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JAFFNA, FRIDAY APRIL 23 1971

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C. W. Thamotharampillai (1832 - 1901)

By
V. MUTTUCUMARASWAMY B. A.

(Continued from last issue)

Mr. Nevins Sithambarapillai who was a Lecturer of this Seminary, had perceived that young Thamotharampillai would be recognised as a genius one day, and had addressed him as "Pandit" while in Jaffna. Sinthamany Velupillai, Vairamuttupillai Ambalavanapillai, who was a leading lawyer at Trincomalie and Vyravanathapillai Sithamparapillai, were some of Thamotharampillai's classmates of the Seminary. Carroll Visvanathapillai and C. W. Kathiravetpillai William Nevins Selvadurai, Lyman, Mills, Rice and Breckenridge were members of the tutorial staff of this Institute at that time.

Thamotharampillai completed his higher education at the Batticotta Seminary at 20 - on September 23, 1852. It was an eight year course. He received his first appointment to the Copay Training College, where he was posted to teach for some time. He published the Neethi Neri Vilakkam with notes in 1853 while yet a member of the tutorial staff in this institution. He had the interest of publishing Tamil classics even in his youth.

Rev. P. Percival, who was earlier in Jaffna but had left for Madras, had heard of Thamotharampillai's scholarship and attainments and he invited him to come to Madras and edit the Tamil paper "Thinavarthamani". Thamotharampillai was barely 21 in 1853. This was the first Tamil paper to be published in Madras.

Thamotharampillai had a great regard for Srila Sri Arumuga Navalar, and he described him as the "incomparable and peerless Navalar Peruman" opparum mikkarumillatha Navalar Peruman. He was a strong supporter of Navalar activism for the Saiva faith.

Some of the notable critics during his time, such as Tholuvur Velautha Mudaliyar and K. Rajagopalapillai did not see eye-to-eye with Thamotharampillai. But he maintained his point of view firmly.

He also helped many Englishmen to acquire a working knowledge of Tamil by teaching Tamil during the period he served as Editor of "Thinavarthamani".

Soon after, he was appointed a Lecturer in Tamil at the Presidency College, Madras by the Madras Government. During this period Universities were set up at Bombay and Madras in 1857 and arrangements were made to present candidates for the Bachelor of Arts Examination in the following year. Thamotharampillai (25) along with Daniel Vyramuttu Carroll Visvanathapillai (his quondam teacher at Batticotta Seminary) who had come to Madras, sat for this examination in 1858. Thamotharampillai passed out with flying colours first, in order of merit and Visvanathapillai came second. These were the two candidates from Ceylon - the first two graduates of the Madras University. After graduation, Thamotharampillai was

MURDERERS MAULED

Country Saved from Conspirators

Common Man Refused to be Caught in 'CHE' Net

For the first time in the history of this peace-loving pretty Isle violence was unleashed in a volcanic eruption by a gang of guerrillas plunging the people into a panicky plight. But the resourcefulness of the Government, the ready response of the Armed Services and the preparedness of the Police saw to it that the terrorist movement was trounced efficiently and effectively.

(Continued on page 6)

appointed as an assistant teacher of the Calicut Government School. While working here he was appointed to the Government service as an auditor. He therefore resigned his post as a teacher.

One day his superior asked him to complete an intricate job and gave him ten days to find a solution to the problem. But Thamotharampillai found a solution to this intricate problem in four days.

While working in the Audit Department, he passed out his Bachelor of Laws examination in 1871. This entitled him to practise as a Lawyer later.

The Scholar

The first to embark on the field of publishing Tamil classics was Malavai Mahalinga Aiyar, who published Tholhappiyam Eluttathiharam (Orthography) with notes by Nachchinarkiniyar in 1847. It was the first time that this ancient work was brought to the public in book form.

The second to publish classics was Srila Sri Arumuga Navalar who published the "Thirukural" in 1860 and "Thirukkovaayar" in 1861. Thamotharampillai had Navalar's example to follow, and was encouraged by him.

Publisher of Tolhappiyam Sollathiharam

Tolhappiyam is the oldest grammar of the Tamilians. It deals comprehensively with Phonology, Morphology, Syntax and Poetics. It was written during the first Sangam age and the second Sangam Age. Writers of the second Sangam or the third Sangam the Academy regarded this as the authoritative source of grammar. It has been reckoned by Tamil Pandits of the old school, that this book was written 7500 years ago. But western scholars and those who follow their line of thought place the publication of this nearly two thousand years ago - the age of Tolhappiyam is a matter yet under discussion.

Tolhappiyam, as other classics in Tamil, was in palmyrah leaf manuscripts in the form of an ola book or an "Edu". The credit for

(Continued on page 6)

Boycott The Black Market

PUNISH THE PROFITEER

In the midst of the sufferings of the people owing to the treacherous activities of the terrorists, the big monster that is the Black Market has reared its ugly and unseemly head fully determined to suck the blood of the people.

During the days of tension between April 7 and 15, the disorganisation of traffic burdened the travellers with other ills. A cup of tea was sold for a rupee, a coconut was equivalent to

Power That Is Parameshwara

Permanent in our activities there runs the thread of Bliss. We may not be conscious of this wonderfully significant happening. That unknown guide is Parameshwara the Power par excellence.

one hundred and twenty five cents. And the list cannot be elaborated except by blotting this paper with beads of tears.

Kerosene that simple article of the household spent carelessly even to light a hearth or wipe out ant hills became the dearest of things; where men and women enjoyed their travel sporting hand bags, the pitiable passengers carried with them tins and bottles to fetch kerosene whenever found and wherever. That was not all. The price was so provocative as to send even the most hale and hearty pressure stricken.

Not to be outdone in this nefarious race for quick money overnight, the black trade in petrol was brazenly affronting to human conduct. Journey by motor car - the hiring business - became most perplexing. The normal rate of Rs 10/- soon became the profiteer's target of Rs 50/- the proportion was maintained with mathematical precision. Rs 5 Rs. 25, Rs. 6 - Rs 36 and so on.

(Continued on page 6)

THOUGHTS TO BE
TREASURED

அருக்கணிற் சொதி
அமைந்தோன், திருத்தது
மதியில் தன்மை
வைத்தோன், தின்றதல்
தியில் வெண்மை
செய்தோன், பொய்தீர்
வானில் சுலபம்
வைத்தோன், மேதகு
காலில் ஊதகம்
கண்டோன், கிழல் திகழ்
நீரில் இன்கமை
கிழந்தோன், வெளிப்பட
மண்ணில் தின்மை
வைத்தோன், என்மென்று
எனப் பலகொடி
எனப்பல பிறவும்
அனைத் தலைத்து
அவயயின் அடைந்தோன்

He who bestowed light on
the Sun,
He who imparted coolness
to the lovely Moon,
He who created heat in the
mighty Fire
He who provided (the power
of giving space and)
mixing (with everything
in the steady Akas,
He who found motion in the
uprising Wind
He who conformed sweet
taste on the reflecting
Water,
He who gave solidity verity
to Earth,
He who similarly invested
the myriads of other
things with their respec-
tive qualities at all
times.

Thiruvachakam.



தமச்சிவாயவே சூராயவே கவிசியும்
தமச்சிவாயவே நானதி விசுவரூபம்
தமச்சிவாயவே நானதி நேற்றுமே
தமச்சிவாயவே நானதி காலமே
சுமதிநாமகம்.

Hindu Organ

FRIDAY, APRIL 23, 1971

REALIZE
RESPONSIBILITY

In the first issue of the
Hindu Organ for the New
Year *Vandithiruvu*, our
salutations to the Supreme
Lord, Shiva Peruman,
begin with a fervent
prayer for peace and pro-
gress.

This country has just wit-
nessed the wrath of wick-
edness in its worst form.
The Armed Forces and the
people have braved the
bravado of the misguided
miscreants in a manner
that gives great hope for
the future defence of this
country against any type
of fiendish fury.

The responsibility for re-
habilitation rests on the
people though the Govern-
ment has to prepare the
plan and lead the adminis-
trative activities.

Parents must by now have
realized what perils await
them if they would allow
their pets to wander away
from the path of disci-
pline and drift towards
disruptive tendencies. Be-

ing young is a virtue and
not a miserable sin.
The world over has pro-
gressed by the flower of
youth and if suddenly a
few young men have
fallen into the net of the
murder-minded gangsters
who pose as revolution-
aries the calamity must
be considered as national
in dimension and should
be averted by all avail-
able means of democratic
measures.

The period between
childhood and full
manhood or woman-
hood is the most import-
ant stage in the life of a
person. The vigour and
enthusiasm of a youth
must be watched with
care and directed towards
the dignified objective of
democratic living.

The responsibility of the
parent has become much
more severe at this jun-
cture in the history of this
island. If all parents
would only pay devoted
attention to the upbringing
of their young ones
and bring them under the
discipline of religious
practice and cultural con-
duct then the future of
Lanka as a nation of fresh
blood will be worthy of
the rich religious heritage
that characterized the
country's earlier history.

Let us all realize our
responsibility - our duty
to the Country and to our
countrymen.

Saiva Lectures in
MalaysiaBy Selvi Pandit
Thangammah
Appakuddy

In response to repeated
requests by representative
Saiva Organizations in
Malaysia, Selvi Pandit
Thangammah Appakuddy
was able to make her trip
to Kuala Lumpur by the
B. O. A. C. Plane on
7-4-1971 just before the
disorganisation of traffic
early this month in
Lanka.

Pandit Thangammah
Appakuddy well known to
lovers of Tamil in Lanka
and South India as an
able teacher, speaker and
writer has been requested
by the Hindu Public of
Malaysia to deliver a
series of lectures through-
out Malaysia during the
month of April 1971.

Selvi Thangammah has
been the recipient of
several conferments on
her of academy awards
such as Siddantha Saka.

AHIMSA WEEK

47th Year

BY
W. S. FERNANDO

We have great pleasure
to bring to you all this
message of Peace and
Kindness, which we hope
will prove to be a
source of happiness to all
beings. Life is the most
precious gift of all and
we have no right to cut
short the life of any being
big or small. We must
not destroy life, which
we cannot give. It is ur-
duty to alleviate the
sufferings of both man
and animals. If we wish
World Peace we must try
our best to make all
beings happy.

The Ahimsa Movement
organised by us on a
minute scale on May 1,
1920 has made gradual
progress during the last
46 years and has spread
to 45 countries.

At the request of the
Late Miss Margaret E.
Ford, Secretary World
League against Vivisection,
London, we have been
celebrating the
World Day for Animals
during the last 23 years
and have been successful
in getting the meat stalls
closed on October 4
since 1948.

As this movement is
neither political nor sec-
tarian we kindly request
all to observe the Ahimsa
Week, which falls in the
first week of May. The
following three precepts
have to be observed
during the week:-

- 1 To refrain from killing.
- 2 To take only Vegetarian Diet.
- 3 To give rest to animals from 11-30 a. m. to 1-00 p. m. and refrain from travelling in vehicles drawn by animals during that time.

In order to increase
better food in the country
and to keep our fellow
men gradually away from
flesh food, we kindly
request all to plant as
many fruit trees as possi-
ble on May 1st morning.

(Continued on page 7.)

ram. Chenchol Chemmani
Siva Thamil Selvi Saiva
Pulavar and Pandit.

The Scott Road Kanda-
samy Temple Thevastha-
nam, The Siththi Vinaya-
kar Kovil Management,
The Maha Mariamman
Kovil Trustees and the
Vivekananda Society of
Kuala Lumpur have ar-
ranged along with other
societies a very crowded
program for the visiting
lecturer.

C. W. Thamothersampillai

(Continued from page 5)

releasing "Tholhappiyam Sollathiharam" with
notes of Nachchinarkiniyar and Senavariyar
separately in 1863 was due to Thamothersampillai.
It is noteworthy that Sri la Sri Arumuga Navalar
approved this before it was published.

The poets who saw this publication were
seized by the green eyed monster of jealousy **
Rajagopalapillai practised a deceit on the public.
Two months after September in the month of
Karthikai 1868 when Thamothersampillai publish-
ed his Tholhappiyam, Rajagopalapillai published
Tholhappiyam with Senavariyar, as if it were his
own piece of research. It was not really a work of
research. A few pages of the introduction and a
few pages within had been changed. It was a
brazen trick. Rajagopalapillai seems to have
been adept at this game as recorded and
commented by Dr. Saminathaiyar in his "Auto-
biography": "In the Govt. Publications Office
it is recorded that this book was published by
Thamothersampillai and not by Rajagopalapillai ***
prakasa Vidyalaya at Elalai in 1876. Soon after
he retired in 1882, after twenty-five years of
active service as Teacher and Accountant.

Publisher of Vira Soliyam

Thamothersampillai published Vira Soliyam in
1881 - a work on Tamil Grammar written by
Vikrama Chola 1500 years ago. He obtained the
"Ola" manuscript of this classical Tamil Gram-
mar from Srila Sri Periya Satkuru Nathaswamy,
the Head of the Thiruvavaduthurai Atheenam.
Ramaswamy Chettyar, a profound scholar from
Madras, acclaimed this publication. He referred
to Thamothersampillai's Foreword which revealed
deep Tamil scholarship.

Life After Retirement

After retirement Thamothersampillai started
a new chapter in his life. In 1883 Thamothersam-
pillai published the Choolamani, written by Thola
Moli Thevar, who lived in the 10th century.
This was in "Ola" book form.

Publisher of "Thanihai Puranam"

"Thanihaipuranam" was written by Kachchi-
yappa Munivar. This work described Thiru-
Thaniigai - the shrine of Lord Muruga and the
descriptions matched the "Seevaha Sinthamany"
a Jainese classic, in point of the melody and
cloying phrases. Thamothersampillai, after com-
paring many ola manuscripts of this poem, pub-
lished the same in 1883.

At Thiru Kudanthai

Thamothersampillai moved to Thirukuddan-
thai or Kumbakonam - the heart of the Cholian
country. The festival of "Kumba Mela" draws
hundreds of people to this place during the
month February-March. Pillai lived at "Karup-
pur" - a part of this town. He practised as a
lawyer. The pension that he drew monthly
was just sufficient for his home budget. Every
additional rupee that he earned as a lawyer
was dedicated to the propagation of Tamil.

Thamothersampillai's keenness to collect old
manuscripts of Tamil classics was rewarded. He
came across a copy of Kalithogai - which con-
sisted of 150 verses of Kalippa. This was edited
by Nallanthuvanar and annotated by Nachchi-
narkiniyar. It consisted of verses dealing with
affairs of the inner self - ahap - porul - and divided
into Palai, Kurinchi, Marutham and Mullai, the
four fold natural divisions of the Tamil land,
corresponding to the desert, the hilly tract, the
rice-fields, and the sylvan tract or pasture lands.
Pillai sought the help of the Heads of different
"Mutts" and secured six copies of Kalithogai
for comparison, and having compared them
carefully, published the book in 1833. He did this
principally with the help of the Head of the
Thiruvavaduthurai Mutt - Sri la Sri Satkurunatha-
pillai.

(To be continued)

- * Ganesha Aiyar: "Ninaivu Malar" an article on "Thol-
happiyam" by Pandithamani S. Kanapathipillai.
- ** Page 64, On Tholhappiyam by Pandithamani Kanapathi-
pillai in Ganesha Aiyar Ninaivu Malar.

* To Thamothersampillai was born a son, Alagasunda-
ram (later Francis Kingsbury) in 1873 who was later
to become the First Lecturer of Tamil at the Ceylon
University College when it was founded in 1921.

Thamothersampillai established the Saiva.

SOCIAL SERVICE AND PRACTICES

(Reproduced by V. SUBRAMANIAM Saiva Pulavar from the Mahamandal Magazine)

Man is said to be a social being and also a religious being. By this, it is meant that human society is based solely or chiefly on religion. Religion is the essence of humanity, nay of all existence. Without religion nothing can exist, a sociology that is devoid of religion cannot be a perfect sociology. All beings are more or less social. The dogs have their own society, tigers have their own society, birds have their own respective society. But as they are bound by laws of Nature, they have no sociology. Their sociology is written bold in the open book of Nature. No amendments or alterations of social laws are required in the society of birds and beasts. Herein lies the difference between man and birds and beasts. Though they have common qualities with regard to their eating, drinking, sleeping, fearing and sensuous pleasure, yet man has to rise much above these external necessities of life.

Man has to eat, but not with a passion for it, but as a matter of necessity; man must eat, but at the same time, he has to take into consideration how to eat, whether his eating will make his mentality worse or better, whether by his eating he will improve his body or will weaken it, whether his eating will affect anybody else, his family, his neighbour, whether he lives to eat or eats to live. Thus man has to think, consider and circumspect before he does even the most ordinary everyday duties of life. Similarly with drinking; whether for drink whether he should have pure and simple cold water or have wines and other beverages; whether he is to quench his thirst only or to enjoy out of drink and so on. With regard to sleep, man has to think when to sleep, how to sleep, where to sleep and so on; with regard to fear man has to think what to be afraid of or to be always in fear as animals are; is man to live a life of fear always or to be free from fear altogether? As regards love of sensuous pleasure, man has to be more cautious; because in it consists the chief charac-

teristic of animality. But man has to beg pardon, at present, of the beasts and birds, for surpassing them in carnal pleasures. Beasts are bound by Nature and so have fixed periods for enjoyment of the pleasures of carnality; but men, being endowed with a freedom of will go for it without any consideration. In season and out of season, men are apt to take to carnal pleasures. They enjoy by recollection, by conversation, by looking to pictures of carnality, by looking, by speeches by proximity, by touching, by meeting in solitary places and by personal contact. Animals have nothing of the kind. When they are goaded by nature, they want it and meet together. Now-a-days, it seems, man has a natural tendency for carnality without requiring any time or place for it. Carnality of man leads him to take to even unnatural processes of enjoyment which are criminal. Vices of carnality in man are too palpable to dilate upon; and being carnal, man becomes a sinner too, apart from being a criminal. But in spite of being conscious, man, in his animal propensity overdoes animals themselves in the arena of carnality.

A man may be excused for being a glutton or being fond of sleeping or being afraid; but society cannot, I mean, right-minded human society cannot put up with excess of human carnality. At least Indian society (in our case Ceylon society) cannot bear it.

Impurity of mentality is the cause of animality in man. A man cannot be found fault with for his eating and drinking sleeping and fearing or enjoying sensuous pleasures if he does it like a man; but, when he falters, he becomes a veritable animal; nay, he is *Asura*. His wealth, his health his learning, his birth, his parentage and his social status are of no avail to him. He takes advantage of these to pass off unpunished by a degraded society; but, he should always remember that the eyes of God are not blind towards his wild derelictions and He is sure to punish him for his folly. God has given

INTER - COMMUNAL CO-OPERATION

S. SIVASUBRAMANIAM

Three (3) Hindu members of Parliament have joined the Government Party and have agreed to work under the leadership of Hon. Mrs. Srimavo Bandaranaike, the Prime Minister. This is a step in the right direction and merits support from the Hindu public of Ceylon. While no doubt; the three M. Ps are expected to represent their own constituencies and at the same time act as representatives for the whole of Ceylon, they cannot be precluded from looking after Tamil interests.

From the highest stand point, Hindu, Tamil and Ceylon interests are not inconsistent with one another.

As this communication is being addressed to the Hindu Organ which is expected, inter alia, to look after Hindu interests in a detailed manner, I would like to be permitted quite naturally to refer specially to the Hindu view point.

With regard to the 3 M. Ps., Messrs. Arulamalam, Thiagarajah and Ananda Sangary joining the Government, the matter could be looked at from the following angles:

1 Whether by their so joining, Hindu or Tamil or Ceylon's interests would be made worse automatically for the future.

2 Whether by their not so joining, the inter-

man wide scope of work and has endowed him with a freedom of will; while he should take advantage of his freedom and scope, through his ignorance he is doing just the reverse. It is after a long evolution man gets this human body (Cf. புலாவியைப் பூட்டாய் etc திருவாசகம்); it is a precious body, because, the evolution of this body is to divinity. It is the ultimate playground of God to show himself to the world in the best possible way. The process is only to go from the being to the becoming. This natural evolution of man is possible, only when he takes to a line of action, basing it upon, not guess work, upon patent truth.

(To be continued)

ests referred to could be furthered.

The answer to the 2nd question is clearly in the negative. The method of obstruction, civil disobedience and non-co-operation has signally failed in the recent past in Ceylon and is not likely to succeed in the future. Even those who advocated the negative approach, reversed their attitude when they co-operated with the past Government to the extent of seating their representative in the Cabinet. I refer to the co-operation of the Federal Party with the U. N. P. Government

(Continued on page 8)

Mayor of Jaffna

Without commenting on the multi-party Mayoral Stakes, an event that has become as regular as the monsoons, we extend a warm welcome to Mr. Alfred Duraiappah, the newly elected Mayor of Jaffna. Having a long and lively experience of municipal politics, Mr. Duraiappah who represented the Jaffna Electorate in the House of Representatives twice in succession, can be relied upon to restore stability to the Administrative Machinery of the City.

Ahimsa Week

(Continued from page 6)

at 6-30 every year. We kindly request the authorities of all the Churches, Temples and Mosques to announce the time by the pealing of bells at 6-30 a. m.

In order to fight hunger throughout the world and to reduce the killing of innocent animals for man's food we launched the World-Wide Fruit-Growing Campaign in 1967. We appeal to the whole world to hold public meetings every year within the first week of January to persuade the well wishers to come forward to supply the necessary plants at cheap rates on April 27, 28, 29 and 30 for planting on May 1.

Significance of Kandava Forest's Destruction

V. SUBRAMANIAM
(Saiva-Pulavar)

The various Karmas prescribed by the Scriptures are not an end in themselves, but only the means to self-realisation. Besides being an exercise in self-discipline they serve to purify one's mind. While the Vedas lay down the do's and don'ts, the Epics and Puranas show through illustrations how and why they should be observed. That these Karmas should be done as a dedication to God with a single-minded devotion to Him, has been accepted by the different doctrines of Hindu religion.

A special significance is attached to Agni (fire) in the performance of Karmas and the sacrificial fire in which the offerings are made is itself deemed to be a form of Brahman. The destruction of the Kandava forest should be interpreted as an offering made by Arjuna to the Lord of Fire.

The import of the survival of the four offspring of a bird (a sage-re-born) in the conflagration is that the father-bird represented the Acharya and the young ones disciples, signifying the Purusharthas, while their mother symbolised the Karma-marga. After a time, the father-bird flew away to live with another female bird (Gnana Marga). The Kandava forest can be likened to Samsara and the fire to the suffering that goes with it. The escape of the four young birds is comparable to the disciples attaining freedom by appealing to God after being properly initiated into the reality.

Hindu New Year Day at Kualalumpur

The Shri Maha Mariamman Kovil Thevasthanam of Kuala Lumpur celebrated the 'Virothi Kiruthu' New Year day on a large scale. Highlighting the full day program of Poojah and discourse was the learned lecture of Cheenchot Chemmani Siddhanta Gnahanaram Pandit Thangammah Appakuddy of Jaffna.

Inter-Communal Co-operation

(Continued from page 6)

and the presence of the Hon. Senator Tiruchelvam in the Cabinet. One very important and fatal snag is that arrangement was for the F. P. and the Tamils to have rested content with only one solitary representative in the Cabinet, without having a bigger quota as warranted by the position of the Tamils.

The answer to the first question as to whether the position of the Hindus or Tamils or Ceylon as a whole could be made worse in the future by the 3 M. P's joining the Government is a matter partly for the future. No valid reason has been urged so far to substantiate such a hollow contention.

As things are, there is some possibility of an improvement in the affairs of the Hindus, Tamils and of Ceylon by the move of the three M. Ps. Of course, this move could be defeated more by fratricidal activities among the Tamils themselves, be they on personal or party level than by the activities of non-Tamils.

The state of affairs in Ceylon at the moment requires co-operation and united effort among all Communities. The leadership of the Prime Minister Mrs. Srimavo Bandaranaike appears to have the support of the Sinhalese and the Muslim Communities to an extent that is not possessed by any other leader. Sinhalese, Muslim or Tamil. She is also having the support of a section of the Ceylonese of Indian descent under the leadership of Mr. Aziz. She has a following in the Sinhalese Community both among the intelligentia and among the general populace. She unites in her own person the Low Country and Kandyan sections of the Sinhalese population in a manner not known before and not likely to occur again in a hurry in the immediate future. She may not be infallible and she may not be impregnable, so are the other leaders including the Tamil leaders without any exception.

She has more sympathy on the whole among inter-national circles than any other Ceylon leader.

It is Statesmanlike on

the part of the three Tamil M. Ps. to have joined her ranks at this juncture. Not to have so joined would have been a gross dereliction of duty towards the Country as well as towards Tamil and Hindu Communities.

Mrs. Bandaranaike is not all-powerful. Political ideologies and personalities and other interests are against her. She is also the leader of a party, and of a community and of the country all of which are governed by the concept of majority opinion. Subject to these limitations, the people of all Communities including the Tamils and the Hindus have to take her and the situation as it is and contribute towards the evolution—the gradual evolution of a better state of affairs for Ceylon including a more satisfactory basis of inter-communal and inter-religious relationship than we are having now or than we ever had in the past.

Ramayanam Discourse

Prayer for the Welfare of All Creations

The recitation of Vedic incantations is intended for the good of entire humanity. The benedictory verses beseech the Almighty's Blessings on all His creations, the fauna and the flora, the sentient and the non-sentient. Seeing a profligate the hymnist prays to God not to give him punishment but desires that he be reformed by being provided with good sense. The intention is to make him turn a new leaf; he will then be extremely virtuous and not go back to bad ways. Sri Rama was taught lessons in the Vedas as they enable one to realise the Self and the Supreme Being.

In his Ramayanam discourse in Sringeri Mandiram, R. A. Puram, Sri N. Rama Dikshitar said likewise the Vedas also permitted praise of a person as "Stotram", which was normally mistaken to be flattery and believed in highlighting the noble traits in him, ignoring his imperfections. To harp on one's failings might only drive him to become more desperate, but by emphasising the traces of good

qualities, he could certainly be converted. Dasaratha welcomed Viswamitra and extolled his greatness and offered to carry out any of his orders. He was however shocked to hear the sage's demand to depute Sri Rama with him to protect his penance. Viswamitra's task was to pave the way for the re-union of the Lord and the Divine Mother in their incarnation.

—Madras Hindu

Immutable Principles of Righteousness

Human ingenuity being subject to limitations, one has but to submit himself to what is pre-destined. He does not know what will happen the next second; yet he plans elaborately and indulges in schemes for self aggrandisement. What is essential for an individual is to adhere strictly to the code of virtue. He may experience temporary gains but ultimately he has to pay for his misdeeds. Allowing himself to be swayed by sentiments, one should never discard principles of righteousness and adopt rules to suit one's own needs. If one observes Dharma material advancement (Artha) and emotional gratification (Kama) will always follow. Sri Rama the personification of Dharma, disliked Lakshmana's remarks about their father and his anxiety to see Sri Rama crowned using force if necessary. The Lord pointed out that one should never stray from the Dharmic path but take things as they came. Otherwise one could not understand how Kaikeyi who was more affectionate towards him than to her own son Bharata, suddenly changed, within a few hours, as even to demand his exile to the forest for 14 long years. None of them had the authority to challenge this decision, he said.

In his discourse in Sringeri Mandiram, R. A. Puram, Sri N. Rama Dikshitar said, unable to bear the mental torture in seeing her only son retiring to the forest, Kausalya declared that she would have preferred to remain a barren woman than go through this agony. Sri Rama reminded her of the prime duty of a wife and asked her to take care of Dasaratha.

Madras Hindu

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 2687/T

In the matter of the intestate estate of the late Poothar Seeniyar Chellathurai of Tellipallai East

Deceased

Nagammah widow of Poothar Seeniyar Chellathurai of Tellipallai East

Vs. Petitioner

- 1 Chellathurai Siva-yoganathan
- 2 Logambigai daughter of Chellathurai
- 3 Gowridevi daughter of Chellathurai
- 4 Chellathurai Saravanabhavan
- 5 Chellathurai Vama-devan
- 6 Chellathurai Ravi-kumar
- Minor 7 Chellathurai Purushothamkumar
- 8 Subajini daughter of Chellathurai
- 9 Sulochana daughter of Chellathurai all of Tellipallai East

Respondents

This matter coming on for disposal before A. Vythialingam, Esquire, District Judge Jaffna on the 23rd day of January 1971 in the presence of Mr S Visuvalingam, Proctor on the part of the petitioner and the affidavit of the petitioner dated 23rd January 1971 having been read.

It is ordered that the Petitioner abovenamed be and she is hereby declared entitled as widow of the deceased abovenamed to have Letters of Administration to the Es-

tate of the deceased issued to her accordingly.

And it is further ordered that the 1st Respondent abovenamed be and he is hereby declared appointed Guardian-ad-litem over the person of the 7th, 8th and 9th Respondents (minors) unless the Respondents abovenamed or any other person or persons interested shall on or before the 12th day of May, 1971, show sufficient cause to the satisfaction of this court to the contrary.

This 23rd day of January, 1971

Sgd. A. Vythialingam
District Judge, Jaffna

Drawn by
Sgd S Visuvalingam
Proctor for Petitioner.

1 9 & 23

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Editor: R. N. SIVAPIRAYANAM