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NO. 40

CHIDAMPARAM

(By SOURI RAYAN)

Chidambaram is famous for the Temple dedicated to Siva as the Lord of the Dance Nadarajah and in modern times for the Tamil University founded by Sir Annamalai Chettiar. The Temple is also called Thillai and the sacred Hall where Sri Nadarajah is installed is called Thillaiampalam. It is also called Pon-ampalam a Golden Ampalam. It is identified with one's intuitive consciousness, Chit, by which one realises Siva, hence Chittampalam - Ampalam is an open shed.

Ages ago the great yogis Patanjali, the author of yoga sutras and Vyakramapatha were blessed with the grand of Vision of Nadarajah in which Shiva revealed to them His five fold activities of creation, preservation, destruction, embodiment and release as his cosmic dance and beyond Nada; hence the dance is said to be Nadanta and had the Rasa of Thandava. In mystic language Chidamparam is said to be the heart and Sri Kailas the head of Vrada purusha: both of these are sacred to Shiva. Shiva is fond of apishkekams. At Kailas the elements perform the apishkekams with the mountain Kailash as Linga but at Chidamparam it is performed by the Dikshitaras. It is said 3000 dikshitaras were said to have been settled down at Chidamparam in early times but now their number is much less. They practice Vedic and agamic forms of rituals. They regard Nadarajah as their God, father, mother, Guru, friend and relation and have intimate communion with Him. They and their temple have suffered many vicissitudes, though many Tamil Kings, especially Cholas, princes and merchants have made many gifts. An inspection of the Temple and its precincts will convince anyone that it was not built to set pattern and planned ahead but buildings have been added on as time went on. The

sacred Lingam there is said to represent the site when the great Siddha, Thirumular, author of Thirumantiram, is said to have attained Samathi many thousands of years ago. There is the Chittampalam or Chitsaba with its mystery of empty space Chitakasa and houses the very beautiful figure of Nadarajah in gold and Sivakama Sundarar who cannot be parted from each other just as energy cannot be separated from matter. This union of Siva and Sakthi has always baffled description though we worship Siva as our divine father and Sakthi as our divine mother. Indeed Sakthi and Shiva are both represented in the God head and the symbolic expression of Arthanarwarar is half male and half female. All the four apostles of resurgent medieval Saivism have sung praises of the Lord of Chidambaram as also

many other Saints and devotees. Of all the latter, Nandanar the Paraya Saint, is justly the most famous.

There are only six apishkekams due for the whole year. Of these three are done on the fourteenth day, Chathurdasi of the waxing moon in the months when the Sun is in Kumba Leo and Virgo. The other three apishkekams are done when the moon is in constellation conjunction of the Nakshatra Thiruvonam in Mesha Masa, Uththiram in Mithura Masa, and Aruthra in Danu Masa or Sitthirathiruvonam, Aniuthiram and Markali Thiruvathirai respectively. Of these the most sacred is said to be Markali Thiruvathirai on which day the great Nandanar himself is said to have attained Mukthi. Of all the months Mirgasiras or Markali is the most sacred; even the Gita says so, and Arudra constellation is sacred to Siva. This occurs during the midnight of the gods at the time of the Winter Solstice when the sun is in the southernmost point and the turning northwards (utharyana) has always been of deep

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The Influence Of Sangam Literature On Silappadikaram

BY

S. THANANJAYARAJASINGHAM
(Asst. Lecturer, University of Ceylon)

The 'golden age' of Tamil literature is supposed to be the Sangam period which spreads from the third century B. C. to the second century A. D. The literary works which belong to this period have all been redacted and they fall into two collections known as Ettuthokai and Pattupattu or the ten idylls. The poems in the Pattupattu collection run over a hundred lines each and are varied in subject matter. They are the efforts of poets who have tried to portray life in the Sangam period from all angles. Taking all these facts into consideration, one cannot but come to the conclusion that these

ten poems were composed at a little later date than the Ettuthokai collection which contains small lyrics of a highly conventionalised character. Mullaippattu and Pattinappalai in the Pattupattu collection are in a story form and depict the pangs of separation under which the heroine suffers, the chivalrous errand of the parted lover and his victorious return. Most of these songs, especially Pattinappalai contain lengthy natural descriptions and are written in Ahaval metre. Silappadikaram is a narrative of length dealing with events of importance and grandeur and is about five thousand lines in length.

Religious Lethargy In Jaffna**JAFFNA TODAY**

(M. JNANAPRAKASAM, B. Sc. Lond.)

Religion is the innermost core of a Nation. nation may lose all that are dearest to it; but if it keeps its religion intact, there is hope for the nation. By religion, of course, we mean the roots—the eternal principles on which the nation stands justifying its existence on earth.

The Tamils here in Jaffna are passing through one of the worst periods of their history. Economically their very existence is threatened. Politically they are nowhere in the government of this country. Spiritually they are lying dormant. A sort of religious lethargy has come upon them. They are for the most part nominal Hindus belonging to two different schools of thought: the new school and the old school. These schools, they appear to us, are a sort of amateurish schools fighting for something entirely foreign to religion. We have a feeling to classify them as two different schools of behaviourists fighting over the issue of 'Sudesacharas versus Anyadesacharas'. In plain religious language

both schools are rank materialist schools hopelessly agnostic, and irreligious to the core in their outlook.

The modern Tamil man here in Jaffna is an un-nerved being. He is un-nerved on all sides. He is un-nerved at all levels. He is the begotten child of a race that lay at the feet of hundreds of foreigners for hundreds of years. He has only witnessed the evils that have grown up in our society under centuries of misfortunes. He has on occasions struggled and struggled in vain to understand his 'religion eternal' with its hundreds of divisions and hundreds of Gods. He has attempted to measure it with a standard of truth that he has borrowed second hand from his English school-masters. Unable to grasp the meaning of his religion that emphasises more on spiritual variety and splendour than dead uniformity, more on realisation than amateurism, he has given up his quest altogether. This religious lethargy has been mainly responsible for his miserable failure in the political life of this country. As a politician he said that he would bring about revolutions, fight battles and launch satyagrahas to uphold his glory and to defend his rights. But Alas! spiritually bankrupt, and 'Thamsao-vruthah' surrounded by darkness he has surrendered to the forces that are, and has safely receded to the region of aggressive 'Thamas' and active darkness.

An epic like Silappadikaram could not have been written in the Sangam period during which time there was no such lengthy poem with a full fledged story. What could have been the influence of Sangam literature on Silappadikaram, if we assume that it was written much later than the Sangam works?

The 144th poem in Puranooru is about a feudatory king called Vaiyavikoperum Pekar who deserts his wife by name of Kannaki and courts a dancing woman, Parasar the author of this poem describes the condition of the lamenting wife as observed

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My dear Brother! if you really believe in your immortal nature, if you really believe in the divine spark in you, if you really believe that you can rise once again in all your splendour and majesty then there is only one way open to you. It is Sri La Sri Arumuga Navalar's spiritual way.



தமச்சிவாயவே ஞானமுங் கல்வியும்
தமச்சிவாயவே நானறி விச்சையும்
தமச்சிவாயவே நானறி நேத்துமே
தமச்சிவாயவே நன்னெறி காட்டுமே

Hindu Organ

FRIDAY, JANUARY 17, 1958

Treasure These Thoughts

It is ignorance that causes us to identify ourselves with the body, the ego, the senses, or anything that is not the Atman. He is a wise man who overcomes this ignorance by devotion to the Atman.

OUT OF FRYING PAN INTO FIRE?

When the Minister of Transport inaugurated the nationalisation of the Omnibus Services of this Island, undaunted even by the December deluge, the people acclaimed the change confidently hoping for a better and more useful system of road transport. Though the Leftist Groups vied with one another to use this occasion for doing propaganda for their parties, the common man did not grudge to give the credit to the M. E. P. expecting that the problem of travelling by bus would be eased. But the working of the machinery that has been set up by the Transport Board during the first fortnight of nationalised Omnibus Service does not seem to be inspiring.

The general duty of the Transport Board according to Section 5 of the Motor Transport Act No. 48 of 1957 shall be to provide efficient regular Omnibus Services (among other things)... and to extend and improve the Omnibus Services so as to meet the road passenger transport needs of the public. The Omnibus Services before January 1, '58 were found unequal to the task of providing efficient and regular transport. In fact the task of nationalisation cannot be anything but stupendous. But what difficulty is there for the omnibus services to be continued even at the unsatisfactory level at which it was under private companies? Even allowing for the unforeseen

disorganisation of transport resulting from the recent floods, the Transport Board could have arranged for satisfactory service in places that have not been affected by the floods. It appears that the new system of issuing tickets and collecting money has adversely affected the smooth working of the nationalised service: Where it took in pre-nationalisation days thirty minutes for a passenger to travel a distance it is reported that double the time is spent under the present arrangement. In the Jaffna Bus Stand the spectacle of passengers struggling to gain entrance and their uneasy stay inside the bus till the tickets are issued is said to be thoroughly disgusting and irritating. The number of vehicles that are roadworthy may not be sufficient but an efficient system of issuing tickets help the easing of rush.

In the enthusiasm for inaugurating the scheme of nationalisation on the appointed date, the Minister of Transport seems to have overlooked the several details that are absolutely necessary for the Omnibus Services to be maintained at the minimum allowable level of satisfaction. The roadworthiness of the vehicles that were taken over by the Transport Board is a question that requires to be examined.

Nationalisation is a laudable theory. But the common man will not be satisfied with the ideological aspect of political or social theories. He wants convenience and comfort of travel at least at the irreducible level of minimum standard. What requires to be done at present and that forthwith is the speeding up of transport service by the elimination of working regulations that tend to cause delay. Let it not be said that the passengers have to face more inconvenience after nationalisation.

Totalitarianism In Red Countries

Totalitarian rule by the Communist Party alone is common in all the so-called people's democracies, according to Deputy Premier U Kyaw Nyein, just returned from a tour of Communist China, the USSR and the Eastern European communist-governed countries.

Reporting a press conference held in Rangoon by the Deputy Premier,

He Worked For The Elevation Of Humanity

(Continued from page 3)

decisive parts in the regaining of India's freedom has been very patent and well known, but the equally valid truth that these two personages have also contributed greatly for Ceylon's reawakening and for the regaining of the Ceylon's national independence is a matter which is not so well known but which merits the attention of research scholars.

One of the greatest men now living, Sri Jawharlal Nehru, has given the following pen picture of the Swamiji:

"Vivekananda together with his brother disciples, founded the non-sectarian Ramakrishna Mission of service. Footed in the past and full of price in India's heritage, Vivekananda was yet modern in approach to life's problems and was a kind of bridge between the past of India and her present. He was a powerful orator in Bengali and English and graceful writer of Bengali prose and poetry. He was a fine figure of a man, imposing, full of poise and dignity, sure of himself and his mission and at the same time full of a dynamic and fiery energy and a passion to push India forward. He came as a tonic to the depressed and demoralized Hindu mind and gave it self reliance and some roots in the past. He attended the Parliament of Religions in Chicago in 1893, spent over a year in the U. S. A., travelled across Europe, going as far as Athens and Constantinople, and visited Egypt, China and Japan. Where ever he went, he created a minor sensation not only by his presence but by what he said and how he said it. Having seen this Hindu Sanyasin once it was difficult to forget him or his message. In America he was called the 'cyclonic Hindu' He was himself greatly influenced by his travels

the Barmese Radio said the Barmese mission found "that all communist countries, also known as people's democracies, are governed by totalitarian rule, which is totally different from the parliamentary democratic system of Burma. No opposition parties are allowed, and the Communist Party alone rules the country, whether it is approved by the people or not.

in Western countries; he admired British perseverance and the validity and spirit of equality of the American people. 'America is the best field in the world to carry on any idea', he wrote to a friend in India. But he was not impressed by the manifestations of religion in the West and his faith in the Indian philosophical and spiritual background became firmer. India in spite of her degradation, still represented to him the Light."

So in celebrating the Swamiji's birthday today we revere and salute not only one of the greatest personages produced in the history of mankind but also one of the greatest benefactors of Ceylon.

For everything we are grateful beyond words to "The Lord whose Love is unspeakable."

Permit System For Petrol And Kerosine

G. A's APPEAL

"There appears to be considerable misapprehension in the minds of the public regarding the introduction of a system of permits for the purchase of petrol and kerosene in Jaffna district.

"The daily requirements of petrol are on an average 10,000 gallons per day in normal times. As against this we are receiving on an average less than half this quantity owing to the fact that petrol has to be transported all the way from Kolonnawa and Kurunegala by bowsers which are limited in number

"We are fully alive to the inconvenience caused by the permit system, and every effort is being made to induce the companies to bring more petrol into the district so that the system of control may be lifted as early as possible. With this end in view a small reserve is being accumulated, and it is hoped to lift control in about a week's time

"Kerosene at present is being issued at a half a bottle per week to each hundred through their authorised distributors,

Wayside Whisper

Freedom Day Features

Now that the floods have cynically reminded the Government that Freedom Day cannot be celebrated except by the common consent of the common man of all races, the frivolities planned earlier have been cancelled.

The next best thing according to the M. E. P. Minister of Home Affairs is religious observance. Perhaps emboldened by the reception given to the Home Minister by the Thirumakal Community Centre at Tellippallai, the Minister has requested all Religious Denominations to arrange for religious observances on the eve of Independence Day. However whisper has it that the M. E. P. has been advised to do the religious observance all by itself getting Minister Philip Gunawardene and Minister R. G. Senanayake to address the people on spiri-

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and this requires 10,000 gallons a week.

"With the commencement of cultivation operations all over the district there is a tremendous demand for kerosene for water pumps in addition to other needs like cookers lamps etc. The minimum quantity required is about 20,000 gallons per week. As against this the total supplies received amounts to just over half this quantity

"In these circumstances there is no option but to continue the permit system for a little while longer. At the same time companies are endeavouring to bring in as much supplies as possible.

"Members of the public seem to have a misleading impression when they see a number of bowsers coming into Jaffna. The real position is that they bring not only kerosene but also fuel oil dies and furnace oil for the Cement factory which alone needs 700 gallons of furnace oil per day.

"I appeal to the public to economise as far as possible in the use of kerosene. It is hoped that with the co-operation of the companies there will be a steady improvement in the supply position which enable us to give more liberal supplies to consumers and to lift the control as early as possible.

SWAMI VIVEKANANDA DAY

At Vivekananda Society

The 96th anniversary of Swami Vivekananda's birth day was celebrated at the Vivekananda Society, Colombo, on Sunday 15th January. The programme began with Pooja and prayers.

In his introductory remarks the President of the Society, Mr. S. Sivasubramaniam, spoke of the religious and national impetus given by the Swami and how this ultimately led to the regaining of Ceylon's national independence. The Swami's message while emphasising the basic unity of all faiths has been an effective medium for bringing the votaries of two allied religions, Hinduism and Buddhism together.

Swami Siddhatmanandaji recalled how Swami Vivekananda was fired by a desire to revive Hinduism and purify its religious and social teachings. After renouncing home, family and other worldly attachments, the Swami toured the length & breadth of India spreading the Hindu gospel. A prolonged visit to the United States of America and a tour in England inflamed his patriotism, his desire to rejuvenate Hindu Society and to give Hinduism a social purpose. Vivekananda founded the Ramakrishna Mission, of which the speaker was himself a member to train a body of missionaries men of education, pure life and religious zeal to proclaim the Hindu message to the world.

Mr. Raja Hewavitarne referred to the close asso-

ciation of his late uncle Anagarika Dharmapala, with Swami Vivekananda. They were fellow delegates to the parliament of Religions held in Chicago in 1893. Mr. Hewavitarne took the opportunity to thank the Government of India in preserving Buddhist institutions and shrines that had in the past suffered from neglect.

Mr. C. B. Mody, who spoke next, urged on every one the need to emulate the life of Swami Vivekananda by helping those in distress. He observed that the mantle of Swami Vivekananda fell on Mahatma Gandhi, who demonstrated the power of the spirit by the manner in which he led India to freedom.

Mr. K. Ramachandra, speaking in Tamil, recalled many incidents, early in the life of Vivekananda, which had a profound effect on the life of the Hindu savant and said that Vivekananda was destined to stem the tide of the serious incursions made by misguided foreign missionaries into the lives and faiths of the people of the East.

Devotional songs were sung by Miss Vasanthi Rajendram and Miss, Jayalakshmi Subramanian. Proceedings concluded with the singing of Thevaram.

A large and representative gathering including His Excellency the Commissioner for India, attended the celebrations.

He Worked For The Elevation Of Humanity

Observations made on Vivekananda Swamiji's Birthday Celebrations on Sunday 12th January, 1958, by the President of the Vivekananda Society, S. Sivasubramaniam.

"The Lord whose love is unspeakable"

This is an expression quoted by the revered Swamiji, the 96th anniversary of whose birthday we have been blessed with today to celebrate. The quotation is from the Vedas which the Swamiji in one of his American lectures referred to. The same expression "The

Lord whose love is unspeakable gave mankind the Swamiji himself, for the elevation of humanity, for the betterment of all living beings, for the achievement of the ideal of one world, for the unity of all human beings, and for the unity of all religions, of all races and nations.

Even as God Almighty

vouchsafed unto mankind Swami Vivekananda, the Swamiji himself in a vicarious and posthumous manner established the Ramakrishna Mission, international in character, and ordained to serve God and his creation in all the five continents. The Vivekananda Society was established immediately after the death of Swami Vivekananda by his disciples and admirers in Colombo to serve religion and country. It is one of the cardinal beliefs of religious experience and thought that great sages and saints continue their noble work for the betterment of mankind even after they physically disappear from this mundane world of ours.

Year after year, we have been celebrating the Swamiji's birthday and making the celebrations a source for further progress in all spheres of activities.

The great good that Swamiji conferred on India and the rest of the world is well known and has been recorded.

It is desirable to appraise the invaluable services done directly and indirectly by Swami Vivekananda to us the people of Ceylon in the religious, intellectual and secular affairs of the country.

In the religious field, he revitalised the faith, piety and ideals of the people of this country. In addition to the great transformation, he effected in the individual life of the people and of their leaders. He gave us two Institutions the Ramakrishna Mission and the Vivekananda Society both of which have been working in co-operation with one another and which have been in turn the source of inspiration for the formation of various other religious organisations in all parts of the Island. The Swamiji's message while emphasising the basic unity of all faiths has been an effective medium for bringing the votaries of two allied religions, Hinduism and Buddhism together. The religious and national impetus, he gave the people of Ceylon has also been one of the chief and real but hidden causes for the regaining of Ceylon's national independence even as the life work of Mahatma Gandhi had been. The fact that personages like Swami Vivekananda and Mahatma Gandhi played

(Continued on page 2)

ART AND SOCIETY

(By JAN THOMAEUS)

With "art", I am here not only thinking of the great masters, the famous names as Michel-angel and Rafael, but also the mass-media which we see all around us, in our modern Society. Somebody means perhaps that "art" is too good a word for many of these different images, often vulgarly shouting as much as possible, to catch our eye. But whatever we may think of them comics, film advertising, illustrations in the glamour magazines pornography photographs and so on - they are there. We may condemn them, or much of them, but we cannot deny their very obvious existence. Perhaps we had better not always only wrinkle our noses, being so very conscious of how very cultural we are. But also, perhaps look at all these images as in a mirror, they must be very attractive to thousands of people - their very existence confirms this - and are we, then, so absolutely apart from all these people? Have we nothing in common with them?

This thought may perhaps seem unpleasant. But if somebody feels it like that, I can assure you, that there are persons of interest in this connection, who very often are feeling it much more unpleasant. They are the artists.

With "artists" I now mean persons, who are working seriously, ambitiously, whether with painting, sculpture and so on or with furniture design, architecture and illustrations. Not only the commercial ones, who have a certain degree of talent, but are using it only to make money, but those who try to use their talent to express something that they feel is true and perhaps important to us living now.

This situation is extremely difficult. Because if they really are trying to do this, they automatically must try create something new, try to discover new forms. And automatically most of the people will say: "Now, what is this? I don't recognize it, I don't understand it. Why are they not painting as the good old masters? They really knew, their skill is evident. But I am wondering, if these modern artists are not merely a bugs!"

That is the common reaction in Europe, and I have been told, here too.

But what is very easy to recognize, very easy to understand, that is all this highly commercial art, advertising and so on. No effects can be too low, too rude here. Nothing can be too old, too often repeated. Then, the competition becomes too keen for the true artist.

Perhaps it may seem as if I were merely pessimistic. "people are as they are, it is like it is, there is nothing to do...." In fact, I am not pessimistic. People have become as they are, unfortunately, and there are thousands of things to be done.

What could be done? I think that we can get at least a bit of the answer by looking at all these comics, glamour magazines and so on, as I said, as in a mirror. Everything there is so easy to recognize, is n't it? Then, let us try to recognize ourselves! What does all this loud shouting about crime and sex tell us, if not our own lack of maturity?

Here I guess it is quite natural to many people at once to think of two institutions; the school, and the church. And besides, what could be a better example for us for a moment interested - as I hope in art and society, than the role of the church? The art of the middle ages in Europe and in Asia was an art ordered by the church

This art had never been surpassed. We are in Europe as proud of our cathedrals as well as you are proud of the temples of Anuradhapura and Polanaruwa. Are these marvellous buildings, with their richness of sculptures and frescoes, not an ideal for all generations, and then also for us?

Yes, are they? that depends, in my opinion, how they are regarded. As stimulating and spurring examples of what man really can do, which hitherto unseen and new forms man create - yes, as something sacrosanct, to be copied, again and again - no.

Of course it is of incomparable value, if you have a tradition of your own

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JAFFNA MUNICIPAL COUNCIL

THE MUNICIPAL COUNCIL ORDINANCE No. 29 of 1947

It is hereby notified that the Jaffna Municipal Council has:-

- (1) Under Section 245 (1) of the Municipal Council Ordinance No. 29 of 1947, imposed for the year 1958 a tax on vehicles and Animals mentioned in the Schedule hereto
- (2) Under Section 246 (1) of the Ordinance, ordered that the said tax shall be paid on or before 31st March 1958.
- (3) Under Sections 245 & 246 of the Municipal Councils Ordinance No. 29 of 1947 ordered that all vehicles and Animals tax should be paid on or before 3 p. m. on 31-3-58. Taxes paid after that date will be subject to a further charge of 10% as warrant costs as laid down in Sections 252 & 255 of the Municipal Councils Ordinance No. 29 of 1947 read with the by-laws of the Council.
- (4) In terms of Sections 245 & 246 of the Municipal Councils Ordinance No. 29 of 1947 all vehicles and animals in respect of which taxes are due are liable for seizure by the officer duly authorised by the Council if the taxes are not paid.

SCHEDULE

For every vehicles other than a Motor Car, moto tri-car, motor lorry, motor bicycles, cart, hand cart, jinrickshaw bicycle or tricycle..... 5-00

For every bicycle or tricycle or bicycle car or cart or tricycle car or cart.....

- | | |
|---|------------|
| (a) If used for trade purposes | 5-00 |
| (b) If used for other than trade purposes | 1-50 |
| For every cart | 4-00 |
| For every hand cart | 4-00 |
| For every jinrickshaw | 2-50 |
| For every horse, pony or mule | 5-00 |
| For every bullock or Ass | 1-00 |

Municipal Office
Jaffna, January 10th, 1958
(G. 16. 17)

A. V. CHINNIAN
Municipal Commissioner.

Indian School Boys' Team Vs Jaffna School Boys' Team

At a committee meeting of the Jaffna cricket playing schools it was decided to accept the Indian boys fixture with Jaffna schools cricket team. This match is to be played on the 7th and 8th of February at St John's College grounds for gates, 50 cts standing accommodation and Rs 1/ for seats each day. The proceeds of the gates will be donated to the national flood relief fund.

Mr. S. C. Karunanathan was elected organising Secretary and the following to assist in the organisation and selection of the Jaffna Schools cricket team: Messrs P Thiagarajah, R. J. Thurai Rajah, T. I. Abraham D. Ratnam, P. Ehamparam and S. Sachichthanatham.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 399

Sathasivam Kanagasabapathy of Araly West presently of Wattagoda Estate Passara
Petitioner

Vs.

1. Thangamuthu widow of Velupillai Sathasivam of Araly West, 2. Sathasivam Sivasubramaniam of Police Office, Sungai Patani, Malaya, 3. Sathasivam Puvaneswari of Araly West
Respondents

In the matter of the intestate estate of the late Velupillai Sathasivam of Araly West, Vaddukodai

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna, on the 3rd day of December 1957 in the presence of Messrs. Subramaniam and Somasundram Proctors, on the part of the petitioner and the affidavit of the above mentioned Petitioner dated 6th August 1957 having been read, it is declared that the said Thangamuthu widow of Velupillai Sathasivam, the 1st respondent, be appointed guardian-ad-litem over the 3rd respondent and that the said Sathasivam Kanagasabapathy, the Petitioner, be entitled to have Letters of Administration to the estate of the said deceased issued to him accordingly unless the said respondents or others shall on or before the 17th January 1958, show sufficient cause to the contrary to the satisfaction of this court

P. Sri Skanda Rajah
District Judge
December 3, 1957

(O 144 10 & 17)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
No. 30

In the matter of the intestate Estate of the late Thei vanai wife of Narayanpillai of Chulipuram

Deceased

1. Sittampalam Ramathan and wife, 2. Valliammai both of Chulipuram
Petitioner

Vs

1. Murgesu Narayanpillai and 2. Sittampalam Arumugam both of Chulipuram
Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna on the 11th day of December 1957 in the presence of Mr. A. Sockalingam Proctor on the part of the petitioners and the affida-

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction
No: 598 T

In the matter of the intestate estate and effect of the late Chelammah wife of K. Kulasegaram of Puloly West.
Kandiah Kulasekaram of Puloly West
Petitioner

Vs

1. Kulasegaram Thanabalasingham of do.
2. Kulasegaram Gunabalasingham of do.
3. Kulasegaram Poopalasingham of do.
4. Sinnapillai widow of Vinasithamby of.

Respondents.

This matter coming on for disposal before V. M. Kumarasamy Esquire Additional District Judge, Point Pedro on the 16th day of December 1957 in the presence of Mr. K. Vallipuram Proctor for the petitioner and the affidavit of the petitioner having been read.

It is ordered that the 4th respondent be appointed guardian-ad-litem over the minors the 2nd and 3rd respondents and the petitioner is hereby declared entitled to have Letters of Administration to the estate of the abovenamed deceased as her lawful husband and that letters of Administration be issued to him accordingly unless the respondents or any others show sufficient cause to the contrary on or before the 7th day of February 1958.

This 16th day of December 1957.

Sgd. M. Esurapadham
Acting District Judge,
Point Pedro.

Drawn by:-

K. Vallipuram
Proctor for Petitioner.
(O. 147. 17 & 24)

vit of the 2nd petitioner dated 17th October 1957 having been read, it is ordered that the 2nd petitioner be declared entitled to have letters of administration to the estate of the said intestate be issued to the 2nd petitioner as an heir and directing that such letters of administration be issued to her accordingly unless the respondents or any other person or persons interested shall appear before this Court on the 22nd day of January 1958 and state objection or shew sufficient cause to the satisfaction of this court to the contrary,
11th December 1957

Sgd. G. C. Niles
District Judge Jaffna

(O 145 10 & 17)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 19-1-58 TO 25-1-58

ARIES Aswini, Barani, Kartikai 1st part [Medha Rasi]

There will be no mental peace. Work will be heavier than usual. But you will be rewarded sufficiently. Things will not run smooth in your office for some more time.

TAURUS Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]

The first day of the week will upset you much. Mental worries and misunderstandings with friends likely. All is not well on the domestic side. Troubles through secret enemies also shown.

GEMINI Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

Sunday evening, Monday and Tuesday will be troublesome. Be careful in all your dealings. Rest of the week will be favourable. Financial gains promised. Minor health upsets likely.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Clashes with relatives likely. You will have no mental peace. Misunderstandings in the domestic circle also shown. Wednesday and Thursday the worst out of the lot.

LEO Maha, Poora, Uttira 1, [Singha Rasi]

An unsettled week. You will have to be careful in all your dealings. New ventures prove to be unsatisfactory. Misunderstandings with friends and troubles through secret enemies shown. Spend Friday and Saturday with care.

VIRGO Uttira 2, 3, 4, Atta, Chittirai 1, 2 [Kanni Rasi]

Except for minor health upsets this week promises to be favourable. You will be able to negotiate your ventures with ease. Financial gains and triumph over competitors also promised. Go ahead with your plans.

LIBRA Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]

You will find work heavier than usual this week. Expenditure too will rise. There will be much obstacles in all your undertakings. But you will be able to succeed at the end.

SCORPION Visaka 4, Anurashana, Kettai [Vrischika Rasi]

Things will be in a mess this week. You will be fully occupied solving problems. Health upsets also shown. Quarrels and misunderstandings also not ruled out.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]

A good week for professional deals. You will be able to progress much in all your undertakings. Financial gains and fame promised. But health must be given particular care.

CAPRICORNUS Uttiradam 2, 3, 4. Thiruvonam, Avittam 1, 2. [Makara Rasi]

Health will be far from satisfactory. Clashes with relatives likely. Expenditure will rise. Friends will help you out of difficulties. Changes in routine shown.

AQUARIUS Avittam 3, 4, Satayam, Pooraddati 1, 2, 3 [Kumbha Rasi]

Your time is turning extraordinarily favourable. New ventures will prove to be very successful. Financial gains and fame promised. Minor health upsets likely week end.

PISCES Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]

Troubles in the office shown. Health too will be far from satisfactory. There will be many scandals and misunderstandings. Do not begin anything new for some time.

Art and Society

(Continued from page 3)

to knit to But in my opinion it is risky mistakes to believe, that you then always have to be traditional. A Danish painter has made this paradox; "National art is always bad. Good art is always national."

Further, we have to remember, that this admirable art of the middle ages was created in a society, which at least compared with our modern society - was unitary. Whatever we may think of it, we have to admit, that this unity exists no longer. Those who are confused at all the different styles in modern art, and perhaps are critical of all these isms - cubism, impressionism, expressionism, surrealism and so on - ought to be reminded, again, now all these different styles form a true mirror of our time. In the middle ages Europeans believed, that in Asia lived people with heads as dogs, gigantic ears and so on. Now Europeans know, that to fly to Asia will take so and so many hours, and cost so and so much. All of it in dry and clear figures. A way of thinking, which is absolutely apart from the imagination of the European sculptors of the middle ages, who created above the entrances of the fantastic cathedrals fantastic shapes, which should represent these fantastic Asian people.

No, now we know - so much more, and knowledge has divided the old unity. And there is no way back, to the old ignorance. But we are all the time missing the old unity. What we have to do, is to try to use our new knowledge, to build a new unity.

Because the gap, that is there, is filled by all these highly commercialized modern mass-media. The comics, all the bad films and so on. And this may be a risky situation. The form of comics and so is in itself with very few exceptions - so impersonal, so standardized, so bloodless, (This is of course the reason why we always see so much blood: the artist knows very well, what in reality is lacking.)

The impersonality of the mass-media..... but perhaps the masses consist of persons, who are impersonal? Here we

ought to ask the other institution, the school: do you really want the children to be personal? Many of them are, when entering school. very few of them, when leaving. I know too little about Asian schools to dare have an opinion of my own about them. In Europe, we have very beautiful programmes, saying that one of the primary and most important tasks of the school is to develop the personality of the child. Of course it is about only a beautiful phrase, which sounds good. Taking it in earnest would mean a revolution, in that case I should think the most important of all revolutions hitherto.

But perhaps I had better stick to my own special field: art. Does the school really respect the personalities of the children as they are shown or not shown in children's own art? If not shown, why? perhaps because there was not anything to show. I am afraid many adults - and even teachers - will answer this in my opinion quite false. I have been happy enough to be able to study children at progressive institutions. And again and again I have seen the same thing, the same miracle. As soon as the children discover, that here they really dare show something of themselves, not only hide themselves behind a well educated facade, and show their personalities. Only then, not before, the personality was only hidden, behind conventions, behind fear.

I have also been happy enough to be able to see here in Colombo what at least in Europe still are only exceptions from a depressing rule.

I am now thinking of wonderful paintings made by children and youths with sympathetic and stimulating teachers as Mrs Sugathapala and Mrs Abraham. They are representing institution in the modern society, which in this activity are for and not against man, man when in his most formative and important age, the child. They have not killed the fresh imagination, not killed the personalities by making their pupils copy; they have let the children and the youths paint and draw whatever they have wanted, expressing their own personalities.

These good teachers are not so much teaching as

releasing—releasing the interior possibilities, innate in everybody, unfortunately too often killed afterwards.

I have been here in Ceylon for a very short time. But also here I have seen myself this miracle; Now unknown and unexpected qualities suddenly become emergent. I am thinking of the young illustrators, whom I have met here. How gifted they are! How much talent! How great are their possibilities!

Here we meet, in this small and special field, a situation that perhaps is not so unusual: the society needs illustrators. It wants to increase the habits of reading but has not many books, which look very attractive. Again the competition with the comics, the glamour magazines and all that their representatives of the society are complaining: We have too few good illustrators here.

But again, the possibilities are here! The talent is here! What is needed is a new and special form of developing this talent for this new and special task! the old forms of the old society are not good enough quite simply because they are from a time, which did not know, could not know our conditions. Our attempts to create a democratic society, which among other things means that everybody should be able to read, which in its turn makes is interested in such a thing as modern printing technique. This is quite a new situation, where we need new methods, to be able to satisfy new demands.

In Scandinavia we have no illustrations. But that does not mean, that all the people are reading books of value. No, we have also all these comics and all these bad films. And these modern mass-media show clearly that technique in itself goes to know, is not enough. Further, the provision of opportunities to read is not enough. If we are not able to fill this form, which the technique gives us, with personal and activating contents, very little is gained.

We have to develop the innate sense of quality, at first in children. Not by telling them "You must read this. This is written by Tolstoy and he is a very great and much admired writer; you also

Wayside Whisper

(Continued from page 2)

tual approach to political power.

Cultural Contact with Communism

Communist Russia and Socialist-Democratic Sri Lanka of the M. E. P. mould have entered into a cultural pact. This necessarily emphasises the need for co-existence of theism and atheism. The little contact this country has had after the establishment of an Embassy in Moscow has made Dr. Malalasekera sing praise for the Russian way of life. The cultural contact that is contemplated will eventually make M. E. P. change its colour from blue to blood-red hue. The Communist Party of Ceylon may not like this eventuality as in those changed circumstances that party may not be the only party to propagate Communism and will get lost in the crowd! However a Moscow Radio Commentator has recently explained 'co-existence' as 'not meaning a reconciliation between Communist and bourgeois ideology'.

Marshal Bulganin's Message To Sri Nehru

The Dravida Muneta Kalagam and the Dravida Kalagam may have been bewildered by the fact that while their movements are hoping against hope to remove Sri Nehru from the political front the Soviet Prime Minister has sought the help of the Bharata Premier to establish world unity. These Kalagams may one day learn that there is a vast world outside the Kalagam area.

have to admire him Or.' You must look at this! This is painted by Ra-fael, his paintings are worth millions of rupees. But by starting with the child himself, his own writings, his own paintings. And, the first and most important thing here: the child's own emotions. They are the source, if the communications between them and these activities are disturbed, the whole of it is of very little value.

In my opinion, this kind of education is absolutely fundamental. Of course I do not mean to train every child to be a writer or an artist that is a later question for the especially gifted ones. But every child needs such a basis, if art and literature really are regarded as something of value, and not only something you might use sometimes to decorate with some kind of luxuries.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 370

In the matter of the Last will and Testament of the late Celina widow of Thavithu Sebatheyu of Karayoor, Jaffna

Deceased.

Sebatheyu Singarayar of Karayoor, Jaffna

Petitioner Vs.

1. Samuel Kanapathipillai and; 2. wife Margret; 3. Sebatheyu Arulananham; 4. Thamian James and; 5. wife Mary Elizabeth and; 6. Anne Regina daughter of Sebatheyu all of Karayoor, Jaffna

Respondents.

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna on the 14th day of October 1957 in the presence of Mr. M. M. Sultan, Proctor on the part of the Petitioner and on reading the affidavit and petition of the Petitioner having been read.

It is ordered that the Last will and Testament of the abovenamed deceased be declared proved and the Petitioner be declared entitled to the Letters of Probate to the said Last will and Testament and the same be granted to him as executrix named in the said Last Will of the deceased unless the Respondents or any other person or persons interested in this matter shall appear before this court on or before the 15th day of November 1957 and show cause to the satisfaction of this court to the contrary.

This 14th day of October 1957.

Sgd: N. Sivagnanasundram District Judge.

Drawn by Sgd: M. M. Sultan Proctor for Petitioner.

Time extended for 10th January 1958

Intld: P. Sri Skantharajah District Judge

Time extended for 24th January 1958

Sgd: P. Sri Skantharajah District Judge

(O.148 17 & 24)

The Influence Of Sangam.....

(Continued from page 1)

by a bard and implores of the king to return to his wife. One of the poems in Nhattinai contains the following line 'ஒரு முலை யறுத்த திருமா வுள்ளி'. From these evidences, we could infer that a modified and somewhat altered story of Slappadikaram was current in the Sangam period and that the author of Silappadikaram had taken it and given it flesh and blood in accordance with his political imagina-

tion. Some of the descriptions in Silappadikaram about the civilisation of the people in the ancient Tamilnad and Kaviripoompatinam confirm to those found in the poems of the Sangam period. Moreover some of the ideas and phrases in Silappadikaram appear to have been bodily taken from the Ettuthokai and Pattupattu collections. The following lines bear testimony to this fact:-

"கருந்தொழிற் கவிமாக்கள்

.....
மலதலை மன்றத்துப் பலருடன் குழி இக்
கையினுங் கலத்தினு பெய்யுறத்தினடிப்
பெருஞ்சினத்தாற் புற்க்கொடா அது
இருஞ்செருவின் இகன்மெய்ப்பினேர்
கல்லைநியும் கவண்வெரி இப்
புள்ளியும் புகர்ப்போந்தை"

—Pattinappalai

"மருவூர் மருங்கின் மறங்கொள் வீரரும்
யட்டின மருங்கிற் படைகெழு மாக்களும்
கல்லுமிழ் கவணினர் கழிப்பினிக் கறைத்தோல்
பல்வேற் பார்பினர் மெய்யுறத் தீண்டி." —Silappadikaram

"தாழ்துணை துறந்து"

—Nedunalvada

"தாழ்துணை துறந்தோர்"

—Silppadikaram

"வடவர் தந்த வான்கேழ் வட்டம்"

—Nedunalvada

"வடமலைப் பிறந்த வான்கேழ் வட்டத்து" —Silappadikaram

"நடுநாள் யாமத்துப் பகலும் தஞ்சான்" —Nedunalvada

"அரையிருள் யாமத்தும் பகலும் தஞ்சான்" —Silappadikaram

"ஆவு மானியற் பார்ப்பன் மாக்களும்
பெண்டிரும் பிணியுடை யிரும் பேணித்
தென்புல வாழ்நர்க் கருங்கட னிறுகும்
பொன்போற் புதல்வர்ப் பெரு அ தீரும்
எம்மம்பு கடிவிடுது நம்மாண் சேர்மினென
அறத்தாறு துவளும் பூட்கை"

—Purananuru

"பார்பாறவோர் பசுப்பத திளிப்பெண்டிர்
முத்தோர் குழவி யெனுமிவரைக் கைவிட்டுத்
தித்திறத்தார் பக்கமே சேர்கென்று....." —Silappadikaram

"நிறங்கவர்பு புனைந்த நிலக் கச்சினர்
மென்னு லேனிப் பன்மாண் சுற்றினர்
நிலனக முளியர் கலனசைஇக் கொட்டுங்
கண்மா ருடவ ரொடுக்க மொற்றி"

—Maduraikkanji

"நிலனகழ் உளியன் நிலத் தானையன்
கலன்நசை வேட்கையிற் கடும்புலி போன்று"

—Silappadikaram

"கானுயர் மருங்கிற் கவலை யல்லது
வானம் வேண்டா வில்லே ருழவர்"

—Ahananuru

"ஆரிடை யத்தத் தியங்குந ரல்லது
மாரிவளம்பெரு வில்லே ருழவர்"

—Silappadikaram

Chidamparam

(Continued from page 1)

religious significance from very ancient times. The apishhekam begins in the midnight and the darsanam is at dawn, both of which are sights worth seeing, and for the faithful devotee there is nothing more sacred than these as proved by the life and Mukthi of Nandanar who though born a paraya became a saint worthy to be worshipped by the highest Bramana. Many a lesser known devotee has found solace by having worshipped at this ancient shrine and witnessed the apishhekam and had the darsana of Siva Kamasundari - Nadarajah. Devotion and love to Him has inspired many poets and singers - mainly Tamils to whom Chidambaram is the holiest spot on earth just as mt. Kailas

is. It is the heart of Saivism in India. A great festival is conducted at Chidambaram for ten days and wound up with the car festival, Arudra Apishhekam and Arudra darsana during which a vast concourse of people from Tamilnad and from Ceylon congregate there. A good number of Vaishnava people also come to worship at the shrine dedicated to Sri Krishna situated within the prahara of the temple; where Saivite and Vaishnavite mingle in worship to their mutual advantage. In this vast crowd one sometimes comes across great Saints and Jivan muktas but often one also meets many imposters who do not hesitate to exploit the credulity of pious pilgrims. This is a common complaint all over the world. The arudra apishhekam is done in the 'thousand pillared Hall' which can

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 406 T

In the matter of the
intestate estate and
effects of the late
Sabapathippillai Valli-
puram of Karanavai
North.

Deceased
Vallipuram Ganeshalingam
of Karanavai
North.

Petitioner.

Vs.

1. Vallipuram Kantha-
samy.
2. Eledchumippillai
widow of Sabapathip-
pillai Vallipuram both
of Karanavai North.

Respondents

This matter coming on
for disposal before P. Sri
Skandarajah, Esquire,
District Judge, Jaffna on
the 19th day of December
1957 in the presence of
Messrs Ratnasingham &
Subramaniam, Proctors
on the part of the Peti-
tioner and the petitioner and
affidavit of the Petitioner
having been read

It is ordered that the
2nd respondent above-
named be appointed
Guardian-ad litem over
the minor the 1st res-
pondent above-named to
represent him and to
protect his interests in
these testamentary pro-
ceedings, that the peti-
tioner as an heir be
declared entitled to take
out Letters of Administra-
tion to the estate of the
said deceased and that
Letters of Administra-
tion be issued to him
accordingly unless the
respondents or any other
person shall on or before
the 21th day of January
1958 appear and shew
sufficient cause to the
satisfaction of this court
to the contrary.

It is further ordered
that the petitioner do
produce the minor in
court on the said date
The 19th day of December
1957.

Sgd.

N. Sivagnanasundram,
District Judge

Drawn by

Sgd Ratnasingam &
Subramaniam,
Proctors for Petitioner.
O. 146 17 & 24)

accommodate thousands of
pilgrims and the return of
Sri Nadaraja to the Saba
from here with all the para-
phernalia and the mode of
dance performed by His
bearers will linger in one's
mind for ever. The
peace of mind, the thrilling
sight, the devotion of the
pilgrims, the complex
rituals and the grandpuja
all make the visitor feel
the immediate presence of
Siva in this sacred spot.

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APPLY TO:

S. KANAGASABAI,
Shroff.

S.S.C. Tamil Text Commentary

BOON TO BOTH
TEACHERS AND STUDENTS

Scholarly Commentary

ON

KUMBAKARNAN
VATHAIPPADALAM

V

BY

Vidwan K. Vendanar

JAFFNA SAIVA PARIPALANA SABHAI
PUBLICATION

AVAILABLE AT
THE HINDU ORGAN OFFICE.

வாழ்க்கையில் வழிநடையுமாறு மலிகளின் சர்க்கமன்னன்
கோண்டுகை யாக செய்க குறைவினா துயர்கள் வாழ்க
காண்மறை யறங்க ளோங்க நற்றவம் வேன்வி மல்க
மென்மைகொள் சைவ நீதி வினங்குக வலக மெல்லாம்.

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Editor R. N. SIVAPRAKASAM