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Letter to the Editor

TAMIL NAD OF CEYLON

Dear Sir,

In this article I have dealt with the territorial position occupied in Ceylon by the Tamil Race who belong to the Dravidian Race, which occupied not only South India but also North India several centuries before the Indo Aryan people even entered North India.

This means the Dravidians have been in this part of Asia for at least 1500 years before the Indo-Aryans entered, as the Indo Aryan invaded North India as a Nomadic race about 1500 B. C.

The above can be inferred from what Nehru says, (Glimpses of World History), "the Dravidians had a rich civilisation then in Southern India and perhaps also in Northern India", in reference to the period when the Aryans entered India, and what Mendis has pointed out (Early History of Ceylon), "At the time Aryans entered India, the Dravidians occupied not only South India but also greater part of North India.... There is evidence to prove that in the early centuries of Christian era Dravidians helped to form the Sinhalese race...."

Chatterji has pointed out in respect to India, "Dravidian was the speech of the entire North-West, when the Aryans first entered India round about 1500 B. C.", in an article which touches on the ethnology of India amongst other matters.

In fact names of all unknown articles that reached Europe before 500 B.C had Dravidian names (Kennedy, RASGB 1898). Even the names of rice and Ginger described as produced in Ceylon by Ptolemy (100 A. D.) are of Dravidian origin according to Mendis (History of India Vol. 2 P 598 edited by Sastri).

Even the Hindu religion prevailed in Ceylon before the advent of Buddhism

and that too even in Anuradhapura. In fact according to Malalasegara Pali Literature of Ceylon) and Harischandra (Sacred City, Anuradhapura), Abhyagiri Jagoba stands on the site of a Hindu temple.

Paranavitana has also pointed out that Brahmanas and their religion prevailed in Pre-Buddhist Ceylon (JRASCB Vol. 31, No. 82, 1929). This apparently explains the Hindu temples occupying prominent places right round the coast of Ceylon.

The maritime area of Ceylon came under British occupation about 1796. British assumed full control of Ceylon only after the conquest of the Kandyan Kingdom in 1815

From 1505 A.D. to 1815 A. D. only the littoral areas were occupied. The Northern parts of the island came under control of the Portuguese only about the early part of the 17th century.

When the Portuguese arrived in Ceylon about 1505 A. D., the Tamils occupied the Northern and Eastern Provinces and also Puttalam area.

The Puttalam area has been losing its Tamil character due apparently to the neglect of the Tamil language. The following authorities indicate how much Puttalam was Tamil in character. They also testify to boundaries of Tamil country in Ceylon.

(a) Modder—Manual of Puttalam District

"In very early times the District was exclusively governed by Malabar Province but afterwards their authority was restricted to the last two divisions and the rest placed under a Sinhalese Mohotale which office however, is now extinct, being superseded by the appointment of a Modliar since the

conquest of the island by the British".

"Race - speaking generally, Puttalam is a Tamil District".

(b) Brownrigg while pointing out that the Malabar language was spoken from Puttalam to Batticaloa informed the Government of Eng and that he was putting the Tamil language on equal footing with the Sinhalese language.

This was merely a continuation of the status quo obtaining in the Dutch period when proclamations were issued in both languages. In fact at an earlier period Tamil was taught even in the Sinhalese country and that too by Buddhist priests in the pirivenas.

According to Colebrooke the terms of the commission on which he served were published in three languages, English, Sinhalese and Tamil.

Colebrooke has also specially mentioned in his report to one of His Majesty's Principal Secretaries of State that regulations of government, the proclamations and government advertisements, are published, with translations, Sinhalese or Malabar, and that junior civil servants should pass in Sinhalese or Malabar for appointment

(c) Brohier, Provincial Judge, Puttalam, (Historical Account of Ceylon) "The inhabitants differ as much in the Northern and Southern parts of the island as the generality do from those of the coast. In the former that is to say from Calpatyn on the west to neighbourhood of Batticaloa on the east side hardly a vestige of the Sinhalese customs is to be found and their language is generally unknown.

On the South and South-west coast the Sinhalese compose the greatest part of the inhabitants.

(d) The Jurisdiction of the Supreme Court in 1810 A. D. at Jaffna extended from Puttalam area to Batticaloa.

Cleghorn's Minute of (Continued on page 6)

YOGAR SWAMY

BY

V. MUTTUCUMARASWAMY (TRAINED GRADUATE)
Teacher Forest Hill School, London S E. 23, U. K.

(Continued from last issue)

There was a cot established at Colombuturai for Yogar Swamy in the land belonging to Thirunavukkarasu. It became a holy heritage. In the place that Chellappa Swamy was bound by Nanniyar, Yogar Swamy, who bound him in his heart, came to stay.

Devotees come from far and near like bees after honey. Saivaites, Christians of all sects, and other religionists, men of all races went to see Yogar Swamy. In the next section we shall give some aspects of the personality of Yogar Swamy.

PART II

Aspects of Yogar Swamy

"Wake up the Note
The Song that had its birth
Far off, where worldly taint
Could never reach.
In mountain caves and
Glades of forest deep
Whose calm no sigh
For lust or wealth or fame
Could ever dare to break
Where rolls the stream
Of knowledge, Truth and
Bliss that follows both —
Sing high that note,
Sannyasin bold! Say
Om Tat Sat Om."

This poem of Swamy Vivekananda entitled "The Sannyasin" recalls to us some of the salient characteristics of the Sannyasin — Yogar Swamy of Colombuturai.

We find the following passage in the works of Rabindranath Tagore in his poem on Sannyasin:

"The division of days and nights is not for me, nor that of months and years. For me the stream of time has stopped on whose waves dances the world like straws and twigs."

In his teens the author remembers visiting Yogar Swamy at his cot at Colombuturai. There was the smell of incense and camphor. Flowers of various hues, the shoe flower, the jasmine, the mullai, the red lotus, the champak,... there was a deer skin on it squatted Yogar Swamy. This scene reminded one of Sage Visvamitra or Sage Vashista mentioned in the Ramayana — Yogar Swamy had a flowing beard and his hair was silver. His eye was magnetic. People come with various offering, betel, arecanut, fruits - mangoes, pomegranates, pineapples - rice and vegetables. Some came with prepared food - "pittu", "hoppers", "thosai", "Vadai", "Mothagam, etc. Yogar Swamy would ask the people to be seated quietly and a few devotees would distribute the offerings to the rest.

Yoga Swamy had a deep love of God. He had no narrow "ism" to preach. He wanted to (Continued on page 8)

THOUGHTS TO BE TREASURED

மததிரம் ஆவது நீறு. வானவர் மேலது நீறு. சுந்தரம் ஆவது நீறு. துதிக்கப் படுவது நீறு. தந்திரம் ஆவது நீறு. சமயத்தில் உன்னது நீறு. செந்துவர் வாய் உமைபக்கன் திரு ஆவவாயன் திருநீறே

The ash is the Mantiram (or mystic formula), the ash is on (and brightens the bodies of the Devas, the ash is (what gives beauty, the ash is that which is praised, the ash is the (end of) sciences the ash is (what is prescribed) in the religion, all this (and more) verily is the holy ash of the Lord of Holy Alavai, the Partner of the fine ruddy-lipped Lady Uma,



மததிரவாயவே ஞானஞ்ஞ. கலைஞ்ஞ. மததிரவாயவே நானதி விக்கைஞ்ஞ. மததிரவாயவே நானதி நேத்துஞ்ஞ. மததிரவாயவே நானதி நாட்டுஞ்ஞ.

Hindu Organ

FRIDAY, FEBRUARY 12, 1971

COMMON CAUSE

That those who assembled in conference as representing the Federal Party, the Tamil Congress, the Belam Tamil Front and the Freedom Party were able to find basis for a common amendment to the basic resolutions of the Minister of Constitutional Affairs regarding the framing of a New Constitution for this country is certainly a notable achievement. However, the collective capacity of the agreement on amendments to the Basic Resolutions cannot acquire significant force unless the elected Representatives of the Tamil speaking people are all ready and willing to sponsor the common cause in the Constituent Assembly.

It must be admitted that the Federal Party and the Tamil Congress which have sixteen members in the House of Representatives by virtue of their parliamentary strength enjoy the privilege of pleading for the Tamil speaking people. But it cannot be denied that there are other political parties which have a following that counts. Thus the participation of all political parties in a conference that endeavours to present a united and unified front in the matter of

demanding the rights of the Tamil speaking people becomes absolutely necessary. We would, therefore, urge those who are striving to achieve unanimity in the proposals on behalf of the Tamil speaking people to reinforce the preliminary conference with representation of political parties which had not participated in the inaugural meeting.

If the Federal Party and the Tamil Congress had not met earlier and granted a mandate to their members who participated in that Conference then the obvious step would be to ratify the decisions of the Conference at meetings of the Working Committees of these parties. The absence of the Presidents of these two parties at the Conference is another reason why the Tamil Congress and the Federal Party should call meetings of their Committees to make a very authoritative statement.

In any event it is heartening to note that there is a sufficiently wide area of common ground that will compel the attention of the Steering Committee to the proposed amendments.

Coming to procedure in the Steering Committee and also in the Constituent Assembly we are unable to understand the mind of the Minister of Constitutional Affairs, when he says that the amendments should be acceptable to the Government. Even conceding the circumstance that the Federal Party conforming to the understanding that was arrived at the Conference would not press its amendment seeking the establishment of a Federal Socialist Republic and assuming that there is found unanimity for a Unitary form of Government, will the amendments regarding the Judiciary and Official Languages receive sufficient support to enable the Basic Resolutions to be redrafted to incorporate the rights of the Tamil speaking people?

The Minister of Constitutional Affairs must not present himself as a democratic dictator in assuming that the United Left Front by the mere reason of numerical sufficiency can insist on the method of evolving a new Constitution without paying heed to the legitimate demands of the Opposition. It should not appear that a finished product has been presented for

Srimathy Punniyanachchy

Contributed by Vithiaretnam

C. S. Navaratnam

in connection with Srimathy Punniyanachchy Ammaiar Day which the Jaffna Saiva Paripalana Sabhai is celebrating on 17-2-71.

Srimathy Punniyanachchy a great philanthropist of Jaffna lived in the 18th century a period in our history when there was no freedom of public worship. In matters concerning the native religions the Dutch rulers more or less followed the policy of their predecessors the Portuguese. There was a spiritual blackout in the regions they governed. Hence the people of Jaffna looked upon the temples of South India for their guide and inspiration and in particular held the Chidambaram shrine in exceptional veneration.

Punniyanachchy the esteemed founder of one of the 'madams' at Chidambaram was the daughter of Kumarasooriya Mudaliyar of Navaly and his wife Ponnar subichchee according to family records. This gentleman was a high officer under the Dutch Government. His other daughter was Thanganachchy (Thandikainachchy) who married Tellippalai Thandikai Kanaganayaga Mudaliyar's son. She lived at Navaly. Besides he had other noteworthy sons one of whom was Shanmuganayaga Mudaliyar who resigned his post because he was called upon to sign licences for the slaughtering of cattle.

Punniyanachchy got married at Nallur and lived there. She had no children. She bequeathed all her properties to the Madam at Chidambaram

compulsory approval. We, therefore, suggest that the Steering Committee must now seek permission of the Constituent Assembly to broaden its scope of activities and evolve a constitutional method that will enable amendments suggested by the Tamil speaking people through their representatives to be commanded to the Constituent Assembly for consideration.

St. Markandeyar, The Victor Of Death (The Glory of Tapas)

GANESHAN

[The story of Markandeyar as found in Kantha-puranam which describes beautifully the glory of Lord Shiva and the tenets of the Vethas and Agamas illustrates to mankind the value of Tapas or penance. His parents led a religious life and by the grace of Lord Shiva they were blessed with a son known as Markandeyar who overcame death.]

The father of Markandeyar was Mirukandu Munivar and his mother Maruthuvavathy. They had no child for a long time and they performed Tapas in Benares invoking the grace of Lord Viswanath appeared before Mirukandu Munivar and asked him to express his desire. Mirukandu Munivar said "Oh Lord bless me with a child" Lord Viswanath said in reply "Do you want a son who is wicked, dumb, deaf and blind and who would live for hundred years or do you want a son with a beautiful physique well behaved and intelligent who is devoted to me and who will live only sixteen years in this world". Mirukandu Munivar preferred the latter.

With the grace of Lord Viswanath a son was born and he was named Markandeyar. His father bathed in the holy Ganga and performed special poojah to Lord Viswanath, being extremely happy that his Tapas had borne fruit. The child grew in years. He was very pious and intelligent. He was initiated into the study of Vedas and Agamas. He learned the Hindu religious texts easily and quickly mastered them. He realised that Lord Shiva was the Lord of the world and began to worship him fervently. He also worshipped the devotees of Shiva and his parents. His parents were extremely pleased over the piety and conduct of their son.

His Parents' Grief

When Markandeyar reached his sixteenth year, his parents were full of grief. Markandeyar

observed their deep grief and addressed his father and mother "Why are you grieved. You tell me what misfortune had happened to you?"

The parents replied "Oh, our darling; we performed a great Tapas and prayed to Lord Viswanath to bless us with a child. He granted our request and said a son would be born and would live for only sixteen years" The period of sixteen years is coming to the end and we are therefore deeply grieved".

Markandeyar replied "Beloved, parents there is no need for any cause of fear. I will go to Benares and worship Lord Viswanath and overcome death. I will overcome Yama and return to you. You will live in peace."

Markandeyar reached the Shrine of Manikarnikai and worshipped Lord Shiva with intense piety shedding tears his mind concentrating on Him. He walked round the temple premises installed a Siva Linga and began to worship it piously with holy water incense, flowers and other holy things necessary for the pooja of Shiva.

(To be continued)

Agreed Amendments

At a meeting held at Valvettiturai on February 7, 1971 with Mr. S. Nagarajah, M. M. C. in the chair and attended by Mr. A. Amirthalingam General Secretary of the Federal Party, Mr. M. Sivarathamparam General Secretary of the Tamil Congress, Mr. C. Suntharalingam, Mr. V. Navaratnam, Senator S. Nadarajah, Messrs N. Nadarajah, T. Guna-ratnam, N. Sivanesan, T. Paramanantharajah, S. Alalasundaram agreement was reached in the matter of presenting a common Amendment to the Basic Resolutions demanding an independent Judiciary, parity of status for Sinhala and Tamil and the use of Tamil and Sinhala as languages of the Courts.

Letter to the Editor

(Continued from page 5)

1-6 1799, (Ceylon Literary Register, Vol. 6, 1891-92, p 43). Two different nations from a very ancient period have divided the land. First Sinhalese in its Southern and South Western parts from Walawe to Chilaw, and, secondly, Malabars in the Northern and Eastern districts.

Territorial Divisions

Colombo — Bentota to Chilaw

Jaffna Patam — Between Puttalam and Mannar to Kokkilai

Trincomalee — Kokkilai to Wisgal

Batticaloa — Wisgal to Kumbookkan

Galle — Kumbukkan to Bentota

Calpetyn and Puttalam — River Chilaw to Limits of Mannar

(e) According to Sessional Paper 1890 (P G II) the people in Puliyankulam village, Puttalam District, speak Tamil and Sinhalese but the former more frequently among themselves

(f) Tambiah, (The Law of Thesawalamai) has pointed out that according to despatches by Sir Alexander Johnston, the Thesawalamai law applied with slight modifications to the Tamils of the North Western Province also.

(g) Muslims who occupy parts of Tamil country mostly speak the Tamil language. Tamil has been the language of great majority of Ceylon Moors and protocols of Kadutams written in Tamil language, but in Arabic characters, according to Moor's Islamic Cultural Home Souvenir, (Footnotes 1 and 25 pp 22 and 23).

(g) Census report 182: Sinhalese Districts — Colombo, Galle, Tangalle, Chilaw.

Malabar Districts — Batticaloa, Trincomalee, Jaffna, Mannar, Islands.

Balance — Kandyan District

(h) Ceylon by Marshal — from Megampattao on the east to Chilaw on the west coast.

Tamils — Eastern and Northern parts of the island.

(i) 1901 Census — There

is large admixture of Tamil blood and speech in the Sinhalese Districts of Chilaw and Negombo.

In this context it is of interest to note that when Portuguese arrived in Ceylon there were four kings in Ceylon, Jaffna, Kandy, Kotte and Sitawaka.

It is also of interest to note that the king of Kotte bequeathed his kingdom, the South and Southwest part of Ceylon, to the king of Portugal. Ribeyro in his book on Ceylon says, "The Emperor Don Juan Pandar, ... when his end drew nigh...made his will...he declared King of Portugal his heir and universal legatee and it was in this manner that the Portuguese attained an indisputable right to the whole island excepting the kingdoms of Kandy and Uva which belonged to the heirs of Queen Catherine and excepting also Jaffna Patam, which had its own peculiar sovereignty". This was the result of intrigue between him and the King of Sitawaka.

The King of Kandy lost his kingdom when he was captured by the British in 1815 with the assistance of the chiefs in his kingdom.

It is only the king of Jaffna who gave his life fighting for his country and his people and strangely enough for trying to assist the King of Kandy. Officer of the Ceylon Rifles says in his book on Ceylon, "In 1604 the Raja was again chastised for assisting the King of Kandy, and the Portuguese, according to Faria, might have taken possession of his dominions, only they were not at that time in a position to do so, but it was subsequently accomplished in 1617, when the Governor of Ceylon, Constantine de Saa, hearing that the Raja was corresponding with the King of Kandy, had him captured, and sent to Goa, where he was deposed and executed."

Full details of this battle and how he was captured are given by De Queros in his book, "Conquest of Ceylon".

The Wann territory was finally conquered much later. The following reference to the stubborn resistance offered by a Tamil Princess to the Dutch is of interest. Tenement in his book on Ceylon has pointed out, "It is characteristic of the spirit of this people that the Dutch met nowhere a more determined resistance than from one of the

native princesses, the Wannichee Maria Sembatte, whom they were obliged to carry away prisoner and to detain in captivity in the fort of Colombo."

It is clear from above facts that the Unitary government in force today is the creation of the imperialist powers who ruled in Ceylon when the Sinhalese and Tamil races lost their freedom independently to these powers and that as all foreign control has now been broken with the virtual rejection of the Soulbury constitution, both the races, Sinhalese and Tamils, are now a free and sovereign race, each in their own right and are independent of each other.

Yours faithfully,
J R Sinnatamby

286 Bullers Road,
Colombo 7.
23-1-71

Lord Soulbury

Sir,
It is ironic, that Lord Soulbury who was rewarded with the Governor Generalship of Ceylon for drafting the "Soulbury Constitution", which paved the way and led to the transfer of entire and absolute power into the hands of the Sinhalese depriving the Ceylon Tamils of even their precious Tamil Language Rights even in the North and East of Ceylon, should have quite involuntarily but providentially presented and "gifted" his own begotten eldest son, the Hon'ble James Herwald Ramsbotham, who now inherits his title as Second Viscount Soulbury, to the Tamils of Ceylon (perhaps as compensation to console and solace them in their eternal grief), as a Hindu Ascetic who has embraced Hinduism and settled down in an Ashram at Chenkaladi near Batticaloa, and now fondly and affectionately known to the Tamil People as "Sona Annakkutti Swamy".

The ways of God — Providence are indeed mysterious, and the late Lord Soulbury would never have even dreamt of his heir abandoning his title, when he drafted his now famous or (?) "Soulbury Constitution" which has inflicted so much suffering on the Tamil people

Yours etc.
R. Wijaya Indra

10, Jaya Road,
Bambalapitiya,
Colombo. 7-2-71.

Nadesapillai Day At Ramanathan College

Remembrance of the late S. Natesan, former Senator, Minister and Educationist was the subject of a speech delivered by Mr. R. N. Sivaprakasam at the Ramanathan College this week.

Mrs. S. Aruntchalam Principal of Ramanathan College who presided over the meeting referred to the importance of the day and added that students of Ramanathan College and their parents and teachers would always gratefully remember Shri Natesan as a great scholar, statesman and Shaiva devotee.

Mr. Sivaprakasam dwelt at length on the services of Shri Natesan and observed that in the exchange of scholars between South India and Lanka, a cultural tradition in vogue for centuries, the contribution of Shri Natesan gave Lanka the greater advantage. Shri Natesan was a find of the great sage Ramanathan and the former ably filled the role of Principal, and later Manager of the Ramanathan College and creditably continued the political and religious work of Sir Ramanathan.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction
No. 986

In the matter of the Last Will and Testament of the late Kather Chinniah Sivaprakasam of Karanavai South. Deceased

1 Thambiah Thapikasadam
2 Thambiah Ramachandran both of Karanavai South
Vs. Petitioner
Gnanasammah widow of Thambiah of Karanavai South
Respondent

This matter coming on for disposal before A Sivanandan, Esquire, Acting District Judge, Point Pedro on the 9th day of November 1970 in the presence of Messrs Ratsasingham & Subramanyam Proctors on the part of the petitioner and the petitioner and affidavit and the affidavit of the attesting notary and witness having been read.

It is ordered that the Last Will No 1004 dated 25th day of April 1967 attested by V. Somasundaram Notary Public of Jaffna now deposited in court be and the same is hereby declared proved, that the petitioner as Executors named in the said Last Will be declared entitled to have Probate to the said Last Will and that Probate be issued to

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

T / 2671

In the matter of the intestate estate of Mohammed Mohideen Mohammed Ismail of Vannarponnai West, Jaffna Deceased

Sultan Habeeb Mohammed of 72, Muslim College Road, Jaffna.

Vs. Petitioner

1 Aiysha Umma widow of M. M Ismail
2 Mohammed Ismail Abdul Rahim
3 Mrs. Sopia Umma wife of S H. Mohammed all of No. 72, Muslim College Road, Jaffna.
4 Mohammed Ismail Mohammed Raseeth of 56, Aneth Road, Jaffna
5 Mohammed Ismail Akbar of Abubakar Bros., Chavakachcheri
6 Mrs. Kamila wife of Omar Abdul Cader of Meerapillai Avenue Navanthurai Road, Jaffna
7 Napheesa wife of Abdul Azeez of 108, Masjidul Jumma Rd. Slave Island, Colombo
Minor 8 Habeeb Mohammed Anon son of Sultan Habeeb Mohammed of 72 Muslim College Road, Jaffna

Respondents

This matter coming on for disposal before A. Vaithilingam Esquire, District Judge of Jaffna on the 15th day of December 1970, in the presence of Mr. S. Balasingham Proctor on the part of the petitioner and the Petition and Affidavit of the petitioner dated 15th December 1970 having been read:

It is ordered that the 3rd respondent abovesaid be appointed Guardian - ad - litem over the minor the 8th respondent for the purpose of representing him in this action and that the petitioner be declared entitled to have letters of administration to the estate of the deceased and that such letters of administration be issued to him unless the respondents abovesaid or any such person interested shall appear before this court on the 14th day of March 1971 and state objections or show cause to the satisfaction of this Court to the contrary.

It is ordered that the minor be produced in court on the 14th day of March 1971

This 15th day of December 1971.

Sgd. A. Vythilingam
District Judge, Jaffna

Drawn by
Sgd. S. Balasingham
Proctor for Petitioner
178 12 & 19

them accordingly unless the Respondent or any other person interested shall at 10 O'Clock in the forenoon on the 21st day of December 1970 appear and show sufficient cause to the satisfaction of this Court to the contrary.

The 30th day of November 1970
Sgd. A. Sivanandan
District Judge.

Drawn by
Proctor for Petitioner

21-12-1970

Time to show cause extended till 26-2-1971.

Sgd. A. Sivanandan
D. J.

177 12 & 19

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No. 985In the matter of the Intestate
Estate and Effects of the
late Sabapathiar Arumugam
of Karaveddy North

Deceased

BETWEEN: Arumugam Na-
darajah of Karaveddy
North presently of Gov-
ernment Hospital Kiriella
and Petitioner1 Chellammah widow of Saba-
pathiar Arumugam2 Arumugam Kanagaratnam
of Karaveddy North

Respondents

This matter coming on for
disposal before A Sivanandan
Esquire, Acting District Judge
Point Pedro on the 9th day
of November 1970, in the pre-
sence of Messrs Ratnasingham
and Subramaniam Proctors
on the part of the Petitioner
and the petition and affidavit
of the petitioner having been
read:

It is ordered that the peti-
tioner as an heir of the said
deceased be declared entitled
to have Letters of Adminis-
tration to the estate of the
said deceased and that Letters
of Administration be issued
to him accordingly unless the
Respondents or any other per-
son interested shall at 10
O'clock in the forenoon on
the 21st day of December 1970
appear and show sufficient
cause to the satisfaction of
this court to the contrary.

The 30th day of November
1970.

Sgd. A. Sivanandan
District Judge

21-12-1970.

Time to shew cause extend-
ed till 25-2-1971.

Sgd A. Sivanandan
D. J.

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YOGAR SWAMY

(Continued from page 5)

cleanse Hinduism of all excrescences. Great
was his joy when he heard that the portals of the
Sivan temple at Vannarpannai - which was estab-
lished by Gopala Chettiar during the last
days of the Dutch too was opened for the
Harijans.

Yogar Swamy founded the "Siva Thondan"
paper in 1935. He galvanized the men and women
into leading a spiritual life in North Ceylon.
Today the monthly magazine "Siva Thondan"
edited by Pundit K. K. Nadaraja and published
by the Siva Thondan Society at its press, is a
dynamic force moulding the lives of the people.
It is mainly in Tamil with a section for English
readers.

When Swamy Vipulananda wanted to re-
suscitate the Vaidyeshwara Vidyalayam at
Vannarpannai, just over a quarter of a century
ago, it was Yogar Swamy who gave him the
first donation of a rupee and blessed this
move.

This institution has now grown like a big
banyan tree under whose shade many youths
enjoy a true education with a deep religious
basis.

A "Sivathondan Nilayam" has been founded
at Sittankudi and also at Batticaloa.

At the "Sivathondan Nilayam" at Vannar-
pannai every Sunday there are meetings when
"Puranams" are read, "Devarams" sung and
"meditation" is done. In this Nilayam "Siva-
rathri" has been conducted every year, as en-
joined in the Saiva Agamas.

Yogar Swamy encouraged journeys from shrine
to shrine. This reminds us of Chaucer's stories
of the Pilgrim who went from shrine to shrine
walking and telling stories. Nallur and Sellach-
chanathi were two of Yogar Swamy's favourite
shrines. Sometimes Yogar Swamy would travel
by train to the hill country - to Nawalapitiya
and to Matale. Near Matale was a Samadhi
of a "Swamy" - who was a kindred spirit with
Yogar Swamy. While passing Kandy Yogar
looked at the trees and seemed to have re-
marked that they were like Yogars.

Yogar Swamy had occult powers. He could
read people's minds and read their inmost
thoughts. It is said that when Mr. Veerasingham,
the Principal of the Manipay Hindu College, went
with a problem in mathematics to see Yogar
Swamy as he was pondering whether it was
true or otherwise, Yogar Swamy told him that
he was thinking the correct answer to it.

The following story was narrated by Dr.
Francis Pillai, a colleague at Forest Hill
School in the United Kingdom to the author.
It would appear that the mother (a Christian)
of an engineer who is now in the U. K. (he
likes to remain anonymous) was deeply wor-
ried about her son, as she had not received
any letter from him for a long time. She
begged Yogar Swamy to find details about her
son. Yogar Swamy tried to dissuade her, but
she persisted. So Yogar Swamy went into a
seance and recorded what the engineer was
doing. He found that he was in good health
and good spirits. Then he came back from
his seance and gave an exact description of
her son, his friends his room and what he
was doing. The mother wrote a letter to her
son about this and got a letter back which
exactly confirmed what the Yogar Swamy had
told her.

The Yogar Swamy used to go to Viveka-
nanda Press at Vannarpannai which was close
to the Shanmuganathan Book Depot (and not
the present Vivekananda Press). He also went
to Pariariar (Aynr. Doctor) Muttucumaru's
house (presently the house of Dr. Pasupathy,
his son in law). He visited sometimes the
writer's father's press and book depot "Nava-
lar Press" at Vannarpannai. The men who

*Mr. V. Veerasingham, Principal Manipay Hindu
College, made this reference in an article on Co-
operation printed in the Hindu Organ. This we
presume is the "Yogar" of this article.

came in contact with Yogar Swamy very early,
about fifty years ago, were Kalai Pulavar
Navaratnam, C. Mailvaganam (M. Sri Kanta's
father), Pundit Mailvaganam (later Swami
Vipulananda), S. Ambihaipahan, Pandit K. K.
Nadaraja, and several other teachers of the
Vaidyeshwara Vidyalayam, Vannarpannai came
later in contact.

Yogar Swamy was a magnet to those who
forgot God and who denied God. He instilled
devotion into them. He made people under-
stand the greatness of "Jnana Yogam". He was
the guardian of the people, their language and
their faith - the oldest faith in the world.

After the dark days of the Riots in 1958
(between the Sinhalese and the Tamils,) the
Tamils were forced to come from other parts
of Ceylon, such as Colombo and Kandy, and
live in Jaffna.

This, Yogar Swamy considered a blessing.
Yogar Swamy was always bold. He saw the
"Brahman" in all souls - as Kishi's do. His
last words before he attained Samadhi were: -
"I have not given any one any reason to
grumble. I have done whatever I ought to
have done to everyone."

Yogar Swamy's legacy to us are: - "Thi-
yanakalam" - (The Time of Meditation),
"Nai-Sinthana" (Good thoughts), and a Sy-
nopsis of Swamy Vivekananda's speeches
(printed at the Navalar Press Jaffna, by the
author's father Mr. K. Vythilingam. These
books are fountains of wisdom. We find the
quintessence of every system of philosophy
embodied in them.

Yogar Swamy attained the highest bliss in
"Samadhi" on the 24th March 1964, at
3-30 a.m. at the Sivathondan Nilayam at
Vannarpannai. On the next day when his
body was cremated at Columbuturai, never
did Jaffna see a larger crowd of devotees of
various faiths, who had come to pay their last
homage to the Sage of Columbuturai.

Yogar's likeness adorns many a home of
his devotees. Yogar's anniversary is faithfully
observed by several hundreds of his follow-
ers, in Jaffna, Colombo and elsewhere in Ceylon.

OM SHANTI! SHANTI!

• Samadhi

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