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X

JAFFNA, FRIDAY DECEMBER 17, 1971

X

The Story of the Ramayana

V. SUBRAMANIAM
Saiva - Pulavar

(Continued from last issue)

In spite of the entreaties of Mircha, the hermit Rakshasa who had himself already experienced the unconquerable prowess of Ramachandra, not to make quarrel with him. Ravana at once set out for the Dandakaranya (the forest-place where Rama and Sita resided) to carry out the plan as suggested, and now Maricha against his good sense and better judgement, joined Ravana.

Mricha disguised himself as a lovely golden deer and appeared before Sita. That lovely lady, as all women would, desired immediately to possess it—that wonderful deer "having its skin resembling gold, horns resembling exquisitely fine diamonds, like that of the newly risen sun!" Rama desirous of pleasing his dear wife, bade Lakshmana to take care of her, and set out after the deer. Being led a long and weary chase, Rama enraged at last, let fly an arrow at the Rakshasa in the form of the deer, who, to do some good to Ravana, died with the loud cry of "Ah Sita! Ah Lakshmana!" This cry was heard by the anxious ones left behind (Sita and Lakshman) and Sita at once misunderstood it to be the cry of Rama in dire peril. Lakshmana told her again and again that the Divine Rama was unconquerable. But in vain. Sita eventually threatened to commit suicide; and Lakshmana had at last much against his will to leave her alone and go in search of Rama.

To Sita thus left alone, came a Brahmin who began to speak to her in flattering terms admiring and praising her for her beauty. Seeing that he was a Brahmin, Sita did him all honour, but the evil one persisted in his dishonourable talk, and

at last revealing himself as the terrible Ravana, besought her to become his queen. The pure Sita repudiated him with harsh and stern words, "O Rakshasa if you carry me away, the wife of Rama, you will never be able to live in peace. It might be possible for one to live on this earth, treating contemptuously the wife of the holder of thunderbolt, but insulting me none shall escape the hands of Death, even if he drinketh nectar."

Ravana however, evil-minded and undaunted laid hold of the peerless Sita and carried her away in his car. Sita cried aloud with fear and anger, and said, Oh Raghava, to keep up virtue hast thou renounced all thy comforts; happiness and wealth, dost thou not see that I have been carried away by one mighty demon? I invoke thee, O Godavan, to tell Rama that Ravana hath stolen away his Sita. I salute and invoke the deities that live in this forest to tell my husband of being thus stolen away. I do seek the refuge of all deer, birds and other animals that live in this forest." Jatayu, Dasaratha's friend hearing her, expostulated Ravana, but was attacked by that evil one and left behind, nearly killed. Eventually Ravana carried away Sita to his kingdom Lanka (Ceylon) and there again asked her to marry him; but she holding up a blade of grass between him and herself told him indignantly that he was to her of as little worth as that grass. "Thou hast insulted and carried me away. Thy days are numbered and good fortune hath left thee. Thou art ebber of all strength and thy senses have been dulled. The mighty Ramachandra will soon make an end of what remains of thy life. I am the religiously wedded wife of the one ever intent on virtue

and firm in his vows. Incensed with anger, Ravana finally placed her amid a group of Asoka trees with a strong force of Rakshasi women to guard her.

When Rama came back to his cottage, he found no Sita to greet him. Then he and Lakshmana, weeping and lamenting went in search of her. They met the dying king of vultures, Jatayu who told them how Sita had been carried away by Ravana. Rama wandered about after this almost insane with grief, till he conquered Kaban-dha, a hideous demon. This demon being really under a curse was liberated by the victory of Rama and told him that to regain Sita, he must make friends with Sugriva, the king of monkeys. In accordance with instructions given, Rama went in search of Sugriva. A son of the sun-god, met him and won his confidence by killing Vali who had driven away Sugriva, his younger brother. Sugriva and he then became friends and determined to march to Ravana's Kingdom Lanka. Envoys were sent in different directions and different quarters were assigned to different powerful monkeys for, monkeys were then a very powerful race. Rama gave a ring of his to Hanuman, the monkey-god, a son of the wind-god, and bade him search out Sita in Lanka and give it to her. Hanuman bounded over the intervening ocean and landed in Lanka. There he met and conquered some Rakshasas and entering the palace of Ravana made his way to the inner apartments where he beheld Sita in the Asoka Vatana guarded by Rakshasas and handed over the ring to her. He gave many consolatory messages to her, to which she replied by handing over to him a jewel to be given to Rama. "O Hanuman dost thou relate my miseries and griefs to Rama and Lakshmana of of leopine prowess and mighty Sugriva! Dost thou so describe as the

(Continued on page 4)

Navalar Day Celebrations At Nawalapitiya

BY A. SABAPATHIPILLAI

The portrait of Sri La Sri Arumuga Navalar, adorned with garlands of rose, was taken in procession to the accompaniment of Nateswaram Music, from the Railway Station Nawalapitiya to the Kathiresan Kanishta Vidyalsayam Hall.

Nallur Thirugunasambandar Atheenam (Mutt), Chief Sri Swaminatha Thambiran Swamigal, led the procession.

A large number of Buddhists, Christians and Muslims also participated in the procession and subsequent proceedings.

Mr. A. Sabapathipillai, President of the Y. M. H. A. Nawalapitiya, presided at the Public Meeting held in this connection at the Kathiresan College Hall. In his presidential address he said:

The Navalar day we are celebrating here to-day is a historic one for three reasons.

Firstly, only a month ago (29.10.71) our Peoples' Government issued a commemorative postal stamp in honour of the champion Hindu reformer Navalar. The Tamil people of Ceylon are grateful to the Government of the day for this magnanimous gesture as this is the first occasion where a Tamil leader has been so honoured in the history of Ceylon.

Secondly, a Buddhist priest - Rev. Attapitiya Kirthisiri Thero and a Christian priest Rev. Father D. P. Nissanka Arachchi, are here to pay tributes to Navalar.

Thirdly, Sri La Sri Swaminatha Thambiran Swamigal of the Grahasambanthar Atheenam Nallur had also come to grace the occasion.

Thambiran Swamigal in appearance and in his devoted service to Saivism, in a way, resembles the

Great Navalar. Like Navalar, Thambiran Swamigal started his first preaching (Prasangam) at the Sivan Temple at Van-narponnai. It is interesting to note that Swamigal had founded his Atheenam in the birth place of Navalar, that is Nallur.

Those who wrote the biography of Navalar had mostly expressed their own opinion without much of research. That is why the reason they had written that Navalar had criticised Christianity. A person who had read the Holy Bible well will not dare to do so. Navalar read and understood the Holy Bible well, to the extent of translating it to Tamil. Even the great Pandits in India accepted his translation as the best over.

Navalar in fact drew a parallel between Christianity and Saivism. He had quoted twenty two articles from the Holy Bible for this purpose. The publication of 'Navalar Saiva Dushana Parikaram' supposed to contain the said criticism, is only a reply to the criticism levelled by the converted Christians against Saivism. These critics did not understand either Saivism or Christianity. The name of the book itself means a reply to the scandalous criticism.

A reference was made to the Wesleyan Methodist Report (London) in the year 1855 to 'Saiva Dushana Parikaram'. It is pertinent to quote here this reference to clear the misunderstanding and the stigma brought forth as the champion Navalar.

"The most remarkable event of the year has been the publication in Tamil - Saiva Dushana Parikaram. It does not argue or assume that Christianity is theologi-

(Continued on page 8)

THOUGHTS TO BE TREASURED

வாடுதாடு தெய்வம் கொண்டு அத்தெய்வ மாடு யாங்கே மாடுதாடு பாடுகு தாம் வருவர்....

(Siddhiyar)

Whatever God you worship, as such would the Lord whose Half is the Gracious Lady appear.....



தமிழ்நாட்டில்... நமசிவாயவே ஞானமுய் கவிதியும் நமசிவாயவே நானறி விச்சையும் நமசிவாயவே நானறிந் தேந்தும் நமசிவாயவே நானறி காட்டுமே

Hindu Organ

FRIDAY, DECEMBER 17, 1971

ALARMINGLY ANNOYING

Pakistan and India being at war with each other is one thing. The vicious moves of powers that have vested interests in the perpetuation of differences among other nations must be treated as another thing. The United Nations Organisation has been taking steps to secure a cessation of fighting. And the efforts though hitherto unsuccessful are being continued. In these circumstances the attitude of America taking an individual view of these affairs and pursuing a policy of political pressure is alarming and annoying.

Neither America nor Russia should be heard to say that each has a sphere of interest and consequently influence throughout the world. Nor can China that has now been seated in the U. N. Assembly make a similar claim. The supremacy of any nation by reason of mere armed might and numerical strength cannot give rise to a feeling of overlordship that indicates supervisory powers over other nations.

The Indo-Pakistan conflict must be analysed in its full perspective for the immediate cause of this unfortunate flare-up. The continuous wars that have been fought in Vietnam, and other countries in that neighbourhood could

have been stopped long ago had America and China expressed feelings similar to those that have been indicated by them about the Indo-Pakistan engagement.

The significance of the U. N. and the greatness of its Charter would be put into ridicule if Big Powers begin to thwart the noble objectives by resorting to questionable means and threatening nations that fight each other for reasons of their own. The activities of the U. N. cannot inspire the member nations with true patriotic feeling in the matter of preserving peace. There are wheels within wheels and the whole machinery is moving suspiciously. Strategy and manoeuvre will be detrimental to the influence of a world assembly if it should adopt tactics that cause alarm to member nations.

America should first explain why it got involved in the Korean War and the Vietnam conflict before taking upon itself the self assumed authority of halting the Indo-Pakistan War. That the present war should be called off is the wish of every single nation. Let all members of the U. N. jointly make the effort. America should not arrogate to itself the authority to bring about a cease fire on its own initiative.

Collection of Pandit Thangammah Appakutty's Speeches in Malaysia

The collection of the speeches delivered by Pandit Thangammah Appakutty in Malaysia during April 1971 was published as a book by the Tellingalai Hindu Youth Sangam and released on December 13 at the Thurai Amman Kovil Outer Court Yard at a public meeting presided over by Mr. T. T. Jeyaratnam former Principal Mahajana College. The Maha Sannithanam of Nallur Gnana-sambanthar Atheenam and Siva Sri I. Kailasanathakurukkal blessed the undertaking. Mr. S. Thiagarajah Retired Inspector of Schools released the book after a commentary on it was delivered by Poet V. Kandavanam. Messrs K. P. Haran, S. Muttiah, Vidwan Murugesan, Pandit V. Chelliah and Mr. R. N. Sivapirakasam paid tributes to the author for the excellence of the contents of the book.

Pioneer in Medical Service in the Peninsula

(Dr. Samuel F. Green, M. D., 1822 - 1881)

This article on Dr. S. F. Green by Dr. B. Amirthanayakam Mills M. B. C. O. G., F. I. C. S. Obstetrician-Gynaecologist General Hospital Jaffna.

Dr. Samuel Fiske Green was one of the most outstanding men of the last century who worked in our country. His whole life was characterized by untiring selfless work with a sense of devotion, dedication and purpose. He was a pioneer in every sense of the word. He not only founded hospitals but also initiated scientific medical training in this country, and established the first Medical School in Ceylon. What is more remarkable was that he left to the Tamils, access to western medical science in their own language as a lasting and permanent contribution.

Samuel Green, son of William E. Green and Julia Plimpton was born at Greenhill, Worcester, Massachusetts on 10th October, 1822. He was the eighth in a family of eleven children and was educated at public schools. Early in life, under the wise guidance of his father, he acquired good habits of study and discipline which were to fit him so admirably for his later career.

In October 1841, at the age of nineteen, he enrolled himself for professional studies at the College of Physicians and Surgeons of New York. He graduated on 13th March 1845 and set himself up in practice at his native town of Worcester.

While practising at Worcester, Dr. Green was moved by the heroic adventures narrated by two saintly missionaries from Ceylon, one of whom was Dr. John Scudder, the world's first medical missionary. This experience overwhelmed Dr. Green and he immediately decided to accept the challenge to come out to the East and throw in his lot with Jaffna.

Dr. Green sailed from Boston on April 20th 1847, arrived in Madras on September 4th and in Jaffna on October 6th having ridden 205 miles on horseback to cross the Palk Strait. Soon after his arrival, the following incident occurred and

writing about it in 1884, Dr. E. Waitilingam, one of Dr. Green's first batch of students and later an Assistant Colonial Surgeon at Mullaitivu, records; 'In the year 1847, there were very few English doctors and none among the Tamils of Jaffna who had any idea of European practice. The Jaffnese would not dare to gainsay their own physicians Mr. Mnthuthamby, a Tamil and anskrit Pandit (my uncle) became seriously ill. The native physicians including my father, who had been treating him gave up his case as hopeless. After much hesitation and long consultation it was decided to call in Dr. Green. Dr. Green diagnosed the case as abscess in the abdomen and advised immediate operation. I bravely responded to it and the patient was also willing. Dr. Green cut open the abscess and cured him.' The doctor's fame spread throughout the peninsula. 'The doctor had removed the bowels out, adjusted them and refixed them' Ignorance and prejudice were overcome. Dr. Green's reputation as a surgeon was quickly established. 'Five days later Dr. Green had a dozen patients, then a few, then enough, then a swarm and then a rush.'

It is difficult now to imagine the conditions that obtained in the country at the time that Dr. Green commenced his work here. Communication between the various parts of the country was extremely difficult. Proper roads had not yet come into existence. Access to the north was along the west coast of the island and it was a mere track through jungles from Chilaw northwards. In fact the north of the island was practically unknown to the people of the south. Regular steam boat communication by sea commenced only in 1859.

The only hospitals in existence at that time were the Military and Prison Hospitals. Cadjan sheds served as Quarantine Cholera and Small

Kurinchy Kumaran Kovil

The Board of Trustees of the Kurinchy Kumaran Kovil at the University of Ceylon (Peradeniya) recently met under the chairmanship of Professor P. Kanagasabapathy and elected office bearers for the ensuing year.

Professor S. Vithianathan was unanimously elected President. Dr. R. Narenthiran and Mr. S. Indraraja were elected Secretary and Treasurer respectively. Messrs S. Murugavel and S. Thillainathan and Dr. S. Pathmanathan were elected members of the Working Committee.

Mr. T. Somasundaram, President of the Jaffna Saivaparipalana Sabha a member of the Board of Trustees participated in the meeting.

Pox hospitals. Hardly any civil medical work was done by the government. The Civil Medical Department was founded only in 1858.

Prior to Dr. Green's arrival, Rev. Dr. John Scudder had practised medicine at Pandatoruppu for 16 years from 1820 to 1836. His successor Dr. Nathan Ward had practised at Vaddukodai from 1833 to 1847. They also trained a few young men to help them, but the medical teaching initiated by them had not been on any organized basis.

Dr. Green soon after his arrival surveyed the field and assessed his opportunities. There was neither a medical school in the country nor a civil medical department. The Government had very few doctors of its own. In Jaffna, there was no hospital or dispensary of any kind except the Military Hospital inside the Fort. It was also a time when ignorance and superstition was rife and the people were generally in the hands of untrained physicians for medical relief. Dr. Green was appalled at the suffering people underwent under the native system of medicine. Therefore, he decided that for his work to be of any lasting benefit to the people whom he chose to serve, he should 'stud the province with well educated physicians' to carry on the work among their own people after he left. With this aim in view, he

embarked on his mission of healing, teaching and preaching.

In February 1848, he shifted his place of work to Manipay, which he considered a more central place. Having set up his dispensary there, he organised the Mission Medical School giving instruction in western medical science. He hand picked his students from the Batticotta Seminary. The medium of instruction was English. He organised a regular course of studies in medicine and surgery to small consecutive 3 year classes. The medical curriculum was based on the same lines as those followed by the medical faculties of the American Universities of that time. The students had to use standard text books on each branch of medicine and pass an examination at the end of their course. In 1861-64, the following books were in use:

1. Anatomy by Wilson.
2. Physiology by Carpenter.
3. Chemistry by Constock.
4. Dispensary by Christison and Griffith.
5. Physician's Vade Mecum by Hooper.
6. Surgery by Druitt.
7. Dublin Practice of Midwifery by Mansell.
8. Diseases of Children by West.
9. Diseases of Women by Churchill.
10. Medical Jurisprudence by Taylor.

The students had to attend the Mission Dispensary regularly and twice weekly clinics at the Friend-in-Need Society (F. I. N. S.) Hospital at Jaffna. After they were successful at the examination, the students had to gain practical experience of one or two years under supervision before the certificate of qualification was issued. The first batch of students graduated in 1850.

Soon after his arrival, Dr. Green struck up an intimate friendship with Mr. Ackland Dyke, then Government Agent of Northern Province and was largely instrumental in helping Mr. Dyke to found a General Hospital in collaboration with the Friend-in-Need Society of Jaffna. The hospital became a reality in 1850 when Dr. Green's first batch of students passed out. Dr. Green functioned as its Visiting Surgeon almost throughout his stay in Jaffna.

From its inception in 1850 till 1900, for a period of 50 years, the F. I. N. S.

Hospital was worked by doctors educated by Dr. Green in the Mission Medical School. They were doctors Gould, Town, Evarts, Danforth, Mills and Pauls. The F. I. N. S. Hospital went under the Civil Medical Department in May 1907 and is now the Government General Hospital, Jaffna.

In 1851, on Mr. Dyke's recommendation, the Government voted a grant of £ 50 to the Mission Medical School. The Committee which went from Colombo to examine the educational institutions supported by the government referred to Dr. Gould, the first Resident Surgeon of F. I. N. S. hospital, as possessing acquirements quite equal to those of the majority of young men who enter the medical profession in England. The grant was raised to £ 100/- in 1867 and to £ 200 in 1873.

Dr. Green was in constant touch with Mr. Dyke and collaborated with the government in all matters connected with the F. I. N. S. hospital and affording medical aid to the people in general. In 1851 to 1855, there were epidemics of cholera and small pox in Jaffna. With the sanction of the government, Mr. Dyke used the services of Dr. Green and his students to combat the epidemic. Dr. Green contracted cholera himself and barely survived it. Thereafter, Dr. Green devoted himself to the prevention and cure of Cholera in Jaffna and when another epidemic broke out in 1866 the government distributed Dr. Green's tracts by the thousands and adopted his methods to combat the disease.

Dr. Green always considered himself a missionary first and being a physician was secondary to him. Regarding his decision to be a missionary; he wrote to one of his sisters soon after his arrival here "I have experienced no regret for my decision and no doubt of its wisdom". In January 1849, he wrote to his brother John "You say in your letter 'come home'. Now I can give you more reasons why I should not come home. I feel more and more convinced the longer I stay here, that here I ought to stay; that God has shown me that it is both my duty and privilege to remain here so long as I have health to be useful". In one of his letters to his father, Dr. Green wrote: "Your letters are pleasant to me

and I am thankful to you for them. But there is one feature in them which painfully affects me—they speak almost of this world. They do not speak with joy of the world to come as a place of rest after your hard life is over. What theme than this is more appropriate for one whose head is silvered by age and whose cheek and form declare that he will soon be launched in that unseen eternal world Excuse me if over earnest and put it down to the love of your affectionate son". Those who came in contact with Dr. Green had no doubts, as to his spiritual fitness to be a missionary.

The extensive correspondence that Dr. Green left behind (Cutter 1891) gives much information regarding his early experiences and impressions in Jaffna and throws very valuable light on the medical, social and educational environment of that time.

(To be continued)

The Story of.....

(Continued from page 5)

large-hearted Rama may save me from this ocean of grief! So then narrate to Rama this my terrible sorrow and the affliction by the she-demons. May good betide thee on thy way, Go then, foremost of monkeys" (Hanuman returned and gave Rama her message.)

So Rama set out with his countless host of monkeys to conquer Lanka. A mighty bridge was built across the great ocean, the armies crossed it and laid siege to Lanka. Then a terrible war began. And the Rakshasas, sore-pressed by thousands of monkeys resembling masses of clouds, were seized with amusement. And like unto the roar of the water on the ocean being risen, there arose a mighty turmoil (din and bustle and confusion) in consequence of the forces surging hither and thither. Finally after many reverses, Rama's forces began to win the battle. And that army protected by Rama, Lakshmana and Sugriva became all the more invincible. As a dyke gives way to violent waters of the sea when it overflowed, the Rakshasas could not stand the attack of their antagonists. Last of all the mighty Ravana

himself was killed and fell down on the earth from his chariot, the highly effulgent Ravana gifted with dreadful velocity and shorn of his life:" Thereupon, the monkeys being greatly delighted roared out the victory of Rama. The celestial bugle was sounded in the sky and there blew the delightful air carrying the celestial fragrance. Flowers were showered upon Rama's car. The celestials in the sky began to chant the glory of Rama and praise him. They attained their peace, the quarters were delighted, the atmosphere was clear, fresh and pure air began to blow all over the earth and the sun appeared in its full rays.

Rama and Sita lived happily for many years in their own kingdom. But one day a rumour reached Rama that people were talking badly of him for taking back Sita. Then he who was ever careful of his duty to his people, even at the risk of tearing his own heart, made up his mind to renounce Sita. He called Lakshmana unto him and bade him to take Sita with him to the forest, as if on a visit to the holy hermitage and leave her in the hermitage of Valmigi. In the presence of all the Rishis and gods, the sun and the moon was announced the innocence of the daughter of Janaka. Indra, the king of the celestials, himself handed over the chaste Sita to me in the island of Lanka. My mind knoweth Sita as chaste as ever. But now a great sorrow consequent upon the censure of the citizens and villagers has pierced my heart. He who is notorious in this earth, and as long as this notoriety remains current in this earth, is classed amongst the vile. Fame is adored in all the regions. Therefore the high-souled exert their best to acquire reputation. Do ye therefore

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Order Nisi

IN THE DISTRICT COURT OF JAFFNA

No. Testy/2778

In the matter of the Intestate Estate of Arunasalam Chelliah of 30, Pannai Road, Jaffna Deceased
Chelliah Sabaratnam of 67, Sivan Pannai Road, Jaffna

Vs. Petitioner
Chelliah Thiagarajah,

Maarkali Thiruvembavai Festival

Nayanmarkaddu Saiva Apiviruthi Sabbai has resolved to celebrate the Thiruvembavai Festival as usual from 23.12.71 to 1.1.72 at the Nayanmarkaddu Raja Rajeswari Amman Temple. Each day the celebration will commence at 4 a.m. when religious processions consisting of Saiva Devotees will chant along the streets and lanes of Nayanmarkaddu the enchanting hymns of Thiruppalli Aluchy and Thiruvembavai. On the last day the image of St. Marickavasagar will be taken in procession in a decorated vehicle.

Excise Inspector, Batticaloa

- 2 Chelliah Somaskandan
- 3 Chelliah Thanabalan
- 4 Candiah Velanthapillai and wife
- 5 Chinthamany
- 6 Poomany widow of Arunasalam Chelliah
- 7 Chelliah Kunjithapatham
- 8 Chelliah Thillainadarajah all of 30, Pannai Road, Jaffna

Respondents

This matter coming on for disposal before A. Vythialingam Esquire, District Judge of Jaffna on the 29th day of November 1971 in the presence of Mr. Thiru Arianayakam, Proctor on the part of the petitioner abovenamed and the amended petition and amended affidavit both dated 18th November 1971 having been read.

It is ordered and decreed that the petitioner is hereby declared entitled as the eldest son of the abovenamed deceased to have Letters of Administration to the abovenamed deceased issued to him unless the respondents abovenamed or any other persons interested shall on or before the 16th day of February 1972 show cause to the satisfaction of this Court to the contrary.

Jaffna 29th November 1971

Sgd A. Vythialingam District Judge, Jaffna

Drawn by
T. Arianayakam
Proctor for Petitioner
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The Story of the Ramayana

(Continued from page 6)

perceive unto what great abyss of sorrow and ill-fame I have fallen. Up to this time I have never experienced such a mighty grief." Thus the virtuous Sita, about to become a mother, was renounced by her husband. Did she blame him? Never. She sent back a consoling message to Rama thus: "Thou knowest, O Raghava, that I am pure ever devoted unto thee and engaged in thy well-being. I know it full well that afraid of a bad name, thou hast renounced me. It is my duty to put a stop to thy ill-name and censure, for, thou art my excellent refuge. I am not sorry for my person, my greatest sorrow is that the citizens have vilified me. A husband is a woman's god, her friend, and spiritual guide. It is proper, therefore, to work out a husband's well being even at the sacrifice of life."

Valmiki, the great sage saw Sita in her extremity and taking her into his hermitage, took the greatest care of her. In time twin sons were born unto her, who were named Kusa and Lava. They grew up in stature and wisdom and became learned in all things.

Now, it happened that one day the sage Valmiki went to bathe in a lonely river. There he beheld a male bird shot and killed by a fowler, and heard his mate bewailing him. There upon all unconsciously there rose to his lips a stanza of pure and correct verse cursing the fowler. Valmiki himself was astonished at the natural beauty of his own words. Going home, he found that the Creator, Brahma had come to visit him. After due obeisance had been done to him, the deity spoke kindly to Valmiki, saying that the gift of poetry had been specially given him to compose the history of Rama. Saying this he disappeared and Valmiki saw in complete vision before him the whole history of Rama. Thereupon he composed the first epic poem of India, treating the history of Rama, and when he had composed it he bethought himself as to whom he should teach it. Whom but to Kusa and Lava, the gifted sons of Rama himself? So he taught them the poem and bade them go out into the

world and recite the poem. Then it happened that Rama who had begun the horse-sacrifice came to the forest and Valmiki also with Kusa and Lava went there. There at the bidding of the sage, the two youths began to recite the Ramayan in Rama's presence. Every one present became cognisant of the resemblance between Rama and the two youths. Rama himself began to understand from the story that Kusa and Lava were Sita's sons. Thereupon, he whose heart was ever full of his beloved wife asked that in front of the whole assembly, Sita should again be made to go through the trial and swear her chastity and Sita consented to do this.

The next day, when Sita arrived before the assembly she was commanded by her husband to give testimony of her pure character. Thereupon with folded arms she spoke to the Earth, her mother from whom she had originally risen. "I have never thought of any other person in my mind but Rama, by the strength of this virtue, let the golden Vasundhara (the Earth) give me room [I have always with my mind, body and words prayed for Rama's well-being, and by virtue hereof, may the goddess Vasundhara give me room in her womb." Then a wonderful incident took place. A beautiful throne rose up from inside the earth borne on the head of a huge snake. The goddess of the earth who was on the throne stretched out her arms, and taking Sita, placed her on the throne, and so disappeared into the earth again; celestial flowers all the while pouring on them in proof of Sita's purity.

Who was so grief-stricken then as Rama? But again Brahma appeared unto him and consoled him with the thoughts that he was Vishnu, that his purpose was accomplished on earth, and that he could soon meet his consort in heaven. And so Rama with his brothers passed away into heaven having accomplished his purpose on earth and there re-entering his own state of Vishnu, was welcomed back to the arms of his heavenly spouse, Lakshmi, his well-beloved Sita on earth.

Navalar Day.....

(Continued from page 5)

oally illogical and unsustainable or practically weak and impossible; it does not dogmatically pronounce the doctrines and rituals of Saivism to be of Divine authority or to be superior to those of Christianity. Neither does it adopt the old subterfuge that both Saivism and Christianity are from God, but the former intended for the Saivaites and the latter for the Christians. It undertakes to prove that every one of the distinctive articles of Saivites' belief and observance has its parallel and warrant in the credenda and ceremonial set forth in the Christian Scriptures. Of the twenty two articles, which the author seeks thus to establish, oblations, ablutions, invocations, pilgrimage, lingam worship and merits are not the least conspicuous. The volume Scripture brought forth to the defence of these particulars is most surprising."

Rev. Attapitiya Kirthisiri Thero

But for Anagarika Dharmapala, Buddhism in Ceylon would have perished. In the same way, but for Navalar, Saivism would have perished too. The issue of the postal stamp in memory of Navalar by the Peoples' Government clearly indicates the genuine look and attitude of the present party in power towards the Tamils of Ceylon and their language - Tamil.

Rev. Father D. P. Nisanka Arachchi

I love the Tamil language and I am studying same. If everyone does the same in Ceylon, there wont be any strife or ill feeling in this country,

Navalar knew well his religion - Saivism and its philosophy - Saiva Siddhantham. He devoted his life to his language - Tamil, and his religion - Saivism.

Navalar's translation of the Holy Bible was accepted as the best ever in India.

Mr. N. Sivapatham also spoke.

Mr. P. Thangavel, General Secretary of the Y. M. H. A. proposed a vote of thanks.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. T. 2777

In the matter of the Intestate Estate of the late Ambalavanar Kandiah Velupillai of Palagadu, Karainagar

Deceased Sarasammah widow of Ambalavanar Kandiah Velupillai of Palagadu, Karainagar

Vs. Petitioner Minor 1 Pushparanee daughter of A. K. Velupillai

" 2 Velupillai Shanmugarajah

" 3 Velupillai Kanagasooriar

G.A.L 4 Kandiah Subramaniam, all of Palagadu Karainagar

Respondents This matter coming on for disposal before A. Vythilingam, Esquire, District Judge, Jaffna on the 26th day of October 1971 in the presence of Mr. C. Mahesan, Proctor on the part of the Petitioner and the petition

dated 26-10-1971 and the affidavit of the petitioner dated 22-10-1971 having been read.

It is ordered that the 4th respondent be and he is hereby appointed Guardian-ad-litem over the minors the 1st to 3rd respondents above named for the purpose of watching their interests in these proceedings and that the petitioner as the widow of the deceased be declared entitled to obtain Letters of Administration to the estate of the deceased and that Letters of Administration be issued to her accordingly unless the Respondents above named or any other person or persons shall appear on the 16th day of February 1972 and show sufficient cause to the satisfaction of Court to the contrary.

It is further ordered that the 4th respondent do produce the 1st to 3rd respondents before this court on the 16th day of February 1972.

This 26th day of October 1971.

Sgd. A. Vythilingam, District Judge, Jaffna.

Drawn by Sgd. C. Mahesan Proctor for Petitioner. 133 10 & 17

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Editor: R. N. SIVAPATHAM