த ஒண்ணுதே.

Even if people practice religious austerities to the extent of offering slices of their own flesh as oblation and roast and fry the same in fire with their bones as fuel, it is impossible to reach our precious Gem (Siva Peruman) except to those whose hearts are mellowed and melt with Love.

Now what is this Bhakti or love? Navalar in his Shaiva Vinavidai written for the use of small children gives a very simple definition அன்பாவது— ஒருவருக்குத் தம்போற் தொடர்ச்சி உடையராய்த் தனக்கு இனியராய் உள்ள வரிடத்தே நிகழும் உள்ள நெகிழ்ச்சியாம். (Anpu or Love is the affection or softening of the heart towards those who are near and dear to one). He then proceeds to shew how God is the nearest and dearest friend that we possess, a greater benefactor to us than our own selves, not to speak of father, mother or anybody else. Here it would be as well to bear in mind the Devara hymn:

என்னில் யாரும் எனக்கு இனியார் இல்லை என்னிலும் இனியான் ஒருவன் உளன்

என்னுள்ளே உயிர்ப்பாப்ப் புறம்போந்து புக்கு என்னுள்ளே நிற்கும் இன்னம்பர் ஈசனே. Dearer to me than I there's none, Dearer to me than I there's one. Like breath in me in out moves He, Innumber's Lord, He dwells in me,

How to foster up this Love is thus described in Saiva-Vinavidai: பசுக்க ளாகிய நம்முடைய இலக்கணங்களையும், நம்மைப் பந்தித்த பாசங்களின் இலக்கணங்களையும், பசுபதியாகிய சிவபெருமானுடைய இலக்கணங்களையும், எத்தனையும் பெரிய சிவபெருமான் எத்துணையும் சிறிய நமக்கெல்லாம் இரங்கி எனிவந்து ஓயாது என்றும் உபகரிக்கும் பெரும் கருணையையும் இவ்வியல்பின் அனைத்த கோடியில் ஒரு கூறாயினும் உடையவர் பிறர் ஒருவரும் நமக்கு இல்லாமலையையும் இடையறுது சிந்திக்கச் சிந்திக்க நமக்கு அச்சிவபெருமானிடத்தில் அன்பு விளையும். An easy way to keep up this constant thought of the Lord consists in repeatedly singing the sacred songs of Devaram and Tiruvachagam with rapt attention. திருவாசகத்தில் உருகாதார் ஒரு

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## Unveiling Ceremony

The photograph of Sir Arunasalam Mahadeva former President and Patron of the Vivekananda Society will be unveiled by Hon'ble Mr. A. Ratnayake (President of the Senate) at 5-30 P. M. on Saturday 12th December 1970 at the Society Hall 34, Vivekananda Hill Colombo 13. Sri K. Alvappillai will preside. Hon. Mr. Felix R. Dias Bandaranayake, Dr. M. C. M. Kaleel, Mr. Dudley Senanayake M. P. and Mr. S. Somasundaram O. B. E. will speak at the Public Meeting.

THOUGHTS TO BE TREASURED

சிவன் அருடருவும் அல்லன், சித்திரமே அசித்திரம் அல்லன் பவம்முதல் தொழில்கள் ஒன்று பண்ணுவாரும் அல்லன் [ம தவம்முதல் யோகபோகம் தாப்பவன் அல்லன், தானே இவைபெற இயைந்தம் ஒன்றும் இயைந்திர இயல்பினே.

God has neither a form nor is He formless. He is neither the sentient nor insentient (world). He performs none of the functions like creation, & He is neither an enjoyer nor a renouncer. Though present in and pervading all this world inseparably so as to admit of all this pertaining to Him, He is of a nature different from them and none of this applies to Him.



சிவன் அருடருவும் அல்லன், சித்திரமே அசித்திரம் அல்லன் பவம்முதல் தொழில்கள் ஒன்று பண்ணுவாரும் அல்லன் [ம தவம்முதல் யோகபோகம் தாப்பவன் அல்லன், தானே இவைபெற இயைந்தம் ஒன்றும் இயைந்திர இயல்பினே.

Hindu Organ

FRIDAY, DECEMBER 11, 1970

SPECIAL FEATURES OF THAT SPECIAL COMMUNIQUE

The special communique on the basis of admissions to Universities as issued by the Information Department purports to point out that much ado about nothing has been made. As if nothing unusual had happened in the matter of these admissions this year, the author of this astonishing communique makes out a case for a special basis of admissions. For the first time in the history of higher education the rural child has become the subject of a peculiar problem. We wonder whether during the several decades immediately preceding the year of our New Minister of Education rural children have not been seen in the different universities!

The communique makes no secret of the fact that the minimum marks for students of one community were not the same as for those of another community. That the basis of selection has been different for different communities is thus admitted though an attempt has been made to explain this anomaly. Instead of paraphrasing the explanation and commenting on it, we feel that the correct aspect of this laboured justification could be seen if the following question elicited a clarification

from the Minister of Education. Has any student to whatever community he may belong who would have won admission in the normal course been left in the lurch by this fixing of different minimum of marks for students of different communities? If so how many such students are there and to what community do they belong?

The general concept of education in the past has not been anything so anti-democratic as to deny equal opportunities to all students. The Minister of Education in any regime had not been restrained by Parliament from providing equal opportunities for all students in the matter of collegiate education. If unfortunately there has been a careless neglect of the rural areas the first duty of the present Minister of Education should be to remedy the situation by making suitable arrangements in such places. The better way to ensure the enjoyment by all of equal opportunities for higher education would be to see that all students reach the required standard of efficiency. It is not every student who can successfully complete a course in the University as the process requires ability. Many fall by the wayside merely because they cannot cope with the effort necessary for success. No amount of extraneous assistance in the form of reducing the standard of efficiency can make success worth its salt.

Those who protest against the method of selection of students to the universities are those discredited candidates. They seem to feel that in the normal course their admissions to the universities would have been assured. The Minister of Education has to satisfy these discredited candidates. If that is done the matter will certainly end there.

INDIAN FOOD HABITS

Dear Sir, Regarding the advice given or implied by a minister that we should avoid Indian Food habits, I think the following extracts from "Traces of our Past History" by J. G. C. Mendis who was Principal of Wales' College will interest your readers. There is abundant evidence to show that ancient Sinhalese were a simple, agricultural race, Vegetarian in diet and

Accidental Discoveries.....

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have some doubt on their accuracy there are definite examples where accidents have caused very useful discoveries. Taking a few at random one could think of the discovery of that wonder drug penicillin for which Fleming and Florey were awarded the Nobel Prize in 1945. The story of the isolation and large scale production of this substance is a dramatic one. In 1928 Sir Alexander Fleming (at that time Dr. Fleming) of St. Mary's Hospital, London noticed that one of the colonies of bacteria which he was growing became contaminated by ordinary mould, like what one would see on stale bread. He noticed that no bacteria grew in a region immediately surrounding the patch of mould. Although little notice was taken of the results which he published in 1929, he continued to work with the mould and to find its various organisms. Thirteen years later during the second world war Florey and Chain working in Oxford devised methods to purify the substance and to produce it on a small scale. The wide application and importance of penicillin is well known. Taking an example from a different field we find that the first artificial dye was obtained as a result of an accident. Colour must have appealed to

man from the beginning of time and the accidental brushing by colour-bearing plants may have given man the idea that the stains caused were due to coloured constituents in the plants. These plant juices were used by primitive tribes to stain their faces and bodies for war, religious and other ceremonies and so on. The next advance was probably when man was sufficiently civilised to stain or mark the clothing he wore. Thus developed dyeing industry. Until 1856 all dyes were extracted from some vegetable or animal material. Many of the colours were very beautiful but were liable to fade. In Ceylon we are familiar with many pigments extracted locally. These are very evident in our variety of archaeological material. We are also familiar with the colouring matter of the jakwood, used in dyeing the yellow robes of priests.

In 1856 a young boy, just fifteen years old had entered the laboratory of the Royal College of Science in London to work under Professor Hofmann. He was assigned the task of synthesising quinine. This drug had just found its way into Europe from South America but it had so far been extracted from the bark of the cinchona tree and its curative action was known. This young boy, Wil-

satisfied with the produce of their own labour. As articles of food they were satisfied with their rice, mun(peas)Tala del Sinhala, del jak.....But what is important to notice is that many of the vegetables and fruits which we now enjoy are of foreign origin. We owe much to the Tamils and others. The terminations Kai for fruit and vala for flowers are Tamil so that many of our vegetables such as murunkai drum sticks,.... are of Tamil introduction."

"Of food products,..... most of the sweets in vogue among the Sinhalese are of Tamil or Portuguese introduction.. The Portuguese who were epicures have greatly influenced our modern cooking. Temperadu, ismorufgado, peneiro(sieve) are Portuguese terms. Even the Sinhalese word for kitchen Kussiya is traceable to Portuguese cozinha."

"Of the dress of men, I dare not discuss that of the other sex, we owe it to the Portuguese..... some of the things that ladies favour, such as alfinete(pins).... are also of foreign origin,.... A good many articles of jewellery are of Tamil origin..... Rings, chains, necklaces, are perhaps the only jewels that the Sinhalese originally rejoiced in".

"The habit of betel-chewing is very common in India and Ceylon. All the utensils necessary for this purpose are of Tamil origin, such as Ilaththattu, heppu, grey, padikkam, kilotta etc."

It will be noticed from above that if we are to eschew Indian(South) and foreign food, jewellery, and dress habits, we will have to go naked and hungry.

Yours faithfully, J. R. Sinnathamby 286, Buller's Road, Colombo 7, 29. 11. 70.

liam Henry Perkin, obtained, instead of the hoped-for quinine, a dirty reddish substance from which he obtained crystals of a bright purple colour. This was the first of the famous aniline dyes and it became very popular under the name 'mauve'. So, seeking to prepare quinine Perkin discovered by chance the first coal tar dye. He persuaded his father and brother to join forces with him to industrialise his discovery and so founded the British dye industry. The discovery came at an opportune moment; spinning and weaving had been revolutionised by Arkwright's invention of the spinning wheel and gas companies could supply enough coal tar to prepare this dye. Mauve became very popular; even the magazine Punch hailed it with a couplet. Queen Victoria in half mourning for Prince Albert wore this lovely shade for the Crystal Palace Exhibition. The Government used it on the six-penny stamp and even the London constable was asking the people to get a 'mauve on' instead of the usual "move on".

Until the end of the eighteenth century the existence of what we now know as an electric current was unrecognised. Lightning was an effect of electricity in the clouds. The only results near at hand were those of bodies electrified by rubbing. The first observation of the effect of an electric current affords an instance of an accidental discovery. The Italian Galvani when dissecting a frog found that when he touched a nerve with scalpel the frog gave a kick. This startled him but he realised that the kick was due to two different metals touching the nerves and muscles of the frog. Some thought a new kind of electricity was discovered. They even called it animal electricity. These observations led to the development of the voltaic cell by another Italian, Volta and later to the present day battery.

The British scientist Harry Brearly discovered stainless steel when he was working on materials for cannon and gun barrels during the first world war. After some work he left on a holiday having thrown all the bits and pieces that were left in the laboratory into the garden. On his return after some days he found that the

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# Accidental Discoveries .....

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scrap heap had almost completely rusted but there were yet a few bright pieces. He forged a knife with one of these pieces and left it exposed in the garden for some time. It did not corrode and here we find the discovery of stain-less steel. He also found that the pieces that did not corrode had about fifteen percent of chromium. Chromium makes the steel stainless and the stain less property is due to a film of oxide that forms and protects the steel from the environment. Present day stainless steels contain both chromium and nickel and a wellknown variety is the 18-8, that is 18 parts of chromium and 8 of nickel in the steel. The nickel present gives it better properties so that it could withstand high temperatures and so on. Nickel is expensive and so is chromium so that we have cheaper stain-less steels with less of these metals. Stainless steel cutlery is very popular and should not tarnish unlike the electro plated ware even when in contact with foodstuffs that are acid. Recent work has shown success in replacing the expensive nickel by manganese.

During the autumn of 1895 a German physicist named Roentgen was studying cathode rays. These were rays emitted from the cathode when an electric discharge passed through a gas of low pressure. It was late in the evening Roentgen noticed a piece of cardboard glow. This cardboard had been used for another experiment and had been painted with substances which fluoresced when light fell on it. He traced the fluorescence to something coming from the cathode ray tube. A new radiation had been discovered. This was a strange and unknown radiation which Roentgen for want of a name called X rays. Not only did these rays pass through paper, they even penetrated a pack of cards or even Roentgen's hand. The application to surgery was quickly realised and medical men used it to detect fractured bones and for other diagnostic work. These radiations are used in therapy to treat growths, skin conditions and so on. X-rays are useful in industry to detect flaws in metals; to say whether a weld is

satisfactory; to say whether cracks exists in a material and other similar purposes. X-rays are very penetrating they are radiations with very short wave-length. We can use them to study archaeological material, paints and pigments, we can study the thin layers in a painting but quite apart from these everyday uses X-rays provide scientists with a new tool to study the nature of materials, the field of X-ray analysis. X-rays get diffracted when they strike a crystal. In a crystal the atoms are arranged in a regular fashion; there are rows of atoms in three dimensions. The diffraction pattern given by these crystals when X-rays strike them are useful to work out the nature of the crystal and also to identify the constituents. The pattern can be obtained on a photographic plate and the pattern will represent the behaviour of the atoms in the crystal. Even though we cannot see atoms the pattern will indicate their presence just as much as we may not see a gathering in a hall if it were in darkness but if each carried a torch above his head the torch would indicate his presence.

In the year following the discovery of X-rays was another important discovery when Henri Becquerel found that photographic plates placed in his drawer were fogged even though they had been wrapped in black paper and had no access to light. On tracing the cause he found that samples of pitchblende in the drawer had been responsible for this. The pitchblende which was a mineral containing uranium, had emitted radiations which had penetrated the black covering of the plates and affected the photographic emulsion. Such substances which emitted radiations were said to be radioactive and here we have the discovery of radioactivity.

Becquerel's discovery led Madame Curie to isolate a valuable element from the decaying pitchblende and this element radium finds to this day useful application in the treatment of cancer. The dangers associated with radioactive radium were not realised at that time so that due to a lack of protection persons using

## ORDER NISI IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 2639

In the matter of intestate estate of late Rasammah daughter of Arumugam Ponnampalam of Ilavallai. Deceased

Vythianathan Satkuna nayagam of Kaladiyalwattai, Ilavallai.

Petitioner  
Vs.

1. Muthucumar Sannuganathan & wife
2. Sivanesaratnam of Railway Quarters, Nawalapitiya.
3. Sinnathamby Sothinagaratnam & wife
4. Puvaneswary Sathiyabhama of Notary's house, Ilavallai.

Respondents

This matter coming on for disposal before I. M. Small, Esquire District Judge, Jaffna, on the 19th day of September 1970 in the presence of Mr A. Kumarakuru, Proctor on the part of the Petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the petitioner be and he is hereby declared entitled to have letters of Administration issued to him accordingly unless the respondents or any other person or persons shall on or before the 6th day of November 1970 show sufficient cause to the satisfaction of this Court to the contrary. This 19th day of September, 1970.

(Sgd) A. Vythilingam  
District Judge, Jaffna.

Drawn by  
Sgd A. Kumarakuru,  
Proctor for Petitioner.

Time to show cause extended till 29th of January 1971.

Sgd. A. Vythilingam  
D. J.

149. 11 & 18.

radium developed several diseases. The discovery of radioactivity however led later to the development of nuclear energy with the discovery of nuclear fission in 1938. This was an outstanding result.

# DIVINE LIFE SOCIETY MEETS IN CONFERENCE

## Shri Swamy Siddanantha Maharaj will Declare Ashrama Hall Open

A three-day Conference of the Divine Life Society will be held at the Ashram of the Jaffna Branch of the Society on December 12, 13 & 14, 1970.

Mr. C. Thanabalasingam President of the Jaffna Branch will preside over the morning session of the Conference on the first day.

Bhrama Sri S. Kumaraswamy Kurukkal, Swamy Ranganandaji Bhikku Shri

Nandarama Nayaka Thero Rev. S. R. Antony Sheik Rajarook Hussein Lebbe will deliver benedictory addresses.

Mr. S. Soorasangaram will deliver the welcome speech.

Swami Siddanantha Maharaj will deliver the Presidential address.

There will be a Forum discussion on the second day.

## Conference Discusses Conflict On Admissions to University

At a Conference held under the auspices of the Parents' Association of Jaffna the subject of admissions to the Universities was discussed.

Mr. K. Nesiiah, President of the Parents' Association, presided and explained at length the unfortunate situation that had arisen as a result of a change in the method of selection of students for higher education in the Universities and added that he had asked for clarification of the issue.

Messrs. J. C. Handy, S. Srinivasan, V. Perampalam, K. Pooranampillai, I. P. Thurairatnam, R. N. Sivapirakasam and Dr. K. Kanagaratnam expressed their views on this question.

The Conference adopted a resolution proposed by Mr. J. C. Handy and seconded by Dr. V. T. Pasupathy that

- (a) The conference protests against the method of admissions to the Universities
- (b) A memorandum on this question be submitted to the Prime Minister
- (c) An interview with the Premier be sought

A sub committee was appointed to take necessary action on this resolution.

### NOTICE

IN THE DISTRICT COURT  
OF JAFFNA

No. P 1313

Subramaniam Kumarasekaram of Urumpirai  
Vs. Plaintiff

- 1 Sabapathy Kandiah alias Kandasamy of Pallai, Tellipalai
- 2 Balasubramaniakurukkal Panchadharakurukkal and wife
- 3 Suppluxumy both of Aiyanarkovilady, Vannarponnai
- 4 Sellappah Thurairajah and wife
- 5 Poemany both of Veemangam presently of 15, Silva Lane, Bambalapitiya
- 6 Ponnammah widow of Sabapathy of Pallai, Tellipalai

Defendants

It is hereby notified that action No. P. 1313 has been instituted in the District Court of Jaffna under the Partition Act for the partition / sale of the land called "Vevari" in extent 5 Lms. v. c. and 3/4 kls. situated at Pallai in the Parish of Tellipalai, Valigamam North Division, Jaffna District, Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 24th day of January, 1971 at 10'0 clock in the forenoon.

By order of Court  
(Sgd.) S. Velauthar  
Secretary, D. C. Jaffna

Drawn by  
Sgd S. Sithamparanathan  
Proctor for plaintiff  
146 27

# Bhakti Brings Devotees.....

வாசகத்தும் உருகார் 80 goes the popular saying. Even the hardest hearts must inevitably melt in the long run when these sacred hymns are properly uttered.

## Kannappar - the Vedda Saint

The quality of Love is such that the lover becomes completely merged in the beloved. When you love another, when the love is very intense, you completely lose all sense of yourself and the world around you and think of nothing else but the object of your love; for all intents and purposes, the world has ceased to exist before you; you yourself have ceased to exist; nay you have become one with the object of your love. When the child is sick, what privations and hardships the mother undergoes! She will not consent to move even an inch away from her child, she will not eat, she will not sleep, she cares not for hunger or thirst or any of her bodily wants, she cares not for life itself. Such is the power of love. If such is terrestrial love, how much more grand must be this heavenly Love or Bhakti that we are speaking of! Every one knows the life of Kannappar, the Vedda Saint. Oh! what a type of Bhakti he evinced! What an example of love for us idle twaddlers to follow! Uncivilised and illiterate jungler that he was, how his heart sank to think that his God lived in a lonely forest in the midst of wild beasts without any one to protect or help Him or give Him food! And when he first saw Kudumi Devar, how spontaneously he ran up and hugged his Lord to his bosom, just in the same way that a young mother would hug her child! He ate not, he slept not, he watched. He could not recognise either his companions or his aged father or mother and, what is more, he could not feel any pain in plucking out his own eye. The fact is he had lost himself. He had lost his individuality, his ego. He had become transformed into Love itself. He had become absorbed into Godhead. Here, it would be as well to recall the words of Tirumoolar;

அன்பும் சிவமும் இரண்டு என்பர் அறிவிவார். அன்பே சிவமாவது யாரும் அறிவிலர்,

அன்பே சிவமாவது யாரும் அறிவிலர் அன்பே சிவமாய் அமர்ந்து இருப்பாரே.

Love and God are, fools say, not one, Love and God they know not are one, Love and God when men know are one As Love they merge in God as one,

The greatness of the Bhakti of Kannappar has been conveyed to the world by the words of Kudumit Devar; நிலலு கண்ணப்ப! நிலலு கண்ணப்ப! என் அன்புடைத் தோன்றல் நிலலு கண்ணப்ப! as Nakkirar says. (Wait Kannappa, wait Kannappa, my darling child, wait Kannappa!) The great Manikkavachagar refers to his Bhakti and says: கண்ணப்பன் ஒப்பது ஓர், அன்பு இன்மை கண்டபின், என்னப்பன் உன் ஒப்பில் என்னை யும் ஆட்கொண்டருளி... (after finding that there was no one to equal Kannappar in love, my Father enslaved me also,—me than whom there is no one more undeserving...). Uyyavantha Devar quotes this in his Tirukalittu Padiyar and says: கண்ணப்பன் ஒப்பது ஓர்

அன்பு இன்மை என்றமை யால் கண்ணப்பன் ஒப்பது ஓர் அன்பு அதனைக் - கண்ணப்பர் தாம் அறிதல் காளத்தியார் அறிதல் அல்லது மற்று ஆர் அறியும் அன்பு அன்று அது.

As Manikkavachagar has stated that there is none to equal Kannappar's love, such love, can only be known to Kannappar and to the Lord of Kalatti and to nobody else.

## His Previous Birth - Arjunan

The curious may ask how it was that Kannappar, illiterate, woodman that he was and unacquainted with the Shastras, attained to such a high state of Godliness without due preparation in the lower rungs of the spiritual ladder. The reply lies in the Law of Karma and rebirths. Says Arulnandi Devar in his preface to the Siva Gnana Siddhi:

பண்டை நற்றவத்தால் தோன்றிப் பரமனைப்பத்தி பண்ணும் தொண்டரைத் தானே தூய கதியினில் தொகுப்பன், மார்க்கர் கண்ட தால் ஒதி வீடு தூதலிப்பவர்கட்கு நசன்

புண்டரிகத்தாள் சேரும் பரிசீலைப் புகலல் உற்றும்.

Saints born God-loving through deeds of yore Are blessed by God with God's realms pure, For men, for books for God with yearning, The way to God that leads we sing.

Kannappar then must have passed all the lower stages in his previous births. In Tiru-Kalatti-Puranam we are told that Kannappar in his previous birth was no other than the great devotee Arjunan. The great Sangam poet Nakkirar too alludes to his former birth in one of his poems. Says he:

வாமான்றேர் வல்ல வயப் போர் விசயனைப்போல் ஆர் தாம் உலகிற் றவம் உடையார்-தாம் ஆர்க்கும் காண்டற்கு அரியராய்க் காளத்தி ஆழ்வாரைத் திண்டத்தான் பெற்றமை யாற் சென்று

Who is there equal in Tapas to Arjunan the warrior with the car? He had the rare privilege to touch the person of the Lord of Kalatti whom it is difficult for others to know.

Readers of the Maha Bharatam know what sort of a person Arjunan was. A model Kshatriyan he was, a model protector of his people, a model warrior, a model father he was a model husband, a model brother and a model friend; a model disciple he was and true, a real Bhaktan, a great Gnani. The story goes that when Arjunan was engaged in deep meditation on the Lord, performing Tapas, a Dhanavan, on the instigation of Dhuriyodanan, appeared on the scene in the guise of a wild boar intent on killing Arjunan. Seeing this, the Lord, the Friend of the meek and the humble and the Servant of His servants, hastened to the rescue of His devotee in the guise of a Vedda (hunter) with his retinue. The bear was shot dead, but not until Arjunan had been disturbed from his Tapas (by the clamour of the hunters, the barking of their dogs and the shooting of the boar) and had aimed an arrow himself. A wordy warfare ensued as to who killed the animal, which ultimately led to blows. Having received a severe thrashing with the bow and engaged in a hand to hand fight, the Krathan (hunter) hurled the king up into the air. Nothing discomfited by the fall, Arjunan returned to the fray, when lo! there was no Krathan to be seen,

All was quiet and there was not a soul stirring in the wilderness. The Lord is then said to have revealed himself to Arjunan, who asked for the boon of Moksham. But it was not to be, Arjuna's time had not yet come. Here on Earth, unrighteousness was reigning supreme and virtue was hiding its head in caves and forests Arjunan must live on earth to see the Great War through. So, it was decreed that he should for the time being be satisfied with lesser boons and that in his next birth, that of a Vedda (he having despised and chastised the Lord in the garb of a Vedda), he should be received into Bliss without much ado.

## PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. 1166/P

Gnanammah w/o Vani-sithamby Thambipillai Alfred of No. 15, 4th Cross St. Jaffna

Vs. Plaintiff

- 1 Ambikaipagapillai Edward Sabaratnam and wife
- 2 Mary Prackseethammal Ratnawathy both of 179, Hospital Road, Jaffna

Defendants

It is hereby notified that Action No. 1166/P has been instituted in the District Court of Jaffna under the partition Act No. 16 of 1951 for the partition of the land called "Chempanpuliya-divayal" in extent Twenty Lachams Varagu Culture and situated at Karaiyoor in the Parish of Obundikuli in the Division and district of Jaffna, Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 15th day of De-

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2653

In the matter of the intestate estate of the late Kanapathipillai Muttiah of 120/2 A Arasady Road, Jaffna

Deceased Balambikai widow of Kanapathipillai Muttiah of 120/2 A Arasady Road, Jaffna

Vs. Petitioner Minor 1 Sri Devi daughter of Muttiah  
2 Uma Devi daughter of Muttiah  
3 Gowry devi daughter of Muttiah  
4 Muttiah Murugavel all of 120/2 A Arasady Road, Jaffna  
5 Kanapathipillai Nadarajah of Velanai West Velanai

Respondents

This matter coming on for disposal before K. E. Kathirgamalingam, Esquire, Acting District Judge, Jaffna on the 7th day of November 1970 in the presence of Mr. K. Nadarajah Proctor on the part of the Petitioner and the affidavit of the petitioner dated the 27th day of October 1970 and the petitioner dated the 31st day of October 1970 having been read.

It is ordered that the abovenamed 5th Respondent be and he is hereby appointed Guardian - ad - litem over the said minors the 1st to 4th Respondents for the purpose of protecting their interests and of Representing them in this case, and that the petitioner be and she is hereby declared entitled to have Letters of Administration to the estate of the said intestate as his widow and as one of his heirs and directing such Letters of Administration be issued to her accordingly unless the Respondents or any other person or persons interested shall appear before this court on or before the 29th day of January 1971 and state objection or show sufficient cause to the satisfaction of this Court to the contrary

The petitioner to produce the minors in Court on the said date.

This 7th day of November 1970

Sgd. A. Vythialingam District Judge, Jaffna 147 11 & 18

December 1970 at 10 O'clock of the forenoon.

By order of Court T. Sivabalasingham Secretary/Chief Clerk

This 7th day of December 1970

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சான்றிதல் செய்து கொடுக்கப்பட்டிருக்கின்றது. சான்றிதல் செய்து கொடுக்கப்பட்டிருக்கின்றது. சான்றிதல் செய்து கொடுக்கப்பட்டிருக்கின்றது. சான்றிதல் செய்து கொடுக்கப்பட்டிருக்கின்றது.

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Editor: R. N. SIVABALASINGHAM