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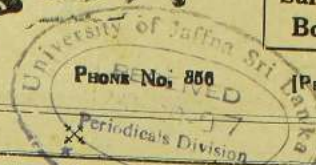
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NO. 37

STALWART AMONG STATESMEN

Sir P. Ramanathan Served The Entire Nation

Lawyer, Legislator, Laudable Philanthropist

Ramanathan Day is one of the few occasions for the entire nation to pay spontaneous homage to peerless patriots. Lanka owes much to this giant among patriots for its progress in all spheres of activities. Young Ramanathan shone as a brilliant star in the legal firmament and rose to shed radiant light as Solicitor-General and Acting Attorney General in which high capacity his contributions to the legislature revealed his brilliance as a legislator.

As Nominated Member of the Legislative Council representing the interests of the Tamil Community he excelled as an erudite debater always making his presence felt by the official members of the Legislative Council. In fact his choice as a Representative of Tamil interests was in a measure due to the support Sri La Sri Arumuga Navalar gave him. The blessings of Navalar proved beneficial to the country, for when the opportunity was afforded by the Colonial Rulers to the educated people of Lanka to elect their Representative, Mr. P. Ramanathan received the overwhelming support of the electors defeating a powerful contestant in the person of Dr H M. Fernando. It was a glorious incident in the history of lovely Lanka registering

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Tiruvalluvar Day

At Central College

Mr. Shamukha R. Kumaresan who presided over the Tiruvalluvar Day meeting at Jaffna Central College said,

"(Rev.) G V. Pope asked the question, 'Who are the foremost people in India?' He himself answered the question thus. They are the Tamils because they have eminent literary works such as Tirukkural."

Tiruvalluvar has touched on almost all aspects of life. He has explained the importance of kindness, truth, friendship etc."

Mr. K. Sockalingam ('Sockan') of Jaffna Hindu College said,

"Thiruvalluvar's ethical work, Tirukkural is meant for life. Students will do well to learn the lessons depicted in his unrivalled work. Giving a modern interpretation to the verses, we can treat both arts and science subjects alike. If we treat both these alike, the arts students will give up their inferiority complex."

Mas P. Ananda Prasad sang a song in praise of Tamil.

Mas. V. Tiruchelvam

"Beauty of Saivism"

By

S. KUMARAKULASINGAM

Jaffna is a recognised centre of good Tamil and pure Saivism in its own right and though religion is really a personal affair temples and festivals are community affairs. Saivites are in a majority in Jaffna but they must learn to live in peaceful co-existence with people of other faiths and must never be vain both as individuals and as a group, while subscribing to the dictum

— 'சைவசமயமே வெந்த சமயம்' they must be receptive to noble ideas from other directions. The beauty of Saivism is that a good Saivite can do so without losing himself in the process and past issues of the 'Hindu Organ' have been adorned with articles of this type from writers like Souri Rayan (alas no more! was it Dr. S. Ramanathan of Chunnakam who wrote under this pen name) and others. Saivism has withstood the challenge of changing cultural trends and growing intellectual inquiry. Saivite philosophy has a logic and beauty of its own but to grasp it properly one needs intelligence and a guru. For humble souls like self ritualism and temple visits are inevitable. Yet the fact that Saivism provides a course of action for ordinary folks, that can be easily followed and later improved upon as enlightened self-education expands, speaks much for this religion. In India the saying 'ஒன்றே குலம் ஒரு'

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read a poem he had composed on the poet. Mas. M. M. Saburudeen proposed a vote of thanks.

The meeting was held under the auspices of the Tamil Manram of Jaffna Central College.

NAVALAR DAY AT NAWALAPITIYA

Navalar Day was celebrated by the Hindu employees of the Railway, Nawalapitiya, under the auspices of the Young Men's Hindu Association, Nawalapitiya.

Messrs. Cholapuram Sivasamy, K. Kumaralingam, S. Mahendran and Miss S. Vavamany, sang devotional songs.

Mr. A. Sabapathippillay, the Vice-President of the Y. M. H. A. who presided at the Public Meeting held at the Kathiresan College Hall, Nawalapitiya, in his presidential address said:

"We are celebrating Navalar Day all over, but most of us do not understand him well. If we do, we will not dare to propagate a cult which is totally opposed to all Religions. This cult which pronounces that an ordinary man, just because he is supposed to have performed certain miracles, as an Avathar Incarnation of God Almighty). Those individuals who propagate this cult are only doing a disservice to their religions, and our Great Navalar had written in no unmistakable terms against such beliefs. It is an irony of fate that those who call themselves devotees of Navalar are behind this movement.

Navalar's constructive work in the field of education was par excellence. Esana Sevachareyar, a South Indian Scholar, Religious preacher and a disciple of Navalar, once happened to meet Pundit Mohan Malaviya at Benares Hindu University. In their conversation the talk about children's education cropped up. It was the time when there were no vernacular school books for the school children. Esana Sivachariyar read out a few lines from Navalar's publications — the infant reader series in Tamil and translated same into Sanskrit. Pundit Mohan Malaviya enquired who the author of those books was and was told

that it was Navalar of Ceylon. It must be mentioned that Pundit Mohan Malaviya who was the political Guru of Mahatma Gandhi got up from his seat, turned southwards facing Ceylon and paid a high tribute and homage to Navalar and Ceylon. The Pundit added that those books contained the high philosophy of Hinduism (Siva-Agamas). The beauty of it lay in the expression of high ideals in the simplest of words understandable by one and all.

"Our local Tamil pundits who had written the biography of Navalar pictured him as an aristocratic and orthodox Hindu, but failed to illustrate clearly his progressive ideas in the field of religion and society. One can easily discern his progressive ideas, reading between the lines. If we look into our history of struggle for Independence we see armed revolts of leaders like Keppetipola, Gengalagoda Banda, Purang Appu and Pandara Vanniyan. It was Navalar in the 19th century who turned this struggle into a moral revolution among the masses. It was Navalar who was responsible for the selection of Sir P. Ramanathan, as a member of the Legislative Council. Sir P. Ramanathan ably continued the struggle."

Mr. D. Harry de Silva, the Principal of Anuradha Maha Vidyalaya, was the Chief Guest, and in his speech he said:

"Navalar, the champion reformer of Hindus (1822-1879) is like our Anagarika Dharmapala. Both were confirmed bachelors, and devoted their lives for their religion, language and country. Navalar was made known to the world by the Christian Missionary Rev. Peter Percival, for whom Navalar translated the Holy Bible. It was ac-

(Continued on page 4)

Purity is Pre-Requisite To Devotion

PURITY PROMOTES HEALTH



USE MILK WHITE SOAP AND ENJOY ALL BENEFITS



சமஸ்தவாயவெ ஓரணமுல் லவ்வியுல்
சமஸ்தவாயவெ நானநி வித்தையுல்
சமஸ்தவாயவெ நானநி நேத்தியுல்
சமஸ்தவாயவெ நானநி வரட்டுயுல்

Hindu Organ

FRIDAY, DECEMBER 12, 1969

BATTLE OF SITES BREWING?

About four decades ago when provision was made for the establishment of a University for this Island a brisk battle of sites was fought to the bitter end with the big guns booming on both sides. Our distinguished leaders of the past, Sir P. Ramanathan, Sir James Peiris, Sir Solomon Dias Bandaranaike, Messrs C. W. W. Kanangara, D. S. Senanayake, E. W. Perera, all of them now no more, were on one side or the other and provided the public with a rare treat of dignified debate that was replete with the quintessence of rhetoric and repartee. The Legislative Council decided by a small majority in favour of the Upcountry site. However, soon after the University was established at Peradeniya, the need for another University in Colombo was keenly felt and later on the University began to have parallel functions at Colombo and Peradeniya. Since then two other Universities have come into existence in close proximity to Colombo.

Independent Lanka also has accepted the idea of cultural Universities. In pursuance of this proposal a token vote for a Cultural University to be named Ramanathan Hindu University has been provided in every budget. We have many a time demanded the establishment of the Hindu Cultural University as it was imperatively needed for the progress of the people in conformity with their cultural tradition.

The Minister of Education after being undecided for four long years has now conceded the fact that the demand of the Tamil speaking people for a University should be granted. He has however thrown the apple of discord amongst the Tamil speaking people so that the East and the North

may contend for it in a heated controversy. The responsibility has been placed on the National Council of Education for eliciting public opinion about the choice of a site for the proposed University. The NCHE is a responsible body and must certainly know where a University should be sited. The distinguished Chairman of the N. C. H. E. himself a revered educationist, would have already known that Sir Ponnambalam Ramanathan had expressed the view in public that Parameshwara College was established by him as a nucleus for a future University. Swami Vipulananda another great educationist who was Professor of Tamil in the University of Ceylon had pleaded for a University in Jaffna. The numerous memoranda and the subsequent oral evidence that will be placed before the N. C. H. E. would be of great assistance to the Council. But it must be borne in mind that the problem of sites is one that has a political touch about it. Hence political leaders and their pleadings will have to be watched and studied with the utmost care and caution.

The establishment of Universities in other countries rarely gave rise to controversy in the choice of sites. Educationists and educational societies must not therefore miss this opportunity of clarifying the proper position by submitting their learned views before the specified time. As for us there does not arise a situation for demanding the establishment of the new University anywhere except in Jaffna which has all the facilities for such an institution to be established. Let us however remind the people and the N. C. H. E. that the endowments of Sir P. Ramanathan and other philanthropists of Jaffna are there readily available for the immediate establishment of a University.

Ramanathan Day At Ramanathan College

Ramanathan Gurupoojah will be conducted at the shrine in the premises of the Ramanathan College tomorrow. In the afternoon a public meeting will be held at which Advocate S. R. Kanaganayagam B. A., President of the Ramanathan Academy, will deliver the Ramanathan Memorial Address.

RELIGION AS UNDERSTOOD BY RAMANATHAN

Sound Doctrines to be Learnt from Saints

The greatness of Sir P. Ramanathan was due to his all round eminence as a real leader of men. We publish below extracts from his speech on 'The spirit of the East and West' to prove this point.

Space will not allow of enlarging further upon other main currents of thought which work silently in India under all the engagements of worldly life. The Spirit of the East is alive unto God and thinks not too highly of the world that is changing, decaying and perishing, even as we are looking on. It does indeed adorn a home, engage in industrial arts, and produce things beautiful to behold, such as marble palaces and all other luxuries which go to make up great cities, but it never forgets that, like the birth and death of each day, the things made of earth and flesh will also soon pass away. It is therefore a duty it owes to itself, and the Living God whom it serves, not to allow the treasures of the world, which moth and rust doth corrupt to multiply themselves beyond a certain limit and deceive man unto perdition. It is deeply religious. It recognizes as a fact clearer than the noonday sun that the Lord reigneth throughout the universe that he is above all, through all and in all; that he made the world as a training ground for the soul, is Creator, and faints not in His work of mercy; that his work of mercy is teaching the soul how to be free from corruption; that He is the one and only Teacher of all spirits and all nations, the Teacher of Truth and Illuminer of every under-

standing; that He is Light; that He teaches man by the great Spiritual power known as Law, which is unto man a real school-master, able to wring obedience to it by its minister known as Government, and to develop in him the love of Justice; that God teaches also by other agencies imbued with love, namely, by parents at home, by teachers of school, by teachers of occupations, known as pastors, by evangelists, who are the disciples of the Apostles, and lastly and most gloriously by Apostles of God, who quench not the smoking flax, but bring out of it discernment unto truth, a veritable beacon of light and love, a thing of beauty and joy forever; that God is the chastener of the soul, a dispeller of fears and sorrows, and the strengthener of all who appeal to Him in abiding faith, who ever in mercy says 'Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, Yea, I will uphold thee with the right hand of my righteousness'.

The Spirit of the East also recognizes and feels most assuredly that the Soul is the principal part of man; that the helpmate of the Soul is the mind, that the collectors of worldly information for the Mind are the Senses; that the Mind and the Senses are maintained in strength for their respective work by other subtle helpers, such as the Digester of food, the Distributor of the food-essence to all the members of the body, etc. that the mud house of the Soul and its subtle helpmates is the body that falls off at death and becomes food for worms; that therefore the affections should not be centered on the body; that the Mind should be withdrawn as much as possible from the things of the body and established on the things of the Spirit, the Son of God, for whose benefit the body and the world was made; and that it is

worse than madness, suicidal, to miss the opportunity of a life-time in gathering and polishing up worldly treasures, like unto chaff. The Spirit of the East is further fully persuaded that the Soul has a growth in light and love and that it must be carefully nursed in every possible way from day to

(Continued on page 3)

Reviewed News

Engine-Ended Strike To Exhaust Its-If!

The Diesel-powered Railway strike has been designed to do the damage whatever the outcome may be. The Minister's suggestion was derailed. The bogey of bonus in the form of readjusted subsistence allowance however continues to move on the track. There is no guard to whistle the stop signal.

Dockyard workers in the Colombo Harbour have dared to strike a bargain by launching their threat while the Railway men refused to 'shunt' reason on to responsibility. The Government must now act to this stop bullying.

Striking Students Betray Themselves!

Our University students have begun to free themselves from the shackles of discipline. In the process they have unwittingly published the fact that they are being harboured by the professional strikers. The 'Free University' has found its home at the bungalow of the Communist Chief. Harbouring offenders is an old game with the Communist disruptors who throughout their existence have been harbouring hatred for the ruling Party.

Students of the Universities have now learnt how to create tension and turmoil and pollute academic institutions politically. Marxist patronage is what they want, to spread the study of 'subversion'.

Mr. V. Tharmalingam M.P. will preside.

At Parameshwara College

The teachers and students of Parameshwara College observed Ramanathan Day on December 11, 1969. A public meeting was held presided over by Mr. M. Gnana pragasam, B. A. B. Sc., Principal, Parameshwara College.

Mr. V. Ponnambalam M. A. and Proctor Siva Sritharan spoke on the life of the great patriot Ramanathan.

RELIGION AS UNDERSTOOD...

(Continued from page 2)

day, and with watchfulness all through the day; that, it is good for a man that he bears the yoke of Soul-culture in his youth that this Culture of the Soul begins by first sharpening and refining the instruments of culture, namely, the Mind and Senses, under the instruction of parents, teachers and pastors, secondly by abiding in the law and gathering restful guidance and strength for work, thirdly by active work in the world in various ways, such as industrial occupations, charitable work and work in and for the Shrine, and lastly by imbibing sound doctrine from the living lips of evangelists and apostles of God

Knowing as the East does these great truths, it is able to say without hesitation that the high ideals and ethical conduct needed for ripening the Spirit from Self Love to Neighbourly Love and Neighbourly Love to Perfect Love constitute Soul-culture or Civilization; and that the Mind, if set to work on the things of the world, may produce articles of trade, money, flourishing homes and lofty cities, but can never produce righteousness, Love of God or Peace, unless it be united with the Spirit and made to mind the things of the Spirit. In these circumstances, no Civilization is complete without its material and spiritual planes. It will lack symmetry if one outgrows the other. A constant careering of the Mind in the path of bodily necessities and luxuries renders it unfit for the development of spirituality. The gracious Bhagavan said:

"The work of uplifting the Spirit from corruption and its entanglements has to be done by the Mind.

"Since Mind only is the ally of the Spirit, and Mind only the enemy of the Spirit, the Mind should not be made impure by letting it run on sensuous planes."

A mind that capers about in the broad ways of the senses and turns needlessly on its own axis becomes quite unfit for the edification of the Spirit. It cannot build it up in love and light. It cannot understand the World of God, called the *Joana Shastra* in India, much less convey their intended meaning to the Spirit, so that the Spirit is obliged to continue in Darkness, that is, materialism or worldliness. A

Civilization that is without its full complement of spiritual mindedness may produce clever men and women, willing to do what is proper and right, but they will be unable to resist temptation when it comes associated with the chance of not being found out by others. The materialized mind, known of old as carnal-mindedness, however able to perform the ordinary duties of life before the gaze of the public, will frequently go wrong and even persist in error, if it be sure that its vagaries will remain undetected. In its sight, crime or sin is neither wrong-doing nor estrangement from God, but allowing oneself to be detected in wickedness or impiety. The inner purity of the Individual is not so much the concern of the votaries of material civilization as that Society should not have to talk about the latest scandal. Exposure is the one great offence known to material civilization. To endeavor to keep up the appearance of being good and well off is the end and aim of deadly respectability, of "whited sepulchres." Any civilization which does not crave for the spiritual growth of the individual, for the active development in each person of Loving Kindness and knowledge of God, is on the high road of Sensuousness, doomed to become a "smoking flax," a thing of lurid vanity.

The Civilization of India has endured, — has endured so long as to be styled "stationary" — because of its equipoise between materiality and spirituality. The authors of that civilization were great Juanis, sanctified spirits, who knew human nature in its entirety, and the worldly and spiritual needs of men ushered into life on the soil of India. The industrial arts and popular amusements of the Hindus have not been allowed to run riot, so as to quench the Spirit, but have been developed sufficiently to answer the ends of beauty and comfort, and leave enough time to cultivate the fruits of the Spirit and worship God in peace, everyday in all earnestness. Owing to this equilibrium between the material and spiritual sides of civilization being carefully maintained up to the present time by generations of Sages, the teeming millions of souls who inhabit the Land of Light, now known as

India, has the singular privilege of surviving all other nations of the world and maintaining almost intact the traditional ideals and practices of their pious ancestors. I say "almost intact," because the influx of Western modes of thought, which cultured men of the West condemn as Materialism and Agnosticism, has, during the last two or three decades begun to lead astray the youth of the country who have flocked into English Colleges and trade centres for learning the novel principles of money-making under competition, even at the hazard of their souls.

"Proverbial Prettiness"

Sir,

The title may prompt the idea that I am going to deal with the perennial favourite theme of poet-writers viz — female beauty. Here I only wish to say a few words about the beauty of linguistic construction and the deep and pithy wisdom contained in proverbs the world over taking Tamil proverbs as examples, where basic attitudes and human frailities are concerned, it is possible through a study of proverbs to see that men are the same the world over. Let one begin the essay proper with an example.

A mother's love for her offspring and pride in his talents potential are well known. However mothers often overdo this and so you get the cynical remark:—

"காக்கைக்கும் தன்ஞ்சு பொன்ஞ்சு"

Again it is pleasing to note that many Tamil proverbs have English equivalents. We have:— "பழகப் பழகப் பாலும் புளிக்கும்". In English you get "Familiarity breeds contempt". In Tamil we have "முடக் அழுதைக்குச் சறக்கினது சாட்டு". In English there is—"A lazy carpenter blames his tools". I am unable to get at an equivalent for the lovely saying "இரப்பாளைப் பிடித்தகாம் பறைப்பாந்து". Further in Tamil you have:— "தெருத்தேங்காயை வழிப்பினையாருக் குடைத்து போல"— "Rob Peter to Pay Paul." In English you have:—

In Sinhalese there is a saying—"a pumpkin thief can be known from the hairs on his back" based on the observation of the habit of carrying stolen fruit on one's back. The hair from the fruit will stick to one's back:—

Shakespeare's observations on human nature have won universal acclaim and immortality but shouldn't we be proud of how *ஞானையார்* has dealt with this subject in her works. Some lover of the Tamil language and literature should work to see that *ஞானையார்* and others like her are brought to universal notice through the U. N. E. S. C. O.

There is a fine saying in Tamil — "தறவிக்கு வேந்தன் தரும்பு. Royalty is also put in its rightful place in the verse with the beginning:—*மன்னும் மாசறக்கற்றேனும் சிந்தாக்கின்*.....etc. Yet today even a minor government employee struts about vainly. There are many proverbs which can provide essential textual guidance for worldly life. There is always time and room to improve ourselves. In conclusion I wish to refer to one more saying which I think is of recent origin — "அடியைப் போல ஆண்ணன் தம்பி உதவாது." Leaving aside what Mr. I. M. R. A. Iriyagolle will say about this, one can be sure that parents and teachers who try this out on the youngsters of today will be in for a very tough time.

Yours etc

S. Kumarakulasingham
24, 4th Cross St.
Jaffna
5-11-69.

Stalwart Among...

(Continued from page 1)

the capacity of the intelligentsia to scorn considerations of race and language and crown the most capable Ceylonese their first elected Representative.

The retirement from Solicitor Generalship enabled Mr. Ramanathan to be of greater service to his countrymen. Here is a quotation from one of his speeches in which he reveals his mind.

"I had retired from the Solicitor - Generalship of Ceylon, and was busily engaged in educational work which had for its object the conversion of the people from denationalisation and from the consequences of too slavishly following the ideals of modern times which were being inculcated in almost all the Schools of the Island, to the exclusion of faith in God, ethical conduct, loyalty to the king and respect for elders. Irreligion, unrestrained indulgence in the pleasures of the senses, ridicule of ancient tradi-

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 2538/T

In the matter of the intestate estate of the late John Narcisius alias Selladurai of Karayoor, Jaffna

Deceased
Anthonippillai widow of John Narcisius alias Selladurai of Karayoor, Jaffna

Vs Petitioner

- 1 John Narcisius alias Selladurai John
- 2 John Narcisius alias Selladurai Christian
- 3 John Narcisius alias Selladurai Stanislaus
- 4 Kanikkai daughter of John Narcisius alias Selladurai all of Karayoor, Jaffna

Respondents
This matter coming on for disposal before Izadeen Mohamed Ismail Esquire District Judge, Jaffna on the 11th day of November 1969 in the presence of Mr. J. Patrick Proctor on the part of the Petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the petitioner be and she is hereby declared entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to her accordingly unless the respondents or any other person or persons shall on or before the 26th day of January 1970 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

The 11th day of November 1969.

Sgd I. M. Ismail
District Judge.

Drawn by
Sgd. J. Patrick
Proctor for Petitioner.
(230 13 & 19)

tions and constant cultivation of the spirit of controversy had gradually undermined the sanctity of home and society to such an extent that lectures on the higher aspects of life, and the establishment of schools and colleges equipped with responsible teachers sufficiently able to stem the current of materialism, agnosticism and atheism became vitally necessary. All my time and resources were devoted to this work."

Professor T. F. Crane, LL.D., Litt.D., the then Dean of the University Faculty, Cornell University having listened to Sir Ramanathan's lectures on "The Culture of the Soul" said "Ramanathan created a very profound impression by his lectures here and by his most interesting personality.... It is worth much to our students to realise how it is possible for a man to carry his religion into his everyday life, or in other words to make his religion a part of himself."

In the Court of Requests of Jaffna

No. 6459 / A

In the matter of an application under Section 16 of the Civil Procedure Code, Chapter 101

- 1 Candiah Vettivelu Rajakulendran
2 Arumugam Thuraisamy Thurainayagam and
3 Mylvaganam Sarvananda all members of the Young Mens Saiva Association of Kokuvil West, Kokuvil, Jaffna as representing themselves and all the other members of the Young Mens Saiva Association of Kokuvil West, Kokuvil, Jaffna

It is hereby notified that the above styled action has been filed by the abovenamed plaintiffs as representing themselves and the other members of the Young Mens Saiva Association of Kokuvil West, Kokuvil against the abovenamed defendant praying inter alia for possession of the land called Aravarappulam and Kallappiravayal in extent 3 Lms. P. C. being a divided portion of a land of the same name in extent 387 1/2 Lms. P. C. situated at Kokuvil and Vannarponnai North West in the parish of Kokuvil and Vannarponnai in the Division and District of Jaffna Northern Province.

The defendant in the said action is summoned to appear in Court on the 21st day of December 1969 at 10 o'clock in the forenoon.

This 4th day of December 1969 By Order of Court S Velauthar Chief Clerk 229 5 & 12

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2532

In the matter of the intestate estate of the late Narayanapillai Ganapathippillai of Moolai Deceased

Muthupillai widow of Ganapathippillai of Moolai Vs Petitioner

1 Ganapathippillai Sivathasan

Minor 2 Saraswathy daughter of Ganapathippillai

3 Sivagamasunthari daughter of Ganapathippillai and

4 Narayanapillai Naga. lingam all of Moolai Respondents.

This matter coming on for disposal before I. M. Ismail Esquire, District Judge of Jaffna on the 26th day of October 1969 in the presence of Mr. N. Ehamparam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 16th day of October, 1969 having been read:

It is ordered that the Petitioner be and she is hereby declared entitled as legal widow of the abovenamed deceased to have Letters of Administration to the above estate issued to her accordingly and the 4th Respondent be and he is hereby appointed Guardian ad Litem of the minors, the 2nd and 3rd Respondents to represent them for all the purposes of this action unless the Respondents abovenamed or any other person or persons interested shall on or before the 19th day of December, 1969, show sufficient cause to the satisfaction of this Court to the contrary.

This 26th day of October, 1969

Sgd. I. M. Ismail District Judge, Jaffna. 226 5 & 12

"BEAUTY OF....."

(Continued from page 1)

வணை தேவன் (or is it இறைவன்?) is popular. This is something vague and has a political taint about it. Saivism is more specific. As we understand it the supreme divinity is Lord Shiva; Lord Muruga and others are his manifestations

The poojah performing Brahmin of Saivism is not like the Christian Parish Priests and Saivites cannot be divided into priests and laymen. The Christian parish priest is assured of a stipend and is a social worker. Whether this makes Christianity superior to Saivism is doubtful. However we must do something to assure our Kurukkals of a steady income.

Saivism prohibits not only meat and drink but also tobacco and these along with two others comprise பஞ்சமாபாதகங்கள். The prohibitions are sensible and far from creating an individual denying himself joys of life, Saivism creates individuals who can face ups and downs of life with cheerful detachment and enlightened comprehension. Once the question of Temple entry is settled by the Saivites themselves satisfactorily, the Saivites of Jaffna and Ceylon can look upon themselves as a merry band in the service of Lord Shiva and a copy of சைவத்திருநெறித்தொத்திரத்திரட்டு (a Saiva Paripalana Sabai publication will be all the textual guidance they need for good living.

An Indian Temple: The Kandarya Mahadeo

BY THE LATE ANANDA K. COOMARASWAMY Museum of Fine Arts, Boston

(Continued from last issue)

Finally, inasmuch as the temple is the universe in a likeness, its dark interior is occupied only by a single image or symbol of the informing Spirit, while externally, its walls are covered with representations of the divine powers in all their manifested multiplicity. In visiting the shrine, one proceeds inwards from multiplicity to unity, just as in contemplation, and on returning again to the outer world, sees that one has been surrounded by all the innumerable forms that the Sole Seer and Agent within assumes in his playful activity. And this distinction between the outer world and the inner shrine of an Indian temple, into which one enters "so as to be born again from its dark womb" is the same that Plotinus makes, when he observes, that the seer of the Supreme, being one with his vision, "is like one who, having penetrated to the inner sanctuary, leaves the temple images behind him—though these become once more the object of his first regard when he leaves the holies; for there his converse was not with image, not with trace, but with the very Truth."

The deity who assumes innumerable forms, and has no form, is one and the same Purusa, and to worship in either way leads to the same liberation: "however men approach Me, even so do I welcome them." In the last analysis, the ritual, like that of the old Vedic sacrifice is an interior procedure, of which the outward forms are only a support, indispensable for those who being still on their way have not yet reached its end, but that can be dispensed with by those who have already found it and though they may be still in the world are not of it. In the meantime, there can be no greater danger or hindrance than that of the premature iconoclasm of

NAVALAR DAY...

(Continued from page 1)

cepted as the first best translation, by a Board in Madras consisting of great personages like Mahalinga Iyer of Indian fame. It was through this translation that the Indians came to know that the best grammatical Tamil, spoken and written in the purest form, without any mixture of any other language, existed only in Ceylon. Navalar put up several schools in Jaffna and one at Chithamparam in South India and imparted free education as far back as 1848 Mr. C. W. W. Kannangara, was of course the father of free education. This scheme came into force with the aid of the Government in power throughout Ceylon. We can proudly say that Navalar was the forerunner in the field of free education which he did boldly under foreign domination to fight against the Christian Missionaries in their proselytism. Navalar believed that education was not complete without the inclusion of physical and religious education in the curriculum. Navalar was the first person to write the infant series readers in the vernacular for the school children "

Messrs S. Nadarajah, S. Thirunavukkarasu, and Miss P. Nagavalli, also spoke.

The Honorary Secretary Mr. S. Premesambu proposed a vote of thanks.

those who still confuse their own existence with their own being, and have not yet "known The Self", those are vast majority, and for them the temple and all its figurations are sign-posts on their Way.

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