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NO. 25

BRAMACHARIA

(A bachelor student)

Sanskrit literature contains precious nuggets of gold which can prove to be potential panaceas to the evils of modern times. They can also promote the material advancement of the world. Almost every phase of philosophy of the West finds its parallel in Sanskrit. It is a veritable mine of parapsychology. Theory of evolution and atom missiles have at least been thought of. A panoramic view of the achievements of the Sanskrit world, makes one believe in the divine revelation of Truths or that the Sanskrit speaking people of old were remnants of a race which had passed through all the stages of the most advanced of modern races including the dominance of evil which contributed to their decline, fall and extinction. There is at present a weakening of the Bramacharia discipline which according to Sanskrit wisdom forebodes evil to the human race. This view is not without its supporters among modern thinkers also.

Ashramas

"Ashramas" are the stages of one's life during which one has to make efforts to reach a prescribed goal. The uniqueness of the Hindu Culture is that the purpose of life is the cessation from births which ends in union with God which is called by different names, like "Mukti", liberation etc. The secret of persistence of Hindu Culture in the midst of calamitous vicissitudes it has passed through is solely attributable to the undisputed acceptance of this goal as the aim of life. Even today, the illiterate and poor peasants who come in thousands to the annual festivals of their village temples do not hesitate to express their sincere faith in the common purpose of their life and efforts, while the educated are indifferent as to the prescribed purpose and seek the aid of God only to

satisfy their desire for power. Herein lies the danger to Hindu Culture which might fall in line with the cultures that are dead and are likely to go in the wake of the dead. It is this unique purpose and the discipline one was subjected to as a preparation for the next stage and final union with the Absolute that kept alive the Hindu Culture and the Indian nation. Though this Ashramic discipline is not now observed in its entirety, it has become second nature with the Hindu masses and provides the hope that there is still chance for India to fulfil its spiritual destiny.

Ashramic Discipline

Discipline and Dharmas (duties) for the four Ashrams are abundantly emphasised in the Vedas, Upanishads, Agamas, Smritis (Laws), Artha Shastras (Science of wealth) and even in the national epics. The four successive ashramas are Bramacharia (student), Grihastha (householder), Vanaprastha (recluse) and Sannyasa (complete renunciation). For every stage there are Dharmas, prescribed duties and forbidden acts. Manu and Kautilya mention the following as Dharmas common to all Ashrams, to humanity in general. Stability, forgiveness, self-control, covetousness, purity, control of the sense organs and anger, correct discernment, knowledge, truthfulness, purity and ahimsa (abstinence from cruelty). Bramacharia Ashrama is recognised as the most important because it provides the basic preparation for all Ashramas, but the Grihastha ashrama receives the highest praise because of its indispensability for the maintenance of the other ashramas.

In a world of divorces and disappearing family ties, it is remunerative to ponder over the purpose of marriage and the

trustee-ship (principle together with the concept of ancient socialism found in the Shastras. "Manu-mirthi" enjoins a householder and his wife to take their meals only after the guests and servants too are fed. A Grabasta has to conserve the past, stabilise the present and work for the welfare of the future. A householder after performing all functions conducive to the stability of the society is at liberty to seek more independence as a Varaprasta and complete independence and liberation as a Sannyasi.

Bramacharia Dharma

As if to emphasise the most important of Bramacharia Dharmas, the word Bramacharia means a bachelor. The first ceremony initiating a youngster to his student life, establishes the correct relationship between the teacher and the student and ends with the learning of the Gayatri Mantra, the step initiative to BrammaVidhya, the knowledge of God, the Absolute and the Vedhas, the Treasure house of that knowledge. The teacher was listened to even by the King who dared not domineer over him in any way. For acquiring the knowledge of the Supreme, a Bramacharia has not only to study the Vedhas, Upanishads etc, the spiritual literatures, but has to specialise in a few at least of the 64 arts and sciences of his own choice together with the arts and sciences qualifying him for a profession according to his Varna, the Vedic Castes. A student has to become a member of the teacher's household, learn a habit of simple living, be of service to the teacher in the performances of his household duties engage himself in the studies assigned by his Guru and learn good habits and manners. An idea of strict discipline and attention to details of habits can be gathered from the punishment of a whole day fast prescribed to a student who lingers on bed after sun-rise. A student should not indulge in luxuries, dancing music, gambling and useless discussions. Present day stu-

Continued on page 3)

An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from last issue)

I deliberated on the true nature of the Tatwas and started to practise Yoga Sadhanai. Desirelessness and other good results ensued as a result of such practice, the heart became enlightened, the senses ceased to lead me astray, and I enjoyed Godly Bliss.

2874 மூவகை ஏரும் உழுவதும் முக்கணி, தாமணி கோலித் தறியுறப் பாயந்திடும், தாவகை கோலி நடுவற் செறுவு (உ)ழார் காலகை கோலிக் களர் உழுவாரே.

There is a plough, to which three (animals) are yoked, with which a triangular field is ploughed. If they (the animals) are properly directed, it (the plough) will hit a pillar. Those who do not plough the field with folded tongue (and rid it of weeds), they fetter their feet and plough barren salt land.

The plough with the three animals refers to the life-breath that is inhaled, suspended and exhaled by the three nerves in the course of Pranayamam or breath control. The triangular field is Moolatharam, the fundament, which is of the shape of a triangle. The pillar is the Suzhumunai Nadi, the spinal cord, through which the life-breath is taken upwards by the Yogi. The folding of the tongue refers to the Yogi's practice of closing the aperture in the roof of the mouth with the tip of the tongue to prevent the nectar formed in the Chandra Mandalam (head) from running to waste. It is needless to explain that the cultivation of brackish land on the sea coast is profitless. The idea is that Yogam not properly practised under the guidance of a competent Guru is not only useless but also productive of immense harm.

2874 பட்டிப் பசுக்கள் இருபத்து நாலு உள், குட்டிப் பசுக்கள் ஓர் ஏழு உள் ஐந்து உள், குட்டிப் பசுக்கள் குட்பாள சொரியினும் பட்டிப் பசுவே பனவற்கு வாய்த்ததே.

There are 24 cows in the cattle-fold (in the farm) There are also (7+5=) 12 cows with calves (tethered at home). Though these latter yield potfuls of milk, the (ordinary) investigator prefers to have the penned up cattle only

The reference is to the 24 Atma tatwas, 7 Vidya tatwas and 5 Suddha tatwas, which make up the total of 36 tatwas recognized in the Saiva Siddhanta system of philosophy and religion. But the Sankhyas, Monists and others who make investigations into the truth to the best of their ability recognize the first 24 tatwas and ignore the 12 inner tatwas which are comparatively more important. They are compared to people who prefer barren cows in the field to milk cows nearer home.

2875 ஈற்றுப் பசுக்கள் இருபத்து நாலுள், ஊற்றுப் பசுக்கள் ஒருகுடம் பாலபோதும், காற்றுப் பசுக்கள் கறந்துண்ணும் காலத்து மாற்றுப் பசுக்கள் வரவறி யோமே,

There are 24 cow-calves. The milk-cows yield (abundant) milk, a potful of which gives satisfaction. When the yield of the airy cows is enjoyed, we do not recognise the other cows.

The cow-calves refer to the 24 Atma tatwas and (Continued on page 3)



தமிழ்நாட்டின்
தமிழ்நாட்டின்
தமிழ்நாட்டின்
தமிழ்நாட்டின்
தமிழ்நாட்டின்

Hindu Organ

FRIDAY, SEPTEMBER 25, 1964

Treasure These Thoughts

Lead a life of righteousness.

INVIDIOUS EXCEPTION

News reports state that the daughter of the Premier of this country has been allowed to proceed to Oxford for her higher education despite the determined policy of the Government that travels abroad should be curbed. We do not know whether the regulations in respect of travels contain a provision for exceptions in the case of those belonging to the Ruling Party. The explanation of the Minister of Finance about the implications of the curbs on travel stand self-condemned by the preferential treatment that has been afforded to Miss Sunethra Bandaranaike. Certainly it is the wish of the people that Miss Bandaranaike should not be denied facilities for prosecuting her studies in one of the best Universities of the World. But the people have the right equally to wish that all intelligent and competent students should be provided with similar opportunities not merely for their personal advancement but in the interest of the technical, industrial and cultural progress of this country. Let not the exception in the case of Miss Bandaranaike seem invidious; let it be so broad-based as to benefit all such instances where higher education in universities outside this country is reasonably necessary.

PUTRID MATTER IN PONDS

The Peninsular City of Jaffna has always taken pride in the natural beauty afforded by the numerous ponds and the waters lashing against her from the lagoon. But with the diversion of the course of history the ponds and the

BRAMACHARIA

(Continued from page 1)

dents will resort to strikes. Above all, he has to keep his vow of Bramacharia, celibacy, not even to talk with women unless it is found necessary. This rigorous discipline is to keep under strict control the sex impulse. Self help and the method of discovery are encouraged, control of emotions, cultivation of the imaginative faculty, concentration on work of every type which makes it into worship and pleasure are secured in Ashramic education. Present day educationists and nation stand to gain a lot by research into Ashramic Education.

Decline of Bramacharia Dharma

It is striking that the Universities of the present day prepare students for the Bachelors Degree. It is evidence of their monastic beginning. It is significant that both West and East first laid emphasis on the bachelor-hood of students. While the bachelors' course in the West aimed at preparing the students to become monks, the Indian Ashramic Course prepared the students for the householders life. Present day Universities both in the West and East have courses for bachelors but the discipline of bachelor-hood is not insisted upon. Any act giving room to suspect pre-nuptial violation of celibacy is still considered a social stigma in India and Ceylon, though it is increasingly becoming

lagoon have not been given the necessary attention to prevent them from being polluted and made breeding places of foul diseases. The Municipal authorities must no longer allow these small bodies of still water to be neglected at least in the interest of the urban population.

At the Windsor Theatre junction almost in the heart of the City the pond has become a danger spot, offensive smell emanating from putrid matter in the water. This is the pond where washermen gleefully work throughout the day washing dirty linen and becoming carriers of infection. Polluting public places is a matter for serious attention of the Police, the Health Authorities and the Municipal or Local bodies. Immediate action must be taken in respect of the Windsor Theatre Junction Pond.

fashionable with University students as an act of gallantry. Special appointments between an adult boy and girl for the exclusive enjoyment of each others company are beginning to be considered a social necessity by parents of the West under various pretexts. Early marriage and married undergraduates are on the increase. Birth control contraptions and drugs make it easy for students to have a taste of marital experience before marriage. Control of sexual desires is feared to give unhealthy tension to adults. There is evidence to gather that the Hindu Sages of old made use of hormones to aid longevity. It is their belief that superfluous semen gets reabsorbed into the system and tones it up to resist all sorts of tensions and give physical and mental harmony. It is a fact that loss of seminal fluid upsets the equilibrium of the body. It is time that Western science seriously think of researches extending to a fair number of generations on the abuse of the sexual urge and the use of contraceptives. It is lucky that the dangers of Thalidomide have been detected in time. The effect of the abuse of seminal fluid and the use of contraceptives has to be studied for generations before West and East revise the policy of celibacy adhered to for ages. Birth control has become a necessity. It is best to control it through Bramacharia and celibacy in order to keep intact the virility of the human race assure its intellectual and spiritual advancement. Ashramic literature repeats very often that a student must try his best to subdue the desire for sexual pleasures and that it is never extinguished by enjoyment. It is also said that mere repression of desires is not so much effective in achieving self-control as the purposeful engagement of one's mind in the better and more desirable things.

Blessings of Bramacharia

In spite of the rigorous discipline of the Bramacharia Ashram and its advocacy of sex control, one should not forget that it is a preparation for marriage and house-holders life. It is recognised that the sex

(Continued on page 3)

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 27-9-64 TO 3-10-64.

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

Financially a good week. New ventures will bring in good results. But clashes with relatives likely. Ruin to enemies shown. Agricultural success indicated.

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

There will be no mental peace. You will be quick to pick up quarrels. Health upsets also shown. But gains through landed properties indicated. Foreigners and strangers will be helpful.

GEMINI Mithuna 3, 4, Thiruvathirai, Punarvasu 1, 2, 3 [Mithuna Rasi]

Domestic upsets likely. Fathers relatives will be on the war path. Expenses will soar. Success in educational pursuits promised.

CANCER Punarvasu 4, Poosa, Ayilya [Kataka Rasi]

Misunderstandings in the family circle and emotional conflicts likely. But financially a good week. Friends will help you out of difficulties.

LEO Maha, Pooru 1, Uttara [Singha Rasi]

Work will be heavier than usual. Domestic harmony will not prevail. Health upsets shown. Abdominal complaints and chest troubles likely. Financially a fairly good week.

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

Financially a good week. Ruin to enemies and fame promised. But health a problem. Beware of scandal-mongers.

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

You will be quick to pick up quarrels this week. Work will be heavier than usual. Troubles through secret enemies likely. Spend the first day of the week with care.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Mothers health will suffer. Spend Monday and Tuesday with care. Rest of the week will be favourable. Old investments will bring in good results.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1 [Thanu Rasi]

You will be able to triumph over your enemies. Professional success promised. But Wednesday, Thursday and Friday morning must be spent with care. Week end will turn favourable again.

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

Financially a good week. You will be able to steer clear of obstacles. But misunderstanding in the domestic circle shown. Spend the last two days with care.

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

Health will continue to be a problem. Domestic upsets also likely. But ruin to enemies and financial gains promised.

PISCES Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]

Domestic upsets shown. Work will be heavy. Financially a fairly good week. Troubles through secret enemies shown.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1473

In the matter of the estate of the late Sinnathangam widow of Kanapathippillai Kandiah of Araly North, Jaffna Deceased Kandiah Balasingam of Araly North

Petitioner

Vs.

Kandiah Ratnasingham of do Respondent
This matter of the petition of the abovenamed petitioner coming on for disposal before N. Sivagnanasundram Esquire,

District Judge, Jaffna on the 30th day of April 1964 in the presence of Mr. V. Nagalingam, Proctor for Petitioner and the affidavit and petition of the said petitioner having been read, it is ordered that the petitioner be declared entitled to have letters of administration of the estate of the above-named deceased issued to him, unless the said respondent or any one else interested in the estate shall appear before this court on the 10th day of July 1964 and show cause to the satisfaction of this Court to the contrary. Extended to 2-10-64

This 30 day April 1964
Sgd. N. Sivagnanasundram
District Judge

122 35 & 2

BRAMACHARIA

(Continued from Page 2)

instinct is implanted in man for a purpose. It is enjoined that a Bramacharia should abstain from sexual pleasures and that the generative fluid should not be spilled through unnatural ways. There is in the body itself harmonising power, which has more intelligence than the anxious parents of the West to reduce any tension by natural and healthy ways. For the health of individuals and nations control of the sex instinct and seminal fluid is a necessity. Beauty is a thing much prized by maidens and youths. Health is beauty. Beauty is the language of the eyes. It speaks through the eyes where it glows and peeps through every pore of the skin, suffused especially in the face. To every human being and animals nature has bestowed a period of lasting beauty and sex appeal provided that unnatural ways of indulgence do not interfere with nature and spoil the natural beauty. That is the real beauty which lasts longer and does not require any beauty aid. That is the ethereal beauty which every one craves for but is unable to acquire on account of unnatural indulgence. The foolish spend their energy, time and wealth to fake beauty only to end in divorce courts and lifelong misery. Abuse of the sex impulse not only ruins individuals, but has been the cause of the decline and fall of nations. It is demonstrable that laxity in sex morals heralded the fall of nations and cultures. Swami Vivekananda whose genius and greatness have been not a little due to his strict adherence to the Bramacharia vow spoke with conviction when he exhorted India that the remedy for its lethargy and servitude lay in its strict adherence to Bramacharia Dharma for a generation.

VIVEKANANDA SOCIETY EXAMS.

All Ceylon Hindu Religious Examination conducted by the Vivekananda Society, Colombo will be held in all parts of the Island on 15th of November this year.

On the request of several heads of Schools and private candidates the date of closing of application has been extended up to the 30th of this month.

Tirumantiram

(Continued from page 1)

the milk-cows to the seven Vidya tatwas and five Suddha tatwas that energize them, while the airy cows denote the regulation of the breath through the left and right nostrils and yoga practice. It will be noted that what are called குட்டிப்பசுக்கள் or cows with calves in the previous verse are referred to here as ஊற்றுப்பசுக்கள் literally "pouring cows" as they yield abundant milk. The பட்டிப்பசுக்கள் or (barren) penned up cows there correspond to the சுற்றுப்பசுக்கள் or cow-calves here both of which are of very little practical use for the time being as both classes yield no milk. The idea is that knowledge, &c, acquired through the agency of the Vidya tatwas activated by the Suddha tatwas is better than ordinary worldly knowledge, acquired through the external senses and the mind, but the fruits of Yoga Sadana transcend even these.

2888 பத்துப் பருமபுலி யானை பதினைந்து வித்தகர் ஐவர் வினோதர் ஈரெண்மர் அத்தகு மூவர் அறுவர் மருத்துவர் அத்தலை ஐவர் ஆமர்ந்து நின்றுரே.

Ten prancing tigers, fifteen elephants, five expert scholars, sixteen sportsmen, three associates, six physicians and five-chiefs dwell there in the body).

A total of sixty units (10+15+5+16+3+6+5=60) are mentioned in this verse as dwelling in the body. They evidently refer to the sixty Tatvikas காதலிசங்ககன் or modifications of the thirty six tatwas and hence sometimes referred to as Tatwas also. These two categories make up the grand total of (60+36=96) ninety-six tatwas referred to earlier. Vide verses Nos. 2146, 2179 &c.

But it is not clear why some of these sixty tatvikas are referred to as tigers, while others are likened to elephants, scholars, sportsmen, &c. One learned scholar says that the tigers refer to the ten Vayus or airs தசவாயுக்கள், while others say they are the ten Nadies or arteries தசநாடிகள். There are also differences of reading பாடபேதம் in the text. One edition reads எண்மர் (or eight) for ஈரெண்மர் (or two times eight). And many scholars interpret ஈரெண்மர் as two plus eight=ten, and say that these are ten tatvikas styled as sportsmen. All agree that the three associates refer to the three Gunas (Satwikam, Rajasam and Tamasam). This is all pure guess work.

The identification of the ten prancing tigers with the Dasa Vayus தசவாயுக்கள், dense forms of the fourth Bhutam or element Vayu of mobile nature, and of the three associates with the Gunas which pervade the tatwas below them, may be adopted as correct. The five scholars வித்தகர், we would rather prefer to identify as the five grades of Vak வாக்கு or word (குக்குமை, பைசந்தி, மத்திமை சுக்கும வைகரி and தூலவைகரி) the kin of Gatham, sound, Akasam, and the six physicians as the six Adhwas அத்துவாககன், the ways and means provided for the soul to work out its salvation, the medicine with which to cure the dire disease of Anavam. The five chiefs at the end we would put down as the five forms of Kalai (சிவிர்த்தி, பிரதிட்டை, வித்தை, சாந்தி and சுரந்தியதிதை) which dominate all the tatwas. The fifteen elephants may possibly refer to the arteries தசநாடிகள் and the solidified forms of bone, flesh, skin, hair and nails, the kin of Prithivi the grossest of the Pancha Bhutas. The rest form a motley crew of diverse groups of tatvikas of peculiar incompatible nature, each group of which differs from the other groups, so much so that they are styled வினோதர் or sportsmen or, perhaps we should say, the sixteen eccentricities of peculiar nature.

2891 காடு புக்கார் இனிக்கானூர் கடுவெனி, கூடுபுக் கானது ஐந்து குதிரையும் முடுபுக் கானது, ஆறுள் ஓட்டகம் முடுபு தாவிடின் மூவனை யாமே.

Those who enter the dense forest cannot see the expansive sky. The five horses that entered the enclosure got tamed. There are six camels. If they are subdued (and attached to yokes) they become three pairs (and get tamed).

The word காடு means a forest full of trees whose

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1496.

In the matter of the Last Will and Testament of the late Kanthamuthu Sivasithamparam of Vaddukodai West Deceased

Annamuttu widow of Sivasithamparam of Vaddukodai West Petitioner.

This matter coming on for final disposal before N. Sivasagnanasundaram, Esquire, District Judge of Jaffna on the 19th day of June 1964 in the presence of Mr. M. K. Subramaniam, Proctor on the part of the petitioner abovenamed and the affidavits of the petitioner and the attesting Notary to the Last Will having been read.

It is ordered that the Last Will and Testament bearing No 9719 dated 16th April 1960 and attested by V. Nagalingam, Notary Public the original of which has been produced and 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 she is hereby declared entitled to have probate thereof issued to her accordingly.

This 19th day of June 1964.

Sgd. G. C. Niles, District Judge, Jaffna. (O. 116 18 & 25)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1488.

In the matter of the intestate estate of the late Visuvanather Markandu of Chunnakam

Deceased Pathmavathy widow of Visuvanather Markandu of Chunnakam

Petitioner Vs. Minor 1 Markandu Ramalingam of Chunnakam

G.A.L. 2 Sangarapillai Ampikaipakan of Malla-gam. Guardian-ad-litem over the 1st respondent

Respondents This matter coming on for disposal before N. Sivasagnanasundaram Esquire District Judge, Jaffna on the 29th day of May 1964 in the presence of Mr. R. N. Sivapiragasam Proctor on the part of the Petitioner and affidavit and petition of the petitioner having been read.

It is ordered that the above-

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1515.

In the matter of the Last Will and Testament of the late Dr. Sinnathamby Subramaniam of 'Octagon' Beach Road, Jaffna

Deceased. Visuvanather Dharmalingam of Kantharodai, Chunnakam Vs. Petitioner.

Vaitilingam Subramaniam present of Colombo

Respondent This matter coming on for disposal before G. C. Niles Esquire, District Judge, Jaffna on the 23rd day of July 1964 in the presence of Mr. W. Muttukumaraswamy Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read and filed of record.

It is ordered that the Last Will and Testament bearing No 20507 dated 12th May 1941 attested by B. Josephampillay Notary Public be declared the Last Will and Testament of the deceased abovenamed and that the Petitioner abovenamed be appointed Administrator of the above estate and that Letters of Administration with a copy of the aforesaid Last Will and Testament be issued to the Petitioner unless the Respondent abovenamed or any other person interested in the above estate shall show sufficient cause to the satisfaction of this Court to the contrary on or before the 9th day of October 1964.

Jaffna this 23rd day of July 1964.

Sgd. N. Sivasagnanasundaram District Judge (O. 124. 25 & 2)

named 2nd respondent be appointed Guardian-ad-litem over the minor 1st respondent for the purpose of watching his interests in these administration proceedings and that the petitioner be and she is hereby declared entitled to take Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to the petitioner as his lawful wife, unless the said respondents or any other person or persons interested shall appear on or before the 21st day of August 1964 and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said 2nd respondent do produce the said minor in court on the said date.

This 29th day of May 1964

District Judge

Drawn by

R. N. Sivapiragasam Proctor for Petitioner. Extended till 9-10-64 21-8-1964

Sgd. N. Sivasagnanasundaram District Judge, Jaffna

120 25 & 2

dense foliage hides the sky from one's view. It also means a cremation ground, hence a place of destruction universal destruction or dissolution when everything merges in God, the Odunki ஒடுங்கி of the Siva Gnana Bodham. The horses are the five sense-savages in the body, which is called Koodu கூடு or enclosure. The camels refer to the mental blemishes desire, anger, &c. Moovanai மூவனை ordinarily means three pairs. It may also be taken as referring to a tank bund or seashore, haven or shelter or place of refuge. The esoteric meaning of the verse may thus be taken as:

(To be continued)

