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X

"Know Thyself"

BY C. SINNATHURAI

(Continued from last issue)

Then the realization of the futility of pompous life with its myriads of sorrows and pains gains momentum. The soul feels strongly to get an everlasting protection and Grace from the Omnipotent and leans towards God loosening its clutches in worldly desires. It has introspection and tries to know itself (soul). The divine spark which is latent in the recesses of the heart will be illuminated and gradually will consume the evil Karma and redeem the soul. Panchadcharam (பஞ்சாட்சரம்) significantly depicts the full meaning of the whole drama of the journey from ignorance or avidya to the beaming and shining light of wisdom. The soul must get a glimpse and enlightenment from the Supreme Being which is compared to the expansive brightness of more than one thousand crores of suns where Dharsan was given to Soora Pathman by Lord Subramaniam and to Arjuna by Lord Krishna. By constant self-introspection, by never ceasing quest of "who I am" and by regular and rigid mental discipline and meditation and communion with God one can get self-realisation. This can be obtained only by the good deeds done in the previous births and by the Grace of God.

"மலரடி ஞானத்தார் சித்தனை செய்தர்ச்சிக்-சின் உளத்தே தோன்ற தியிரும் பைச் செய்வது போற் சிவன் தனைப் பந்தனை அறுத்தானுக்கித் தருவப் பரப்பெல்லாங் கொடுபோந்து பதிப்பனி வன்பாலே."

The above lines are mentioned in the Siva Gnaana Siththiar (சிவஞான சித்தியார்). According to Saiva Siddhantha-philosophy, the intensity of the Sivapurniam (சிவபுண்ணியம்) will direct the soul to get the Grace of a Guru who only will purify the latent tendencies of the mind in the Substratum of the Athuvas (அத்துவம்) and kindle the

latent divine spark in the recesses of the heart and make it shine brightly and shed its lustre within and out of the body.

"ஆசான் அருளால் அடி ஞானம் வந்திடும் மற்றொரு மூலம் வாரா தாகும்"

It is only by the pregnant soul force and Grace of a Guru that wisdom (Gnanam) dawns in a person. When the soul becomes detached from worldly desires and when the Grace of the Guru penetrates the inner recesses of the heart of a person, the Inner Self with the help of the Supreme Being knows itself and sees God which is with it in millions of birth and the soul sees the whole universe within itself. If a person is anxious to go round the world and see it he cannot see it within himself.

"ஆரியனும் ஆசான் வந்தருளால் தோன்ற அடி ஞானம் ஆன்மாவில் தோன்றும் தோன்றத் தூரியனும் சிவன் தோன்றும் தானும் தொல்லுவக மெல்லாம தன்னுள்ளே தோன்றும்"

The above lines are from Sivagnanasiththiar (சிவஞானசித்தியார்). When the soul receives the Grace of God in an abundant measure, the soul is able to see that the body and the soul are different. The infliction of pain on the physical body and the insult by others is not felt, and the body becomes fully radiated with Svamyam and all parts of the body are Siva's (சிவகரணங்கள்) and the soul is free from the clutches of Maya. Saint Manivasagar gives a splendid explanation of the way in which his soul and his body existed and how he experienced the Gnananadam (ஞானநடனம்). He says 'அளி புண்ணகத்தப்புறந்தோல் மூடி அடியேனுடையாக்கை புளியுபழமொத்திருந்தேன்'.

Saint Appar Swamigal had many trying tests from the Jains. But his

body was not all affected by the artful machinations of the Jains. But His mind was absorbed in the Almighty and his mind was in communion with God and he was firm as a rock. He chanted constantly the Panchadcharam (பஞ்சாட்சரம்) which has the power of preventing mountains of obstacles and the power of annihilating the cumulative sins committed in the previous birth.

Thirumular, the author of the immortal book called "Thirumanthiram" (திருமந்திரம்) who lived for three thousand years was a great yogic Saint who saw the body different from the Soul and was in communion with God and sang one song a year. Sekklar says the following lines about him: "சரசின் கீழ்த்தேவிருக்கை அயர்ந்தருளிச் சிவபோக தலைநிறு பூலரும் இதயத்துப் பொருளோடு உணர்ந்தருந்தார்".

It is only those who are able to see their bodies different from the souls who can see themselves and have the Darshan of the soul (ஆன்மாதரிசனம்) and the Darshan of the Omnipresent spirit Saint Thirunavukarasu Swamigal says that the person whom he sought for was within him. He says these lines, "தேடிக்கண்டு கொண்டுடன் தருமலெடு நான முகனும் - தேடிக்கண்டு கொண்டேன்". Appar Swamigal again says in the following Thevaram that he was wasting his time in useless pursuits to find the Supreme Being and after clear disciplined thinking and genuine meditation, he was able to see Him within and when he saw him he laughed, because the person whom he sought for was within him.

"கள்ளனேன் கள்ளத் தொண்டாய்க்காலத்தைக் கழித்தப் போக்து தெள்ளியே னுயிரின்று தேடினேன் நாயுக் கண்டேன் உள்சுவாருகிற நொலாம் உடனிருந்தற்தள்ளுற வெள்கினைக் கொள்கிறானும் வல்லாறச் சிரித்திட்டேனே".

After many births, after many pilgrimages, after

Cultural Emancipator- Kalayogi Ananda Coomaraswamy

By

V. MUTTUCUMARASWAMY, B. A.

(Continued from last issue)

Coomaraswamy was an ardent nationalist, but with cultural rather than political orientation. He supported the movement for national education, the teaching of the national languages (Tamil or Sinhalese) in all schools and the revival of Indian culture and became the President of the Ceylon Reform Society with these objectives.

Sir C. P. Ramaswamy Aiyer said (an excerpt of his appreciation in Homage to Kala Yogi Ananda Coomaraswamy, page 148)

"Combining in himself a deep knowledge of Buddhistic philosophical and artistic masterpiece and those of the /ryan and Dravidian intellect and spirit Dr Coomaraswamy started a national education in Lanka in the vernaculars as an essential preliminary to the revival of Indian culture."

Dr. Coomaraswamy stressed the importance of preserving and fostering the folk arts of Ceylon, India and other countries. He was interested in the simple humanity and unsophisticated art of the people. The trend of his interests in the direction of social reform, political advance, revival of national arts and the absorbing study of all things pertaining to eastern countries.

Dr. Coomaraswamy's concept of nationalism was that it was a duty, that it should be rooted in a lofty idealism, and that its highest self-expression was in literature, art, philosophy and religion. He did not consider nationalism separate from internationalism which recognized the rights and worth of other nations to be even as one's own.

He has been acclaimed:-

"What Dr C. V. Raman and Dr. J. C. Bose contributed to Science, Dr. A. K. Coomaraswamy contributed to aesthetics and related metaphysics. Dr. Coomaraswamy seems to have done one step further in not only unraveling the folds of Indian culture for Westerners, but also projecting new clarities on Western philosophical doctrines in his fields of aesthetics and related metaphysics by their comparison with their Indian replies."

Coomaraswamy was a savant. The learned quality of all his works shows his familiarity with the literature of many diverse fields of learning written in nearly a score of languages - western and eastern.

Having been trained as a scientist who later became a student of culture, it had always been his aim, he explained in his writings, "to endeavour to speak with mathematical precision but never employ words of our own or make any affirmation for which authority could not be cited by chapter and verse."

Coomaraswamy was a master of English style; he had a chiselled simplicity, limpid purity, a directness and pointedness of phrase, vigour of thought more than charm of style - that is the secret of his power.

The volume of Coomaraswamy's publications is truly prodigious. It is said that when he was

(Over to page 6)

THOUGHTS TO BE TREASURED

சாம்பலைப் பூசித் தரையிற் புரண்டு நின்றான் பரவி எம்பலப் பாரகட்டு இரங்குகண்டாய் இருங்கங்கை என்னும் சாம்பலைக் குப்பனைத் தேரளி கதிர்ப்புண் வனமுலைமேல் பாம்பலைக் குஞ்சடையாய், எம்மை ஆளும் பசுபதியே, (Devaram)

Oh! Pasupati, our Lord, in whose braided hair the serpent dances on top of the mighty Ganges,—deign to bestow Thy Grace on Thy praying devotees who wear (holy) ashes, roll on the ground and worship Thee,



சாம்பலைப் பூசித் தரையிற் புரண்டு நின்றான் பரவி எம்பலப் பாரகட்டு இரங்குகண்டாய் இருங்கங்கை என்னும் சாம்பலைக் குப்பனைத் தேரளி கதிர்ப்புண் வனமுலைமேல் பாம்பலைக் குஞ்சடையாய், எம்மை ஆளும் பசுபதியே, (Devaram)

Hindu Organ

FRIDAY, APRIL 28, 1972

FORWARD?

Thousands of toddy booths that existed for the last three decades under the shades of palmyrah palms all over the Northern Peninsula disappear on May Day yielding place not to a new order but to an older order, the centralised system called Taverns. Two hundred of these Taverns will hereafter cater for the craziness of the addicts to the popular alcoholic drink. The unseemly and ugly scenes enacted under the palmyrah palm by young and old will no longer be seen; instead there will be the long trek to the local tavern. The change is definitely from abject licentiousness to a more disciplined method of breaking the moral law. Because the incidence of indiscipline will be lesser, the people have to welcome this reform though the preservation of the great culture traditionally maintained in this lovely island by all religions, Hinduism, Buddhism, Christianity and Mohammedanism will demand total prohibition of alcoholic drinks.

We have time and again invited the attention of the authorities to the need for putting the palmyrah palm to better and more profitable use, namely the tapping of trees for sweet toddy and the manufacture of jaggery. The Administrative authorities do not

Stories From Thiruvilaiyadal Purana

(Sacred Sports of Siva)

The Removal of the Crime of Indra

BY V. SUBRAMANIAM Saiva - Pulavar

In the Krutha Yuga is many aeons ago. Indra, the King of celestials was engaged in attending to the dancers of his paradise. when his Guru Spiritual preceptor Brahaspati came to see him; but Indra was so very absorbed in this pastime that he did not pay proper attention to the Guru nor did he rise to salute him. Brahaspathi departed in great anger and in consequence of Indra's indifferent attitude to his Guru he had to lose all his prosperity, and before that, the sympathy of his Guru. Having no longer his former preceptor, Indra, at the suggestion of Brahma Devar, took a three headed giant (Asura) for his preceptor, but inducing him to make a sacrifice (Yaga), he beamed bitterly that the new Guru proposed to destroy the celestials and favour his clan (i.e. asuras), therefore Indira killed him, whereby he incurred the sin of Brahmahatti (பிரமகத்தி) (crime of killing a brahmin).

The celestials knowing this sin, made the Brahmahatti enter trees, the earth, women and water prayed to them to accept it; then they the celestials knew how to get rid of it from them.

தெற்றிமையப் பிரமபாவம் சீறவந்து அமரர் தேவைப் பற்றலும் அதனைத்தீர்ப்பான் பண்ணவர் மயமேல், மண்மேல் பொற்கொடியார் மேவீர் மேல் வேண்டினர் புகுத்த வேளும் மற்றவர் இக்தியார் தீர்க்கும் வண்ணம் யாதென்ன வின்னோர்

The celestials rejoiced that the sin would pass away from them as froth or foam in water, as disgusting brackishness in earth, as catanin's poison seem to have paid much attention to this aspect of economic activity. The common man will feel happy if the new tavern is replaced by a jaggery centre. Such a step will bring economic relief to the tappers and afford the people better chances of sugar-coating confectionaries and sweetening tea and coffee.

We plead for this change-toddy to sweet toddy.

Reviewed News

America Affected by the Moon

The new trend of the policy of U.S.A. in foreign affairs seems to be surprisingly suspicious. Vietnam - NORTH and SOUTH in renewed warfare must give the world a correct idea of the fluctuations of American influence on South East Asia. What is seen in the offing? China, U.S.S.R and U.S.A. have conflicting views and vested interests in S.E. Asia.

America has discarded its life long ally Taiwan and now is in risk of losing South Vietnam.

Have the frequent sojourns to Moon affected the American brain?

thly menstrual discharge) in females, as gum in trees

அப்பிடை னுரையாய், மண்ணிலிருவருப்புலாய், யம்போற் செப்பனக் கொக்கையார் தீண்டுதற்கரிய பூப்பாய் கப்பினர் மாததில் காலும் பயிதைய்க் கழிக வேன்றூர் இப்பழி சுமந்தவங்கட்கென் னவம் என்னூர் பின்னும். Then they asked, "What benefit shall we derive by accepting these crimes? They replied as follows:—

Let the females fecundated enjoy their husbands embracing their shoulders until they give birth to their babies, the pit or ditch dug in the earth will naturally get filled in time and there by its defect or fault would pass away; and the water as through taken out, reducing its amount it will gush out and maintain its former level and the trees, even if they were cut down would shoot forth from its roots. This fact is expressed as follows:

கருவின் மார்தர் தருவுநீர்க்கு மவவு முறை நயால் கணவர் தேள் மருவிவாழ்க; மண் அகழ்ந்த குழிமுதலும் வருவொழிக பொருளில் சீரும இறைநீதாறு குற்றிப்பொலிக, மரம் குறைபிட். இவருவினும் தழைக்கவேன வெழியாடு னுநுதன்னூர் The father of the giant would not allow this not to go unrevenged.

(To be continued)

Cultural Emancipator- Kalayogi Ananda Coomaraswamy

(From page 5)

sixty (in 1937) he had collected enough material to publish for the next sixty years.

"The Dance of Siva" by Coomaraswamy crystallises the great concepts of the Cosmic Dance of the Hindu God. There is science, and art and philosophy in his conception. Romain Rolland in his Foreword to the "Dance of Siva" says:—

"Nationalism does not suffice for the great idealists of Young India. Patriotism is but a local interest.....Great souls have greater destinies to fulfil. Life, not merely the life of India, demands our great devotion. The happiness of the human race is of more import to us than any party triumph. The chosen people of the future can be no nation, no race, but an aristocracy of the whole world, in whom the vigour of European action will be united to the serenity of Asiatic thought"

Romain Rolland, that advocate of Internationalism says:—

"Ananda Coomaraswamy is one of those great Hindus who nourished like Tagore on the culture of Europe and Asia and justifiably proud of their splendid civilisation have conceived the task of working for the Union of Eastern and Western thought for the good of Humanity."

To the student of Eastern Culture the following books of Coomaraswamy will appeal to him or her.

- (1) Indian Dances
(2) Hindu Sculpture - the Mahesvara Group and South Indian Bronzes.
(3) Medieval and Modern Hindu Religion
(4) Indian - Sinhalese Art and Architecture
(5) Indian and Indo Chinese Bronzes
(6) The place of the Arts in Indian Life

"Arts Islamica" Vol. II was published in 1942 on Coomaraswamy's 65th birthday contains a bibliography of his writings, 494 items in all.

"Why Exhibit works of Art?" was published in 1943. Coomaraswamy here has interpreted Indian thought forms, such as the allegories of Lord Natarajah's dancing, the Cosmic dance, Krishna, the protector of his flock and the eternal virgin "Kanya Kumari".

"Figures of Speech or Figures of Thought" was published on July 21, 1946. This is a masterly presentation of Coomaraswamy's views on aesthetics

About "Am I my Brother's Keeper" published on April 23, 1947, a critic in the London Times said:—

"It is one of those rare books which force us to think of man, not as occidental or oriental, but as the embodiment of the ageless human spirit."

"A History of Indian and Indonesian Art" was Coomaraswamy's "magnum opus". It is a masterly survey of Indian art in all its phases. It traces how both Hindu and Buddhist culture form the warp and woof of south-eastern countries of Asia particularly of Indonesia.

Among other works of Coomaraswamy which are interesting and informative are: "Art in the East and in the West" "Indian, Persian and Islamic Art, philosophy and Metaphysics" and Transformation of Nature in Art."

Philosophy or Religion, Linguistic or Sculpture, Society or Folk-lore whether field Ananda Coomaraswamy wrote on, he brought his analytical genius into operation. His profound views covered many fields. The different systems of philosophy Coomaraswamy opined were parts of the same truth. The subtlety of the mind of the Oriental and the scientific approach of the Occidental, Coomaraswamy combined in happy measure.

Coomaraswamy was not for a socialism of the Western pattern, but for Humanism, the veritable socialism of Ancient India.

Rural welfare, rural centres, rural education are very familiar today in Asia. It was Ananda Coomaraswamy who first advocated these concepts. He was for reviving decentralised cottage production. Unlike Gandhiji whose idea of "Swadesht" was political and economic, Coomaraswamy's idea of it was essentially cultural and spiritual.

Coomaraswamy held that civilisation was not a matter of possessions, but of the spirit. He preferred India to set herself deliberately to achieve real happiness and spiritual progress of her people even at the cost of material wealth.

Coomaraswamy did not want capitalism with all the attendant evils, unequal distribution of wealth, crass profit motive, commercialisation, sham life and vice. It mistook progress and culture for increase in material comfort and self-indulgence.

Coomaraswamy believed in economic democracy and self-government, he wanted ordinary articles of every day use to be beautiful. Life should be simple; there should be time for thought and reflection, for art and human companionship. Coomaraswamy would have an economic and social order of such a kind.

Coomaraswamy was for cultural revival. Even if we have secured political freedom and economic prosperity, if in the process we have lost our soul, we have lost all.

Coomaraswamy saw the need for national schools, 'slokas' from the Gita, vows of truth and non-violence. He knew the great educative and cultural value of handicrafts.

Yoga is skill in action said Bhagavad Gita. "Yoga" said Coomaraswamy, "is mental concentration carried so far as to overlooking of all distinction between the subject and object of contemplation, a means of achieving harmony or unity consciousness". Coomaraswamy undoubtedly answers to the above description of one who practises Yoga - a yogi, Kala meaning the Fine Arts. He was the prophet of a new age. He was the greatest authority on Indian Art. His was always the traditional view of art as the projection of eternal realities rather than the accidents of human character and society.

Dr. Coomaraswamy said on January 1944 to the Indian students of the Massachusetts Institute of Technology.

"Make Indian culture your foundation, and western technique (in so far as it makes for quality, and not merely for quantity) your means. Beg, borrow, buy or steal modern inventions, if you must in self defence, but do not imitate modern ways of thinking or forget that however novel these ways may seem to us, they are already stale in their own environment. I warn you, to invert the well-known Indian parable that what you take for a rope may be really a snake, and that to weaken; however little, is to play with fire in a forest."

That was his message to the youth of India.

Coomaraswamy was a Fellow of the Linnean Society and the Geological Society and a member of the Royal Asiatic Society. He contributed articles to the Encyclopaedia Britannica, the Athenaeum, the Burlington Review and many other British and foreign publications.

He was Fellow for Research in India, Persian and Mohammedan Art at the Museum of Fine Arts, Boston, from 1919 till his death.

He died at 649 Smith Street, Needham, Massachusetts, in the U. S. A. on September 9, 1947, shortly after his 70th birthday was celebrated in many parts of the world. After living for nearly thirty years in Boston, Kala Yogi Ananda Coomaraswamy had announced his intention to leave America and settle down in the foothills of the Himalayas. But this wish of his was not realised.

Coomaraswamy was indeed a many-sided genius. It was remarked of him that he had the power of intense concentration on what he was doing, whether designing a picture, copying a figure, painting a fine page or writing an article. By heredity he had been endowed with a finely complex brain, a rich Karmic record of past lives, and to this he added immense powers of concentration.

Coomaraswamy was tall, of aquiline features, handsome, had a distinguished bearing, wearing European clothes with a turban when in Ceylon and India.

(To be continued)

A Maker of Modern Ceylon

BY S. SIVASUBRAMANIAM

(Continued from last issue)

In some of the communication regarding Mr. Gunawardene which have already appeared in the press, reference has been made to his friendship with the late Al. Haj T. B. Jayah of revered memory. The noble qualities which Mr. Gunawardene possessed were used to be emphasised by the late Mr. Jayah personally even in private conversation when Mr. Gunawardene was not present. The former though he had some differences in detail from Mr. Gunawardene and other leftist leaders, spoke always highly of their spirit of patriotism. When I had the good fortune to listen to Mr. Jayah's compliments, then I thought our country was indeed blessed with leaders who though having political differences among themselves were able to appreciate the high qualities of one another. Another veteran leader who used to refer to Mr. Gunawardene in eulogistic terms was the late revered Sir. Waitilanga Duraiswamy. In the evening of his days quietly from behind the scenes, the latter endeavoured his best to restore national unity and inter-communal co-operation and goodwill. In the course of one such effort, Sir Duraiswamy paid a visit to Mr. Gunawardene and had a long talk with him. Before going to Mr. Gunawardene's residence, Sir Duraiswamy mentioned Mr. Gunawardene could and would not have changed his mind and heart regarding the importance of good relationship between the Sinhalese and Tamil communities. Immediately after his visit, the venerable leader told me that he was confirmed in his prediction and that he found Mr. Gunawardene the same old advocate of communal amity though outward appearances might perhaps create a contrary impression. References are being made by me to some of these incidents to indicate the innate character of the leader who is no longer with us.

There is yet another important point to which I wish to advert. Observations have been made to the fact that Mr. Gunawardene had been joining Governments under the leadership of other Ceylonese eminent leaders with whom he did

not see eye to eye on past occasions. The one and only interpretation for this action of Mr. Gunawardene which I had in my own mind at all times was that through changing situations, he wished to see his ideal of socialism and national independence furthered. A patriot specially working during a period of transition in a developing country like ours could certainly not have done otherwise. Mr. Gunawardene was too big to stand on ceremony and on his own personal dignity and on a show of consistency in public matters which are all irrelevant when the supreme interests of the country are concerned.

If I may be permitted to strike a personal note, the last occasion when I had privilege of meeting Mr. Gunawardene was when he came to Thiruketheeswaram Temple in Mannar district in the course of one of his ministerial tours. He displayed on that occasion all the qualities and demeanour of a reverent, pious and silent devotee at a place of worship in an uncommon manner, worthy of being followed as a model.

May the personality and spirit of absolute sacrifice, service and dedication of the departed leader abide with the people of Sri Lanka for all time and inspire them to serve our common motherland with something of the intense fervour which he displayed unremittingly and in much phenomenal manner.

IN THE DISTRICT COURT OF
JAFFNA

No. P/1388

- 1 Thambipillai Velupillai and wife
- 2 Puvaneswary both of No. 71 2nd Cross Street Jaffna
- Vs. Plaintiffs
- 1 Thillaimuthu widow of Selvaratnam
- 2 Aiyathurai Sinnathurai and wife
- 3 Sivapakiam both of Kondavil East, Kondavil
- 4 Ariyakuddy Ambalavanar
- 5 Kanapathipillai Ariyakuddy both of
- 6 Appakuddy Navaratnam of Uduvil

Defendants
It is hereby notified that action No. P/1388

Mr. M. Peethambaram

The anthieshdy ceremony of Mr. M. Peethambaram a brother of the late Mr. A. M. Coomaraswamy Registrar of the University of Ceylon takes place on 5-5-72 at the Kanniyai holy waters. The passing away of Mr. M. Peethambaram is a great loss to the Tamil Language and the Hindu Religion. Though born in a Christian family at Chavakachcheri he adopted the Hindu Religion. In 1920 he after the passing the Senior Certificate Examination joined the Alaveddy Hindu English School as an Assistant Teacher. He entered the Government Training College. At the end of his training he joined the staff of the Urumpirai Hindu College. He then joined the Government Service and later the Inspectorate. After retirement he devoted his time in doing research work in Tamil, writing articles to the Tamil Newspapers. He was a dutiful student of Swami Vipulanandar and was well acquainted with most of the Tamil scholars of Tamil Nadu. He was the Assistant Editor of the 'Inthusathanam' during the time of Pundit V. T. Sambandhan. Mr. Peethambaram also published suitable Tamil text books on Literature and Religion. He was very pious, religious and very tolerant towards other religions. He was a regular contributor of articles to the Inthusathanam in the form of prose and verse.

has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition sale of the land called "Thirumanjanakkoccalum Sooraiyanpathiyum Irakivalavum Navalollaium in extent 14, 1/2 lms. V. C. according to deed but 10 Lms V. C. and 1.8 kuties according to Survey situated at Uduvil, Valikamam North, Division Jaffna District, Northern Province.

The above case is fixed for 12.5-1972 for balance survey fees, consideration of plan and report proof of publications and statement of claim from defendants.

By order of Court,
P. Sathasivaratnam
Secretary/Chief Clerk
This 22nd day of April
1972

Drawn by
K. Vigneswaran
Proctor for Plaintiffs
10 98

முற்றொட்டி (6)

திருக்குறள் THE GREAT KURAL

பொருட்பால்

(யாழ்ப்பாணத்து, கலீலா சிவபக்தமாணி திரு. ச. குரசங்கரன் L.L.B. (Lond.) சிவாயதார்த்தர், அவர்கள் எழுதியுள்ள 'திருக்குறள் உரைத்தொகை' என்றும் தாவிவிருந்து எடுக்கப்பட்டவை

திருவள்ளூர் அறிவுரைகள் எக்காலத்திற்கும் பொருத்தமானவை. இக்காலத்திற்கு உட அரபில் முதலிய பொருட்காரியங்களில் சடுபடுபவர்கள் உட்பட எம் அனைவரும் ஒழுக்கிய வேண்டிய உயர்ந்த கருத்துக்கள் திருக்குறளில் அடங்கியுள்ளன என்பதை உரைப்பாரியர் தரும் விளக்கங்கள் மேலும் தெளிவாக்கியுள் - சூரியர்.

அதிசயம் 90-பெரியாரைப் பிழையாமை

Refraining from Offending the Great

குறள் 897

வகைமாண்ட வாழ்க்கையும் வான் பொருளுமென்றும் தகைமாண்ட தக்கார் சேறின.

1 தகைமையில் சிறந்த பெரியார்கள் ஒருவனைச் சினப்பார்களாயின் அவனுடைய எல்லா வகையிலும் மாட்சிமை பொருந்திய வாழ்க்கையும் பெருஞ்செல்வமும் என்ன பயனைத் தரும்?

1 Of what avail will be one's life with all its varied excellences and boundless wealth, if sages of mighty virtue are incensed against him?

2 சாப அருள்களுக்கு ஏதுவாய் பெருமை மாட்சிமைப்பட்ட அருந்தவர் தலைவனை வெகுள்வாராயின் பல வகை உறுப்புகளால் அழகு பெற்ற அரசாட்சியும் அவன் தேடிவைத்த பெருஞ்செல்வமும் என்ன கதி அடையும்?

2 What will become of his sovereignty with its splendid auxiliaries of government and all the great wealth laid up by him, if sages of mighty virtue capable of effective curses or blessings are incensed against the head of a state?

*சீரார் என்பது வாலிங்கர் பாடம். பின்னைய உரை

பரிமேலழகர் உரையைத் தழுவினது. உறுப்பு என்பது அமைச்சர் காடு, அரண், படை என இவை என்றும், செறிவ் என்பது அவர் செருமை தோன்ற சின்றது என்றும் அவர் விளக்குவர் வகைமாண்ட வாழ்க்கையும் என்பதற்கு நாவகையினைத்தும் மாட்சிமைப்பட்ட இவ்வாழ்க்கையும் என்றும், தகைமாண்ட என்பதற்குத் தவறும் ஒழுக்க நெறியும் என்றும் பொருள் காண்பர் காலிங்கர். வான் - மிகுந்த, சிறந்த, பெரிய.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 2797

In the matter of the Last Will and Testament of the late Ramalingam Velupillai of Manipay, Jaffna Deceased.

Rasammah widow of R. Velupillai of Manipay Petitioner

This matter coming on for final disposal before A. Vythilingam, Esquire, District Judge, Jaffna on the 31st day of January 1972 in the presence of Mr. A. V. Sathasivam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 17-1-72 affidavit of the attesting witness dated 12-1-72 and the petition of the petitioner,

dated 31-1-72 having been read.

It is hereby ordered that the Last Will and Testament dated 27-12-1959 attested by B. J. Silva Notary Public under No. 22907, 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 above named as the Executrix named therein and that she is hereby declared entitled to have Probate thereof issued to her accordingly unless any person or persons interested shall on or before the 25th day of May 1972 show sufficient cause to the contrary.

This 31st day of January 1972

Sgd. K. E. Sathirgalingam District Judge, Jaffna

Drawn by Sgd. A. V. Sathasivam Proctor for Petitioner

271 21 & 28

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 998/T

In the matter of the Last Will and Testament of the late Wallipillai wife of Kandiah Thiagarajah of Puloly West. Deceased

Kandapper Suppiah of Puloly West Va. Petitioner

- 1 T. Kandapper Subramaniam and
2 wife Thangamma both of Puloly West
3 Kandiah Arambamoorthy and
4 wife Packiam of do
5 Ratnam widow of Subramaniam Jegasothy of do
6 Subramaniam Karthigesu of do
7 Subramaniam Ponnudurai of Alvai South
8 Sinnakkuddiar Kandiah &
9 wife Sinnammah of Alvai South
10 Kandiah Muttukumaraswamy of Alvai North
11 Rasiah Kacapathippillai of Alvai North
12 Rasammah widow of Sinnadurai of do

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Point Pedro on the 27th day of June 1971 in the presence of Mr. V. K. Subramaniam Proctor on the part of the Petitioner and the Last Will of the abovenamed deceased Wallipillai dated 12th October, 1965 and numbered 14567 and the affidavit of the petitioner and of the witnesses and Notary, who attested the Last Will having been read.

It is ordered that the said Last Will of the deceased Wallipillai be and the same is hereby declared proved that the petitioner as Executor appointed by the said Last Will be and he is hereby declared entitled to have Probate thereof accordingly issued to him, unless the respondents or any other person or persons interested shall on or before the 21st day of August 1972 show sufficient cause to the satisfaction of this court to the contrary.

This 27th day of June 1971

Sgd. M. Esurapatham District Judge

Drawn by Sgd. V. K. Subramaniam Proctor for Petitioner

Time to show cause extended to 19th October, 1971.

Sgd. T. J. Rajaratnam District Judge

Time to show cause extended to 13th December 1971

Sgd. T. J. Rajaratnam District Judge

Time to show cause extended to 14th February 1972

Sgd. T. J. Rajaratnam District Judge

Time to show cause extended to 2nd May 1972.

Sgd. T. J. Rajaratnam District Judge

228 & 5

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2798

In the matter of the last will and Testament of the Late Vaitiampillai Antonipillai Philips of Puloly South Point Pedro. Deceased

Francoisca Muttammah Philips widow of Vaitiampillai Philips of Church View Puloly. South, Point Pedro

Vs. Petitioner

Philips David Antony of Puloly South presently of No. 136, Old Road Kalutara South, Kalutara Respondents

This matter coming on for disposal before A. Vythilingam Esquire District Judge, Jaffna on the 25th day of February 1972 in the presence of Mr. A. Mariampillai Proctor on the part of the Petitioner and the affidavit of the petitioner, Notary and witnesses having been read.

It is ordered that the Last Will and Testament bearing No. 2115 dated 27th September 1959 and attested by T. Ponnampalam Notary Public, the original of which has been produced and is now deposited in this case be and same is declared proved and that the said petitioner as the executrix named in the said Will be entitled to have Probate of the same issued to her accordingly unless the respondent or any other person or persons interested shall appear before this Court on the 31st day of May 1972 and show sufficient cause to the satisfaction of this court to the contrary.

This 25th day of February 1972

(Sgd) A. Vythilingam District Judge, Jaffna.

Drawn by Sgd. A. Mariampillai Proctor for Petitioner

6 27 & 28

"Know Thyself"

(From page 5)

many penances, after many self-less good deeds, he was able to see God within him. The height of his saintliness was not reached by sudden flight. For a Soul to receive illumination within the body and to get release from the clutches of Maya, the usual routes of Sariyai, Kiriya, Yokam and Gnanam (சரியை, கிரியை யோகம், யோகம்) should be followed. Then only redemption or salvation is accessible.

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1402

1 Thambipillai Nagarathnam and
2 wife Packiaratnam both of Kankasanturai Vs. Plaintiffs

1 Sinnappu Subramaniam and
2 wife Sivapackiam of do
3 S. Francis Pillai Anthony muttu and
4 wife Maragatham Concepts of Veemankamam
5 Saravanamuttu Sinnathurai and
6 wife Nagammah of Kankasanturai
7 Subramaniam Kandiah and
8 wife Rasamani of Sathumalai Defendants

To the Defendants abovenamed.

It is hereby notified that action No. P. 1402 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition of the land called Niralaiyiddy in extent 26 1/2 lms. v. c and situated at Maviddapuram

The defendants in the aforesaid action are summoned to appear in Court on the 19th day of May 1972 at 10 O'clock of the forenoon.

By order of Court P. Sathasivaratnam for Secretary

This 25th day of April 1972.

11 28

சான்றிதழ் தயாரிப்பதில் மலிவாகக் கொடுக்க உதவுக
சான்றிதழ் தயாரிப்பதில் மலிவாகக் கொடுக்க உதவுக
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Editor: R. N. SIVAPRAKASAM