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NO. 33

## SAKTI IS VIDYA MAYA

(SRI SWAMI SIVANANDA)

(Continued from last issue)

*The Divine Mother:* Sakti may be termed as that by which we live and have our being in this universe. In this world, all the wants of the child are provided by the mother. The child's growth, development and sustenance are looked after by the mother. Even so all the necessities of life and its activities in this world and the energy needed for it, all depend upon Sakti or the Universal Mother. The human mother is a manifestation of the Universal Mother. All women are the embryonic forms of the Divine Mother.

You are more free with your mother than with anybody else. You open your heart more freely to your mother than even to your father. There is no god greater than the mother. It is the mother who protects you, nourishes you, consoles you, cheers you and nurses you. She is your first Guru. The first syllable which almost every quadruped or human being utters is the beloved name of the mother—Ma. She sacrifices her all for the sake of her children.

A child is more familiar with the mother than the father, because the former is very kind, loving, tender, affectionate and looks to the wants of the child. Whenever the child wants anything, it runs with out-stretched hands to the mother, rather than to the father. If she hears the cry of the child, she leaves her domestic work and runs immediately to attend to the child. In the spiritual field, also, the aspirant or the devotee (the spiritual child) has more intimate relationship with Mother Durga than with the Father Siva. Lord Siva is quite in different to the external world. He is a Tyaki and a Virakta. He wears the garland of skulls of His devotees' rubs the whole body with Vibhuti or holy ashes and remains in the crematorium in an intoxi-

cated state. He is absorbed in contemplation of the Self, and remains in a state of Nirvikalpa Samadhi. He has handed over the power of attorney, so to say, to His consort Sri Durga. It is Mother Durga who looks after the affairs of the world. Lord Siva gazes at Durga, His Sakti, and by virtue of this fact, She is able to engage Herself in creation, preservation and destruction.

*Durga - Lakshmi - Sarasvati:* The Divine Mother manifests everywhere in triple form and is endowed with the three Gunas, viz., Sattva, Rajas and Thamas. She manifests as Will or Ichha-Sakti, Action or Kriya-Sakti and Knowledge or Jnana-Sakti. She is Brahma-Sakti (Sarasvati) in conjunction with Brahma, Vishnu-Sakti (Lakshmi) in conjunction with Lord Vishnu, Siva-Sakti (Mahakali or Durga) in conjunction with Lord Siva. Sarasvati is cosmic intelligence, cosmic consciousness, cosmic knowledge. Lakshmi does not mean mere material wealth like gold, cattle, etc. All kinds of prosperity, glory, magnificence, joy, exaltation or greatness come under the sway of Lakshmi. Appayya Dikshita calls even final liberation as Moksha-Samrajya Lakshmi. Mahakali is the transformative power of Divinity, the power that dissolves multiplicity in unity. The Devi assumes many aspects according to the tasks to be performed by Her—sometimes, sweet and tender; and at other times, terrible and devouring. But, She is always kind and gracious to Her devotees. Arjuna, the Pandava hero, worshipped the Goddess before starting the fight against the evil-minded Kauravas. Sri Rama worshipped Durga at the time of the fight with Ravana, to invoke Her aid in the war. The battle was won through Her grace.

*The Navaratri:* During the Navaratri or the Nine-

Nights, the whole of India adores the Mother and worships Her with great devotion. Dussera, Durga Puja and Navaratri are one and the same. On the first three nights, it is the Creative Aspect or Lakshmi that is adored. And on the last three nights, the Knowledge Aspect or Sarasvati is invoked: The tenth is the Vijaya Dasami Day or the Day of Victory over evil forces.

There is a special significance in this arrangement. When Sri Devi is worshipped by a devotee in this order, as Durga. She destroys the evil propensities that lurk in the mind. Then as Lakshmi, She implants therein the *Daiva Sampat* or the divine qualities conducive to spiritual unfoldment. And lastly, as Sarasvati, bestows true Knowledge on the devotee. The tenth day commemorates the victory of knowledge over nescience, goodness over evil. It is the day on which children are usually admitted into schools. Aspirants are initiated on this day. On this memorable Vijaya Dasami Day, all tradesmen, such as the carpenter, the mason, the tailor, the tinsmith, the artist, the songster, the typist and all technical workers do Puja (worship) to their instruments and implements. This worship is named *Ayudha Puja*. They behold and recognise the Sakti or power behind these instruments, and worship the Devi for their success, prosperity and peace.

Worship of Devi or the Universal Mother brings not only prosperity, but liberation from all bondage. It leads to the attainment of Knowledge of the Self. The story of the Kena Upanishad, known as *Yakshopakhyana*, supports this view. Uma taught the Truth to the Devas,

For the sake of continuance of Her Divine

(Continued on page 2)

## An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from the last issue)

### FIFTH TANTIRAM

The Fifth Tantiram is one of the shortest but highly important chapters of the Tiru-Mantiram, of which it forms the central pivot. It seems to be purposely placed in the centre as it gives a short resume of the main features of the Saiva Religion. There are 154 verses here divided into 20 sections. It commences making mention of four kinds of Saivam (in section I to IV) called சுத்தசைவம், literally pure Saivam, அ (தி) சுத்தசைவம், very pure Saivam, (சன்) மார்க்கசைவம், Saivam of the (right) path, and கடுஞ்சுத்தசைவம், extremely pure Saivam. Descriptions are then given of the four graded steps of religious practices: சரியை, righteous conduct coupled with personal services in temples, கிரியை, ceremonial worship, யோகம், mental contemplation and ஞானம், right knowledge. Then follow the designations of the four paths of devotees who conform to these practices in inverse order, to wit, சன்மார்க்கம் the good (or virtuous) path, சகமார்க்கம் the friend's path, சம்புத்திர மார்க்கம் the good son's path and தாசமார்க்கம் the servant's Path. The goals attained by such devotees are then described. These are: சரணோகம் literally God's world, சரம்பம் God's proximity, சாகுபம் God's form, (reflection or likeness) and சாயுச்சியம் the topmost goal of Godhood. The four grades of சத்திபாதம் the descent (or bestowal) of God's Grace on the soul, called மந்தம் slow descent, மந்ததரம் very slow descent, தீவிரம் fast descent and தீவிரதரம் very fast descent, are then detailed. The chapter concludes with sections entitled புறச்சமய துஷணம் refutation of heterodox creeds, கிராகாரம் non-differentiating knowledge and உடச்சமயம் orthodox creeds. The chapter commences as follows:

1419 If we are to have an idea of the majesty of the Omniscient Lord who creates the earth, the mountains and the world as a whole, it can be had in the four kinds of Saivam found in the world that originated from Him, the Ruler of the three worlds;

1420 To pure Saivas who discern (through Divine Grace the true nature of) God, bondage and the soul, transcending (worldly) knowledge and ignorance and the woes of both Suddha Maya and Asuddha Maya, their goal is the eternal Supreme Lord.

1421 Learning what should be learnt (the Saiva Shastras), practising true Yogam as taught therein after going through the previous paths (Sariyai and Kiriya) and attaining Gnanam in due course, Saiva Siddhanties transcend the dual state and getting rid of their bondage they realize the peerless Supreme Lord.

1422 வேதாந்தம் சுத்தம் விளங்கிய சித்தாந்தம்  
நாதாந்தம் கண்டோர் நடுக்கற்ற சிந்தையர்,  
புதாந்த போதாந்தமாகப் புனஞ்செய்ய  
நாதாந்த பூணர் ஞான நெய்த்தரே.

Pure Vedantam is Saiva Siddhantam in which purity (truth) is manifest. Those who realize (God) transcending word, they are the fearless Seers. They transcend the tatwas and worldly knowledge by controlling and taming the

(Continued on page 4)





தமச்சிவாயவே ஞானமும் கல்யாணம்  
நமச்சிவாயவே நானறி விச்சையும்  
நமச்சிவாயவே நானறி நேத்துமே  
நமச்சிவாயவே நன்னெறி காட்டுமே

விருத்திநம்பலம்.

## Hindu Organ

FRIDAY, NOVEMBER 22, 1963

Treasure These Thoughts

You must have an ideal to live for, to progress forward.

—SWAMI SIVANANDA

### THE NORTHERN RAILWAY NEEDS MORE ATTENTION

The Railway authorities certainly deserve to be commended for the provision of a modern station building for Jaffna though the matter should have received earlier attention. Today being Ramanathan Day our minds are naturally taken across the past eight decades when in the Legislative Council Mr. Ramanathan as the Nominated Member representing the Tamils presented to the Government a petition from the leading residents of Jaffna pressing for the extension of the Railway towards the North and fought hard against the preponderating official opinion that the proposed railway to Jaffna would not pay. On the 20th of March 1889, Mr. Ramanathan concluding his spirited peroration in the Council on the subject of the proposed Railway to Jaffna declared "I shall never cease to agitate until the Railway to Jaffna is an accomplished fact". Again in December 1889 he re opened the subject by moving the Legislative Council for the appointment of a select committee to pursue the matter and in the course of his able arguments strongly criticised the Hon'ble the Treasurer for the patronising way in which he ridiculed the efforts of public and independent men who devoted their time and energies to the question.

The Northern Railway was later opened and much water has flowed beneath the bridges spanning the route since then. The fact has been emphatically established that this section of the C. G. R. is not merely

# Sir Ponnambalam Ramanathan

(16 — 4 — 1851 — 26 — 11 — 1930)

V. MUTTUCUMARASWAMY B. A.

(In memory of the 33rd Death Anniversary which falls on 23-11-63)

What Mt. Everest is to India and Pidurutalagala is to Ceylon, so was Sir Ponnambalam Ramanathan—a giant amongst his compeers. He was a great statesman, a ready debater, a dynamic philosopher, a practical thinker, a noble patriot—a true sage in wisdom, a towering personality—a typical Hindu "Saron" (gentleman in the highest sense of the word.)

Ramanathan College for girls established by Sir Ponnambalam Ramanathan celebrated its golden jubilee on September 10, 1963. The Ponnambalavaneeshvara Sivan Temple at Kochchikaddai Colombo is a beautiful monument of Dravidian sculpture in memory of Ramanathan's father Ponnambala Mudaliyar and of Sir Ponnambalam Ramanathan. There is a temple of Shiva, erected over the "Samadhi" of Sir Ponnambalam Ramanathan at Ramanathan College, Chunnakam, in 1930.

### Ramanathan's Forbears

Sir Ponnambalam Ramanathan's eldest brother was Mudaliyar Coomaraswamy, the first to be a member of the Legislative Council member. (1834). His uncle Sir Muttu-coomaraswamy became an unofficial member of the Legislative Council in 1861. He was a contemporary of Lord Palmerston and Disraeli, and was the first Ceylonese to become a Barrister of Lincoln's Inn, London. He was the first to receive the Knighthood personally from Queen Victoria. His son was a world figure—Dr. Ananda Coomaraswamy, the great authority on Eastern Culture—

paying but so well paying as to bear the deficit in other sections. However the facilities for the passengers who are patronising this railway have not been adequate. The congestion in the trains has become a matter of great concern. The longest journey by rail being in this section, it must be conceded that the convenience of the travelling public ought to be given priority of attention. The busiest sector of traffic must be provided with more trains and larger seating accommodation.

once the librarian of the Boston Museum—the author of 'Medieval Sinhalese Art', 'The Dance of Shiva' etc. Sir Ponnambalam Ramanathan's youngest brother was Sir Ponnambalam Arunachalam—the author of Sketches of Ceylon History, Our Political Needs etc—the God father of the Ceylon University.

Ramanathan who hailed from an illustrious family at Manipay Jaffna was educated at the then Royal College, Colombo where his portrait adorns the College Hall. No doubt he was one of its most brilliant products,

### His Career

Ramanathan became a Barrister in 1873, at the age of twenty two. In 1879 he became the Representative of the Tamils in the Legislative succeeding Sir Muttucumaraswamy. One of those who espoused his cause was Arunuga Navalar—the Champion Reformer of the Hindus. Ramanathan became Solicitor General in 1892 and continued in this post till 1905 when he retired. During this period he was several times Acting Attorney General—framing the Laws of this country. He attended the Golden Jubilee Celebration of Her Majesty Queen Victoria in 1877, as the Representative of Ceylon.

Soon after he retired as Solicitor General of Ceylon in 1908 he travelled to America and delivered lectures on many philosophical subjects mainly pertaining to Hinduism, under the name of Swamy Paramananda. Western Pictures for Eastern Students, Culture of the Soul among Western Nations, a commentary on St. Matthew and St. John, Essays on some American Universities—are some of the works published by Sir Ponnambalam Ramanathan after his tour to America—dwelling on some of the themes of his discourses in that country,

Ramanathan was elected as the Educated Ceylonese member of the Legislative Council in 1912. He was supported by all communities; he

defeated Sir Marcus Fernando in this election. He continued in this capacity till 1917 and later was elected as a Tamil representative of the Northern Province in a new set up. In 1921, he was knighted. He was a member of the Legislative Council till his death in November 26, 1930.

In 1915, when martial law was declared Ramanathan found that many Singhalese were gaoled, during the riot between the Singhalese and the Moors. It was the period of the first Great World War when travel at sea was fraught with great danger to life, owing to attacks on steamships by submarines and torpedoes. Nothing daunted Ramanathan sailed to London and protested against the atrocities of the British Governor to the Secretary of State. The Governor was later recalled to England. The Singhalese people remembered his services, and showed their gratitude on his return by taking him in procession in a chariot.

Ramanathan was a great Tamil Scholar, in addition to his exquisite knowledge of English; he had a burning passion for his people and for his religion. His translation and commentary of the "Bhagavad Gita", and "Attisudi—Manthra Vilakkam" his "Senthamil Itakkanam, Elattham, Sollam" in Tamil—reveal his deep scholarship. His introduction to the English translation of Ramayana, by Lady Ramanathan is a piece of historical research. Sir Ponnambalam Ramanathan was really a great Ceylonese and also the greatest Ceylon Tamil to adorn the first quarter of twentieth century.

### Ramanathan Day

The anniversary of the death of Sir Ponnambalam Ramanathan is being celebrated today by the Saiva Mangayar Sabhai at the Ramanathan College. At the public meeting organised by the Sabhai Mrs. R. R. Navaratnam, Education Officer, Jaffna will preside.

## New Railway Station For Northern Capital

The endeavours of a decade in persuading the authorities to provide Jaffna with station facilities according to modern needs have borne fruit. This week the Northern Capital's New Railway Station Buildings were opened for use without the usual public celebrations that mark such occasions. The buildings are of the Dravidian model. Spacious and imposing these buildings are well furnished with all modern conveniences. The island-platform is intended to minimise delays in crossings and is expected to help the expeditious running of all trains. Passengers' needs have been well supplied. The new Railway Station structure certainly adds to the importance of the Northern City.

Letters to the Editor.

## United Nations Membership

Sir,—Is Ceylon fit to remain a member of the United Nations for the following reasons?

1. Discrimination against the Tamil speaking minority of Ceylon in all walks of their life.

2. Denial of the fundamental human rights as enunciated in the United Nations Charter to the Tamil speaking minority of Ceylon.

3. Although Ceylon got freedom 14 years ago, the Tamil speaking minority do not enjoy freedom, justice and peace. They do not even enjoy the freedom to use their mother tongue in the place of their birth. The minority rights are thus violated.

4. Mr. Nehru, the Prime Minister of India helped Ceylon to become a member of United Nations. He is also aware of the discrimination, (Emergency 1958, etc.) against the Tamil speaking people of Ceylon; but he has failed to interfere and persuade the Government of this country to be true to the U. N. Charter.

Several United Nations Day meetings were held in Ceylon since Ceylon became a member of the

(Continued on page 3)



Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 24-11-63 TO 30-11-63.

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

Gains through foreigners and strangers promised this week. New ventures will be delayed but successful. Health a problem. You will have no mental peace.

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

Domestic affairs will be in a mess. You will have to face some criticisms. New ventures will have to be handled with care. Financially a good week.

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

Health will not be very satisfactory. Professionally a good week. Financial gains and ruins to enemies promised. Some changes in routine possible.

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

Domestic upsets shown. You will have no mental peace. Health too will be affected. Abdominal complaints likely. Spend Sunday and Monday with care.

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

Ruin to enemies promised. New ventures will be delayed. Clashes with relatives and troubles through vehicles shown. Tuesday, Wednesday and Thursday morning must be spent with care.

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

Younger brothers and sisters will be very helpful. Gains through landed properties also indicated. Thursday and Friday must be spent with care.

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

You will be quick to pick up quarrels this week. You will find your freedom curtailed. Clashes with relatives shown. Spend Saturday with care.

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

There will be no mental peace. Health upsets likely. You will lose your temper in a hurry. Gains through landed properties indicated. Friends will help you out of difficulties.

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

Health a problem. Expenses will be heavy. Domestic affairs too will be in a muddle. Eye troubles shown.

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

Personal problems will remain unsolved. You will find it difficult to make both ends meet. Ruin to enemies promised. Old investments will bring in good results.

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

Professionally a good week. Financial gains and fame promised. Success in agricultural pursuits also indicated.

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

Fathers relatives will be troublesome. New ventures will bring in good results. Gains through strangers promised. Clashes with friends shown week end.

SAKTI IS.....

(Continued from page 1)

Play here, She Herself, as Avidya - Maya, has veiled the Truth from you and bound you to this Samsara. When She is propitiated through the practice of sincere devotion and unconditional self-surrender, She, as Vidya-Maya, removes the veil and enables you to perceive the Truth. No one can free himself from the thralldom of mind and matter without Mother's grace. The fetters of Maya are too hard to break. If you worship Her as the great Mother, you can very easily go beyond Prakriti through Her benign grace and blessings. She will remove all obstacles in the path and lead you safely into the illimitable domain of eternal bliss, and make you absolutely free.

May Parasakti, Devi, the Universal Mother, bless you all with wisdom, peace and immortal bliss.

—Divine Life.

Letter To the Editor

(Continued from Page 2)

United Nations. It is a pity that not a single person had the courage to bring to the notice of the United Nations the real situation here. The U.N. sent a fact-finding mission to South Vietnam. Similarly, such a mission could be sent to Ceylon to find out how the Tamil speaking minority is being treated here.

K. S. SOUNDARANAYAGAM, Manipay.

NAVALAR STATUE FUND

Srila Sri Arumuga Navalar was one of the greatest Tamils of his time. His services to the growth of the Tamil language were inestimable & so were his services to the Saiva Religion.

2. The Jaffna Municipality has kindly allotted space, opposite the Public Library, for the erection of his Statue.

3. It is our desire that every Tamil-speaking individual should contribute liberally to defray the cost of the Statue and its erection on a proper pedestal.

4. The amounts subscribed will be acknowledged from time to time in the "Hindu Organ" and "Inthusathanam."

T. Muttusamipillai  
President.

A. Thanabalasingham  
Secretary.

E. P. Rasiah  
Treasurer.

Saiva Paripalana Sabhai, Jaffna.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. T/1385

In the matter of the Last Will and Testament of the late Thampar Thamotheampillai of Alaveddy Deceased Testator.

Sinnamma widow of Thampar Thamotheampillai of Alaveddy Petitioner.

Vs.

- 1 Thamotheampillai Yogasuntharam of Alaveddy South
- 2 Seetha Luchumy daughter of Thampar Thamotheampillai of Alaveddy South
- 3 Thamotheampillai Sivapathasuntharam of Alaveddy South
- 4 Thamotheampillai Sivagnanasuntharam of Alaveddy South
- 5 Thamotheampillai Mohanasuntharam of Alaveddy South
- 6 Thampar Visuvalingam of Alaveddy South

Respondents.

This matter coming on for disposal before N. Sivagnanasunderam Esquire, District Judge, Jaffna on the 14th day of October 1963 in the presence of Mr. S. Ilayatamby Proctor on the part of the petitioner and the affidavit and petition of the petitioner and the affidavits of the Notary and the witnesses to the Will dated 14th November 1963 attested by N. R. L. Perera, Notary Public under No. 74 having been read. It is ordered that the abovenamed 6th Respondent be appointed Guardian-ad-litem over the minors 1st to the 5th Respondents and that the said Last Will and Testament dated 14th November 1962 be declared proved and that the petitioner as the sole executrix and legatee be granted probate of the said Last Will and that Probate of the said Last Will be issued to the petitioner accordingly, unless the said respondents or any other person or persons interested shall appear before this Court on or before the 6th day of December 1963, show sufficient cause to the satisfac-

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/763

- 1 Kandiah Ganesan
- 2 Kandiah Markandu
- 3 Kandiah Alagaratnam and
- 4 Kandiah Thevarajah all of Kokuvil East, Kokuvil

Vs. Plaintiff.

- 1 Kandiah Somasundaram of Kokuvil East, Kokuvil
- 2 Yogammah wife of
- 3 Ambalavanar Selvaratnam of do
- 4 Thangeswary daughter of Kumariah of do
- 5 Rajendram Athithapillai of Kaddudai
- 6 Kandiah Arumugathasan and wife
- 7 Pathmaranee both of Vannarponnai North West
- 8 Mylvaganam Rasiah of do
- 9 S. Kanagaratnam and wife
- 10 Manayarkarasi of Kaddudai

Defendants.

It is hereby notified that Action No. P/763 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 "Karai-Kadu" in extent 14 Lms. V.C with well and plantations bounded on the East by lane, North by the properties of Ponnai wife of Vairamuttu, Kanthar Veerasingham and Sinnapillai wife of Ponniah, West by that of Kanthar Vaitthilingam and South by that of Ambalavanar K. Higeeu and lane and situated Vannarponnai North West in the parish of Vannarponnai in the Division and District of Jaffna Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 3rd day of December 1963 at 10 O'clock of the forenoon.

By order of Court  
Sgd. N. Subramaniam  
Clerk of Court

This 6th day of November 1963  
O 167 22

tion of this court to the contrary.

This 14th October, 1963

Sgd. N. Sivagnanasundaram  
District Judge  
5-11-63.

(O. 166. 22 & 29)

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# Tirumantiram

(Continued from page 1)

sense (savages). They are the ever-contented Seers of true wisdom transcending description.

The reader is here reminded of such words as the following from Siddhiyar and other sacred literature: வேதாந்தத் தீதில் பொருள்கொண்டு உரைக்கும் நூல் சைவம், Saivam is the science that promulgates the faultless import of Vedantam (Siddhiyar), வேதாந்தத் தெளிவாம் சைவசித்தாந்தம், Saiva Siddhantam the essence of Vedantam (Sivaprakasam). வேதாந்தம்... பிழிந்து சாரம்கொண்ட சைவசித்தாந்தம், Saiva Siddhantam the essence extracted from Vedantam (Kumara Kuru Para), வேதாந்தம் சித்தாந்தம் வேறென்றார் கண்களிக்கும் நாதாந்த மோன நலமே பராபரமே, Oh! Supreme of supremes! Oh! Benevolent Silence transcending word where devotees who see no difference between Vedantam and Siddhantam revel in bliss! (Thayumanavar).

1426 Gnanies know all the books of wisdom existing in the world. They attain the sixty-four kinds of Yogic accomplishments and the peaceful state of Samadhi. They attain the other (heavenly) world. They attain the goal of the unwritten Vedas. They realize (the true nature of) themselves and their Lord.

1428 பொன்னுற் சிவசாதனம், பூதிசாதனம், நன்மார்க்க சாதனம் மாஞான சாதனம் துன்மார்க்க சாதனம் தோன்றாத சாதனம், சன்மார்க்க சாதனமாம் சுத்த சைவர்க்கே.

Pure Saivas wear holy ashes and golden Rudraksha beads. These are the emblems of the righteous, possessed of Godly knowledge without any vestige of vicious habits,

1428 The faultless Gnani is the lord of prolific wisdom in whom has dawned the final truth of Siddhantam the cream of pure Vedantam, the excellent Saiva devotee of endless bliss, the real Jivan - Mukta.

These verses bring before our mind's eye the Godly figure of the Veteran Father - Saint Appar as graphically depicted by Seklar in the Periya Puranam

தூய வெண்ணீறு துதைந்த பொன் மேனியும், தாழ்வடமும், நாயகன்சேவடி தைவரு சிந்தையும், நைந்துருகிப் பாய்வதுபோல அன்புநீர்பொழி கண்ணும், பதி கச் செஞ்சொல் மேய செவ்வாயும், உடையார் புகுந்தனர் வீதி உள்ளே.

There appeared in the courtyard of the temple the Saint possessed of a tawny body besmeared with white holy ashes, garlands of hanging beads, mind constantly massaging (thinking of) the Sacred Feet of the Lord, eyes shedding tears of love as if the heart was melting and streaming down the cheeks, and ruddy lips incessantly mtutering melodious Devara hymns.

1432 தன்னைப் பரனைச் சதாசிவன் என்னின்ற மன்னைப் பதிபசு பாசத்தை மாசற்ற முன்னைப் பழமல முன்கட்டை வீட்டினை உன்னத் தரும்சுத்த சைவர் உபாயமே.

Their own selves, the Supreme Lord, His manifestation called Sadasivam, the Tri-padartha Pati, Pasu and Pasam, taintless emancipation from the old beginningless bondage,—these are the matters to be pondered over by Suddha Saivas.

1437 ஒன்றும் இரண்டும் இலதும் ஆய், ஒன்றாக நின்று, சமய நிராகாரம் நீங்கியே நின்று, பராபரை நேயத்தைப் பாதத்தார் சென்று, சிவம்ஆதல் சித்தாந்த சித்தியே,

Being one (identical with) and two (different from) and neither, but united (in association with God), transcending religious hatred and ascending through Divine Grace should one reach the desired goal, and become (of the nature of) Sivam. This is the goal of Saiva Siddhantam.

(To be continued)

## NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/771

Thambiah Ramalingam of Saddanathar Road, Nallur, Jaffna Plaintiff.

Vs.

1 Thambiah Velupillai,  
2 Thambiah Nagalingam,  
3 Murugesu Vallipuram, all of Saddanathar Road, Nallur, Jaffna Defendants.

It is hereby notified that Action No. P/771 has been instituted in the District Court of Jaffna under the Partition Act No. 18 of 1951 for the Partition/Sale of the land called 'Pallaiya Valavu' in extent Three lachchams varagu culture (3 Lms. V. C.) situated at Nallur.

The Defendants in the aforesaid action are summoned to appear in Court on the 20th day of February 1964 at 10 o'clock of the forenoon.

This 19th day of November, 1963.

By Order of Court,  
N. Subramaniam,  
C. C.

Drawn by  
S. Kanagaratnam,  
Proctor for Plff.  
O. 165, 22)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1377

In the matter of the Last Will and Testament of the late Herbert Ratnanayagam Saravanamuttu of Chundikkuly, Jaffna

Deceased

Lily Gunabushanam widow of Dr. Herbert Ratnanayagam Saravanamuttu of Chundikkuly, Jaffna

Vs. Petitioner.

1 James Selvarajah Saravanamuttu of Coventry England  
2 Edward Balasingham Sabapathippillai and  
3 wife Clarice Sarojini and  
4 Grace Padmini daughter of H. R. Saravanamuttu all of Chundikkuly, Jaffna Respondents

This matter coming on for disposal before N. Sivagnanasundaram Esquire District Judge, Jaffna on the 5th day of October 1963 in the presence of Mr. S. Rajendran Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the Last Will and Testament of the abovenamed deceased dated the 27th December, 1962 and attested by S. Rajendran, Notary Public under No 5402, be declared proved and Probate thereof issued to the petitioner as the Executrix named in the said will, unless the abovenamed respondents or any others interested shall appear before this court on or before the 6th day of December 1963 and show sufficient cause to the satisfaction of this court to the contrary.

This 5th October 1963  
Egd. N. Sivagnanasundaram  
District Judge.

Drawn by  
S. Rajendran  
Proctor for Petitioner.  
O. 162, 22 & 29)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1389.

In the matter of the Intestate estate of the late David Gnanandan of 137 Bankshall Street Jaffna

Deceased

Yovan David of 137 Bankshall Street, Jaffna

Vs. Petitioner

Maseliya wife of Yovan David of 137 Bankshall Street, Jaffna Respondent

This matter coming on for disposal before G. C. Niles Esquire District Judge, Jaffna on the 17th day of October 1963 in the presence of Mr. S. Rajendran Proctor on the part of the Petitioner and on reading the affidavit and Petition of the petitioner.

It is ordered that Letters of administration to the estate of the abovenamed deceased be issued to the petitioner as one of the heirs of the abovenamed deceased unless the abovenamed respondent or any others interested shall appear before this court on or before the 20th day of December 1963 and show sufficient cause to the satisfaction of this Court to the contrary.

This 17th October 1963

N. Sivagnanasundaram  
District Judge.

Drawn by  
S. Rajendran  
Proctor for Petitioner  
O 163 22 & 29

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1383

In the matter of the estate of the late Henry Edward Margris of No. 80, Martyn Road, Jaffna Deceased

Anne Magdalene Margris, widow of Henry Edward Margris of No 30, Martyn Road, Jaffna

Vs. Petitioner

1 Thomas Neil Gomez and wife  
2 Edna Bernadette Lourdes Gomez, both of No. 30, Martyn Road, Jaffna Respondents.

This matter coming on for disposal before G. C. Niles Esqr., Additional District Judge of Jaffna on the 7th day of October 1963 in the presence of Mr. J. M. Simon, Proctor on the part of the petitioner and the affidavit of the Petitioner having been read, it is declared that the Petitioner is the lawful widow of the said intestate and is entitled to have Letters of Administration to the estate of the abovenamed deceased unless the respondents or any other person or persons shall on or before the 29th day of November 1963 show sufficient cause to the satisfaction of this Court to the contrary.

This 7th day of October 1963

N. Sivagnanasundaram  
District Judge.

Drawn by  
J. M. Simon  
Proctor for Petitioners.  
O 164 22 & 29

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

**Shares:** 5000 shares of Rs. 100/- each 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all time

**Savings Accounts** opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-

**Fixed Deposits** received for periods of 12 months and 36 months and interest allowed at 6% and 8% respectively.

**Drafts** issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

**Loans** on the security of Jewels a speciality Part payments accepted.

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,  
Shroff.

வாங்குகில் வழாது பெய்ச் மலிவனஞ் சாக்கமன்னச்  
கோண்டுகையாசு செய்ச் குறைவிலா துபிகன் வாழ்ச்  
சகலமையறக்க கோங்கு கற்றலம் வேவ்வி மலிச  
மேன்மையோன் வசை நீதி வினஞ்சு அலச மெல்லாம்.

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Editor: R. N. SIVAPIRAKASAM,