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### C. W. Thamotharampillai (1832 - 1901)

By  
V. MUTTUCUMARASWAMY B. A.

(Continued from last issue)

Among those who rendered him financial assistance to carry on with the work of publishing Tamil classics were:- Iruthalaya Maruthappa Devar, the Zemindar of Uttumalai T. Ganapathy Aiyar, the Sub-Court Judge of Kumbakonam, J. P. Filtar Beck, Senior Lecturer of the Presidency College, Madras, Hon'ble P. Coomaraswamy Mudaliyar, M. P. Ceylon Legislative Council Ceylon Sir Ponnambalam Ramathan, Sir Ponnambalam Arunachalam, Sri Sri Kumaraswamy Thambiran, Thiruppanathal Mutti K. Nagoji Rayar, Kairthalam Duraiswamy Moopar, Rao Sahib Salam Ramaswamy Mudaliyar, etc. This spurred him on in his aim to bring out the old classics and old grammar books, which he considered invaluable as preservation of the national heritage of the Tamils.

#### Publication of Tholhappiyam Porulathiharam

Sixteen years had passed by since Tholhappiyam Eluththathiharam and Sollathiharam were published (1868) and still nobody seems to have thought of publishing "Porulathiharam". It was the crying need of the times. So Thamotharampillai set about this work diligently, but single-handed and published "Tholhappiyam Porulathiharam" in 1885. This year was indeed an important year in the history of Tamil publications.

#### Sethupillai on Thamotharampillai

It was in 1855, the year that "Tholhappiyam Porulathiharam" was published that Dr. Saminatha Aiyar was born. Long before his birth Thamotharampillai was editing a Tamil paper "Thinavarthamani" in Madras in 1853, which was a daily; it became a weekly in 1856. When Dr. Saminatha Aiyar was two years old Thamotharampillai had passed out his Bachelor of Arts Examination at the Madras University - with distinction. Dr. Saminatha Aiyar followed the footsteps of Thamotharampillai, in the matter of publishing of Tamil classics (Pandithamani Kanapathipillai comments in an article on "Tholhappiyam" page 96, Ganesha Aiyar Ninaiyu Malar):- "Aiyar was Pillai's junior; Pillai was one like Aiyar who undertook to publish Tamil classics." R. P. Sethupillai, both in his writings and speeches speaks in this tone. This is unbecoming. It seems to denigrate Thamotharampillai's fame. Thiruvalluvar says:- "The sin of ingratitude is much greater than all other sins." In page 12 of Sethupillai's Life of Thamotharampillai, Sethupillai has mentioned that he published rare works like Dr. Saminatha Aiyar. We quote an excerpt in contrast -

"Among those who were foremost in the field of publishing books were Arumuga Navalar, Thamotharampillai, Maha Mahopadhyaya Saminatha Aiyar (note the order). Arumuga Navalar evinced much interest in publishing Saiva Religious books and Puranas. Thamotharampillai displayed keen in-

### Progress in Siddha Ayurveda

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

Siddha Ayurveda is not dying as some would have us believe. Like the moon, it has merely waxed and waned in popularity due to periodical political changes. Although there is unanimity of opinion that we should develop Siddha Ayurveda and that we should achieve progress in it, there appears to be diversity of opinion regarding the methods that we should employ.

#### Siddha-Siddha

Some physicians and admirers of the unalloyed, pure Siddha system hold the view that Siddha Ayurveda is perfect and is complete, barring a few lost passages here and there and some interpolations that have crept in their places. They maintain that the texts, methods, precepts and recipes cannot be improved upon, nor need they be subjected to any re-verification or modern scientific tests, euphemisti-

cally called "Research". They share with our ancients, the view that since Siddha Ayurveda is the result of Divine revelation to Siddhars and practical observations by Saints or Seers, no doubt need be entertained about its truth or efficacy, but that it should be believed and accepted like a Holy Writ. Siddha Ayurveda is an age-old science. The principles propounded in it ages before, hold good even today uniformly for all the people of the world. Properties and potency of medicines prescribed in it equally benefit human beings in all countries. Selfless seekers of truth, our Rishis and Sages have given us the principles of medical science realized through their efforts and experience covering a large period of years. They have given eternal Truths out of their intuitive experiences. Siddha Ayurveda is therefore transcendental knowledge and need not be taken to a labora-

tory for fresh tests in modern crucibles.

#### Test of Time

This looks an extreme view and cannot be shared by everyone. In these progressive days, when we have conquered space and reached the moon, one should be free to test, check and cross-check axioms, truths, precepts etc. for one's own satisfaction. We belong to an enlightened Age which "will not accept anything without proof and reject nothing without sufficient cause". To think that any science, particularly the one dealing with the live human organism, that is subtle and sensitive to the ever changing environments of time and place, science and civilisation - can be static and be revealed once and for all - does not appeal to modern minds, nor does it reflect maturity of reasoning, wisdom and independence of thought.

The Sages who compiled the Truths of Siddha Ayurveda, themselves do not appear to have laid any claim to their finality. They were rather content to state the Truths that they discovered in their broad outlines, using their apboristic style. In fact, Charaka has declared:- "... that their teaching is like the small quantity of seed-grains scattered by farmers, which though small in its quantity is rich in potentiality and can produce abundant results."

With ancient texts as the basis and guide, the intelligent student of Siddha is expected to reap rich rewards by way of further expansion, elaboration and addition both in regard to details and principles that govern the reaction of human organisms in health and disease to Siddha Ayurvedic treatment.

#### Change

Change is the nature of the world, be it forward or retrograde movement. (Continued on page 8)

terest in publishing Tholhappiyam, Kalithogai and Choolamani" \*

#### Pillai's Self-Sacrifice

Thamotharampillai had already spent Rs. 3500/- on publishing several Tamil classics, which was a formidable sum in those days - and he did not realise even one third of what he had invested. So he appealed for more funds to liberal minded Tamil patriots, on July 15th 1886; in his appeal he stressed on the beauties of the Tamil language and its pristine glory and requested the rich to support his venture.

#### Help from the Public

Before this appeal was made, Rao Bahadur Aranganatha Mudaliyar and Hon'ble A. Ramachandra Aiyar, High Court Judge of Madras gave Thamotharampillai enough money to buy the paper to print the Tholhappiyam Porulathiharam. He also appealed through the "Hindu" for more donations. The benevolent aristocrats of Tamil Nad responded generously to his appeal.

Raja Sir A. Madhava Rao, Raja Sir Savalai Ramasamy Mudaliyar, Hon. P. Chenchal Rao,

(Continued on page 6)

\* Thanulaka Vata'aru "Saiva Siddhanta Publications English Period" - by Siva Ramachandran - page 322, B. A. (Hons).

NOTICE

The offices of the 'Hindu Organ' & 'Inthussathanam' and of the Saivaprakasa Press will be closed on Monday April 10 on account of Chitra Pournami.

Manager

THOUGHTS TO BE TREASURED

சுவன் அருடருவம் அல்லன், சித்திரேனே அழிந்தும் அல்லன் பவம்முதல் தெழிக்கன் ஒன்றும் பண்ணிடுவானும் அல்லன். தவம்முதல் யோகபோகம் தரிப்பவன் அல்லன் தானே இவைபெற இயைந்தும் ஒன்றும் இயைந்திடா 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, &c 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.



தமச்சிவாயவே சூகாமரூபம் கலையு- தமச்சிவாயவே தானநி விசுவாயு- தமச்சிவாயவே தானநின் நேதந்தரூ- தமச்சிவாயவே தன்னொளி காட்டுகிறே- மகேசுவராயமே.

Hindu Organ

FRIDAY, APRIL 30, 1971

VICIOUSNESS OF VIOLENCE

By now, that is three weeks after the mad attempt of the miscreants masquerading as faithful followers of Che Guevara to topple a Government established by democratic procedure, all those who had wittingly or otherwise supported the stupid movement would have realized how disillusioned they had been.

Pinning their faith on violence pure and precarious, the insurgents have been entertaining the fond hope that surprise attacks, subterfuges and sabotage would give their atrocious activities the measure of success that would be sufficient to capture power. Nature always in its silent but surprising way unsettles the unwelcome plans and preparations of traitors and in a mysterious manner makes miscreants think over their misdeeds

and save themselves from sure peril.

April 1971 may be recorded as the month of momentous import in the annals of the great history of this historic Isle. During this month of danger and destruction the people have learnt the lasting lesson that the civic duties of the citizens do not end with obeying the law and living a comfortable life but extend beyond and include the need for ridding their environment of the rebellious, recalcitrant and refractory elements who day in and day out think, talk and take action about the potentialities of violence

And further history has been made to place Lanka in the sun by the resourcefulness of the Government, the redoubtable energy of the Armed Forces and the high spirits of the people in being able to ring the death knell of the disruptionists. Violence has been vanquished.

REHABILITATION - THE RIGHT REMEDY

The Premier and her colleagues in the Cabinet have quite appropriately gone to the very root of the vexed question of uprooting the insurgent movement by calling for inevitable surrender of the terrorists and holding out to them the prospect of reforming themselves if they so desired and taking up to a path of purposeful existence.

The ghostly gang of guerrillas who had gone on a wild goose chase and hit themselves against the rock of retribution and reasoned justice have been most generously offered the chance of returning to the sphere of human thought, deed and action. Here is a goodly gesture that has been inspired by the inherent loftiness of the great culture of our dear country, a gracious expression of good will for the sake of preserving this Pearl of the Indian Ocean for posterity and maintaining the magnificence of the religious heritage which it has inherited and enjoyed from the noble forefathers of old.

Rehabilitation is essentially the refurbishing o-

persons with the wherewithal that is necessary for enabling themselves relive their lives according to accepted methods of living. As for the refractory revolvers who had been seducingly induced to believe that a robbed rifle, a stolen sten gun and hurriedly hatched hand bomb 'eggs' would be enough to endanger the security of the people and end parliamentary government at the mere sound of the starting whistle, the Government's scheme of rehabilitation would be a refreshing remedy, a trustworthy tonic capable of curing the cursed disease of criminal tendencies and affording mental and physical recuperation.

All that the country needs today is the training of our youth in the traditional oriental way of religious practice, and ennobling education.

Two Implacable Evil Forces

The two powerful evil forces which constantly attack human beings and keep them in perpetual misery are lust and hatred. They are implacable, the more one yields to them, the greater will be the tragic entanglements. Unable to get away from their stranglehold, people are ruined. Hence it is the duty of people not to become their slaves. Yielding to their influence will be like watering a seedling not knowing that it will produce poison later. Desire and hatred indirectly present themselves before persons in the form of temptations and their moral calibre is tested only when they are able to resist and even reject them. Lord Siva demonstrated this practically.

In his discourse in Asthika Samajam, Venus Colony, Umayalpuram Sri Sivarama Sastrigal said Lord Siva was in deep meditation refusing to be distracted even by the constant visits of the bewitching Parvathi. Manmatha, who was deputed by the Devas to bring about their union as the child born to them was to kill a mighty demon, tried his best to exert his powers and instil infatuation in Him, but failed. When he persisted, Lord Siva reduced him to ashes.

-Madras Hindu

C. W. Thamothersampillai

(Continued from page 5)

Muthu Vijaya Rangunatha Thunipiyaswamy, the Zemindar of Perur, Thumpachchi Nayakkar - were those men who came forward nobly to help Thamothersampillai.

Publishing Kalithogai

Thamothersampillai received great encouragement from Hon. A. Sesha Aiyar, the Representative Minister of the Maha Raja of Pudu Kottai, as he was well aware of his work. He undertook the financial responsibility for publishing Kalithogai. This was one of the eight minor classics, which belonged to a period before the Christian century.

This collection was free from any Sanskrit influence; Sangam poets, who were believed to have lived about three thousand years ago contributed to this collection - Kalithogai. Thamothersampillai, of course, wrote a Forward displaying his scholarship. "Kalithogai" was published in July 1887.

It was in the year 1887 that Dr. Saminatha Aiyar published the "Seevaha Chinthamani". This was due to the encouragement given by Thamothersampillai to Dr. Saminatha Aiyar.

Only a scholar who undertakes to publish an old classic knows the labour involved. Thamothersampillai had to compare the "Ola" manuscripts of "Kalithogai" before he finalised his manuscripts. Many of the "Ola" manuscripts were incomplete. Thamothersampillai had to interpolate many letters and words. He gave good reasons for doing so and for not publishing the text as of the original. Scholars acclaimed Thamothersampillai's edition of Kalithogai; we believe that posterity will continue to do so.

The Significance of Ilakkana Vilakkam and the history of its publication

Ilakkana Vilakkam was a Tamil Grammar book which deals with the five aspects of Grammar: Letters, Words, Subject Matter, Prosody and Figures of Speech (the Pancha Ilakkanam)

This was the work of Vaithianatha Navalar, a Jain writer of Thiruvavur and was held in high esteem by Tamil scholars. It was a refinement on Pavananthi's Nannul - a work of Tamil Grammar.

Thamothersampillai was searching for this manuscript. He went to Thiruvavudhurai Mutt, the Head of which at that time was Sri Sri Subramania Theskar. It is said that Thamothersampillai having informed the Head of his intended visit, an Othwar of the Mutt went to receive him at the station and escort him to the Mutt. He was treated as a very important guest.

This Mutt (Thiruvavudhurai Atheenam) had published "Nannool Virutti Urai" by Sankara Namasivaya Pulavar, one of the poets of their Atheenam. A new commentary on it, had been written by Sivagnana Munivar. There was unfair criticism in the columns of the "Ilakkana Chooravalli" - against "Ilakkana Churukkam" published by this Mutt.

Undaunted by these criticisms, Thamothersampillai asked the Head of the above Mutt for copies of the manuscripts of "Ilakkana Vilakkam" and "Choolamany"; the Head not only gave him these, but also promised him the necessary financial assistance.

Ilakkana Vilakkam was popular, a century ago. But its popularity has waned.

It was Sri Vaithianatha Theskar, the son of Vanmeeka Theskar - who hailed from Thiruvavur,

who wrote notes on "Ilakana Vilakkam". He was the Court Poet of Raguatha Sethupathy of Madurai (1685 - 1723).

"Ilakkana Vilakka Chooravali" was the work of Sivagnana Yoheeswarar who had written that invaluable Saiva Siddhanta text "Sivagnana Padiyam". This was done to humble the pride of the Vaishnavas, and it cut up the work "Ilakkana Vilakkam". Thamotherampillai had great respect for the Yogeswarar but he had his own views which were otherwise.

In 1889 Thamotherampillai published the "Ilakkana Vilakkam" - thus rescuing it from the "Ola leaves" in which it was imprisoned. This grammar book which was eclipsed for the time being by Nanool Kandihai Urai of Saravanaperumal Aiyar (Thiruthanikai) was popular once again.

He reckoned that he wanted a thousand rupees, for the publication of "Ilakkana Vilakkam". When he launched an appeal, C. W. Ilayathambipillai, his brother, who was Accountant at the Rangoon Commissionair's Office, sent him a contribution of Rs. 500/- and Sr. Kamaraj Pandya Nayakkar of Thirumalai sent him Rs 500/- with a promise of another Rs 500/-. Thus the work of publication was facilitated.

In the Preface to "Ilakkana Vilakkam" (1889) we find the names of N. K. Sathasivampillai - the successor of the Navalur Trust at Chidambaram and Madras and T. Kanagasunderampillai, who was attached to the Presidency College, Madras as a Lecturer - as two of those who helped him in his publication.

Publication of "Sulamani"

After "Ilakkana Vilakkam" was published in 1889, Thamotherampillai had the time and energy to concentrate on "Sulamani". We have mentioned before that a copy of this was given to him by the Head of the Thiruvaduthurai Mutt. A second copy of the same was sent to him by Venkata Rama Aiyangar of Karivur; a third copy of Sulamani was sent by Anantha Vijaya Mudaliyar and a fourth copy was sent by a Jain Vidvan. A fifth was sent by Appaswamy Sastrikal, another Jain Vidvan. Of these, two of the manuscripts were alike; so he had to depend on the remaining three texts. After three hundred pages had been printed, yet another copy, the sixth, was obtained from V. Kanagasabapillai, B. A., of Mallakam, Jaffna, the author of "Tamils 1800 years ago". Thamotherampillai was not fully satisfied; he went on a visit to many a centre of Jainism. At Kanohipuram (Conjeevaram), he got a very ancient "Ola" manuscript of Sulamani. Now he found that when he compared this with the rest, he had to alter whatever he had already edited and sent to press. Three hundred pages of the book had been already printed, but as there were many corrections to be made, they had to be reprinted.

Sulamani was at last published in the month of Karthigai - November 15 - December 15, 1889 - the entire cost of its publication having been met by his brother C. V. Ilayathambipillai.

Retirement

Thamotherampillai was appointed as a High Court Judge at Pudukottai in 1884. He retired from his eminent position as a High Court Judge in 1890 after six years. It has been stated that one of the reasons for his retirement was the passing away of his eldest son, Amithalingampillai, in April 1889, at a very early age.

It was therefore his aim to go back to his mother-land and spend his time sometime in Jaffna, which he did. Owing to certain reasons connected with the members of his family, he once

again went to Pudukottai. From there he went to Madras, in 1890.

Although his health had declined, yet Thamotherampillai decided to dedicate his old age, also to the examination and publication of the Tamil classics.

The Madras University made use of Thamotherampillai's services, as an examiner of Tamil. He was also a Lecturer at the University of Madras; he was also a member of the Dravidian Text Book Committee; he was a member of the Governing Faculty of the Madras University. He was a Governing member of the Law Faculty of the Madras University. He was the Chairman of the Committee for Tamil Studies. He had the knack of setting questions which the pupils could tackle. He never set questions outside the scope of the pupils, which they could not answer. He had a deep knowledge of English and Tamil. Above all, he had integrity; he was an intense patriot and he was undoubtedly a "sun" in the literary firmament of the nineteenth century.

Tholhappiyam Elutthathiharam

It was Malavai Mahalinga Aiyar who printed the Tholhappiyam Elutthathiharam with notes of both Nachinarkiniyar and Senaraniyar separately in 1847. Supparaya Chettyar, one of the pupils of Maha Vidvan Meenadchi Sunderampillai, printed the Notes of Ilampooranar in 1868. Ilampooranar was the first commentator of this work, and was earlier than Nachinarkiniyar.

(To be continued)

Scene Depicting How St. Thirugnanasambanthar and St. Thirunavukkarasar Saluted Each Other

St. Thirugnanasambanthar was fed with the milk of wisdom by Sri Umatheviar on his third year and his entire physique was transformed into an embodiment of Sivagnanam which was spread world wide through his soul-inspiring hymns beginning with தோடுடைய செவி யன் and ending with காத லாசி. The hymns of St. Thirugnanasambanthar performed wonderful miracles which helped the revival of the Saiva Faith in the Pandian Kingdom. St. Thirunavukkarasar having heard about the high stage of spirituality of St. Thirugnanasambanthar made a holy tour to meet him at Seerkali with his host of devotees. St. Thirugnanasambanthar having heard about the arrival of Thirugnanasambanthar proceeded to meet him with his followers. St. Thirunavukkarasar paid obeisance to St. Thirugnanasambanthar by prostrating at his holy feet. St. Thirugnanasambanthar lifted him up with his hands worshipped him and remarked "You are my father (அப்பா) on account of his old age. St. Thirugnanasambanthar was sixteen and St. Thirunavukkarasar was eighty when they attained beatitude. St. Thirunavukkarasar replied "I am your servant". Their meeting is

described in exquisite language by St. Sekkilar in his Periapuranam

அருட்பெருகு தனிக்கடலு முலகுக் கெல்லா மன்புசெறி கடலுமர் மெனவு மோங்கும் பொருட்சய முத்தகைவ தெறி தன் பெற்ற புண்ணிக்கண் னிரண்டெனவும் புணையய்ய விருட்கடுவு ன்ரகுரு மகில மெல்லா மீங்குடல் திருவருகு மென வுந் கூடிந் தெருட்கிலு னக்கந் த மர சஞ் சென்ற செஞ்சடைவா னவர் கோயில் சேர்ந்தாரந் தே.

St. Sekkilar describes their meeting with suitable similes in this melodious exquisite stanza. In the first simile St. Sekkilar compares St. Thirugnanasambanthar to an ocean of grace (அருள்) and St. Thirunavukkarasar to an ocean of love (அன்பு). In the second simile the poet compares both the saints to the two eyes of the holy Saiva faith. In the third simile he describes St. Thirugnanasambanthar as a divine child and St. Thirunavukkarasar as arasu a king in his adulthood. The two saints appeared with one spirit though they existed in two bodies.

St. Thirunavukkarasar preferred to meet St. Thirugnanasambanthar before he worshipped Thoniappar, the lord of Seerkali, because he knew the worship of a devotee of Shiva should

Panditharatnam S. Navaratnam

We feel deeply agrieved to record the death of Panditharatnam S. Navaratnam of Navaly, Manipay. His passing away is a great loss to Saiva religion and Tamil language. He was an old boy of the Jaffna Hindu College. As a teacher at the Vaddukkodai Hindu Eng School (now Vaddukkodai Hindu College) and at the Manipay Hindu College his services were well appreciated by the public and the students.

He was a research scholar and author of a number of books like 'Tamils in Ceylon' 'The Ancient Saiva Shrines of Ceylon', etc

He contributed learned articles to the Colombo Dailies and the Hindu Organ. In recognition of his services to the Tamil language & Saiva religion he was awarded the title 'பண்டிதரத்தினம்' at a public meeting presided over by the late Sir Kanthiah Vaithianathan. One can estimate the erudition and noble character of Panditharatnam S. Navaratnam if one reads the foreword given by Sir Kanthiah Vaithianathan to one of his books.

A deeply religious learned scholar and historian has passed away.

precede the worship of Lord Shiva.

ஆழிவிட முண்டவரை ய்க்கை திருப்பாலமுத முண்ட போ தே யேழிகைவன் டயிறுமலை யில எனும்ம னெனக்காட்டி யியப்பவல்ல கழிவரும் பெருகதைக சீர் தேட்டலுமே யதிசயமாய் காதல்கூர் வாயிவவர் மலர்கழல்கண் வணங்குதற்கு மனத்தெழுந்த ன்ருப்பு வாய்ப்ப.

The moment the child was fed with the divine milk by Sri Umatheviar the child sang the immortal hymns praising the Lord pointing the Lord with his fore finger addressing him as "He is my Lord. It was he who fed me with Divine milk". When St. Thirunavukkarasar learned these truths regarding the spiritual greatness of St. Thirugnanasambanthar he resolved in all earnestness, humble attitude and deep anxiety to worship the divine child first. Having met the divine child in such a pious and picturesque manner as indicated above St. Thirunavukkarasar proceeded to worship Lord Thoniappar at Seerkali,

\* Sulamani or Coronal Gem was by the Jain Poet Thala-molithevar. It is in twelve cantos containing 2131 quatrains. It is one of the minor works of the Jains and resembled Jeevaka Sinthamani.

# SOCIAL SERVICE AND PRACTICES

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

(Continued from last issue)

Man's life is a life of action which may be summed up in one word viz "Service". We have to serve God, and before we know God we have to deal with man, His Supreme creation; So, we have to serve man. Man's life is a life of Service. It is a mutual service; it is an individual service, and it is a collective service. There is no difference among right-minded men in the world about the existence of God. There is no doubt of the fact, that all life has its source or origin in God alone. There is no doubt that we love our life, and that being so beloved, it is natural that the Giver of that life is most beloved to us. So all our hearts, devotion, worship, admiration should go to Him. We should dedicate our lives, our hearts, our actions, our wealth, our learning everything we hold dear, to Him. If this is assured, if everybody accepts this proposal, our next question should be "Where is He? Where do we dedicate? He is sans qualities, sans abode, sans rapam, and then how to dedicate ourselves to Him.

The clear answer is He is in man, He is in woman, He is in all beings, and so our best service to Him would be our service to His beings. Who then are to be first served? Man is the Supreme creation; by this we mean, He manifests Himself in man best, and therefore, service to man is the best means of serving Him. It may be the best means but not the whole means. Therefore our Rishis enjoined us to serve domestic animals and birds through our Shastric injunctions of Panchayajna. Our Rishis gave us, to worship, the peepal (ஆசிரியர்) and the banyan (ஆமரம்), the Himalayas and the Ganges, the cow the lion, the great souls, holy spirits and the deities and also gave us to worship and realise the soul or the self, the Nirguna Brahma. We may think ourselves at present more rationalistic more endowed with common sense than our ancient predecessors, but facts are facts. Our present state of existence only fills us with misery, despondence, and pessimism. This shows that those souls who lived happier, more optimistic,

more hopeful lives were naturally more intelligent than we are today. We have fallen from that state of purity; it needs no ghost to tell us that.

They lived happier, freer, lived and worked like giants and thought like angels indeed. While they were giving to the world the best products of human civilisation and the best way to bliss, they were also working like Titans in their ordinary ways of life.

Why? Because they were pure in mind, pure in action, hence strong, yet loving, hence warring, yet united. They were ready to die for the sake of truth, for the sake of honour, for the sake of religion, for the sake of the good world. They held life at its worth, and knowing its future evolution they were ready with their response to the call of God, to the call of duty. Parity of mind, robust manhood and womanhood, love of God and spirituality marked their lives. If we want to be so, if we want to be happy, should we not follow their example? But how can we follow any ideal, unless our mentality allows it? It requires a good deal, of strength to change nature or habits formed from ages. Our present modes of life our present methods of education, our present ideal of life are quite different from those of our ancestors, the great souls, whom we want to follow. Therefore, we should have purity of our mind first.

The task is uphill but not impossible. So long we have been following an ideal of life based upon enjoyment of life through the senses; so our ideal has come to this low standard. A man of wealth is our present ideal, and all want to be wealthy, while our ancient ideal was the self-accepted poverty of the Brahman whose goodness and purity of heart, whose unselfish devotion to others' weal, gave him the lead in our society. Which is better? A man with purity of thought and action living an honest life, a religious life, an altruistic life, a life of devotion to the service of God in all possible ways. or a man, without any of the above, but with a mint of money,

## Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

Case No. T/2678

In the matter of the Last Will and Testament of the late Sivagurunathar Kanapathippillai of Chulapuram.

Deceased  
Suppiah Mailvaganam of Chulapuram East, presently Accountant, Medical Department, Colombo

Petitioner  
This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 22nd day of December 1970 in the presence of Mr T. Sangarappillai, Proctor on the part of the Petitioner and petition dated 6th November 1970 and the affidavit of the witnesses and Notary dated 20th December 1970 to the Last Will having been read.

It is ordered that the Last Will and Testament bearing No. 6081 made by the deceased above-named on the 28th December 1961 and attested by T. Sangarappillai N. P. under No. 6081 the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and that the petitioner abovenamed is the Executor named therein and that he is hereby declared entitled to have Probate thereof issued to him accordingly on his payment of Estate Duty and taking Oath of Office.

Jaffna, this 22nd day of December 1970

Sgd. A. Vythialingam District Judge

Drawn by  
Sgd. T. Sangarappillai  
Proctor for Petitioner  
2 30 & 7

rolling in wealth and passing the day in lewd day-beds and the night in revelry? Undoubtedly, you will choose the former life and not the latter. It is ingrained in you. But your ideal should therefore be changed. Wealth is only a means to an-end, and not an end itself, and so, you should give to wealth a secondary and not a primary position in human society. The happiness of society rests upon character. In any society when men and women are possessed of good character of religious sentiment there is the residence or abode of peace and bliss.

(To be continued)

## Progress in Siddha Ayurveda

(Continued from page 5)

for, nothing can remain at a stand-still without getting stagnated. So, on the other hand, thoughtful and enlightened men - medical and lay - have from time to time proclaimed how best to rejuvenate Siddha Ayurveda. Diseases that defied the treatment of Aushads Vaidiyas and had remained "Incurables" have later become "Curables" succumbing to the Rasha school of physicians, who discovered the feature that every medicine and herb increased in potency when combined with mercury and or sulphur. Every preparation made by such combination had become almost "a sure-cure-all" like the philosopher's stone and this is no fantastic claim.

In their case, tradition and revelations did not serve as limiting forces, but had given a liberty to launch upon fresh fields of conquest. It is in this spirit that every modern Siddha Ayurvedic student should persevere to practise. The last word on any science has not been said yet by anybody. On the other hand, the Sages (I venture to think) expect you to advance into fresh realms of knowledge and to expand the boundaries of science. Only by doing so will we be repaying our debt to the Rishis of old.

The traditional theory of health and disease, the Panchabuta theory of Joshas and the Rasagunaveeriya theory of drugs and its co-relation to the qualities of body elements, though simple were comprehensive and covered the entire range of human physiology, pathology and therapeutics; yet, they were only the outlines and from details can be discovered from time to time, as the powers of observation in man increased with the advance of physical science. Thus the aim of medical science should

be to find out and make use of the best methods of freeing humanity of disease and keeping it in perfect health. They should not be labelled Western or Eastern but should always be Universal.

### Pooling Knowledge

Medical science should have no barriers of systems, of civilization or cultures of the Eastern and Western. Medical treatment should be the common possession of mankind and as such anything of value, anything which the systems old and new could contribute should be pieced together and placed at the service of suffering humanity. The heritage of India coupled with the modern discoveries of the West should produce a system universal in its application and general in its benefit to humanity. The time has come to pool all knowledge and crystallise them into a common system so that the glorious heritage of our forefathers, the cream of the indigenous system of medicine could reach its highest stage, viz, Relieve humanity, irrespective of nationality or locality, of all ill-health.

### Progress

With Independence in Ceylon, the sun of wisdom has begun to shine brightly and show to the world the ancient medical truths and theories that could save mankind. Truth is truth by whomsoever it may be stated, whether by a saint or sage of old or a commoner of our time. Whatever truths or axioms are properly propounded and logically demonstrated are worth one's consideration and trial, regardless of who said or did it.

Let Siddha Ayurveda prosper as it did in the beginningless past, and proceed from strength to strength into the eternity of an endless future.

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