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X

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X

NO. 36

## SRI SARADA DEVI'S ANNIVERSARY

(By SWAMI SARVATITANANDA,  
Sri Ramakrishna Mission Madam, Kataragama.)

Today is the 110th birthday celebration of Sri Sarada Devi—the Holy Mother. She was born in a humble but highly religious Brahmin family, in a remote village in Bengal and was married to Sri Ramakrishna when she was barely six years of age. Though she had a few contacts with him in those early days, the real process of integration of her life with that of the Master began at the age of eighteen.

When Sri Sarada Devi began living with Sri Ramakrishna her sole joy lay in serving him and his numerous devotees. It was now that her love, lines and motherhood became more and more manifest. She was not educated in the modern sense of the word. She spent her days in Dakshineswar, in prayer, meditation and service—service to the master and all devotees.

She used to receive all women devotees with sincere love and treat them as her equals. Once the Master warned her not to receive a few women who were of a doubtful reputation. She said that she could not help but receive them all well once they came to her.

As an ideal Hindu wife, the Holy Mother was deriving pleasure in merely serving the Master by feeding him and attending to his comforts. At times there used to be such a rush of devotees that for days together she would be deprived of even this pleasure. She never used to complain. On the other hand she used to say that she had not acquired merits to be seeing and serving him every day; such was her humility.

Thus Sri Sarada Devi, born with divine propen-

sities became more and more divine by her associations with the Master and at the time of the Master's last illness, she had a sudden realisation that in truth, there was neither husband nor wife, and all her attachments for the Master disappeared, and her mind was filled with utter renunciation. But when the Master actually passed away her sorrow and the feeling of emptiness in life was so great that she even thought of giving up her body. But Sri Ramakrishna appeared before her and persuaded her to stay on in the world.

Sometime after Sri Ramakrishna had passed away from his earthly existence, the Holy Mother took up the role of the spiritual teacher, a function for which she was carefully prepared by the Master, and gave initiation to Swami Yogananda—one of the direct disciples of the Master.

The Holy Mother herself also directly and indirectly revealed her Divinity in various ways from time to time. She very rarely spoke about herself. On rare occasions, she was seen to make such statements about herself as, 'In the midst of worldly activities, whenever I desire I understand with a flash that all this is nothing but a play of Mahamaya.' Once a disciple told her, 'Mother, after having seen you, people will not respect the various Goddesses any more.' 'Why not?' She replied, 'They are all my parts.' She said to a very close relative on one occasion, 'Don't regard me as your relative; I can leave this body at once. If I so desire'.

There are undoubtedly the statements of a liberated soul or a divine

(Continued on page 4)

## Regularity And Punctuality

By Swami Sivananda

Perfect discipline can only be maintained by regularity and punctuality. No man can reasonably expect success in life and God-realisation if he does not possess those two qualifications. There cannot be any success without discipline. Discipline is enemy of the mind. The mind is very much afraid of terms such as 'Discipline', 'Regularity', 'Austerity', 'dispassion', 'Spiritual exertion', and 'renunciation'.

Man evolves quickly by regular practices. He who does regular meditation gets Samadhi quickly. He gets the meditative mood easily without any exertion. He who does physical exercises regularly gets rapid development of the body. That man who is irregular and does his actions by fits and starts cannot reap the fruits of his efforts.

Learn your lessons from nature. Mark how the seasons rotate regularly. Mark how the sun rises and sets, how the flowers blossom, how the fruits and vegetables grow up, how the revolution of the moon and the earth takes place, and how the days and nights, weeks and months and years roll on. Nature is your Guru and guide. Open your eyes, assimilate the instructions and follow them.

Have regular habits in all walks of life. Be regular in going to bed and in rising up early in the morning. 'Early to bed and early to rise makes a man wealthy, healthy and wise.' Be every regular in your meals. Be regular in your studies, in your physical exercises, in your meditation and Asanas. You will have a very successful life and a happy one too. Regularity should be your watchword.

## An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from last issue)

The mentality of these learned scholars can be gauged from some of the so called explanatory comments and notes found in this new edition of theirs. We may here cite one or two typical examples of their hatred not of the brahmins only but of the North generally. In the course of our reading we find that Tiru Moolar has occasion to speak of abuses connected with temples. He speaks of the uprooting of consecrated deities, he speaks of the demolition of holy edifices, he speaks of the ill-effects of keeping temples closed without conducting regular Divine Services and he speaks of the evils resulting from the employment of un-brahmin brahmins, brahmins in name only, to conduct temple services. The Tiru Mantiram dealing with this last abuse in temple worship reads:

519. பேர்கொண்ட பார்ப்பான் பிரான்தனை அர்ச்சித்தால்  
பேர்கொண்ட வேந்தர்க்குப் பொல்லாவினாதி யாம்  
பார்கொண்ட நாட்டுக்குப் பஞ்சமும் ஆமென்றே  
சீர்கொண்ட நந்தி தெரிந்து உரைத்தானே.

If (a priest who is) a brahmin in name only (but not in quality) officiates in Divine worship, warrior Kings will fall a prey to fatal diseases and famine will stalk the land. So said Nandi, the good natured Lord.

This reminds us of the words of the Smriti which condemns hiring brahmins who work for their wages only like ordinary coolies and places them on a par with butchers. The brahmin referred to here as பேர்கொண்ட பார்ப்பான் is identical with the பிறப்பொழுக்கம் குன்றிய பார்ப்பான் of Tiruvalluvar. We may as well quote here the Tirukural couplet in full:

மறப்பினும் ஒத்துக் கொளலாகும் பார்ப்பான்  
பிறப்பு ஒழுக்கம் குன்றக் கெடும்.

Even if a brahmin forgets his Vedic Mantras he can learn them again, but if he transgresses his caste rules (the rules of conduct prescribed for a man of his class) he will lose (his birthright.)

Siva Gnana Munivar calls such a man an Appiramanam அப்பிரமணன் in his Dravida Maha Bashyam, a brahmin by birth only but not possessed of the qualities of a brahmin. What Tiru Moolar tells us in this verse is that devout brahmins only who are religiously inclined and god-fearing should be appointed as officiating priests in temples and not merely nominal brahmins who are worldly minded.

But our good friends the "learned scholars" responsible for the publication of the new edition read a lot of extraneous matter into this verse. We reproduce here their explanatory notes in full: இயற்கைச் செந்தமிழ் அந்தணைர் பார்ப்பார் எனப் படுவர். திருவடியே குறிக்கோளாக மீளா அடிமையாய் வாழ்வதே பெரும் பேற்றின்பமாக அகமும் புறமும் ஒத்துப்பார்ப்பார் ஒழுக்க மிக்க விழுத்தினைப் பார்ப்பார் அவர். அவர்களை பூசைக்குரியவர். தமிழ் நாட்டில் வெளியிலிருந்து வருவாரும் உயர்விலைப் பெயரை வயலாய் வைத்துக் கொள்வர். அவர்கள் பேர்கொண்ட பார்ப்பார் எனப்படுவர். அவர்கள் திருக்கோயில் பூசை செய்யும் தக்கார் ஆகார். அவர்களைக் கொண்டு பூசை

(Continued on page 4)





தமிழ்நாட்டில்,  
தமிழ்நாட்டில் தான் தான்  
தமிழ்நாட்டில் தான் தான்  
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தமிழ்நாட்டில் தான் தான்

## Hindu Organ

FRIDAY, DECEMBER 14, 1962

Treasure These Thoughts

The whole world is nothing more than Sankalpa of the mind.

—SWAMI SIVANANDA

### CORRECTING THE C. W. E.

It is heartening to note that the Government has realised the need for investigations into the several allegations of fraud and corruption in the affairs of the C. W. E. being conducted by a special legal officer. The normal practice of departmental enquiries cannot be expected to produce the desired result of cleansing the Augean Stables. As it is common knowledge that corruption has taken deep root in the different spheres of the C. W. E. The Co-operative basis of the Establishment has been rendered ineffective by the machinations of un-cooperative workers with the result that the very system of co-operative undertakings has suffered a severe setback. The structure of the Co-operative Movement depends on the character of the several societies that serve to build it. The Co-operative Societies at the source can help the movement thrive only if such establishments are conducted by men of sincere interest in social service.

Often it has been seen that honorary workers of the right type for conducting Co-operative Societies could not be found in sufficient number. The presence of a single member with a selfish motive and insincere heart will be enough to corrupt the entire Society. In spite of the sincere efforts of a large number of self-less co-operators the canker of corruption could not be prevented from finding its way into the system of the C. W. E.

A serious state of affairs has been unearthed. No further time can be lost

# THE CHAMPION REFORMER OF THE HINDUS ARUMUGA NAVALAR

VI

(18-12-1822 — 19-11-1879)

(V. MUTTUCUMARASWAMY B. A.)

## Navalar and his Prose Style

Navalar was a great stylist, in the art of writing Tamil prose. He paved the way, for many great Tamil writers who trod on his foot-steps. Navalar was the first to weave sentences made up of words of pure easy Tamil. The writers before his time selected words of Sanskrit origin, which were not so explicable. They had inflexions, which were complex. The learned commentators were pedantic, and wrote in a style which was incomprehensible. Hence these were of little use to the ordinary reader. But Navalar's style of Tamil prose was something unique. His usage of punctuation marks, as used in the English language lent clarity to his diction.

Of Navalar's books, the First Saiva Vinavidai and the Second Saiva Vinavidai, were written in a style that the young minds could easily understand. It was carefully graded. The First Reader, the Third Reader and Fourth Reader, were also carefully graded. The sentences are fairly short and the selection of diction admirable.

Let us take for instance, the style of the Bible which Navalar translated. When one reads the Bible, (in Tamil) we do not get the impression that this is a translation. It would seem to us that we are reading an original. The language is simple, the words so eloquently familiar and yet so dignified.

The Periyapurana Soosanam reflects, the style of the learned commentators of yore. It must be kept in mind that about a century ago, the literary

in pursuing the slow course of official routine in investigations and enquiries. The legal machinery must be set in motion. However, it is also necessary that the intricate and involved method of red tape administration of co-operative undertakings must be revised with a view to making the working of such societies simpler and more perfect.

trends dictated, that writers should use a large amount of Sanskrit words. Navalar in his Periyapurana Vasanam, did write in a style, where a large amount of Sanskrit words, were introduced into the composition. In his chapter on Thiruganasambanthar, Navalar uses words of Sanskrit origin, even when he could have used words of pure Tamil origin.

The style of Thiruvilayadattapuram is quite different from the style employed in Periyapurana Vasanam. In this book Navalar, uses a style which is easily understood by the common people. The short stories which are interwoven in the main story, are written very clearly, in easy language.

During Navalar's period, there were many writers, who wrote Tamil prose in order to stress their religious point of view. But Navalar superseded them all. Navalar in his pamphlets, chose a style, which was crisp and clear; elegant and penetrative.

M. S. Puranalingampillai in his History of Tamil Literature (English) says (page 337) "The one object of Navalar's life was to his mother tongue in its pristine purity and restore the Saiva Siddhanta to its place as one of the oldest religions of the world. His scathing invective and tirade against the several mutts as dens of iniquity made the mata-thipathi's tremble and think of reforming themselves."

Mr. T. P. Meenadhi-sundarampillai says: (Ceylon Tamil Poets) Navalar and his style of Tamil prose as follows: (Translated into English).

On the one hand there was prose known as High-Senthamil, and on the other hand Kochecham-Tamil—an ascent and a descent,—(a crest and trough). Navalar levelled these, applied plaster to it; he made it a shining white wall. Yes! In this levelling progress, many beautiful paintings on the peaks have disappeared. In his

Continued on page 3;

# India, China & Ceylon

(By S. SIVASUBRAMANIAM)

While one of the most a unique record in the critical phases in the history of the world.

history of the world appears to be looming before our eyes, a testing time in the history of our own country Ceylon also appears to be confronting us. With regard to the world situation arising from the Indo-China struggle, it may not be quite easy for Ceylon to play a decisive part. In making the latter observation, there is no intention to detract from the worth of the earnest efforts of our "gracious Prime Minister", borrowing with pleasure an expression used in regard to her by the Prime Minister of India Shri Jawaharlal Nehru on the occasion of his recent visit to Ceylon. While it may be difficult for our Government and our country to influence materially the course of events in the international sphere, it is incumbent on Ceylon to adopt the right attitude and follow the proper course in the present difficult situation created by the conflict between two great friends, China and India, who are friends of Ceylon.

The friendship between China and India has been again and again emphasised during recent years by many Indian leaders including Gurudev Rabindranath Tagore, Mahatma Gandhi and Shri Jawaharlal Nehru. China leaders also have reciprocated such sentiments. The following is an extract from Shri Jawaharlal Nehru's Book entitled "The discovery of India". "and now the wheel of fate has turned full circle and again India and China look towards each other, past memories crowd in their minds, again pilgrims of a new kind cross or fly over the mountains that separate them, bring the message of cheer and goodwill creating fresh bonds of friendship that will endure".

The above quotation is a passage from Shri Nehru, who refers earlier to the ancient friendship between the two countries. It has been repeated again and again by Indian and Chinese leaders that the two countries co-existed in peace for centuries without going to war with each other and that their relationship constituted

The best of friends sometimes quarrel. Even so, friendly countries might differ and come to war. Friendship might again be restored. It is good to view the present struggle from this angle also. Further, Shri Nehru has said that China cannot conquer India, even as India cannot conquer China. This practical view also has to be taken into consideration by outsiders in assessing the unhappy situation.

The grave crisis confronting us is the sudden invasion and resort to force by China and her occupation of territory, which has been under the administrative control of India in the past. Whether the disputed territory belongs to China or India is a different and distinct question. It is important in this connection to keep in mind the fact that both China and India, like Ceylon and some Afro-Asian countries, have subscribed to the principle of Panch Cheela and of peaceful co-existence among nations. It is also pertinent to note that before taking to the method of violence China did not adopt peaceful means to settle the difference. The matter was not referred by China to the Afro Asian countries or to the Bandung and Belgrade Powers including Ceylon. Nor was it referred to the United Nations. There was no attempt to refer it for arbitration by a third party. There was no appeal to the International Court of Justice. It does not appear to have been referred even to Russia which is said to be an ally of China and a friend of India.

Further, it does not appear that China advised India, giving a sufficient period of time and intimating that it would employ violence to solve the differences and would forcibly occupy the disputed territory.

The statements made by the President of the Indian Republic and by India's Prime Minister both of whom are highly respected in Ceylon, imply, on the contrary, that no such communication was received from China by India. Nor has China so far claimed

(Continued on page 3)



# Astrological WEEKLY FORECASTS

SRIPATHY

FROM 16-12-62 TO 22-12-62

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

Mothers health will suffer. Your health too will not be satisfactory. Bile complaints likely. Minor domestic upsets also shown. Financially a good week. But work will be heavy.

**TAURUS** Kartika 2, 3, 4, Rohini, Mithuna 1, 2 [Idapa Rasi]

Troubles through vehicles shown. Domestic affairs will not be satisfactory. Health also will suffer. Financially a fairly good week.

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

A good week for finance. Domestic harmony promised. New ventures will be successful. Gains through agriculture and landed properties promised.

**CANCER** Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will be quick to pick up quarrels. Domestic conditions still continue to be unsettled. But ruin to enemies shown. Friends will help you out of difficulties.

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

Health upsets likely. New ventures will be successful. Financially a good week. Triumph over competitors promised. Younger brothers and sisters will be very helpful.

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

Financially a good week. Friends will help you out of difficulties. But minor health upsets likely. Eye troubles shown. Beware of secret enemies.

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

Younger brothers and sisters will help you out of difficulties. Financial gains and fame promised. But mothers health will suffer. Gains through landed properties indicated.

**SCORPION** Visaka 4, Anursha, Kettai [Vrischika Rasi]

Financial gains promised. Agriculture will bring in good results. Friends will be very helpful. Troubles through fathers relatives shown.

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

Sunday morning will be troublesome. Health will suffer. Fathers relatives will cause you much annoyance. Financially a fairly good week. Old investments will bring in good results.

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

Sunday afternoon, Monday and Tuesday must be spent with care. Rest of the week will be favourable for professional deals. But health a problem.

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

Domestic upsets likely. Health also will be troublesome. But professionally a good week. Fathers relatives will be helpful. Wednesday Thursday and Friday morning must be spent with care.

**PISCES** Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]

You will be able to steer clear of all opposition and get your things done this week. Professional success also promised. But minor health upsets shown. Spend Friday afternoon and Saturday with care.

## Benefit Show

A Benefit Show, "Bhakti Ravana" was held last Sunday morning 9-12-62 at 10 a. m. in aid of the Colombo North Hindu Paripalana Sangham Office and Library Building Fund under the patronage of Mr. C. Balasingham C. C. S., Deputy Secretary, General Treasury and Mrs. C. Balasingham.

## Letters to the Editor.

### LOFTY PRESENTATION OF INDIA'S CASE

Sir,—The address delivered by the much revered Sankaracharya Swamikal of Kanchi on the 10th of December 1962, over the All India Radio on the present dispute between India and China, and India's duty was an extra-ordinarily inspiring and illuminating presenta-

# THE CHAMPION REFORMER OF THE HINDUS

(Continued from page 2)

prose style, we cannot discern "prose paintings"; if we glimpse the anger of Sivagnana Yogi in Navalar's prose, it creeps with obedience gently. In Navalar's prose style; there is nothing that betrays any emotion. From the first to the last, there is one style. There is no difference. But is the world marching on embracing one style? Even if nectar is eaten beyond proportion, it becomes poison. Therefore his works which run in the same style—his prose works weary one. But when we come across, the so called modern works that are laden with emotion, we see the difference between Navalar's beautiful prose and that of the moderns, which are a clamour of words and a titivation of drunkenness. If Navalar had not merely been a publisher of poems, but also shone as a poet, just as he did exercise control over his emotions as in Periyapuram, he could have made his poems resplendent with beauty.

Many were of opinion that there need be no room for emotion in Tamil prose. Prose, freighted with emotional feelings was introduced by Shakespeare in his later plays, we rejoice at the skill shown by him in his prose. It must be admitted that Arumuga Navalar never enjoyed this emotional joy. But Arumuga Navalar did yeoman service, by ploughing and levelling a nigged old terrain that never saw the plough, and he had to sow the seeds and clear the weeds; Afterwards one could discern the luxious green foliage, the sweet meal and the fascinating feast. When you clear and prepare the soil—if we say food food—what

tion of India's case and a very valuable re-statement of Hindu ideals, If I may be permitted to say so in all humility and with utmost deference, it will be very helpful if you or any of your readers could kindly obtain the text of the address and have same published in the Hindu Organ for the benefit not only of the contemporary world, but for the guidance of future generations as well, regarding Hindu ethics and ideals.

S. Sivasubramaniam

103/2, Hultsdorf St, Colombo

can we profit by it? Therefore Arumuga Navalar was the father of modern Tamil prose, and laid its foundations firm and secure. May Navalar's name live long! May we cherish the prose that Shakespeare wore in his crown and rejoice."

This opinion is replete with deep meaning, these are the thoughts of the Professor of the Anna malai University—Mr. T. P. Meenadchisundarampillai.

May "Senthamil" flourish!

(To be continued)

## Order Nisi

IN THE DISTRICT COURT OF  
TRINCOMALEE

Testamentary Jurisdiction  
No. 435.

In the matter of the intestate estate of the late Thambappillai Sundararajah of 101 Main Street, Trincomalee

Deceased.

Manimegalai widow of Veerasingam Thambappillai of Alaveddi North

Vs. Petitioner.

1 Indranee widow of Thambappillai Sundararajah of 101 Main Street, Trincomalee

2 Arumugam Ramasamy and wife

3 Nagarajeswary both of Alaveddi North

Respondents.

This matter coming on for disposal before M. M. Abdul Cader Esquire District Judge Trincomalee on the 26th day of November 1962 in the presence of Mr. S. Kanagasabai Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read;

It is ordered that the petitioner abovenamed be and she is hereby declared entitled as mother of the said deceased to have letters of administration to the estate of the said deceased issued to her accordingly, unless the respondents abovenamed or any other person or persons interested shall on or before the 27th day of December 1962 show sufficient cause to the satisfaction of this Court to the contrary.

This 26th day of November 1962

Sgd. M. M. Abdul Cader  
District Judge

Drawn by

Sgd. S. Canagasabai  
Proctor for Petitioner.  
(O 152, 7 & 14)

# India, China....

(Continued from page 2)

that it had given any such intimation. International leaders and the international press have also confirmed the fact that the attack by China was not preceded by any attempt at arbitration or adjudication or prior intimation.

It has been stated by India and her sympathizers that the present fight is a war of aggression on the part of China and not merely a border dispute. It has also been described as a war between Democracy and Totalitarianism. It has been further stated to be a war of Expansion on the part of China to have permanent control over India and adjoining countries, and that it is highly detrimental to the cause of international peace and co-operation. The Chinese, on the other hand, contend that the present struggle is only a justifiable attempt on their part to regain their lost territory and that India is perversely denying China's just rights, being egged on by the forces of Western Imperialism, including America.

(To be continued)

## NOTICE

IN THE DISTRICT COURT OF  
JAFNA

No: Partition/670

1 Subramaniam Saravananuttu and wife  
2 Alexandra Kulamany Saravananuttu both of the 'Mansion', 1st Cross St. Jaffna  
3 Leslie Indrarajah Saravananuttu of 5-A, First Chapel Lane, Wellawatte

Vs. Plaintiffs

1 Maheswary wife of Canagasabay & her husband  
2 Jebaratnam Canagasabay of 46, Rajasingha Road, Wellawatte  
3 Rajeswary wife of Niles & her husband  
4 Dr. N. A. J. Niles of No. 509 Buller's Road, Colombo  
5 Swaminathan Vamathevan of Manipay presently of The Department of Immigration & Emigration, Hemas Building, Bristol Street, Colombo

6 Swaminathan Wignarajah of No. 23, 40th Lane, Wellawatte

Defendants  
It is hereby notified that Action No: P.670 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the Partition/sale of the land/lands called 'Kayan Metku kulambai Kalasavadiyan Kerni, Kanchachaddy and Madathady East now known as New Kayan Estate' situated at Mooloppalai and Tanmakerni in extent 82A 1R 4P.

The Defendants in the aforesaid action are summoned to appear in Court on the 12th day of February 1963 at 10 O'clock of the forenoon.

This 7th day of December 1962  
By Order of Court  
Secy/CC

Drawn by  
S Thirunavukkarasu  
Proctor S. C.



# Tirumantiram

(Continued from page 1)

செய்வித்தால் தீமைகளைப் போர்செய்து அகற்றும் வேந்தர்க்கு நீங்காக்கொடுகோய்கள் வீங்கும். முறைசேர் திருநாட்டில் வற்கடமாகிய பஞ்சமு முண்டாகும்.

பேர்கொண்ட பார்ப்பான் = ஆரியப்பார்ப்பான்.

Briefly stated this means that only indigenous Tamil Anthanar who are high-souled are fit to officiate in temples and not immigrant foreigners who come into the Tamil country assuming high-sounding caste-names.

Brahmins in name = Aryan brahmins.

If this is not brahmino-phobia pure and unalloyed, we do not know what else it is. We shall proceed without stopping here. We find later on that Tiru Moolar has occasion to refer to pilgrimages to distant temples and contemplation of God in the temple of the heart. Says he:

2070. வடக்கு வடக்கு என்பர், வைச்சது ஒன்றில்லை, நடக்க உறுவரே ஞானம் இலாதார், வடக்கில் அடங்கிய வையக மெல்லாம் அகத்தில் அடங்கும் அறிவுடை யோர்க்கே.

Ignorant people go (on pilgrimage to distant temples) saying 'North, North'. Everything of note found in the terrestrial world in the North, the wise find within themselves. There is nothing special placed in the terrestrial North (that is not found in the temple of the heart).

(To be continued)

FOR ALL YOUR

## PRINTING REQUIREMENTS



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## Sri Sarada Devi's Anniversary

(Continued from page 1)

person, who has identified herself with the Primordial Energy of the universe. On another occasion She said to a disciple, "If we do not accept sins and sorrows of others, and do not assimilate them who else will bear the responsibilities of the sinner and the afflicted? Rama-krishna has left me behind for manifesting the motherhood of God to the World.' Only an incarnation of the Divine Mother in human form can make such bold statements.

Time and tide tarry for none, Mother broke

down under the heavy strain of spiritual misstratation and fell seriously ill, and at last, on Wednesday the 24th February, 1926, She laid her tired limbs down at the lotus—feet of the Lord for eternal rest and passed into Mahasamadhi.

Like the sun's rays that fall equally on the peasant's cottage or prince's palace, her teachings are helpful to one and all. So let us follow her. Let us give up all small thoughts, let us forge our selfish ends and hearken to her words, for like the 'Hound of Heaven' she says:

All which thy child's mistake Fancies as lost, I have stored for thee at home: Rise, clasp my hand, and come!

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1229.

In the matter of the intestate estate of the late Pakkeer Mohideen Segu Mohideen of 65 Kathi Abocbucker's Road Moor Street Vannarponnai west Jaffna Deceased

Segu Mohideen Abdul Majeed of the same place

Petitioner

Vs

1 Seinambee Neechhia wife of Sultan Mohideen

2 Segu Mohideen Abdul Cader

Minor 3 Segu Mohideen Monsoor

4 Sewtha Umma daughter of Segu Mohideen

5 Yousuf Neechhia widow of Segu Mohideen, the 2nd wife of the deceased and

6 Pakkeer Mohideen Badruddeen all of the same place

Respondents

This matter coming on for disposal before C. Thanabalasingham Esquire, Additional District Judge, Jaffna on the 12th day of October 1962 in the presence of Mr. V. Navaratnarajah proctor on the part of the petitioner and the affidavit of the petitioner dated the 12th of October 1962 having been read; It is ordered that the abovenamed 6th respondent be appointed guardian ad litem over the minors the 3rd and 4th respondents for the purpose of protecting their interests and of representing them in this case and that the petitioner be declared entitled to have letters of administration to the estate of the said intestate as one of his sons and one of his heirs and directing that such letters of administration be issued to him accordingly — unless the Respondent or any other person or persons interested shall appear before this court on or before 14th December 1962 and state objection or show sufficient cause to the satisfaction of this court to the contrary.

Jaffna this 12th day of October 1962

Sgd. C. Thanabalasingham Addl. District Judge, Jaffna.

(O. 149, 7 & 14)

## HINDU ORGAN & INTHUSATHANAM

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## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1234.

In the matter of the intestate estate of the late Arudpiragasam Thevanayagam Ratnam of Hospital Road Jaffna Deceased

Ratnam Arulnathan Thambirajah of 153/1 Hospital Road Jaffna

Petitioner

Vs.

Gnanamamah widow of Arudpiragasam Thevanayagam Ratnam of the same place Respondent

This action coming on for disposal before C. Thanabalasingham Esqr., Additional District Judge, Jaffna on the 18th day of October 1962 in the presence of Mr. M. M. Sultan proctor on the part of the petitioner and the affidavit of the petitioner dated the 14th day of October 1962 having been read; It is ordered that the petitioner be declared entitled to have Letters of administration to the estate of the said intestate as his sole heir and as his only son and directing such letters of administration be issued to him accordingly unless the respondent or any other person or persons interested shall appear before this court on or before the 14th day of December 1962 and state objection or show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. O. L. de Kretser District Judge, Jaffna.

18th October 1962  
O 151 7 & 14

## NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/581

1 Apputhurai Santhathavan and wife

2 Pusparani, both of Manipay South, presently of 28/1 Adigar Road, Batticaloa

Vs. Plaintiff,

1 Ariyandram Navaratnarajah Teacher, Rosamal, Sangarpillai Road, Batticaloa

2 Kamaladevi daughter of Kandiah

3 Kandiah and wife

4 Yogamma, all of Kondavil Defendants.

It is hereby notified that action No. P/581 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition/sale of the land/lands called Malliyappulam and Mallakappulam in extent 7 Lms. V. C and 17.4 kla with the house buildings plantations and other appurtenances and situated at Manipay in the parish of Manipay.

The defendants in the aforesaid action were summoned to appear in Court on the 20th day of December 1962 at 10 O'clock of the forenoon.

By order of Court,

Sgd. N. Antenipillai

Chief Clerk.

This 11th day of December 1962  
(M. 154, 14)

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

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APPLY TO:

**S. KANAGASABAI,**  
Shroff.

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Editor: R. N. SIVAPIRAKASAM.