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JAFFNA, FRIDAY DECEMBER 15, 1972

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Navalar Celebrations and T. U. F. Boycott

T. SOMASUNDARAM

President, Saiva Paripalana Sabha

It is with very great concern that the Saiva Public of Jaffna and the rest of the Saiva World, will consider the decision of the committee of the Tamil United Front to boycott the Navalar day celebrations on 18-12-72. In the first place it is important to remember that the said meeting was according to reports, convened for the purpose of opposing the Navalar Celebrations. The decision to oppose this has already been taken and it is more unfortunate that Mr. K. Nesiiah, a Christian, presided over the said meeting.

In this connection it is worthwhile recalling that owing to opposition from certain Christians the image of Saraswathy, Goddess of Learning, was not installed in the courtyard of the Jaffna Public Library. To add insult to the injury a modified image called Yarl Nangai was installed. Thanks to the present Municipal Council the image of Saraswathy has been restored.

Further where certain Saiva deities' figures were used in the open air theatre, objection was raised by the Christians. At Maviddapuram where Communists and those who are wedded to destroying religion in any form created trouble it was only Mr. Chellappah Suntharalingam who fought to preserve the religious practices as practised by the Saivites. No other political leader raised a finger to prevent unnecessary interference by outsiders in purely religious matters of the Saiva Community.

It is my considered view that those who practice one religion should not in any way interfere with matters connected with the religion of any other group of persons. Any attempt to interfere will be fought to the last.

It is also important to remember that Sri La Sri Arumuga Navalar during his whole life time had to fight the interference of the Christian missionary in the religious affairs of the Saivites of Jaffna. If he had not fought like that the fate of Saiva religion would have been different.

Anyway the Saiva Public should be thankful that there was no decision to show black flags when the Ministers arrive here. But at the same time it is regrettable that a decision to boycott the Navalar Vila was taken at the said meeting which was convened only for the purpose of opposing the said celebrations.

I would like to point out that the Hon. Ministers are not coming to Jaffna on any political mission or to make political speeches or to address political meetings, or do political propaganda although the general secretary of the T. U. F. would like to make us believe it is political. The programme is a short one from 9 a. m. to perhaps 12 noon.

It is not wise to mix up politics with religion. I wish to recall the wise words of a lawyer, devoted Saivite and mature veteran politician which appeared in the Hindu Organ and Inthusathanam of 8-12-72. Under the caption *Government Praising the Action*, this is what he says: "It is fervently trusted that the public would welcome most heartily the action taken by the Government and the individuals concerned and make the acquisition and the gift productive of very good results. It is also trusted that the Ministerial party that goes to Jaffna shortly will be received with warmth and gratitude and that the connected functions will be a pleasant success. It

is not fair to introduce political party feeling on the occasion".

I have no hesitation in saying that the Saiva Public will accept the above advice on this matter because it comes from one who has been in active politics for many years and who is a religious leader of the Saivites in every sense of this word.

It is also necessary to remind the public of Jaffna that at a time when efforts are made to bring about unity amongst the various communities efforts must be made by everybody to foster goodwill and not to hinder it. The T. U. F. participated in the Unity conferences summoned by eminent Sinhalese leaders recently in Colombo and Kandy and it is not wise at this juncture to do anything which may even be remotely interpreted as an action against the Sinhalese. I am happy to recall that Mr. Rasamanickam, former President of the Federal Party, along with Mr. Advocate Shanmuganayagam and myself accompanied Mr. Walter Thalagodapitiya and Dr. Ellegala the sponsors of the Kandy Unity meeting, and paid a courtesy call on the most respected Mahanayake Thero of the Asgiriya and Malwatte Chapters who gave all the support and blessings for the success of the meeting.

If the decision to boycott is because of the participation of the Ministers, it is to be noted that there was no effort made by anybody to boycott meetings addressed by Ministers in Jaffna. In Colombo this Navalar Vila is being held and celebrated organised by Tamils in which Ministers are participating. One asks the question why no effort is made to request a boycott of the said meetings.

It will amount to nothing less than an insult to the memory of Sri La Sri Arumuga Navalar if the Saiva Public of Jaffna

The Great Question: What Does Navalar's Name Stand For

The occasion of the one hundred and fiftieth year of the birth of a religious leader who has been by common consent accorded the status of a saint in the galaxy of the FOUR SAIVA KURAVAS is certainly as great as the Great Navalar. Hence the flooding of speeches and writings of this rare religious leader.

But in the hustle bustle of the enthusiasm for the Great Navalar, one thing has been significantly overlooked. What does his name stand for? The biographies of the Great Navalar, unlike other biographies, have no contradictions; neither are there misstatements or overstatements. They all draw the true picture of this peerless leader.

Navalar was a bachelor, a teetotaler, a non smoker, a rigid disciplinarian who stood on a high moral pedestal. His speeches and writings always dealt with the duty of all to observe.

(1) Non-killing, (prohi-

boycott his 150th anniversary celebrations.

A Message to the Saiva Youth

The ceremony is finally a religious ceremony. The participation by the Ministers does not make it a political affair although some would like to give a political colouring to it. As one who participated in the two mammoth meetings of the T. U. F. in May 1972 I appeal to you to refrain from any sort of demonstration on that solemn occasion but to actively participate in the ceremony in honouring the greatest Saivite and reformer and protector of Saivism during the last century who preserved it for us. It is time to think for yourselves and act; and I am confident that you as students of the Saiva faith as preached by Sri La Sri Arumuga Navalar will take the correct decision and act.

- bition of meat or fish eating)
(2) Non-drinking
(3) Non-smoking
(4) Chastity in its total sense
(5) Truthfulness
(6) Devotion to Guru and to practice religion as perfectly as possible.

(Over to page 6)

Letter to the Editor

Goodwill Conferences

Sir,
The editorial in the Hindu Organ of 8th December was read with great care and respect as it should be — I venture to think that there are underlying misconceptions in respect of the subject matter and in relation to the Goodwill Conferences that have been held and referred to editorially — It would not be in the interest of the public, so dear to the Hindu Organ, for me to enter a controversy from a distance at this juncture and add to existing difficulties — I may reserve same for the privilege of a personal interview. In the meanwhile, it is trusted that the blessings of the Hindu Organ, its readers, and the general public would continue to be with all our efforts for National Unity and Harmony, and Goodwill based on ideals of Self-Respect, Dignity and the Preservation and Practice of the welfare of the Hindu and Tamil people.

I happen to be associated with the movement which is organizing the Conferences under reference. I humbly felt that silence would not do justice to the cause so dear to the Hindu Organ and to many of us. Hence this communication.

Yours etc,
S. Sivasubramaniam

103/2, Hultadarf St.
Colombo 12.

11-13-72

தேவை

யாழ்ப்பாணம் சைவ பரிபாலன சபையாருடைய சைவப் பிரகாச அச்சியந்திரசாலையில் முழுநேர மனேச்சராகக் கடமை ஆற்றுவதற்குத் தகுதிவாய்ந்தவர்களிடம் இருந்து விண்ணப்பங்கள் கோரப்படுகின்றன. விண்ணப்பிப்பவர்கள் தங்களது பெயர், விலாசம், வயது, தகைமை பற்றிய முழுவிபரங்களுடனும், எதிர்பார்க்கும் வேதனம் பற்றியும் குறிப்பிட்டு,

காரியதரிசி, சைவபரிபாலன சபை, யாழ்ப்பாணம் என்ற விலாசத்திற்கு 1972-ம் ஆண்டு முடியுமுன்னர் அனுப்பி வைக்கவும்.

வை. இரகுநாதமுதலியார்
காரியதரிசி

LETTER TO THE EDITOR

How Very Prophetic!

Sir,—
In the context of what is happening today to the Tamil speaking people of Ceylon, when they have been deprived of the citizenship and language rights and the worshipping of their own religion as their foremost religion in their own country, rights which they undoubtedly enjoyed before loss of independence, and, at time of independence negotiations and, at time when the imperial ruler quitted the country, and, when there is a move for separation, the plea by Anagarika Dharmapala to Sir Ponnambalam Ramanathan that Ceylon and India should get together, is indeed prophetic.

But who ever would have anticipated at that time such a move for separation would arise and would be caused by the Sinhalese leaders of the South, who with good reason adored Sir Ponnambalam Ramanathan in 1915.

Was it not he, a Tamil that flayed the Governor of an imperialist race, at the zenith of its power, on the floor of the House, when Sinhalese were being taken out and shot without even the semblance of a trial? And was it not he, a Tamil, that braved the mine infested seas to fight for the Sinhalese cause in England?

And all that the Tamils have reaped, so far, as soon as the Sinhala politicians seized power, by of course double crossing the Tamil speaking people on the citizenship, language and religious issues, is the torture of their isolated and defenceless women and children, and men and priests, in the heart of Sinhala country, and, only because they wanted to use their own language in their own, not Sinhala country, as they have done for centuries in their own right.

This historic letter appears in an article written by J.T. Rutnam in an article on Sir Ponnambalam Ramanathan, (Mirror, 26-11-1971). "The Anagarika Dharmapala who was interned in Calcutta, during this time wrote to him a letter dated 21-10-1915 from Sri Suddharma Mandir, 44, College Square, Calcutta, where he stated.

"The day that you are taken away from Ceylon, from that day there will be none to defend the poor neglected Sinhalese. They are a doomed nation with none to guide and protect them Unhappy Sinhalese. If only they are under the Government of India, a hundred newspapers would be there to ventilate their grievances.

The two religions Buddhism and Hinduism, that are to be found in Ceylon, came from India; and the two races Sinhalese and Tamil, do trace their origin to India.

Their civilisation is Indian, and just as the Colonial Britisher looks to England as his mother country, so should the Sinhalese look to Northern India as their mother country. Under the Colonial Office, the Sinhalese and Tamils will never get equal justice with the British settlers. No so with the India Office

It is time to commence agitation in Ceylon to have Ceylon brought under the Government of India. Without the protecting shadow of India Ceylon would decline. It is the view of able Indian politicians, that to get justice, Ceylon should be brought under the India Office and made part of Madras and Bengal.

Burma is under the Government of India and Burma is to India as Ceylon is to South India. May you live long to see Ceylon and India working together under the same Government."

The observations "under the Colonial Office, the Sinhalese and the Tamils will never get equal justice with the British settlers" does sound strange today as it is the Sinhalese politicians, who have deprived the Tamils of the rights they already enjoyed and ironically under the British themselves, in respect of citizenship, language, and religion, as soon as they seized power in the manner referred to above.

It is ironical that the Tamils have been finally frustrated, not by the British rulers, but by the Sinhalese politicians.

The Anagarika Dharmapala's wish that India and Ceylon should work together and that otherwise she would decline is prophetic indeed, as evid-

Conference on National Unity

MOVE FOR MORE SUCH CONSULTATIONS

At a Conference held at the Buddhist Centre Hall Kandy on December 3, 1972 Mr. W. Thalagoda-pitiya the Chairman said among other things:

"It is obvious to all that the utmost goodwill is needed at a time like this when the country is going through a critical period in its history, confronting us with many difficult problems not merely political but social and economic. To solve these problems as best as we could the first requisite is unity"

"We cannot be blind to the glaring facts of our history. Sri Lanka is not the land of the Sinhalese people only. We have among us other communities, the Tamils, the Muslims, the Burghers, whom we cannot ignore. As a Kandyan Sinhalese whose people had suffered most in the efforts to preserve our independence and the subsequent ruthless exploitation of the foreigner, I am fully aware of the problem of the Kandyan people. But I am also aware that our problems can be solved not by hatred or hysteria but by and sane collective effort goodwill for the betterment of the people."

"It is not by emotional hysteria that the

(Over to page 7)

enced by the depths to which national unity national security, have sunk in this country.

And strangely enough it is the Tamils, and not the Tamils and Sinhalese, who have to depend on the Indian newspapers, to ventilate their grievances, and that too, not due to the British, who have quitted voluntarily and unconditionally, but because of the Sinhalese politicians.

Whoever would have prophesied such an ignominious end to the noble aspirations of the Anagarika Dharmapala and Sir Ponnambalam Ramanathan.

Yours etc.
J. R. Sivanatamby,

286, Buller's Road, Colombo 7,
13 - 12 - 72

THOUGHTS TO BE TREASURED

வான் கெட்டு மாருதம் மாயந்து அமுல நீர் மண் கெட்டும் தான் கெட்டல் இன்றிச் சலிப்பறியாத தன்மையனுக்கு ஊன்கெட்டு உயிர்கெட்டு உணர்வுகெட்டு என் உள்ளமும் போய் நான் கெட்ட வாபரடித் தெள்ளேணம் கொட்டாமோ. (Thiruvachagam)

He who does not perish or change even if the sky should perish or the air die or fire, water and earth decay,—in Him (my) flesh got lost, life consciousness and heart got lost and I myself got lost,—how all this happened we sing and play Telianam.



சிவசுப்பிரமணியர், மகாசிவாயுடைய சூரனாயும் சலிவியும் மகாசிவாயுடைய நானறி விச்சையும் மகாசிவாயுடைய நானறிந் தேத்தும் மகாசிவாயுடைய நன்னெறி ஊட்டுமே

Hindu Organ

FRIDAY, DECEMBER 15, 1972

NAVALAR RESIDENCE NOW PUBLIC PROPERTY

The acquisition of the residential property of Sri La Sri Arumuga Navalar by the State to be used as public property for the propagation of Navalar Culture is in keeping with the practice the world over. The lives of great men remind us of several things that would inspire in us the aspiration to live as did those distinguished leaders in the hope of interpreting human thought, word and deed in the proper and lofty perspective. Hence the idea of consecrating the soil where Great men were born and destined to become ideal persons.

The greatness of Sri La Sri Navalar was of particular import for the reason that at a time when there was threatening this country a vicious movement to introduce with the aid of governmental authority a foreign language, a foreign religion and a foreign culture and thereby to destroy every vestige of national tradition, his patriotic

sense enabled him play a preeminent part in the affairs of his people. Navalor's natural instinct was to discipline life in the cause of religion, language and common good as revealed in the spiritual teachings of saints and expounded in the shastras. To him anything that tended to tarnish the moral greatness of man was unholy and sinful. Such a situation he saw in the precariousness that was evident in the proselytizers who earlier had the powerful backing of the Portuguese and Dutch Governments. To meet this menacing movement, he utilized to the utmost his intellectual resources. Though there was no organized campaign the Great Navalar became a one man campaigner. His writings and speeches were dynamic in driving power, resourcefully reasoned and plainly put forward to the public. The impact on the Buddhists by the proselytizers was equally dangerous. The Navalar method of opposition was common cause for the Buddhists also. This factor alone would be sufficient proof of the Greatness of Navalar.

The residential property of the Great Navalar hallowed as it was by the holiness of his life, loftiness of thought, spiritual worthiness of writings and profound devotion to Providence now has acquired a national name. This undertaking is truly a generous gesture and demands that whatever institution that will come into existence in that significant spot must be able to interpret the lofty life of the Great Navalar. As part of the cultural progress of this ancient Isle, such institution should uphold the Navalar Culture which in other words is but the exposition of SAIVA NARI. Hence, the requirements of those who assume the big responsibility have to be similar to those outlined by Mahatma Gandhi for the guidance of those undertaking the supervision and management of Ashrams founded by him. Navalar was morally mighty and spiritually solemn. This fact cannot be forgotten.

Constitutional Court Continues to Perform its Function

In the midst of the confusion that has been caused by the indecision, within 14 days of the referring of the petitions on the constitutional correctness of the Press Council Bill and the decision of the National State Assembly to proceed with the debate on the Second Reading of the Press Council Bill, the Chairman of the Constitutional Court made a statement that has a significant bearing on the subject.

He said:—

so far given to the matter only confirms, in our opinion, the correctness of our earlier view.

"In the light of what we have said just now, it follows that our duty by the Constitution and the People in whom sovereignty resides, is to continue to perform the function which the Constitution enjoins on us.

"We will therefore hear you, the other Counsel and the Attorney-General in that order".

In the meantime the Minister of Justice is reported to have said in the National State Assembly that "he would not proceed with the Press Bill till a method to adjudicate it was found."

And what next, by whom and in the name of whom?

"Let us say what we think is the present position.

"It is the duty of us all whether we be judges or not, to uphold the Constitution. To uphold the Constitution we, as judges, must first understand the meaning of the relevant provisions of the Constitution. For that understanding we have to rely on our own judgment assisted if need be, by the opinion of learned counsel. Any other course of action involves, in our opinion, an abdication of our functions.

"We have expressed to you on the very first day itself our meaning of the relevant provisions, principally Sections 65 and 54 (4). Such further consideration as we have

Founder's Day and Prize Giving at RAMANATHAN COLLEGE

Ramanathan Day was observed at the Ramanathan College for Girls on December 13, 1972

Mrs. R. R. Navaratnam former Director of Education Jaffna presided. Mr. M. Vythialingam, Retired Principal, delivered the Founder memorial address.

Mrs. R. Arunasalam, the

Principal, read the Annual Report of the activities of the College.

Prize Day Speech was delivered by Mr. P. Sandrasegaram, Lecturer in Education at the Ceylon University.

Mrs. Sandrasegaram gave away the prizes.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2820

In the matter of the Last Will and Testament of the late Velupillai Nagalingam of Vaddukodai

Deceased

Nagalingam Gnanasambandan of Vaddukodai presently of No. 60 Arasady Road Jaffna

Vs. Petitioner

- 1 Marimutbar Arumugam Narayanasamy of Vaddukodai
- 2 Murugesu Kandiah Subramaniam Proctor SC & NP Sithankerny

Respondents

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 5th day of April 1972 in the presence of Mr. C. Mahesan, Proctor on the part of the Petitioner and the affidavit and petition of the Petitioner dated the 2nd and 5th days of April 1972 respectively having been read.

It is hereby ordered that the Last Will and Testament bearing No. 3787 dated the 19th day of May 1956 attested by M. K. Subramaniam Notary Public, Certified copy of which has been filed of record be declared proved and that the Petitioner as the Sole Residuary Legatee under the said Last Will be declared entitled to have Letters of Administration with the copy of the Last Will annexed and that Letters of Administration with the copy of the Will annexed be granted to the Petitioner accordingly unless the Respondents abovenamed or any other person or persons shall appear on the 27th day of July 1972 at 10 a.m. and show sufficient cause to the satisfaction of this Court to the contrary.

This 5th day of April 1972.

Sgd. A. Vythialingam District Judge Jaffna

Drawn by Sgd. C. Mahesan Proctor for Petitioner 27-7-1972

Time to show cause extended till 11-11-1972

Sgd. C. E. Mendis Acting District Judge Jaffna

1-11-1972

Time to show cause extended till 14-2-1973

Sgd. C. E. Mendis Acting District Judge, Jaffna

126 15 & 22

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 290

In the matter of the Intestate Estate and Effects of the late Soosapillai Jacob of No 56/1 Old Park Road, Jaffna.

Deceased

Pushpamalar widow of Soosapillai Jacob of 56/1, Old Park Road, Jaffna

Vs. Petitioner

- Minor 1 Jacintha daughter of S. Jacob,
- " 2 Jacob Edmund,
- " 3 Freedha daughter of S. Jacob,
- " 4 Jacob Gnanarajah,
- " 5 Matilda daughter of S. Jacob
- " 6 Calistus daughter of S. Jacob
- " 7 Jacob Nimalrajah
- " 8 Jacob Neslin
- " 9 Jacob Christie all of 56/1 Old Park Road Jaffna

G.A.L. 10 Soosapillai Alfred of Puthu kudiyruppu Mulaitivu

Respondents

This matter coming on for disposal before Collin E. Mendis Esquire, Acting District Judge, Jaffna on the 21st day of October

1972 in the presence of Mr. C. Mahesan, Proctor on the part of the Petitioner; and the affidavit and petition of the petitioner dated the 21st day of October 1972 having been read:

It is ordered that the 10th Respondent abovenamed be and he is hereby appointed Guardian-ad-Litem over the 1st to 9th Minor Respondents abovenamed for the purpose of watching their interests in these proceedings:

It is further ordered that the Petitioner abovenamed as widow of the abovenamed deceased be and she is hereby declared entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration thereof be issued to her accordingly unless the Respondents abovenamed or any other persons interested shall on or before the 8th day of February 1973 at 10 a.m. of the forenoon appear before this Court and show sufficient cause to the contrary to the satisfaction of this Court.

The Minor Respondents to be produced for the same date by the Guardian-ad-Litem.

This 21st day of October 1972.

Sgd. C. E. Mendis Acting District Judge, Jaffna.

Drawn by Sgd. C. Mahesan Proctor for Petitioner 124 15 & 22

Inauguration of the Sri La Sri Arumuga Navalar Memorial CULTURAL CENTRE SCHEME

Mr. S. S. Kulatilaka, Minister of Cultural Affairs will inaugurate the Navalar Memorial Cultural Centre Scheme on 18th December, 1972 at 10-30 a.m. on the occasion of the 150th

Birth Anniversary of Sri La Sri Arumuga Navalar at the birth place of Sri La Sri Arumuga Navalar, situated at Wyman Road, Navalar Road Junction.]

Conference on....

(From page 6)

people of Sri Lanka can be united, but by sympathetic understanding and collective goodwill and generosity. We have lived for years with the Tamils and Muslims like brothers and sisters. But the sad events of 1958 shattered the unity for which our great patriots worked. We appear to have forgotten the great stand Ramanathan took during the riots of 1915 as the champion of the Sinhalese. We have forgotten the noble work Aronachalam did in the National Congress to secure freedom from the foreign yoke.

It is necessary for us to remember that in a multi-racial country like ours, real democracy is not possible unless and until the majority community wins the confidence of the minorities. That confidence cannot be won if we look down on the minorities as second class citizens or deny them their basic rights. Though it is fully to make a fetish of language whether it is Sinhala or Tamil, yet the Tamils do have deep felt grievance about their language. Surely that problem can be solved by goodwill and sympathy.

The Tamils also do not accept the present constitution. There are in fact

many among the Sinhalese including the late Mr. S. W. R. D. Bandaranaike who are not happy about the importation to Sri Lanka of the British Parliamentary system and all the attendant defects which have done the country no good but increase harm. Instead they would prefer the extension of local Self Government as more suited to the traditions and genius of the people. No amount of rhetoric and preaching will unite the country. It is by deeds and not words and by sincerity clearly manifested that confidence

and trust can be engendered. We are gathered together here today to find out ways and means of establishing that confidence."

His Grace Most Rev. Lakshana de Mel, Messrs Shirley Corea, R. B. Thammita, A. Amirthalingam, M. Sivassithamparan, D. M. C. M. Kalie, Messrs G. B. de Silva, K. Neelesh, A. Ratnayake, V. Manickavasagar, Deva Suriya Sena, D. B. Ellapala, S. B. Elligala, Dr. Daniel de Silva, Dr. A. S. Rajasingam and Sri Senarath Gunawardena took part in the discussion.

