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NO. 19

WHAT IS CULTURE?

should be conserved and revived.

2. How far should they be modified?

3. What are the new elements to be added? Religion will continue to be an important element in the cultural life of our country but it will not be the dominant role it played in the past with the advent of modern socialism and communism. J. C. Powys in his book *The meaning of Culture* indicates that culture should not be associated too closely with academic education. Culture is what is left over after you have forgotten all what you have set out to learn. In short it will mean the permanent effects, all our learning experiences have on us, and not merely the content of learning. Culture will save the individual from the industrial and economic distractions and brace him up with adequate peace of mind."

The patterns of culture found in a country will depend greatly on its past history and climatic, social and economic conditions. This would explain the differences between the East and the West, between different nations and different religions also. It is agreed by all impartial thinkers that Hindu Culture, inherited from the periods of the Vedas, the Upanishads, the Puranas and the Agamas represents the richest of culture the world can produce.

It is unfortunate that culture and the specific training of character did not find an important place in the curriculum of our schools. The object of education has been given by Pavananthi Munivar in his Grammar Nannool as அறம்பொருள் இன்பம், வீடு அடைதல் துற்பயனே. The fruit of study is the achievement of Dharma, Artha, Kama, and Moksha. This is the end of culture, as well.

Our revered President Dr. Radakrishna has proved to the world that if we would ask what literature

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An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from last issue)

Now that we have had occasion to refer to the mysterious disappearance of this Mundaka Sruti, we may as well add here for the information of our readers that it is a long standing practice, we should perhaps say a sort of a tribal custom (or hereditary disease) with some exponents of certain schools of philosophy to tamper with sacred texts, alter and amend them to suit their fancy or misinterpret or do away with them surreptitiously if they find that they do not fit in with their pet theories or easily lend themselves to misinterpretation. And this game has been going on for hundreds of years, if not for a thousand years and more, commencing from the earliest medieval times and continues even to this day. We had occasion to point out several instances of this nature in the course of our study of the Upanishads. We content ourselves with making reference to a few instances only here. The exclusion of the very first of the 108 Upanishads of importance (the Isa-vasiyam) from his list of authoritative Upanishads by a prolific writer about a thousand years ago pointed out in our Vedanta Moola Saram, Chapter II, is an act of omission, and hence not inexcusable. But other glaring instances like the deletion of the Mundaka Sruti referred to above are deliberate acts not similarly excusable.

The recent attempt made by a "learned Swami" to tamper with a Puranic Text by deleting the words Saiva Neethi சைவ நீதி, literally Saiva Truth, from a benedictory verse of the Kanda Puranam and to substitute the words Deiva Neethi தெய்வ நீதி in place thereof is fully in accord with similar deletions and substitutions made by his spiritual ancestors from time to time both in the recent and the distant past. Here is the verse referred to:

வான்முனில் வழாது பெய்க, மலிவளம் சுரக்க,
மன்னன்
கோல்முறை அரசு செய்க, குறைவினாது
உயிர்கள் வாழ்க,
நான்மறை அறங்கள் ஒங்க, நல் தவம் வேளனி
மல்க,
மேன்மைகொள் சைவநீதி விளங்குக உலகம்
எல்லாம்.

May the clouds pour down seasonal rains, crops thrive, the king's rule be just and impartial, his subjects prosper without undergoing any hardship, the four Vedas and the virtues inculcated therein flourish, austerities and sacrifices multiply, and the excellent Saiva Truth enlighten all the world!

It is the words சைவநீதி in this last wish "May the excellent Saiva Truth சைவநீதி enlighten all the World!" that the learned lecturer wanted to be changed to தெய்வநீதி, and the funniest part of the joke is that the attempted change was to be proclaimed at the Saiva Paripalana Sabhai Ashrama Navalar Hall at Neeraviady in the very heart of the Saiva citadel in Jaffna. The preacher sang the verse as amended by him and his audience was to sing the same in chorus following him. As is only natural to expect, some members of the congregation protested and pleaded that the mutilation of sacred utterances of divinely inspired poet-saints was, to say the least, undesirable. But the leader-chorister persisted like the proverbial sportsman that insisted

(Continued on page 3)

Modern life has become so complex and difficult that the urgent need arises for society to take note of it and find some ways and means of solving the intricate problems of bare existence. The solutions can be found only by examining the pattern of our society, our ways of living and the methods we have to adopt to meet the rapidly changing conditions. All thinkers are of opinion that culture becomes the most important subject of the day. It is of vital importance to the development of our country—Count Keyserling in defining culture describes it as the state of a human being, its growth and its cultivation. It means the transformation of the uncultivated to cultivated humanity.

The subject of culture is comprehensive. It had been studied under the heads of Anthropology, Sociology, Psychology, Philosophy and Religion. It deals mainly with our social structure, its composition and the habits and customs of the individuals who compose it. It is often considered synonymous with civilisation but a distinction should be made by defining civilisation as the sum total of the social heritage projected in the social plane while culture is the same focussed on the individual plane. We describe a race or society as civilised, an individual as cultured. Civilisation is what we have, culture is what we are.

Morarji Desai the great Indian statesman rightly claims that when the cultures of other countries of the West have well nigh perished, the culture of India was alive and dynamic and had become the centre of attraction of the whole world. While the West had made a serious attempt to conquer our

culture through the force of arms, the conversion of many to the Christian faith by the adoption of methods of very dubious value, by official preferences and financial considerations etc. the East had retaliated by opening a double way traffic and placed her rich heritage of literature and religion before the great thinkers of the West. Most great writers of the West owe their grasp of subtler meanings of life and existence to their contact with the thought of the East.

Western Culture had concentrated on matters of the mind. It had increased the scope of knowledge of science and technical matters considerably and have great achievements in the exploration of outer space to its credit. It had however neglected the matters of the spirit and as a consequence religion and spirituality is at a low ebb. The rapid advance in the potentialities of mass destruction threatens to wipe out the very humanity that discovered them. There is hence, the need for a crash programme in the matters of the spirit in discovering the contents and potentialities of the mind and many intellectuals of the West are hence busy with the programme of discovering the inner space of the human mind.

India and Ceylon had been the battlefield of Cultures that went along with the political conquests Hindu Society has survived all these inroads and the movement for Independence synchronised with a Cultural Renaissance. It is now for the intellectuals and social workers of our country to find answers to the following:

1. What are the cultural elements of the past which



சுருதி நெயர்.

தமச்சிவாயவே சூரனாயும் கல்விபும்
தமச்சிவாயவே நானதி விசைதபும்
தமச்சிவாயவே நானதி நேத்துமே
தமச்சிவாயவே நன்னெதி காட்டுமே
திருமதிநம்பம்.

Hindu Organ

FRIDAY, AUGUST 14, 1964

Treasure These Thoughts

Work done as worship purifies life.

—SWAMI SIVANANDA

PRESSING THE PRESS

The recommendations of the Press Commission as revealed in the interim report indicate the method of ruthless persecution of an institution that has been universally acknowledged as a bulwark against any assault on the freedom of the people. Arguing as if the nation had risen up in arms against the newspapers of this country, the Commissioners have prescribed remedial measures which even in Marxist conception will be too severe for any nation irrespective of ideological affiliations. But the L. S. S. P. leader who is now occupying a position of vantage by virtue of the ruling party's spirit of accommodation as a result of a realization of its utter incompetence to govern unaided by forces of reaction, has rushed to pilot the interim report of the Press Commission without waiting for opinions to be expressed by the people and unreservedly accepting the recommendations.

True to the Marxist pattern of seizing political power, the L. S. S. P. section of the Coalition Government has found in the recommendations of the Press Commission the earliest opportunity of eliminating all criticism of those who are entrenched in power. The setting up of the Press Council and the Press Tribunal on the basis and with the powers as detailed by the Commission will be in direct contravention of the concept of democratic rule as a negation of the principles of freedom of expression.

ples of freedom of expression.

We have always advocated the compiling of a code of conduct for journalists to be made binding on the profession by both consent and the threat of sanctions by the public. The Charter of the United Nations has broadly provided for the magnanimous conduct of all those who are sharing the responsibility of Government and public welfare whether in official capacity or in unofficial connection. Parliamentarians and political leaders themselves are expected by the people to be governed by a code of conduct in keeping with the cultural dignity of the nation.

Journalists stand on a similar footing and are always answerable to the people. The punitive measures that have been recommended by the Commission will only bring the national Press under the immediate supervision and direct control of a Governmental Department conveniently disguised in the camouflage of a Press Council with the Press Tribunal hanging overhead as the Sword of Damocles.

Taking for consideration only one among the many functions and powers of the proposed Press Council that are ironically introduced as intended to safeguard the freedom of the press and to help the Press maintain its independence, we wish to enquire from our legislators whether politicians who are day in and day out by their speeches and campaigns of a determined anti-national and anti-social character 'tending to invite disaffection among the people' should not be controlled by the setting up of a Political Activities Control Council on the same lines as those on which the Press Council is recommended to be established?

SAIVA LEADER SHIVAPADA- SUNDRAMPILLAI

The anniversary of the passing away of Sri S. Shivapadasundarampillai retired Principal, Victoria College and author of the 'Saiva Potham' series and other religious works was remembered at a public meeting held at Chulipuram.

Tirumantiram

(Continued from page 1)

that the hare caught by him had only three legs (தான் பிடித்த முயலுக்கு மூன்றேகால்). He was determined not to budge an inch from his untenable position, pontifically asserting that the word தெய்வ was more cosmopolitan than சைவ, in his colossal ignorance of the fact that, if there is any religion in the world that is all-embracing, it is the Saiva Siddhantam. (Vide Chapter II of our "Elements").—So tolerant, all embracing and accommodating in nature it is that superficial critics are not wanting who rush to hasty conclusions without making a patient study of the system and arrest that it is vacillating in its nature and lacking in firmness, describing it in such words as அடித்த காற்றுக் கெல்லாம் புரளுகிறது, literally it turns to whatever direction the fast-blowing wind changes to:—The adamant attitude assumed by the would-be reform in this matter even after the gravity of the offence was pointed out to him reminds us of yet another old adage கொடிதும் பேதையும் கொண்டது விடா which we find is quoted by the great Saint Manicka Vachakar when speaking of heretics indulging in acrimonious disputations. Forceps and fools will not let go their grip on whatever they get hold of. It was only when he was threatened with the cancellation of the permission granted to him to use the hall for his meetings that the autocrat in hermit's garb climbed down and agreed to pronounce the holy benediction as originally sung by St. Kachchiappar without making any change therein.

It is not our intention to be hard on or to criticize a yellow-robed Sannyasi, but we are reluctantly compelled to recapitulate these facts briefly here for the information of our readers, as they provide a typical live example of the mentality of these anti-Saiva propagandists—these sectarians who take delight in dubbing their betters as sectarians,—something like the pot calling the kettle black—and the acts of vandalism they are capable of perpetrating to gain their ends. We conclude this rather long digression by citing an exactly parallel case of mutilation of yet another sacred text, a Vedic Sruti, which we failed to notice in our original study of the Upanishads. The Sruti in question says:

When man is able to roll up the sky and wear it as leather (cloth), then will misery end without knowing (worshipping and realizing) Sivam. (Svet: Up: VI—20).

Reference is made to this Sruti in Upadesa Kandam (Kanda Puranam) as follows:

பரசிவன் உணர்ச்சி இன்றிப் பல்உயிர்த்தொகையும் என்றும்
விரவிய துயர்க்கு ஈறு எய்து வீடுபேறு அடையும் என்றல்
உருவம் இல் விசும்பின் தொலை உரித்து உருப்ப
தற்கு ஒப்பு என்றே பெருமறை இயம்பிற்று.....

To say that the innumerable souls can get rid of the ills that afflict them and attain emancipation without (worshipping and) realizing Parama Sivam is something similar to asserting that one can peel the bodiless sky of its skin and wear the same as cloth. Thus says the excellent Vedam.

Some busy-body of by-gone times seems to have had a brain-flash which prompted him to effect a tremendous change in the assertion made in this Svetasvatara Sruti by making an apparently innocuous and very slight substitution of a single letter only, the letter சி (Seena) being changed into தே (Theyanna) which nobody can easily notice, with the result that in most of the extant printed editions of the Upanishad the word Deva தேவ appears printed in place of the holy name Siva சிவ.—and the sequel?—we refrain from giving utterance to such blasphemy,—the reader can guess what it is,—Oh! how deftly planned! and how dexterously carried out!!

The attempted alteration of சைவ into தெய்வ by the twentieth century representative of this master.

(Continued on page 4)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

No 1479/T

In the matter of the estate and effect of Visaladeby wife of Subramaniam Veeravagu of Analativu Deceased.

Subramaniam Veeravagu of Ward No. 6, Analativu Petitioner

1 Nirmaladevi daughter of Subramaniam Veeravagu of Analativu by her Guardian-ad-litem the 2nd Respondent
2 Sinnathamby Suppiah of Ward No. 7, Analativu Respondents

This matter coming on for disposal before N Sivagnanasundaram Esquire, District Judge on the 3rd day of June, 1964, in the presence of Mr. N. T. Sivagnanam Proctor on the part of the Petitioner and the affidavit and the petition of the petitioner having been read.

It is ordered that the 2nd Respondent be appointed Guardian-ad-litem over the 1st Respondent who is a minor and that Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner unless the Respondents shall appear in Court and show cause to the contrary on or before the 21st day of August, 1964. The minor to be produced in Court on the aforesaid date.

Jaffna, this 3rd day of June 1964

Sgd. N. Sivagnanasundaram District Judge (O. 85 7 & 14)

IN THE DISTRICT COURT
OF JAFFNA

No. P. 811.

(1) Nagapillai Widow of Nagalingam Visagaperumal,
(2) Rasingar Thiegarajah
(3) Rasingar Somasekera all of Thyiddy

Vs. Plaintiffs.

1. Saraswathy widow of Kathiravelu Vallipuram of Myliddy North,
2. Visuvanathar Markandu of Anapanthiady Jaffna
3. Moothathamby Ambalappillai and wife
4. Yogammah
5. Vairavipillai Mahesan all of Tellipallai west,
6. Veeragathiar Rajaratnam of Tellipallai West Defendants.

It is hereby notified that action No. P/811 has been instituted in the District Court of Jaffna under the Partition Act No. 76 of 1951 for the Partition/Sale of the land called "Thachcharkadu" situated at Mulavai in the parish of Myliddy in extent twenty one lachchams V. C.

The defendant in the aforesaid action are summoned to appear in Court on the 27th day of August, 1964 at 10 O'clock of the forenoon.

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

Drawn by
Sgd. A. Kumaraguru
Proctor for Plaintiffs,
(O. 88, 14)

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 16-8-64 TO 22-8-64.

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

Sunday and Monday must be spent with care. Rest of the week will be favourable for new deals. Gains through landed properties and fame also indicated.

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

The first two days will be favourable for new deals. Tuesday, Wednesday and Thursday morning must be spent with care. Rest of the week will turn favourable again.

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

You will find it difficult to have your way in things. Conflicts with friends and relatives also likely. Thursday afternoon Friday and Saturday must be spent with care.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Expenses will be heavy. But you will get enough to meet them. New ventures will be delayed but successful. Father's relatives will cause you some annoyance.

LEO Maha, Poora 1, Uttara, [Singha Rasi]

Some changes in routine likely. Health upsets shown. Old investments will bring in good results. Friends will help you out of difficulties.

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

Ruin to enemies promised. Most of your personal problems will be solved. New ventures will bring in good results. Financial gains promised.

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

You will have no mental peace. Fathers relatives will be on the war path. But strangers and foreigners will help you out of difficulties.

SCORPION Visaka 4, Anuradha, Kettai [Vrischika Rasi]

You will find some opposition in your personal affairs this week. Troubles in the office also shown. But financially a good week. Domestic conditions should improve. Mind your health.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1 [Thanu Rasi]

Agricultural ventures will bring in good results. Financially a fairly good week. But you will find it difficult to have your own way in things. Domestic upsets likely.

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

Financial gains promised. Opposition will melt away. New ventures will be successful. But minor health upsets likely.

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

You will have to work hard for your success this week. New ventures will have to be handled with care. Financially a fairly good week. Gains through landed properties promised.

PISCES Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]

You will find it difficult to trust your friends this week. Clashes with relatives also shown. Mothers health will suffer. You will have no mental peace.

ad-litem the 1st Respondent.

Respondents

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna, on the 9th day of July 1964 in the presence of Messrs Selvarajah and Mahesan, Proctors on the part of the petitioner and affidavit and petition of the abovenamed petitioner having been read:

It is ordered and decreed that the abovenamed 1st respondent be appointed Guardian-ad-litem the 4th to 7th respondents and that the petitioner be declared entitled to have Letters of Administration to the estate of the abovenamed deceased as an heir of the deceased and that Letters of Administration be issued to the petitioner accordingly unless the respondents or other persons interested shall appear before this Court on or before the 18th day of September 1964 and show sufficient cause to the satisfaction of this Court to the contrary.

The said minors to be produced in court on the said date.

This 9th day of July 1964.

Sgd. G. C. Niles
Acting District Judge, Jaffna.

Drawn by
Sgd. Selvarajah & Mahesan
Proctors for Petitioner

(O. 89. 14 & 21)

ORDER NISI

IN THE DISTRICT COURT OF
MANNAR

Testy Case No. 868

In the matter of the intestate estate of the late Ahamado Ibraheem Seyado Hamid late of Moor Street, Mannar

Deceased

Seyado Hamid Mohamed Ansari of Moor Street, Mannar

Vs. Petitioner

1 Rahiyamma Nachohiya 87 14 & 21

widow of Seyado Hamid

2 Seyado Hamid Mohamed Ameen

3 Seyado Hamid Binthi Russaika

4 Seyado Hamid Mohamed Mowjood

5 Seyado Hamid Mohamed Balyan

6 Seyado Hamid Mohamed Rizvi

7 Seyado Hamid Mohamed Hajeen and

8 Seyado Hamid Mohamed Fawmy all of Moor Street, Mannar

(the 2nd to 8th minors by their g. a. l. the 1st respondent)

Respondents

This matter coming on for disposal before Felix S. Paul Esquire Addl. District Judge Mannar on the 19th day of May 1964 in the presence of Mr. M. M. Aboothahir Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated 18th May 1964 having been read:

It is ordered that the petitioner be is hereby declared entitled as son of the abovenamed deceased to have Letters of Administration to the above estate issued to him; and further it is ordered that the 1st respondent be and she is hereby appointed Guardian-ad-litem of the minor respondents to represent them for all the purposes of this action unless the respondents abovenamed or any other persons interested shall on or before the 7th day of July 1964 show sufficient cause to the satisfaction of this court to the contrary.

Sgd.
K. D. O. S. M. Seneviratne
District Judge

The 14th day of May 1964

7-7-64 Date of showing cause extended to 1-9-64

Sgd.
K. D. O. S. M. Seneviratne
D JTHE 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.

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

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No 795 T

In the matter of the Last Will and Testament of the late Saraswathy wife of K. Chinnathamby Mylvaganam of Puloly South

Deceased.

K. Chinnathamby Mylvaganam of Puloly South

Vs. Petitioner

1. Mylvaganam Arianantham

2. Mylvaganam Balasubramaniam

3. Maheswary daughter of Mylvaganam

4. Mylvaganam Narendra

5. Mylvaganam Sivananthan

6. Mylvaganam Paramanatham

7. Thanewary daughter of Mylvaganam all of Puloly South,

8. Veluppillai Kathirgamu of Puloly West

Respondents.

This matter coming on for disposal before M. M. Abbul Cader Esquire, District Judge, Point Pedro on the 9th day of July, 1964 in the presence of Mr. V. K. Subramaniam, Proctor on the part of the Petitioner and the Last Will of the abovenamed deceased: Saraswathy wife of K. Chinnathamby Mylvaganam dated 30th December, 1962 and attested by V. K. Subramaniam, Notary Public under No 14608 and now deposited in this court and the affidavit of the Petitioner dated the 8th day of July, 1964 and the affidavit of the Notary who attested the said Last Will and of the witnesses dated the 8th day of July, 1964 having been read:

It is ordered that the said Last Will of the deceased Saraswathy be and the same is hereby declared proved, that the Petitioner as Executor appointed by the said Last Will and Testament be and he is hereby declared entitled to have Probate thereof accordingly issued to him.

It is further ordered that the 8th Respondent be and he is hereby appointed Guardian-ad-litem over the persons of the 2nd, 3rd, 4th, 5th, 6th and 7th Respondents (minors) unless the Respondents or any other person or persons interested shall on or before the 7th day of September 1964 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 8th Respondent abovenamed do produce the 2nd, 3rd, 4th, 5th 6th and 7th respondents (minors) before this court on the said date.

The 9th day of July, 1964

Sgd. M. M. Abdul Cader

District Judge

Drawn by

Sgd. V. K. Subramaniam
Proctor for Petitioner,
(O. 86. 14 & 21)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 1505/T

In the matter of the Intestate Estate of the late Thampu Duraiswamy of "Sutharma Cot", Kookuvil West

Deceased
Sinnanayamany widow of Thampu Duraiswamy of "Sutharma Cot", Kookuvil West

Vs. Petitioner

than and wife

2. Nagasanthary of No. 19, Windsor Avenue, Dehiwela,

3. Puvanasanthary daughter of Duraiswamy

Minor 4. Sarojini daughter of Duraiswamy

" 5. Umamaheswary daughter of Duraiswamy

" 6. Duraiswamy Sutharamarajah and

" 7. Ushadevi daughter of Duraiswami, all of "Sutharma Cot", Kookuvil. The 4th to 7th Respondents are minors

A. Arumugam Ramana appearing by their Guardian

TIRUMANTIRAM

(Continued from page 2)

mind of old would thus appear to be nothing more than a puerile imitation of the stupendous feat skillfully accomplished by his ingenious ancestor.

We have digressed a bit too far, but the digression was inevitable. Now to return to the study of our text regarding the Sri Panchaksharam. Our Saint had first bewailed the lot of irreligious people who indulge in Siva-Nindai சிவநிந்தை or abuse of God and other forms of blasphemy. He drew particular attention later on to the kinship between God and man (which forms the substratum for the latter's capacity to imbibe the former's qualities) and emphasised the necessity for man to worship God wholeheartedly undeterred by any undercurrent of abashment or sense of false decorum or, it may even be, of self-esteem engendered by puffed-up learning or possession of immense worldly riches, &c. Here he expresses concern for heretics and waverers who feel reluctant to pronounce the Siva Mantiram, dubbing them as evil-doers தீவினையாளர் and exhorts them to repeat the Holy name of Siva again and again so as to get rid of their sins and attain Divine Bliss. Proceeding further, we find that he repeats and re-emphasises the same precept in most unequivocal language as follows, though some sinners are so obstinate that they will not listen!

2720 அங்கமும் ஆகம வேதமது ஒதினும்
எங்கள் பிரான் எழுத்து ஒன்றில் இருப்பது, [தால்
சங்கை கெட்டு அவ்வெழுத்து ஒன்றையும் சாதித்
அங்கரை சேர்ந்த அருங்கல மாமே.

You may recite the Vedas, Agamas and other scriptures. But our Lord resides in one incomparable letter (the first letter of the Sri Panchaksharam). If you practice (constantly contemplate on) that one letter without faltering, then (you will certainly reach your goal like) the well-directed ship that duly reaches its cherished haven.

As our readers are no doubt aware, the five letters of the Sri Panchaksharam are representative of God, Divine Grace, soul, bondage and Tirohana Sakti respectively. This Mantiram commends concentration of the mind on God represented in the first letter, which Umapathiyar calls பேசா எழுத்து or mute letter. It becomes manifest when it is joined by the second letter which is called பேசும் எழுத்து.

These two letters are also known as பெரு வெழுத்து or the great Letter and பிஞ்சுசுழுத்து the tender Letter respectively. Thus we read in Kodi-Kavi கொடிக்கவி, one of the fourteen Siddhanta Shastras sung by Umapathiyar for hoisting the recalcitrant temple flag at Chidambaram which providentially refused to remain unfurled at the top of the flag-staff when hauled up by the Brahmins who had ostracised Umapathiyar for eating the remnants of some pudding that trickled down the elbows of his Gnana Guru Marai Gnana Sambandar, whom they considered to be nothing more than an ordinary wandering lunatic:

அஞ்செழுத்தும் எட்டெழுத்தும் ஆறெழுத்தும்
நாலெழுத்தும்
பிஞ்செழுத்தும் மேலைப் பெருவெழுத்தும்—
நெஞ்சுழுத்திப்
பேசும் எழுத்துடனே பேசா எழுத்தினையும்
கூசாமற் காட்டக் கொடி.

Implanting firmly in the heart the five letters, the eight letters, the six letters, the four letters, the tender Letter and the great Letter, (i hoist) the Temple flag thus displaying the unabashed union (of the soul) brought about by the tender Letter (Sakti) with the Great Letter (God).

These different forms of letters are modifications of the Sri Panchaksharam with the Omkaram (and its varieties) prefixed thereto and/or the posterior letters indicative of Tirothayi and Anavam omitted therefrom. What they are has to be learnt at the feet of the Guru in the prescribed manner.

(To be continued)

What Is Culture?

(Continued from page 1)

would give us the necessary equilibrium in order to make our life more perfect, more comprehensive, more human, a life not only for this life but for transformed and eternal life, the only reply is that it could be the glorious literature of India.

In reorganising the structure and aspirations of our society, Hindu Culture will emphasise two features,

1. "Aparigraha" which means that every man should take from nature only so much as is required for his life in this world. Any extra luxuries whether in clothing food, or accommodation are according to Hindu shastras equal to theft from Nature. The popular idea of raising the standard of living as the only criterion of progress will in itself have the most injurious effect on Society. It means tempting every individual to grab more and more luxuries and ultimately leading them to real poverty in spite of increase in production.

2. "Nirahambavana" feeling oneself more humble than the chandala and realising that the ray of God is immanent in every creature. This will remove the arrogance of wealth, caste or race.

Cultural life and social structure are inter related. The social process consists of two parts one unregulated and spontaneous and the other regulated though various organisations and both these mould the intellectual and cultural life. The thinkers of society while recording their own individual progress create the living culture in the different spheres of life. The immediate task is to organise the leaders of thought to direct their energy to study the cultural aspects of our life and apply this knowledge towards the solution of our social problems. The main duty of the Institute of Culture would be this important task of national importance. The Saiva Paripalana Sabha and all the other Hindu Organisations could join together, pool their resources and make our Society a balanced and happy one by training the youth of the country on the foundations of true Hindu Culture.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 1445.

In the matter of the intestate estate of the late Pasupathy Sivapragasam of Mallagam, Jaffna Deceased.

Velu Pasupathy of Mallagam, Jaffna Petitioner.

Vs.

Chellammah alias Chellachohy wife of Velu Pasupathy of Mallagam, Jaffna Respondent.

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna on the 24th day of March 1964 in the presence of Mr. R. N. Sivapragasam Proctor on the part of the petitioner and the affidavit of the petitioner having been read. It is ordered that the petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as his father and as one of his heirs and directing that such Letters of Administration be issued to him accordingly— unless the Respondent or any other person or persons interested shall appear before this Court on the 5th day of June 1964 and state objection or show sufficient cause to the satisfaction of this Court to the contrary.

This 24th day of March 1964

(Sgd) N. Sivagnanasundaram District Judge, Jaffna

5-6-64.

Time to show cause extended till 26th June 1964

Initialled N. S. D. J.

Time to show cause extended till 28-8-1964.

Initialled N. S. D. J.

Drawn by
R. N. Sivapirakasam
Proctor for Petitioner.
(O. 82, 7 & 14)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No, 1478.

In the matter of the Intestate Estate of the late Nannipillai widow of Veluppillai of Maviddapuram Deceased

Parupathy widow of Kandiah C/o K. Sinnadurai 136, Reclamation Road, Colombo

Vs. Petitioner

Moothapillai widow of V. Ramasamy of Ganesapuram Killinochchi Respondent.

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna on the 12th day of May 1964, and 18th day of May 1964 in the presence of Mr. A. V. Sathasivam, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read,

It is ordered that the petitioner as the daughter and co-heir is declared entitled to have Letters of Administration to the estate of the said deceased and that the same be issued to her accordingly unless the respondent or any other person or persons shall on or before the 17th day of July 1964 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

The 18th day of May 1964

Sgd. N. Sivagnanasundaram District Judge.

Drawn by
Sgd. A. V. Sathasivam
Proctor for Petitioner

This Order Nisi is extended and re-issued returnable 2nd day of October 1964.

The 17th day of July 1964

Sgd. N. Sivagnanasundaram District Judge

O- 84, 7 & 14

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சாஸ்திரிக் வகுப்பு பெயர் மலிகளஞ் சர்க்கமன்சன்
சோஸ்முறை யாக செய்க குறைவிடா தயிர்கள் வாழா
சர்க்கமன் யற்கச் சோசக் கற்றலம் வேர்வி ல்கை
மேன்மையென்கை கைகீதி வினக்குக கலச பெய்கலம்.

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Editor: R. N. SIVAPIRAKASAM.