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Saiva Prakasa
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Estd. Sect. 11, 1889.]

[The Only Newspaper in Ceylon for the Hindus]
PUBLISHED EVERY FRIDAY

PHONE No. 356

[PRICE 10 CENTS]

VOL LXXIV

JAFFNA, FRIDAY JANUARY 18, 1963

NO 41

THE CHAMPION REFORMER OF THE HINDUS ARUMUGA NAVALAR

XI

(18-12-1822 — 19-11-1879)

(V. MUTTUCUMARASWAMY B. A.)

Navalar in Thamilakam (South India)

The Pros & Cons of the
"Arudpa Marudpa"
Controversy

Suddhanantha Bharatiyar in his admirable biography on Arumuga Navalar (Tamil) says about the "Arudpa Marudpa" controversy as follows. ("Navalar Peruman"—Pages 202-204).

"Let us weigh the facts of each of these parties impartially. Ramalinga Swamy's influence in Sidampararam temple was considerable. That was because of his mellifluous talk and his devotedness to Lord Nataraja and because of his gracious heart. In those days people were not aware of the beauties of the 'Arudpa' of Ramalingaswamy. Today the people appreciate his devotional poems. Navalar repudiated the 'Arudpa' of Ramalinga Swamy. Ramalinga Swamy's disciples with the aid of Ramalinga Swamy (their master) met at the hall of Kanagasabai in June 1868 and abused Navalar. They interpreted this name in many new ways. A pamphlet entitled the lecture at Perampalam was issued; in that many baseless attacks were made against Navalar. Would the ban Navalar remain calm? At Marichak-Kuppam Court, the case was heard. The Theedichidhar (priests of the temple) brought many witnesses and fought this case very hard. The Vallalar (Ramalingaswamy) stood up in the dock. He declared that he never abused Navalar."

"Navalar, on the day of this case finished his Shiva Pooja, gave the 'lingam' to Sethasivampillai and said 'If I am punished I will give up this life; please leave this

"Udayar" in the stream Saundranayakampillai of Jaffna, appeared for Navalar. His opponents questioned him arrogantly. Navalar thought of Siva and replied truly, his eyes brimming in tears. "No danger would befall those who utter the name of Siva". Navalar's side won. The Priests (of Chidambaram) were fined fifty rupees. The Vallalar was exonerated. The able manner which Navalar displayed, melted the heart of the judge. From this date, those who upheld "Sivatheeksbai" were jubilant. The Saiva path of life flourished. In every city, this "Arudpa-Marudpa" controversy prevailed!"

"In every great man's life, there will be many things we like, and a few which we may not like, if we go on looking for faults we cannot have any ties of relationship. We should appreciate the good points, in a man's life. Today the 'Arudpa' is chanted in all the parts of Thamilakam. Once, many people found fault with them. Vallalar received no regular education, he sang guided by his inner impulses. Velayudha Mudaliyar, the poet classified his poems into six cantos, corrected them and published them. It was he gave the title 'Arudpa' to it and published it as the work of 'Arud-prakasa Vallalar.' Vallalar questioned this title. The details are found in a book entitled 'Arud-sudar Vallalar'. Navalar was a great man. He was the friend of Melavai Mahalinga Iyer, Visakap-perumalayar, C.W. Thamotheerampillai, Mee-nadchisundarampillai and Thiagaraja Chettyar."

Says Suddhanantha Bharathi:

"On an occasion I happened to go through the

manuscripts of Vallalar at Vadaloar. I saw many letters and essays of the battles of words between the two sides. But not one manuscript there was in the hands of Vallalar. It appeared that he seemed to have been a non-partisan and he kept to himself."

X X X

The Contentions of Navalar's "Poli-Arudpa"

(as given in Suddhanantha Bharatiyar's "Navalar Peruman" Pages 205-207)

(1) Navalar contended that the Devarams, the Thiruvavaiyam, the Thiruvavaiyam and the Peria puranam were the "sacred mantras" and they alone should be sung in the Temples.

(2) Ramalingam Pillai claimed to be a master of knowledge, although he never had any schooling. But how is it that his poems were full of mistakes in spelling. Gnana-Sambanthar wrote Devarams, inspired by God's grace, still we find no flaw in words or matter. He has made such common mistakes as "Kelka" instead of "Kedka", and written "Sotpanam" instead of "Soppanam".

(3) Ramalingam Pillai sang that he lighted a lamp filled with water. He sang that the Lord Nataraja, came to him and gave him something in his hand. He embraced the Lord, and obtained special grace. There are two hundred songs composed by him. Could he work "miracles" before everybody?

(4) Ramalingapillai said that Shiva taught him the science of alchemy and that he planned to build a town called "Parwathy puram" and call "Kanagasabai" where he would bring Shiva to dance in that hall. He promised the "Theedichidhar" two lakhs, from the money that would accrue to him from Alchemy. If he had any real powers, Navalar asked, why should Ramalingaswamy's disciples go about the streets of Madras, collecting an anna or

(Continued on page 2)

An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from last issue)

Section III has six verses which speak of the excellence of the Vedas (வேதச்சிறப்பு): There is no virtue (knowledge) higher than the Vedas. All virtues worth speaking of find a place in the Vedas. The wise abandon all controversy and attain emancipation by chanting the ever-fruitful Vedas (and Vedantas and conforming to the teachings thereof) (verse No. 61) - This is a verse of the highest importance which gives a rap in the knuckles to those of our pseudo patriots who revile the Vedas. Here we are plainly told that all virtues (knowledge) worth speaking of find a place in the Vedas. Other Saints too make the same assertion. In Siddhiyar, for instance, we read: ஓத... நூல்கள்... இவை எல்லாம் அருமறை ஆகமத்தே அடங்கியும்... (the gist of) all books worth speaking of is (found) included in the priceless Vedam and Agamam, அருமறை ஆகமம் முதல்நூல் அனைத்தும் உரைக்கையினால்... the Vedam and the Agamam constitute the original books as they teach everything, வேதநூல் சைவநூல் என்று இரண்டே நூல்கள், வேறு உரைக்கும் நூல் இவற்றின் விரிந்த நூல்கள், ஆதிநூல் அநாதி அமலன் தரும் நூல் இரண்டும்... there are two books only in reality, to wit: the Vedam and the Agamam, all other books are expanded from these, they are the original books revealed by the Taintless Beginningless Lord. But our Saint goes a step further and warns thoughtful people to drop all fruitless controversy and attain liberation from bondage by studying and contemplating on them. We wonder if St. Tiru Moolar, the great Yogi that he was, had some premonition of the emergence in our midst of some misguided enthusiasts thousands of years afterwards in the distant future who would indulge in mischievous propaganda questioning the authority of the Vedas and Agamas and calling themselves Saivas at the same time! We fervently hope that our friends would ponder over and take to heart our Saint's words of admonition and mend their ways.

The section proceeds: A chanter of the Vedas does not become a brahmin thereby (if he does not conform to the rules of conduct prescribed for him). It is God that revealed the Vedas. He revealed the Vedas (Karma Kandam) for the elucidation and performance of the brahmins' devotional rituals. He revealed the Vedas (Gnana Kandam) to elucidate the Truth. In the Vedas are comely Mantras (Rig) and heart-melting hymns (Samam) and formulae of brahmins rearing rising fires (Yajur). Their original Teacher is the Three eyed Lord (the Triambagan of the Rig Vedam). The holy path is the incomparable path which leads one, who contemplates on the Lord transcending the sentient and insentient worlds, to the correct path prescribed by the Guru called the great Saiva path. The Vedantas (Upanishads) call it the Advaita path (verses 62 to 64).—Concern is next expressed for the pitiable plight of people who fatten their bodies by cultivating worldly tendencies, and the section concludes: In this world full of frolic and singing and dancing of libertine women, people incapable (of distinguishing between good and evil) give free vent to their desires transgressing all religious injunctions. They go to expiatory regions and struggle and suffer there (verse 66).

The next section speaks of the excellence of the Agamas (ஆகமச்சிறப்பு) and contains ten verses:

(Continued on page 4)



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Hindu Organ

FRIDAY, JANUARY 18, 1963

Treasure These Thoughts

Humility and kind speech
are rare jewels.

—SWAMI SIVANANDA

ROAD SAFETY RULES

It is understood that the Police Officers in charge of Road Traffic and the Society for the Prevention of accidents are jointly endeavouring to devise ways and means for reducing the number of accidents on the highway. The proposal to have lessons on the rules of the road included in the scheme of studies in schools is a step in this direction. But it must be borne in mind that the instruction on safety measures must be given to all who use the road for travel.

The Traffic Police will do well to learn that apart from the school-going children who carelessly walk across the road or ride bicycles in a haphazard manner, there are others who unthinkingly cause obstruction and contribute to the happening of accidents. It is a common occurrence in this country for the road-side to be used as dumping grounds for unserviceable articles and for stocking logs of wood. Such actions are definitely illegal and are encroachments upon the highway. Halting places for omnibuses have been, in many instances, provided at or near road-heads and culverts. The Society for the Prevention of accidents must first induce the Police to take strict action according to the Thoroughfares Ordinance and have the roads cleared of obstructions. Safety on the road can be assured if motorists are compelled by administrative measures to realise the heavy responsibility they have in using the road for driving motor-vehicles and the absolute need for maintaining reasonable speed. Heavy vehicles such as lorries, trucks and tractors

are often seen being driven recklessly even at junctions and bends. Bullock-carts enjoy an arbitrary use of the road un-unmindful of the other forms of traffic. More than all these difficulties is the unfortunate situation that is obtaining today in the matter of any one getting a certificate of competence to drive motor-vehicles. The Society and Traffic Police, we believe, are aware that these adverse circumstances require immediate handling.

Letters to the Editor.

VIJAYA 'KALLATHONI'

Sir,

At a meeting held in Kandy on 28.11.62, and reported in the Press, Mr. Tennakoon, the Parliamentary Secretary to the Ministry of Transport is said to have challenged "the belief that the Sinhalese race was descended from Vijaya who was a 'Kalla Thoni'". Our learned historians, Dr. G. C. Mendis and Dr. S. Paranavitane, no doubt, will take note of this discovery.

Mr. Tennakoon does not appear to be aware that if his name was not a borrowed one it is a sure pointer to the fact that his ancestors themselves were *Kalla-Thonis* of a later date than Vijaya. Tenna, it may be observed, is derived from the Tamil Ten (Then) meaning 'South' e. g., *Tennai*—'the Coconut tree' or the 'Southern tree'; and 'Koon' is the Tamil 'Ko', or 'Kon', which means 'a Cowherd' 'a Chief' 'Lord'. Compare similar Ceylon names such as Ilankoon, Weerakoon, Samarakone, Ponnukone, Allegakone etc. (Reference may be made to the 'Dravidian Etymological Dictionary', by Burrow and Emeneau, sections 2829 and 1810 respectively.)

At the same meeting Mrs. Tilak Ratnayake is said to have made the astounding statement that 'Ceylon has found employment to over one million Indians but India had not given to them anything in return. She seems to be unaware that more than 60% of the Revenue of even Independent Ceylon is the result of the sweat and toil of this Indian labour. They did not come to Ceylon either as *Kalla Thonis* or at the generous gesture of the indigenous people who had gone to their aid. They were openly invited by the British, our erstwhile rulers because they needed their assistance at the

THE CHAMPION REFORMER OF THE HINDUS

(Continued from page 1)

two? Ramalingapillai had neither the power to resurrect the dead, or any powers of Alchemy.

(5) Ramalingapillai it was claimed, made a pill, by which he could "fly". Two of his pupils who swallowed these pills, flew as high as a coconut tree, and within two "palikais" (a few minutes flew to Madras. Would he do this in front of all? (asked Nava'ar).

(6) Ramalingampillai said that his wife was dead, and that he knew of it. His wife went about with a "Parathesi". He had to flee from Madras, owing to this incident.

There are many who misinterpret the term "immortality"—as appertaining to the body. There are super souls, who realize "Thou art that", to live in realization of that fact—is really the life perennial

Ramalinga Swamy contended that there was a "Pranava Theham" and a "Nadha Sariram". He is hailed as a mystic poet, who spoke of 'a universal light and the universality of Religions.

பொருது பல சமயமெனும்
நதிகளெல்லாம்
புகுந்து கலங்கிட நிறை
வாய்ப் பொங்கி ஓங்கும்
கங்குகரை காணாத
கடலை!

In his approach to God Ramalingaswamy may be compared to Ramakrishna Paramahansa.

Ramalingaswamy established in 1865, a "Samarasa Veda Sanmarka Sangham". He established a "Sathia Dharma-Salai" in 1867.

He disappeared, in the form of a light on 30.1.1874.

"Let us guard and cherish the sanctity of the Devarams etc., as expounded by Arumuga Navalar. But let us also digest the piety of the 'Arudpas'.

plantations which became the 'gold mines' of Ceylon.

Ingratitude, it need not be emphasised, is one of the meanest of all form of human conduct and behavior.

S. J. Gunasegaram.

Kopay
3-12-62.

Says Suddhanta Bharati in his "Navalar Peruman" Page 209.—

"After the disappearance of Vallalar, Navalar lived for a few years. Some say that Vallalar died in a room, as he was unable to bring back to life a dead person. Some say that his body was brought secretly and buried in the Gnairasabai. But whatever may be the myths that have come to us, his poems "the Arudpa", will preserve for ever the name of Ramalinga Swamy; in the same way that which helps to make Navalar immortal is his works and the flame of Shaivism kindled by him. After their demise, their disciples, waged many wars of words, in Tamilagam, there were also fights and cases. But now we do not see any of these sights. The 'Arudpa' has been beautifully printed and bound and all read this collection of poems. Vallalar's anthology of verses and his appeals touch the inner chords of our hearts. Let us not think of the hole in the bread, but eat the bread. This controversy arose, in order to establish the glory of both. Let us praise the Saints who sang the Devarams and the Thiruvasakam and make the soul of Navalar jubilant.

Rural Development Society

Government's step motherly treatment of the Rural Development Movement is not in any way conducive to national development said G. M. M. Thiruvalluvar, President of the Valigamam West Rural Development Union at a general meeting of the Union held at Chankana on Saturday. He further said that Ceylon could only progress if the people living in villages are made to enjoy a higher standard of living, in continuing he said that the Rural Development should be given top priority by Government if the problems of the rural masses of this country are to be solved. But he was surprised that the allotment of finance by Government to Rural Development has of late been considerably reduced, and the Movement was facing a crisis. The latest tendency of Gov-

ernment is to give all contracts to Co-operative Societies. The Co-operative Movement is no doubt a broad based peoples Movement, but it is nevertheless a profit making institution. This cannot be said of the R. D. Movement which is essentially non-profit making and devoted to the growth of a healthy rural community. He urged that R. D. Societies should be organised in such a way that all classes of skilled artisans such as masons and carpenters etc. are included as members to enable us to execute contracts satisfactorily. Democracy he said could only succeed in an environment of economic stability and social peace. The Rural Development Movement can in no small measure create such a set up. He referred to a recent incident when a reception to two Ministers of State at Point Pedro degenerated into a very ugly scene, when several of our elected representatives were injured. It was too premature for him or for any one else to judge or assign any blame to any party for the incident he stated. The history of the relationships of the two major communities of the Island, for long one of good will and brotherliness, has of late been fraught with hate and mistrust. For this state of affairs, I must say that both parties are equally to blame. It is high time now that both sections did some serious re-thinking and formulated a new attitude to this tragic situation facing us. He would appeal to the major community to forget their ill conceived ideas of mistrust and fear of the Tamils and to revise their thinking on lines of tolerance and fair play. He would also exhort our own leaders to drop their frustrated and futile attempts to solve a situation that needs statesmanship and clear thinking. We should not he said tolerate incidents that may lead to communal blood baths like that of 1958. Far better than dissipating their energies in such senseless demonstrations, it would be better if our leaders could work out an agreement with the major community, an agreement based on self respect and on our rights as free citizens of a democratic country.

Mr. D. W. Chelvaratnam, D. R. O., stressed the importance of strengthening Volunteer Patrol Parties and Conciliation Boards. The grant

(Continued on page 3)

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 20-1-63 TO 26-1-63

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

Some accidents which may result in minor injuries likely this week. Sunday Monday and Tuesday will be troublesome. Rest of the week will be favourable for financial deals.

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

Health upsets likely this week. You will have no mental peace either. Tuesday evening Wednesday and Thursday must be spent with care. Rest of the week will be fairly favourable.

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

Quarrels and misunderstandings with friends likely this week. Health too will suffer. But financially it will not be a bad week. You will be able to tide over your difficulties. Spend the last two days with care.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Health will suffer. Abdominal complaints likely. Domestic affairs too will not be very harmonious. New ventures will be delayed.

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

You will continue to steer clear of all obstacles and succeed in your ventures this week. Financial gains also shown. But minor health upsets likely.

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

Health a problem throughout the week. New ventures will be delayed. You will find it difficult to have your own way in things. But financial gains and fame indicated after mid week.

Rural Development Society

(Continued from Page 2)

alloted by Government for Village utility works was not adequate to satisfy all Societies and the aim of self-help for which the movement was

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

A good week for professional deals. In spite of opposition you will be able to have your own way in things. Gains through landed properties promised.

SCORPION Visaka 4, Anursha, Kettai [Vrischika Rasi]

Success in new ventures promised this week. Triumph over rivals and enemies also promised. But there will be no mental peace. Some changes for the better indicated in the near future.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1 [Tharu Rasi]

Work will be heavy and you will have no peace of mind. Health upsets too will continue. Do not rely much on your friends for anything this week.

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

New friends will be helpful. Financial gains also promised. But domestic affairs will be in a mess. Elder brothers and sisters will be helpful.

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

You will be facing some opposition in your affairs this month though you are sure to triumph over them at the end. There will be no peace of mind. Health upsets also likely.

PISCES Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]

Financially a good week. You will be able to gain much from your old investments. But minor health upsets will continue.

established should be constantly brought to the notice of members.

Mr. Arulnayakam, new R. D. O., detailed the various items that require attention by Rural Development Societies.

Mr. Balasundaram, S.R.D explained the ideals of the National Service Scheme.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 756.

In the matter of the Last Will and Testament of the late Kandappar Arambu of Puloly East Deceased
Arampu Kanapathipillai of Puloly South

Vs. Petitioner

- 1 Arampu Kandiah
- 2 Sangarapillai Kanapathipillai and
- 3 wife Ledchumipillai all of do

Respondents

This matter coming on for disposal before V. M. Coomarasamy Esquire Acting District Judge, Point Pedro, on the 4th day of December 1962 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner and the affidavit of the Petitioner, the affidavit of the Notary and the subscribing witnesses to the Last Will No. 14914 dated 1-7-1957 having been read:

It is ordered that the said Last Will No. 14914 dated 1-7-1957 and attested by V. Senathirajasekaram Notary Public declared proved and that the Probate be issued to the Petitioner, unless the Respondents abovenamed or any other person or persons interested thereon appear before this Court on the 8th day of March 1963 and show sufficient cause to the satisfaction of the Court to the contrary.

This 4th day of December 1962

Sgd. V. M. Coomarasamy District Judge

Drawn by
Proctor for petitioner
187 18 & 25

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 752.

In the matter of the intestate estate of Devigarani wife of A. Ganesaratnam of Puloly East Deceased

Alvarpillai Nadarajasundaram of Puloly East

Vs. Petitioner.

- Minor 1 Sivajeevaranees daughter of A. Ganesaratnam of Puloly East
- 2 Alvarpillai Ganesaratnam of do

Respondents

This matter coming on for disposal before V. M. Coomarasamy Esquire Acting District Judge, Point Pedro on the 30th day of October 1962 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner and

Order Nisi

IN THE DISTRICT COURT OF MANNAR

Testamentary Jurisdiction No. 865.

In the matter of the intestate estate of the late Reginal Dalimai wife of Panoras Fernandez late of Pesalai in Mannar west Deceased.

Xavier Francis Panoras of Fernandez of Pesalai

Vs. Petitioner.

- 1 George Cajetan Joseph Fernandez
- 2 Torose Lucia Josephine Fernandez
- 3 Mary Josephine Clarice Fernandez
- 4 Josephine Catherine Christobel Fernandez and
- 5 Lucial Kulas widow of Kaitan Dalimai all of Pesalai the 1st to the 4th minors by their G. A. L. the 5th Respondent

Respondents.

This action coming on for disposal before K. Sinnathamby Esquire Addl. District Judge, Mannar on the 19th day of November 1962 in the presence of Mr. M. M. Abouthehir Proctor on the part of the petitioner and the affidavit of the petitioner having been read:

It is ordered that the petitioner be appointed Administrator of the intestate estate of the said deceased and that Letters of Administration be issued to him and that the 5th respondent be appointed guardian - ad - litem over the minors the 1st to the 4th respondents to represent them in these proceedings unless the respondents abovenamed or any other person or persons shall appear before the 27th day of December 1962 show sufficient cause to the satisfaction of this Court to the contrary.

The 19th November 1962.
Sgd. K. Sinnathamby
Addl. District Judge.

27-12-62
Date extended to 7-2-63.
Sgd. K. Sinnathamby
A. D. J.
(O. 164, 18 & 25)

the petition and affidavit of the Petitioner having been read.

It is ordered that the petitioner be and he is hereby declared entitled as the father of the deceased abovenamed to have Letters of Administration to the intestate estate of the deceased abovenamed issued to him accordingly and also it is further ordered that the 2nd Respondent abovenamed be and he is hereby appointed Guardian ad litem over the 1st minor Respondent abovenamed to represent her for all purposes of this action unless the Respondents abovenamed or any other person or persons interested shall on or before the 27th day of December 1963 show sufficient cause to the satisfaction of this Court to the contrary.

This 30th day of October 1962

Sgd. V. M. Coomarasamy Acting District Judge.

Drawn by
Proctor for Petitioner.

21-12-62
O/N extended and Reissued for 15-2-63
Intd. V. M. C.
Actg. D. J.
(O. 165, 18 & 25)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 748/T.

Arunasalam Kanapathipillai of Point Pedro

Vs. Petitioner,

- 1 Arunasalam Kandasamy
- 2 Arunasalam Sidamparapillai
- 3 Kumarasamy Kandasamy all of Point Pedro
- 4 Sothimuttu daughter of Kumarasamy presently of Mantivu Hospital, Mantivu, Batticaloa
- 5 Kumarasamy Selladurai
- 6 Kumarasamy Subramaniam
- 7 Kumarasamy Sivaguru
- 8 Kumarasamy Rasaratnam all of Point Pedro

Respondents.

This matter coming on for disposal before V. M. Coomarasamy Esquire, Acting District Judge, Point Pedro on the 28th day of September 1962 in the presence of Mr. N. Nadarajah Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the petitioner be and he is hereby declared entitled to obtain Letters of Administration and that Letters of Administration be issued to the petitioner as brother of the deceased accordingly, unless the Respondents shall appear before this Court on or before the 23rd day of November 1962 and show sufficient cause to the satisfaction of this Court to the contrary.

This 28th day of September 1962.

Sgd. V. M. Coomarasamy District Judge.

Drawn by
Sgd. N. Nadarajah
Proctor for Petitioner.

23-10-62
Time to show cause extended to 18-1-63.

Sgd. V. M. Coomarasamy
District Judge.
(O. 163, 11 & 18)

HINDU ORGAN & INTHUSATHANAM

AMENDED ANNUAL SUBSCRIPTION RATES

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Tamil	9	00
English & Tamil	12	00

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	Rs.	cts.
English	10	50
Tamil	10	50
English & Tamil	15	00

Reduced Rates

Educational Institutions	4	50
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Tirumantiram

(Continued from page 1)

There are twenty eight Agamas. With hands closed in worship did the sixty-six (chiefs of Saiva hosts) learn the precious teachings thereof from the Fifth (or Isana) Face of the Lord whose Partner is the Blue-complexioned Lady (verse 67) — Who these 66 chiefs are, we have not been able to identify. This number may possibly be a clerical error made by copyists of some manuscripts. In fact we are told that there are other manuscripts in which the words எஞ்சலில் விஞ்ஞர் இருபத்தெண்மரும் are found in the Tamil text instead of the words அஞ்சலி கூப்பி அறுபத்தறுவரும் found in the printed edition followed by us. This surmise is probably correct as it is confirmed by the following lines extracted from the Dravida Maha Bhashiyam of Siva Gnana Muniver. சிவாகமங்களைப் பிரதிசங்கிதை முறையானே பிரணவர் முதலிய பதினமரும் மகாருத்திரர் முதலிய பதினெண் மருமாகிய இருபத்தெண்மருக்கும் சிவபேதம் உருத்திர பேதம் எனப் பகுத்து ஒரோவொன்று ஒவ்வொரு வருக்கு அருளிச்செய்து.....He divided and classified the Sivagamas into the Siva and Rudra varieties and taught one Agama each to the ten (Chiefs) beginning with Piranavar and the eighteen (Rudras) beginning with Maha Rudrar, total 28.

We skip over the next seven verses some of which are impugned by some researchers as spurious interpolations, we are afraid, on insufficient evidence. The total number of slokas in the Sivagamas, for instance, is variously stated as 28 crores of lakhs, 70 crores of lakhs and numberless crores, in verses Nos. 68, 70 and 74, respectively, (இருபத்தெண்கோடி நூறுயிரம், எழுபதுகோடி நூறுயிரம், எண்ணிலிகோடி) and hence it is proposed to accept the first of these verses only as genuine and reject the other two as interpolations. We would rather prefer to explain that the discrepancies are clerical errors as is the case regarding the two readings 66 and 28 in verse 67 above. If in reality verses 70 and 74 are interpolations, the question would naturally arise as to what object the interpolator had for introducing them into the text, and again as to why a shrewd interpolator should make an ass of himself by making such transparently silly mistakes and giving the whole show away. An alternative explanation would be not to take such huge numbers too literally, but take them as used in the sense of "very large" or voluminous.

Verse 73 gives the names of nine Agamas, to wit: Karanam, Kamigam, Veeram, Sintham, Vathulam, Iyamalam, Kalottaram, Suppiram and Makudam, but the names of the other Agamas are not given. This invidious distinction among others is adduced to support the conclusion that this verse is an interpolation. We are inclined to explain that these nine are specially mentioned as they probably form the originals whose purport is sung in the nine Tantras of the Tirumantiram. This however is a surmise only, as we have not had the good fortune to study these Agamas and hence cannot make any definite statement on the point from first hand knowledge.

(To be continued)

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ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 747/T.

In the matter of the intestate
estate and effects of the late
Alvappillai Murugesu of
Puloly South Deceased

Theivanai widow of Alvap-
pillai Murugesu of Pulatham-
bai Puloly South

Vs Petitioner.

Minors 1 Kengathevy daught-
er of Murugesu
" 2 Arasammah daught-
er of Murugesu
3 Sithamparappillai
Murugesu all of
Puloly South
Respondents.

This matter coming on for
disposal before V. M. Cumara-
swamy Esqr., District Judge,
Point Pedro, on the 19th day
of September 1962 in the pre-
sence of Messrs. Ratnasingam
& Subramaniam Proctors, on
the part of the petitioner and
the petition and affidavit of
the petitioner having been
read.

It is ordered that the 3rd
respondent be appointed
guardian-ad-litem over the
minors 1 & 2 Respondents
to represent them and to pro-
tect their interest in this
Testamentary Proceedings and
that the petitioner be declar-
ed entitled to take out Letters
of Administration of her de-
ceased husband and that
Letters of Administration be
issued to the petitioner

unless the Respondents or any
other person shall on or before
the 16th day of November
1962 appear and show suffi-
cient cause to the satisfaction
of this Court to the contrary.

It is ordered that the 3rd
respondent do produce the
minors before this Court on
the said date.

This 19th day of September
1962

Sgd. V. M. Coomaraswamy
District Judge

Drawn by

Sgd. Ratnasingam and
Subramaniam
Proctors for Petitioners.

16-11-62.

Time to show cause extended
for 18-1-63.

Intld. V. M. C.

D. J.

(O 162, 11 & 18)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 746/T.

In the matter of the intestate
estate and effects of the late
Parupathippillai widow of
Sittampalam of Valvetti-
turai Deceased.

Sittampalam Vishnusundaram
of Valvettiturai

Vs. Petitioner.

Sittampalam Arudpiragasam
of do Respondent.

This action coming on for
disposal before V. M. Cumara

swamy Esquire, District Judge
Point Pedro on the 19th day
of September 1962 in the pre-
sence of Messrs. Ratnasingam
& Subramaniam Proctors on
the part of the petitioner and
the petition and affidavit of
the petitioner having been
read:

It is ordered that the pe-
titioner be declared entitled to
take out Letters of Adminis-
tration to the estate of his
deceased mother and that
Letters of Administration be
issued to the petitioner ac-
cordingly, unless the respond-
ent or any other person shall
appear before this Court on or
before the 16th day of Novem-
ber 1962 and show sufficient
cause to the satisfaction of
this Court to the contrary.

This 19th day of September
1962.

Sgd. V. M. Coomaraswamy
District Judge.

Drawn by

Sgd. Ratnasingam and
Subramaniam
Proctors for petitioners.

16-11-62

Time to show cause extended
for 18-1-63.

Intld. V. M. C.

D. J.

(O 161, 11 & 18)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 755.

In the matter of the in-
testate estate of Kri-
stina wife of Seemam-
pillai of Trincomalee
Deceased

Soosai Seemampillai of
Thumpalai

Vs. Petitioner

1 Philippu Anthonipillai
and wife

2 Anthoniammah of
Thumpalai

Respondents

This matter coming on
for disposal before V. M.
Coomarasamy Esquire,
Acting District Judge,
Point Pedro on the 27th
day of November 1962 in
the presence of Mr. N. A.
Rajaratnam Proctor on
the part of the Petitioner
and the petition and
affidavit of the Petition-
er having been read:

It is ordered that the
petitioner be and he is
hereby declared entitled
as husband of the de-
ceased to have Letters
of Administration to the
intestate estate of the
deceased issued to him
accordingly, unless any
person or persons inter-
ested shall on or before
the 1st day of February
1963 show sufficient
cause to the satisfaction
of this Court to the con-
trary.

This 27th day of Novem-
ber 1962.

Sgd.

V. M. Coomarasamy
District Judge.

Drawn by

Proctor for Petitioner

166/18, 25

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சாங்குளில் யாசு சேங்குளில் சேங்குளில் யாசு
சேங்குளில் யாசு சேங்குளில் சேங்குளில் யாசு

Printed and Published by Ayampillai Sinnathurai, residing,
No. 2 Brown Road, 2nd Lane, Jaffna, for and on behalf of
the Proprietors, the Saiva Paripalana Sabha, Jaffna, at
their Press, the Saiva Prakasa Press, 450, K. K. S. Road
Vannarponnai, Jaffna, on Friday, January 18, 1963.

Editor: R. N. SIVAPRAKASAM.