

THE Hindu Organ

Estd. Sept. 11, 1889. |

(The Only Newspaper in Ceylon for the Hindus)
PUBLISHED EVERY FRIDAY

PHONE No. 356

[PRICE 10 CENTS]

VOL LXXVI

JAFFNA, FRIDAY JUNE 19, 1964

NO. 11

TWO NEW GOVERNMENTS

By S. Kumarakulasingham B. A.

The Indian sub-continent, still reeling under the blow of Mr. Nehru's death, has a new government headed by Mr. Lal Bahadar Shastri, which includes Mrs. Indira Gandhi but not Mr. Desai. Mr. Shastri has already established himself as a national leader of repute but he has to work hard to preserve the fine Indian image which his great predecessor established in western eyes and let us all wish that the new Indian Premier will in the course of time acquire the status of a world leader.

Like Mr. Lyndon Johnson in America, Mr. Shastri must not only follow his illustrious predecessor's policies but also show that he is quite capable of making an original and noteworthy contribution to India's forward march towards the goal of becoming a happy and prosperous nation with a high standard of literacy and socio-religious culture. With changing circumstances Indo-Pakistan relations and the Indo-Chinese border conflict will take new turns and with Nehru no longer on the scene, India may develop an inferiority complex in matters of foreign relations. The new P. M. must be on guard against Western leaders and the press, not to say anything about know-all within the country, who may attempt to play the self-appointed role of being guides and mentors to Nehru's successor.

Poverty and 'sectarianism' were two great problems which faced Nehru. He was able to hold the latter in check. The former requires elimination and master-planner Nehru and subordinate planners went all out to successfully implement the grand five-year plans. In the economic sphere simply carrying out schemes and policies on old lines will not do. This is a passive line of action and will also make criticisms levelled against Nehru's

economic policies equally valid against itself.

The Congress is not merely a party organisation but a movement as well and Congress leaders whether in office or out of it have the task of making Gandhism a pattern of life for both high and low in the country. Nehru went all out for scientific industrialism and modernised agriculture. The new government of India must re-examine Nehru's policies and see whether small schemes based on Gandhian Socialism could not be incorporated into government plans, on a country-wide scale.

Opposition to the Congress has been steadily growing in recent times and the much publicised Kamaraj plan was formulated to bring party and the country-at-large closer. Congress has lost its magic touch and the Swatanthira party led by former Congressman C. Rajagopalachari is becoming more and more popular. Mr. C. R. will be soon a nonagenarian and if the Swatanthira party shows its ability to carry on without his active leadership (which I think it can), in course of time, it may become a big force in the Indian Parliament. However Mr. Shastri need not fear a Swatanthira landslide at the next General Elections. As for the Communists they have yet to recover from the blow dealt to their prestige in the country by the sudden Chinese attack.

Mr. Nehru commanded the loyalty and affection of the I. A. S. and the Service Chiefs. There is no reason to think that the new P. M. will be denied these. The new P. M. cannot hope for a long spell of office like Nehru and conditions in India demand speedy action especially in the economic sphere. After playing his part to create the impression in the west that India's destiny is in

capable hands, through his showing at the forthcoming Commonwealth Premiers' Conference, his government must go all out to make the Indian masses feel that their needs are being well looked after and infuse into them a true spirit of self-help and optimism about the future. In Nehru's time his personal image created a feeling of well-being in every Indian. Let us all pray for the success of the new Indian P. M. in this direction.

Ceylon too has got a new government—a coalition of the S. L. F. P. and the L. S. S. P. The coalition is a legitimate one and will be in force only until the next Elections. By the beginning of next year politicians will be busy with election planning and so there is room for only minor changes in government policy in the immediate future. In recent years the S. L. F. P. was itself veering towards more and more control over the country's economy and the setting up of a State Export, Import Organisation and greater control over credit policies of private commercial banks, which the new Finance Minister Dr. N. M. Perera may bring about will be in effect a continuation of S. L. F. P. policy in these matters. As for the 1964 Budget, like former Budgets, it will be dictated by conditions peculiar to the country. Marxian Economist N. M. will present a Budget of the accepted pattern, nicely wrapped in appealing socialistic jargon and will rely on his reputation as an Economics Pundit and his oratorical talents to make it go down well with the country-at-large. In short one cannot hope for radical changes in the economic sphere as a result of the Coalition.

Regarding questions of language and citizenship for the 'State-less', the

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An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from last issue)

Cf. the concluding words of the Chandogya Upanishad: (VIII, 15, 1)... He reaches the world of Brahman and does not return therefrom, Yea, he does not return therefrom. (*Na Cha Punaravarthathe, Na Cha Punaravarthathe*).

Section V mentions six Antas, ஆறந்தம், ends or conclusions, to wit:

2370 வேதத்தின் அந்தமும், மிக்க சித்தாந்தமும், நாதத்தின் அந்தமும், நற்புத்த அந்தமும், ஓதத்தமும் எட்டு போகாந்த அந்தமும், ஆதிக் கலாந்தமும், ஆறந்த மாமே.

The end of the Vedas (Vedantam or Upanishad), the end of profound mental investigation (Siddhantam), the end of Natham (the sonorous principle, the first product of creation), the end of right knowledge (its essence), the end of the eight-stepped Yogam worthy of mention Samadhi or perfect rest) and the end of the ancient Kalai (gracious instruction),—these are the six ends (or modes of conclusion)

Though thus described as six-fold, whether we call it Vedantic faith or Agamantic conviction or the end of all reading or knowledge or instruction or religious practice, the end or goal in all these cases is the same. We read:

2381 If one attains the state of Samadhi when the soul identifies itself with God (Vedantam), that is Kalantham, that is Nathantham, that is Yogantham, that is Bodhantam, that is Siddhantam, where the knower, the knowledge and the known coalesce (—no distinction is perceived between them)

2382 That Love (God) where the six ends merge is the Object of knowledge of the six ends. And when all thought of knower and knowledge ceases, there ensues perfect luminous silence. This indeed is true Godly Bliss.

2392 Of the Vedanta (Mahavakiya words Tat twam Asi), the word Twam represents Pasu, the word Tat is the benevolent Pati the goal of all knowledge (Bodhantam). When Pasam which existed before all creation (Nathantam) disappears leaving Pasu, the two coalesce (Asi) Pasu becoming of the nature of Pati and Siva Sayujiam (oneness with God) ensues as a natural sequence.

2397 வேதமோ(டு) ஆகமம் மெய்யாம் இறைவன் நூல், ஓதல் சிறப்பும் பொதுவுமென் றுள்ளன, நாத னுரையவை, நாடில் இரண்டந்தம் பேதம் தென்பர், பெரியோர்க்கு(டு) அபேதமே.

Both the Vedas and the Agamas are true Revelation, couched in general and specific terms, respectively. Both are the word of the Lord. (Superficial researchmen) say that the conclusions of the two differ, but the wise see no such difference.

2403 மன்னிய சோகமாம் மாமறை யாளர்தம் சென்னிய தான சிவோகமாய நுதென்ன,

(Continued on page 4)



சிறப்பு செய்தி... மக்களிடையே நம்பிக்கையை ஏற்படுத்தும்...

Hindu Organ

FRIDAY, JUNE 19, 1964

Treasure These Thoughts

"Approach the one power and source of all life. He is the sole source of supply. He will give you anything you want (if you renounce the egoistic desires".)

—SWAMI SIVANANDA

REMINDER ABOUT ROUND TABLE TALKS

Now that a sizable section of the former Opposition has crossed over to the Front Benches in Parliament it is appropriate to remind the Premier of her earlier decision to explore the possibilities of solving the language problem by exchanging talks on the subject with leaders of all parties. The basis of the Coalition, namely the fourteen point agreed program, will be sufficient inducement for the Premier to renew her bid for a common front on this complex question. We also commend to the Coalition Cabinet the weighty opinion of Mr Wilmot Perera, a distinguished citizen of this country who had been a parliamentarian and a diplomat. As a leading educationist, Mr. Perera's views deserve to be considered. At the Puttur Sri Somaskanda Prize day Mr. Perera had uttered the warning to all politicians and parties that unless the problem of official language was solved there could not be any progress in Lanka. He pleaded for a change of heart which alone much more than legislation could heal the wounds of communal bickerings and racial recriminations.

There is also the personality of Dr. N.M Perera, the new Finance Minister, that can be of great assistance to the problem of language being tackled at a Round Table by all leaders. The Budget may be the L. S. S. P. leader's first thought, but equally urgent is the need for the 'quit' notices under the

provisions of the Sinhala Only Act to be withdrawn.

We also learn that the Finance Minister has assured the Mayor of Jaffna, in the course of a discussion about a loan to the Jaffna Municipal Council, that early steps are expected to be taken for solving the language problem. Assurances and statements alone cannot ease the present tension: Steps must be taken in earnest by the Government to restore the Tamil Language to its rightful place in the affairs of this country.

PLIGHT OF BUS PASSENGERS

Have the passengers who patronize the C. T. B. been abandoned to the fate of uncared for destitutes? The Central Stand in the Jaffna City is no doubt buzzing with activities, buses entering and leaving it at regular intervals. But the passenger remains there all the time anxiously waiting for the the bus for his destination to appear. The grand arrangement of the authorities is to keep the thousands of passengers guessing about when and where their buses will begin the protracted journey. Immediately a bus reaches the stand, the destination board is removed. Such no-destination buses adorn the stand while the passengers sweat in the burning tropical sun. All of a sudden a destination board, written in pencil or chalk or some faint marking implement, appears. This results in a stampede under the tormenting rays of the scorching sun. And the agony is repeated.

The Mayor of Jaffna has asked for Sri numbered buses to be sent to Jaffna as if that is the only difficulty to be solved. The running of buses must be based on a practical plan placing the emphasis on the needs of the passengers. Microphone arrangements should be installed in the Central Stand for passengers to be instructed about the time of departure of buses, the particular stand from which the buses for a particular destination leave and other useful information about delays. The chaos in the Stand is such that conductors of private vans are able to canvass, with impunity, passengers for their vehicles. The situation is serious and must be handled without any loss of time. The L. S. S. P. Minister will do well to pay a little attention to this urgent demand.

TWO NEW GOVERNMENTS

L. S. S. P. is said to have agreed to implementing the existing laws in a more fair and difficult manner. Does this mean that like the S. L. F. P. leaders, the L. S. S. P. stalwarts are also concerned more with the question of how much Sinhalese there should be in the North and East than with the question of how much Tamil there should be in the rest of Ceylon? However there is room to hope that the new Govt. will be more generous towards those government servants not proficient in Sinhala.

A columnist in a national morning daily has pointed out that the new Indian Government will be subject to greater South Indian influence and that this will affect the problem of the 'Stateless' of Ceylon. This may be so but granting Ceylon

Take The Correct Step
'Don't let anyone browbeat you. Both you and I have always opposed the ruthless application of the Sinhala Only Act. Take the correct step and implement what is just.'
Mr. Wilmot Perera to Dr. N. M. Perera

citizenship to those who are in every way qualified for it is the business of the Ceylon Government. It looks as though the L. S. S. P. is well aware of the fact that Indian Estate Labour has its own political organisations and no longer relies on local left forces to press its claim for citizenship. Even if the L. S. S. P. wishes to get more of the Indian Estate labour on to the electoral lists, looking upon the question from the working class angle, its hands are tied down because the S.L.F.P. would not be party to any action which would offend the Kandyan areas.

Will the presence of the three comrades in the new Cabinet bring about Better Employer-labour relations in the public as well as the private sector? There is the possibility of labour developing the attitude that anything they put forward, will be granted. A good deal of the blame for the mess in employer-employee relations in organisations like the C. T. B. should fall on the S. L. F. P. for going

(Continued on page 3)

The Late Mr. K. P. Muttiah

(A Tribute from Muhandiram E. P. Rasiyah, J. P.)

"Tis all a Chequer-board of Nights and Days Where Destiny with Men for Pieces plays; Hither and thither moves, and mates, and slays, And one by one back in the Closet lays."
—Omar Khayyam

Mr. K. P. Muttiah was methodical in his thinking that he had symptoms of hyper-tension, had entered the Jaffna General Hospital for a check-up. During the 4 days he was there, he had looked quite cheerful. However, on the afternoon of the 26th of May last, whilst attempting to get up, had collapsed and fallen on his bed, DEAD—a shining Star had set suddenly. In fact, an hour prior to this, he had engaged the fellow-patients in his ward in hilarious conversation and had told the friends who visited him, that he intended to get back home that evening. But Death had stalked in unexpectedly.

Man

Mr. Muttiah, born in an outlandish village in the outskirts of the Jaffna Peninsula, 'a youth to fame and fortune unknown' had on migration to Jaffna Town, blossomed into a popular public figure whose life's philosophy was to do good and render service, ceaseless service to those in distress. He was god-fearing and proved to be a pillar of his Church. In him, the conventional antagonisms between Christian and Hindu doctrines got reconciled. To him God was Truth, Love and Service—something akin to the Gandhian concept. His greatness lay in his capacity to influence the thoughts of men, at all levels.

Personality

He was a striking figure, dignified and stately in his inimitable national garb, which gave added lustre to his personality. Time had dealt gently with his cherubic countenance and over-worked constitution; slightly thinning hair alone betrayed the fact that he had reached the meridian. He had, for all appearances, a strong physique; but then, the human body was so vulnerable that Death can claim it at the appointed hour.

Friend

He was a dependable, practical man, not a dreamer who made dreams his master. He

was methodical in his ways and systematic in his actions. He had the reputation of doing to perfection, whatever work was entrusted to him. So, his relatives and friends from distant places, looked up to him to attend to their own personal matters in and around Jaffna. He had thereby caused his heart and nerve and sinew to serve their turn long after they were gone, filling the unforgiving minute with 60 seconds worth of distance run.

He possessed a guileless heart and expected frank and straight dealing from all, being himself frank and outspoken. His word was as sound as a bond and he never tailed a friend. He had a singular personal charm and a ringing laughter, which invited confidence and friendship. He would put even a stranger at ease with his winsome smile.

"He talked with crowds and kept his virtues, He walked with Kings and ne'er lost the common touch.

Scholar & Writer

As an ardent lover of Tamil, he became a voracious reader of Tamil classical works. This made him a crystal-clear thinker and enabled him to wield a powerful pen to the admiration of all. As Hony. Editor of the Journal "Samooka Thondan", as Asst. Editor of the Co-operative Organ "Ikkiya Theepam", as author of many Tamil text books and as composer of religious songs and poems under the pen-name of "Vidivelli" he came to be respected in the literary world as a versatile writer of repute. As the Head Master of the Practising School at Nallur, he served as a radiating centre of Tamil culture. Lincoln-like he used to often remark "I don't know who my grand-father was, but I am much more concerned to know what his grand-son will be".

Social Worker

He was the live-wire in many voluntary work. (Continued on page 3)

THE LATE MR. K. P. MUTTIAH

(Continued from page 2)

fare societies, such as the F. I. N. S; the C.N.A.P.T; Co-operative Societies and Community Centres, Teachers' Unions, Writers' Societies and in cultural organisations like "Kambar Kalagam" and Pradesha Kala Manram. He laboured hard not to get his photos published, but to build up the various organisations. To me personally, he was a tower of strength in social work. It will indeed be difficult to find such a loyal bull-worker like him—ready, trained and tested—to fill the void caused by his death.

In consideration of all his public services, some of us had urged Govt. to appoint him as J. P. We had followed it up by interviewing the Hon'ble the Minister of Justice and pressing his claims for the conferment of such an honour; and we were expecting his appointment any moment, when the unexpected occurred.

Funeral

And this generous and considerate heart that throbbled with love and fellow-feeling has ceased to beat; stilled now was that deep compassionate voice, closed for over those wise bright eyes. However, at such a moment,

"On some fond breast the parting soul relies, Some pious drops the closing eye requires"

These have I endeavoured to supply, with these artless, but affectionate lines in his memory.

Men and women of all rank and station bemoaned his loss. Friends and relatives, Hindus and Christians, teachers and pupils, attended his funeral in large numbers and in tears paid their respects to his memory. May his soul rest in peace! God grant him Supreme Peace and Blessedness!!

Our heartfelt condolences to Mrs. Muttiah and children!!

An Incident

One Mr. Thuraiwamy, a heart-patient (who was occupying a bed next to Muttiah's in the Jaffna Hospital) on being discharged from hospital, had gone to Muttiah's residence on 8th inst. to

offer his condolences to Mrs. Muttiah and children and perhaps to relate to them certain interesting conversations he had had with Mr. Muttiah, just before his death. As he commenced his narrative, he had gasped for breath, struggled and died. Life and death are beyond man's control and we cannot but bow down in silent obeisance to His Will!!

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1460,

In the matter of the Intestate estate of the late Karunakarar Sangarapillai Ponnuthurai of Kondavil North Deceased

Koviladehi widow of Karunakarar Sangarapillai Ponnuthurai of Kondavil North

Vs. Petitioner

Minor 1 Kamalathevi alias Karunanithi daughter of Karunakarar Sankarapillai Ponnuthurai

2 Nirmalathevi daughter of Karunakarar Sangarapillai Ponnuthurai

3 Selliah Sivamoorthy, all of Kondavil North Respondents

The 1st and 2nd Respondents are minors appearing by their guardian-ad-litem the 3rd Respondent

This matter coming on for disposal before G. C. Niles Esquire, District Judge, Jaffna on 1st day of April 1964 in the presence of Mr. W. Muttukumaraswamy, Proctor on the part of the petitioner, and the petitioner and affidavit of the Petitioner having been read and filed of record:—

It is ordered that the 3rd Respondent abovenamed be appointed guardian-ad-litem over the 1st and 2nd minor Respondents abovenamed to represent them in this action and the Petitioner be appointed Administratrix of the estate of the deceased abovenamed and that Letters of Administration be granted to her accordingly, unless the respondents abovenamed or any other person interested in the above estate shall show sufficient cause on or before the 12th day of June 1964 to the satisfaction of this Court to the contrary.

And it is further ordered that the 3rd Respondent shall produce before this Court on the aforesaid date at 10 a.m. the 1st and 2nd minor Respondents abovenamed.

Jaffna, this 1st day of April 1964

Sgd. G. C. Niles District Judge

12-6-64

The above Order Nisi is extended for 31-7-64

Sgd. N. Sivagnanasundaram District Judge,

(O. 48 19 & 26)

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 21-6-64 TO 27-6-64.

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

Sunday evening Monday and Tuesday must be spent with care. You will have to face some severe criticisms. Rest of the week will be fairly favourable. But there will be no mental peace.

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

You will be quick to pick up quarrels. Spend Wednesday afternoon Thursday and Friday with care. Eye troubles likely. Expenses will soar.

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

Your mind will not be at peace. New ventures will be delayed but successful. Financially a good week. Health upsets likely. Spend the last day with care.

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

Expenses will soar. Health upsets likely. Eye troubles shown. Changes in routine also shown. Gains through landed properties also indicated.

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

Domestic conditions will be far from satisfactory. Minor health upsets also shown. But professionally a good week. Financial gains and favours from superiors also promised.

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

Ruin to enemies promised. Professionally a fairly good week. But there will be no mental peace. Fathers health will suffer.

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

Success in new undertakings promised. Friends will help you out of difficulties. But minor health upsets shown. Paternal relatives may cause you some trouble. Fathers health will suffer.

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

Mothers health will suffer. You will find it difficult to make other ends meet. Domestic trouble likely. Minor accidents not ruled out. Be careful in all your dealings.

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

Professional success promised. Ruin to enemies and gains through landed properties indicated. But domestic problems will remain unsolved.

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

Ruin to enemies promised. Foreigners and strangers will be very helpful. Gains through lands and agriculture also shown. But minor health upsets likely.

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

You will have no mental peace. Abdominal complaints and quarrels with relatives shown. You will find it difficult to rely on your friends.

PISCES *Pooraddati 4, Uvaddoti, Revathi. [Meenu Rasi]*

Financial gains promised. Gains through landed properties also indicated. But clashes with relatives likely. Vehicles will cause you some trouble and expenditure.

Two New.....

Continued from page 2)

out of the way to pose as a party of the working classes. It should be noted that a section of the S. L. F. P. and the C. P. and the M. E. P. are not represented in the coalition cabinet. I feel that the country will continue to have its usual quota of strikes.

In so far as the coalition helps a government with a majority to function it is welcome. Against this must be noted that the acceptance of portfolios by Messrs N. M. Cholmondeley and Anil does not mean the end of

Revolutionary socialism in Ceylon and the possibility of the impression being created in the minds of the masses that marxists are as religious as anybody else. However I wish to add that the coalition government will give the workers more voice in the conduct of the country's affairs and the S. L. F. P. will take care to see that it does not openly discriminate against the minorities. Let us all pray for the country's welfare and hope for a state of affairs where it would not be necessary to preserve Democratic Socialism, with Left support.

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. 756/P

1 Kandiah Ponnuthurai and wife
2 Pushparanee both of No 19/1, Somasundaram Avenue, Chundikuli, Jaffna
Plaintiffs

Vs

1 Thillaiampasam Rasanayagam of Maruthady Road, Nallur South, Jaffna
2 Muthiah Thuraiarajah of Electrical Department, No. 64, Kandy Road, Jaffna
3 K. Perinpanayagam and wife
4 Pushparanee both of Police Station, Wellawatte
5 S. Velupillai and wife
6 Navamsy both of No. 19, Somasundaram Avenue, Chundikuli
Defendants

It is hereby notified that action No. 756/Partition has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition of the land called "Cheeniar Valavu and Paththinieachchikulayaval" in extent 19 Lms. V. C. & 16 kls. and situated at Nallur in the Parish of Nallur in the Division and District of Jaffna Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 25th day of June 1964 at 10 O'clock of the forenoon.

This 11th day of June 1964

By order of Court, Sgd. N. Selvanayagam Secretary

Sgd. N. Rasanayagam Proctor for Plaintiffs

O 46 19

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1475.

In the matter of the intestate estate of the late Ambalawanar Eliathamby of Karainagar West Deceased.

Seethevillai widow of Ambalawanar Eliathamby of Karainagar West

Vs. Petitioner

1 Sinniah Kanagasabapathy and wife
2 Mangayathkarasi
3 Eliathamby Murugesu all of Karainagar West Respondents.

This matter coming on for disposal before N. Sivagnanasundaram Esquire District Judge, Jaffna on this 7th day of May 1964 in the presence of Mr. S. Candiah Proctor on the part of the petitioner and the affidavit of the petitioner dated the 7th day of May, 1964 having been read.

It is declared that the said petitioner is entitled to have Letters of Administration to the estate of the above-named deceased unless the respondents abovenamed or others whomsoever shall on or before the 10th day of July 1964 show sufficient cause to the satisfaction of this court to the contrary.

This 7th day of May, 1964.

Sgd. N. Sivagnanasundaram District Judge, Jaffna.

Drawn by S. Candiah (Sgd) Proctor for Petitioner, (O. 47, 19 & 26)

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

No. Testy 1461

In matter of the Last Will and Testament of the late Mohamed Appah Sahul Hameed of No. 59 Jinnah Road, Jaffna Deceased

Mohamed Appah Abdul Gafoor of No. 18 Azad Road, Jaffna Petitioner

This matter coming on for final determination before G. C. Niles Esquire Additional District Judge of Jaffna, on the 16th day of April 1964 in the presence of Mr. V. NavaratnaRajah, Proctor on the part of the Petitioner and the affidavit of the petitioner and the affidavit of the attesting Notary to the Last Will having been read.

It is ordered that the Last Will and Testament No. 8932 dated 23rd day of March 1961 and attested by V. NavaratnaRajah, Notary Public executed by Mohamed Appah Sahul Hameed the deceased abovenamed the original of which Last Will has been produced and is now deposited in this Court be and the same is hereby declared proved.

It is further ordered that the Petitioner abovenamed is the sole executor named in the said Will and he is hereby declared entitled to have Probate thereof issued to him accordingly.

This 16th day of April 1964

Sgd. N. Sivagnanasundram District Judge, Jaffna.

Drawn by Sgd. V. NavaratnaRajah Proctor for Petitioner. (O. 45. 12 & 19)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1485.

In the matter of the intestate estate of the late Aiyampillai Vaitianathy of Analaitivu in the Division of Islands Deceased.

Vaitianathy Murugesu of Analaitivu Petitioner.

Vs.

- 1 Visaladehy wife of Sinnathamby Thambiah and
- 2 Sinnathamby Thambiah both of Analaitivu Respondents

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna on the 23rd day of May 1964 in the presence of Mr. K. Arumugam Proctor on the part of the petitioner and the affidavit of the petitioner dated the 20th day of May 1964 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 one of his heirs and as his son and directing that such Letters of Administration be issued to him accordingly—unless the respondents or any other person or persons interested shall appear before this court on the 31st day of July 1964 and state objection or show sufficient cause to the satisfaction of this Court to the contrary.

This 23rd day of May 1964.

Sgd. N. Sivagnanasundaram District Judge, Jaffna. (O. 49. 19 & 26)

Tirumantiram

(Continued from page 1)

அன்னது சித்தாந்த மாமறை யார்பொருள், தன்னிய ஆகம நூலெனத் தோன்றமே.

At the head of the Vedic brahmin's Soham (Aham Brahm Asmi Mantiram) stands Sivoham (Sivohambavana Mantiram). This is the considered essence of the Siddhanta teachings appearing in the unswerving Agama treatises.

Cf. Such lines as the following from the Devaram:வேதம் நான்கினும் மெய்ப்பாரு ளாவது நாதன் நாம நமச்சிவாயவே, the Lords' name Namasi-vaya indeed is the true essence of the four Vedas. செந்தழல் ஓடரிய செயமை வேதியர்க்கு அந்தியன் மந்திரம் அஞ்செழுத்துமே, the Mantiram recited by the virtuous brahmins, who rear the sacred fire, at (both sunrise and) sunset is the five lettered Mantiram (Sri Panchaksharam).

That contemplation with the Soham or Aham Brahm Asmi Mahavakyam of the Vedas is identical with meditation on the Sri Panchaksharam, we have explained elsewhere. Vide Chapter VII of our "Elements of Saiva Siddhantam"

Section VI speaks of the Tri Padarthas or three entities of Pati, Pasu and Pasam, and says that they are not mutually exclusive of one another, பதி பசு பாசவேறன்மை. We read:

2405 அறிவு அறிவு என்ற அறிவும் அனாதி, அறிவுக்கு அறிவாம் பதியும் அனாதி, அறிவினைக் கட்டிய பாசம் அனாதி, அறிவு பதியில் பிறப்பறும் தானே.

The soul called the knower (Pasu), God the Soul of souls (Pati) and bondage that binds the souls (Pasam), they are all beginningless. When Godliness gets implanted (in the soul), births (and deaths) cease.

2411 The holy Sivalingam installed (in temples) represents Pati, the sturdy Bull (in front thereof) symbolizes Pasu, and the Alter is Pasam. This will be clear to the wise who investigate (into the secrets of) Siva's temples.

2423 பாசம் பசிலுயிர் தானே பரமுதல் பாசம் பசிலுயிர் தானே பசு என்ப, பாசம் பசிலப் பதிபரம் ஆகலால், பாசம் பசிலப் பதிபசு வாமே.

The soul that mingles with Pasam (Anava Malam, it verily is called Pasu (that which is bound by Pasam), it verily is the lord of the body. As Pati is the Supreme (efficient) cause of (the soul's) union with Pasam (Maya), Pati too may be called Pasu (that which touches Pasam) owing to Its play in Pasam.

The words param பரம் and pasu பசு, each appear twice in this verse. We have taken the first 'param' as referring to the body in which the soul dwells and the second 'param' as referring to the Supreme creator. Similarly the first 'pasu' is the soul which is bound by Pasam, and the second 'Pasu' refers to God who creates the world out of Maya, one of the three kinds of Pasam. Cf. Swetaswata Upanishad IV. 10: Know that Maya is the first (or material) cause and that Mayin (the Possessor of Maya) is Maheswaran (the Great Ruler). By that (Maya) His possession (Avayavam) is all the world pervaded.—The use of the words Mayin and Pasu in these Sruties to denote God is something like the owner or driver of a cart being called a carter, the pleyer of a boat a boatman &c. That the world is a possession of the Lord is a truism that admits of no question. எல்லாம் உன் அடிமையே எல்லாம் உன் உடைமையே says Thayumanavar, all (souls) are Thy servants; all (bonds, Pasam) are Thy possession. The very first verse of the first Upanishad says that the world is God's property. Vide Vedanta Moola Saranam, Chapter II, and our notes there.

Section VII is entitled அடிதலை அறியுக் திறம் கூறல், explaining how the Head and Feet (of God) are to be known. It is explained that the Feet represent Divine Love and the Head is Divine Wisdom

2425 காலும் தலையும் அறியார் கலதிகள், கால் அந்தச் சத்தி அருள் என்பர், காரணம்

பாலொன்று ஞானமே பண்பார் தலை, உயிர் கால் அந்த ஞானத்தைக் காட்டலீ டாமே.

The ignorant know not either the Foot or Head (of God). The Foot is Divine Love. The Head is Divine Wisdom, the source (of all creation). The soul attains emancipation when the Foot (Divine Grace) leads it to Divine Wisdom.

Regarding the representation of Divine Love or Grace as the Feet of God, we may here recall the words of Siddhiyar: உரு அருள்...அரன் தன் கரசர னுதிசாகம தரும் அருள்..., Gods' Form is Love, His Hands, His Feet and other limbs are formed of Love. Also of Thayumanavar: அடி எனும் அதவும் அருள் எனும் அதவும் அமைந்திடலை கிரக்குண கிறைவு, if we are to describe what are called God's Feet and Grace, they refer to His faultless Fullness transcending all material qualities.

2430 Crown (your head) with the Lord's Feet, contemplate on and sing the praises of His flowery Feet. Practice these Sadanas regularly in all the prescribed nicks of time (sunrise, sunset, &c), and the Lord with the Ulaa on His side and Flood (of Grace) and entangled locks of hair on His Head will bless you with final beatitude.

(To be continued)

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Printed and Published by Aiyampillai Sinnathurai, residing No. 2 Brown Road, 2nd Lane, Jaffna, for and on behalf of the Proprietors, the Saiva Peripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 450 K. K. S. Road, Vennarponnai, Jaffna, on Friday, June 12, 1964.

Editor: R. N. SIVAPIRAKASAM.