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## (THE HINDU ORGAN)

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JAFFNA, FRIDAY APRIL 21, 1972

### "Know Thyself"

BY C. SINNATHURAI

"Know Thyself" is a very comprehensive proverb which conveys a lot of meaning. If a person realises the full implication of the proverb, then he or she will make the life in this world full of healthy and illuminating experiences which will thrill the body, mind and spirit and which will make life fertile and fruitful. Every person must realise that he or she is a human being gifted with certain talents, faculties and potentialities. The human body is a great treasure entrusted to us by the Almighty. It is the temple of God. It is with this human body that we can liberate ourselves from the clutches of maya and the thoughts of "I" and "mine". Every minute is precious. "Art is long and life is fleeting". We must make the best use of the body. Unshakable and deep-seated faith in God, work, worship and surrender to the feet of God should be our ideal in life. Duty without any motive, prayer and communion with the Omnipotent and Omnipresent should be our daily round of duty. We must harbour good thoughts in the mind. Pure and healthy thoughts shape our mind and destiny. If a person knows that he is expected to shape his life in the above way, there will be little room for bodily, mental and moral degradation. A teacher must be cognisant of the fact that he is a teacher and must do his duty well. A Brahmin priest, a householder or a housewife, a farmer, a clerk or a trader, an engineer or a doctor or a lawyer should do his work sincerely and with wholeheartedness. Some people do not know or realise that they are teachers or clerks etc and are particular only on making money without doing their duties. They do not know themselves. Every person must be aware of his or her duties. The thoughts about the duties should circle in his realms

of awareness. It is only such people that knew themselves and know what to do and what they are about. Duty-conscious people make their lives fruitful, pleasant and successful. This is as far as the worldly domain of work is concerned.

"Know Thyself" conveys a greater and true meaning in its metaphysical sense. A person should realise that the soul is not the eyes or the ears or the hands or the legs or the heart or the lungs or the nerves or arteries and veins. The Soul of the Little self is not all these. It is not the breath itself. It is something of an atomic size which controls the movements of all the organs, all the nerves, all the blood-vessels, the blood-circulation and the respiratory system. Thirumollar gives a graphic description of the size of the soul in the following Thirumanthra stotra.

மேலிய சிவன்வடிவது  
செவ்வியல்  
மேலின்மயி ரொன்று  
நூறுபடவ கூறிடடு  
மேலய கூறது  
ஆயிமகூல்  
ஆயிவன் கூறு  
நூறுபிரததொன்றுமே

If we want to know the size of the Soul or Jivatma, we take a hair of the cow and split it into hundred parts, split one of the parts into 1000 parts. Out of the 1000 parts, split one part into one hundred thousand parts. One part of the resultant is the size of the soul. Even one hair of the cow cannot be split into the above-mentioned parts. Also the size of the soul cannot be measured. It is so minute and atomic that it cannot be measured. It is such a minute and atomic part which escapes out of the body when a person dies or enters into the womb of a mother at the time of conception with its Karana and Sookuma, Sariras (காரண, சூக்சும, சரீரன்) and with all its

cumulative stack of good deeds and evil actions. It makes the Thoola (தூல) body grow and become a full-fledged being. The all-Pervading-spirit enters into the womb with the soul makes it its temple and shapes the development of the child or being. It is the soul which activates the movements of the organs of the body. If there is no soul, there is no body or movement. It is the Greater Self or the all-Pervading Omnipresent Spirit which controls the Little Self or Soul and shapes its destiny. From the beginning of the world and from the time of creation of all beings, God is in energy atom or soul. Not even a second, God is separate from the soul. Just as the body cannot function without the soul, the soul cannot function without God. Both God and soul are intertwined as shown in the Kodamarim (கொடியமரம்) of a temple during festival day. Both are in One, Both the Little Self or Soul and the Greater Self or Brahman are different entities. God is in all souls and beyond and out of them. God gives birth to a soul according to its past good and evil actions. But God does not participate in the experience of the happiness or the sorrow. He simply looks on and spontaneously gives energy to all beings to get up. Upanishads compare the body to a branch of a tree where there are two birds. One feeds itself and the other looks on. When the sun rises, the lotus blooms. Similarly it is the Supreme Force which controls the soul which in turn controls the organs and senses of the body. Without the Supreme Force the operation of the Law of Karma will not function. Even an atom cannot move without His Will. The soul is a puppet or an instrument in the Hand of the Almighty and it acts like a kite (கொற்றம்) or a circle of fire (கொள்ளை) or a chariot (தேயுடம்பை) or a puppet made of wood (தேயுடம்பை) or a chariot (தேயு) under the control

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### Cultural Emancipator- Kalayogi Ananda Coomaraswamy (1877 - 1947)

By  
V. MUTTUCUMARASWAMY, B. A.

NATIONALIST in the cultural spheres and interpreter of the East to the West, Ananda Coomaraswamy is the Ceylonese scholar best known in international circles.

He was the son of Sir Muttu Coomaraswamy the first knight in Asia, and the grandson of Coomaraswamy Mudaliyar, the first Tamil Legislative Councilor of Ceylon. His mother was Elizabeth Clay Beeby, the descendant of an old English family. Ananda Coomaraswamy was born at "Fineland", a mansion situated where Rhineland Place now stands at Colpetty on August 22, 1877.

Ananda Coomaraswamy, then an infant eight months old, was taken to England by his mother, Lady Muttu Coomaraswamy in April 1878 because of her declining health. Within two years of Ananda's birth, his father Sir Muttu Coomaraswamy died prematurely at the age of 45 on May 4, 1879 on the very day that he was to have set sail for London.

Ananda Coomaraswamy was educated at Wyolite College, Gloucestershire, and later at University College London. He passed the London Intermediate in Arts examination in Science with Honours in Botany in 1899. He passed the London Bachelor of Science examination with first class Honours in Botany and Geology in 1900. He thereafter proceeded to obtain the degree of Doctorate of Science at the London University; made a Fellow of the University College, London.

He was appointed as Director of the Mineralogical Survey of Ceylon in 1903 and continued to be so till 1906. Ananda Coomaraswamy did much research work on the geology of Ceylon. He made the first geological map of the Kandy district. He discovered the metal called Thorianite; he did not give his name to that metal, as other scientists would have done.

"An open Letter to the Kandyan Chiefs" published in 1905 was intended to open the eyes of the Sinhalese to the threat posed to their ancient culture by Western influences.

Ananda Coomaraswamy together with W. A. de Silva and P. L. Woodward started the "Ceylon National Review" in 1905 and continued to edit it from 1905 to 1907.

In 1905 he published "Burrowed Plumes". In it Coomaraswamy appealed to the Ceylonese to arouse in them a sense of their own traditions and national culture - language, literature, art, music and dress. He advocated a complete nationalism in dress and manners.

Soon after a meeting was convened at "Museum Hall" in Colombo and a Ceylon Social Reform Society was formed on April 22, 1905, of which Coomaraswamy was elected President.

In 1906 he published "Anglicisation of the East", "Kandyan Art, what it meant and how it ended", "Two Kandyan Brass Boxes", "Old Sinhalese Embroidery" and "A Handbook to the Exhibition of Arts and Crafts in connection with the Ceylon Rubber Exhibition". "Kandyan Art, what it meant and how it ended" was a warm

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THOUGHTS TO BE TREASURED

அண்டம் சுவேதசங்கள் உற்பிச்சம் சராயுத்தோடு எண்தரு நால் எண்பத்து நான்கு நூறுமீரத்தாய் உண்டுபல யோனி, எல்லாம் ஒழித்து மாறுடத்து உதித்தல் கண்டிழல், கடவுள் வையால் நீந்தினன் காரியம் காண்.

Innumerable are the varieties of living creatures born of eighty-four hundred thousand kinds of embryos classed into the four groups Andajam Svedajam, Utbijam and Sarn yujam. If one can but attain human birth escaping all (the rest), it is as (difficult as) the feat of one crossing the vast, ocean swimming with his hands.



சென்னை

மகாசிவாயுவின ஐவாழ்க் கலியுகம் மகாசிவாயுவே நானறி விக்கையும் மகாசிவாயுவே நானறிந் தேத்தும் மகாசிவாயுவே நன்னெறி காட்டுமே சென்னை

Hindu Organ

FRIDAY, APRIL 21, 1972

THIRU NERI THE SUPREME WAY OF LIFE

With the accustomed ceremonies, the New Year has been welcomed. Almanacs greet the New Year giving it the appellation—PARIHAARI. The rose is a rose call it by whatever name. The year is a definite period of twelve lunar months having its motion irrespective of by what phrase or word it is distinguished from similar years. The cycle is unending.

Yet the course of life of all beings has to be governed by a code of conduct for progress to be achieved. Saiva Scriptures and Shastras have indicated the supreme way of life. The saints had not only correctly interpreted the Scriptures and shastras but also practised the true way of life. The Thirumurai, the inspired expressions of the immortal Saints, are in effect the quintessence of Saiva Philosophy. They proclaim the Thiru Neri, the Glorious Way of Life, the Supreme approach to spirituality, in exquisite lines that cause a thrill of joy and inspiration in those who learn them.

The New Year had a very suspicious beginning

SOCIALISM

BY J. R. SINNATAMBY

In view of the socialisation of private enterprise of various categories now taking place and the proposal to control conditions of service in professions and even the free exercise of one's choice in academic spheres, in respect of courses of study, the following extracts from "The Soul Of Man Under Socialism" by Wilde is of relevance and interest.

"Socialism, Communism, or whatever one chooses to call it, by converting private property into public wealth, and substituting co-operation for competition, will restore society to its proper condition of a thoroughly healthy organism, and ensure the material well being of each member of the community. It will, in fact, give life its proper basis and its proper environment. But, for the full development of life to its highest mode of perfection, something more is needed. What is needed is Individualism. If the Socialism is Authoritarian; if there are governments armed with economic power as they are now with political power; if, in a word, we are to have Industrial Tyrannies, then the last state of man will be worse

with the Thiru Nariya Thiruvika Maha Nadu thoughtfully organized by the Nallai Goana Sambanthar Aatheenam of Jaffna. For four evenings the recital of Thirumurai, expositions of the life and teachings of the Four Great Saints and prayerful worship under the guidance and direction of Sri la Sri Swaminatha Thambiran Swamikal transformed the entire locality into a serene setting charged with spiritual power.

Lanka is blessed because of the several shrines that shed their spiritual radiance all over and of the benign influence of religious organizations.

Saiva Paripalana Sabhai, an institution whose inauguration was inspired by the direct disciples of the Great Navalar by its continuous propoganda has echoed the instructive teachings of the Scriptures and Shastras and has kept on reminding the people of the need to follow the Thiru Neri — This is our New Year message.

than the first. At present, in consequence of the existence of private property, a great many people are enabled to develop a certain very limited amount of Individualism. They are either under no necessity to work for their living, or are enabled to choose the sphere of activity that is really congenial to them and gives them pleasure. These are the poets, the philosophers, the men of science, the man of culture — in a word the real men, the men who have realised themselves and in whom all humanity gains a partial realisation. Upon the other hand, there are a great many people who, having no private property of their own, and being always on the brink of sheer starvation, are compelled to do the work of beasts of burden, to do that is quite uncongenial to them, and to which they are forced by the peremptory, unreasonable, degrading tyranny of want. These are the poor; and amongst them there is no grace of manner, or charm of speech, or civilisation or culture, or refinement in pleasures, or joy of life. From their collective force humanity gains much in material prosperity. But it is only the material result that it gains, and the man who is poor is in himself absolutely of no importance. He is merely the infinitesimal atom of a force that, so far from regarding him, crushes him; indeed, prefers him crushed, as in that case he is far more obedient... no Authoritarian Socialism will do. For while under the present system a very large number of people can lead lives of a certain amount of freedom and expression and happiness, under an industrial tyranny, nobody would be available to have any such freedom at all. It is to be regretted that a portion of our community should be practically in slavery, but to propose to solve the problem by enslaving the entire community is children. Every man must be left quite free to choose his own work. No form of compulsion must be exercised over him. If there is, his work will not be good for him, will not be good in itself, and will not be good for others. And by work I simply mean activity of any kind. I hardly think that any Socialist, nowadays, would

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A Maker of Modern Ceylon

BY S. SIVASUBRAMANIAM

One of the makers of modern Ceylon has been removed from our midst recently.

Not only was Mr. Philip Gunawardene, the father of Socialism in our country, he was also one of the emancipators of our people from foreign rule. Being considered the father of Socialism in our ancient country is a qualification of the highest order. However, to do justice to history and to the revered memory of a patriot of wonderful dimensions, it is necessary to record the fact that Mr. Gunawardene and his Leftist colleagues most of whom are happily still with us and may I respectfully add in the very citadels of power, had contributed in a substantial manner to the regaining of Ceylon's national Independence. Doubtless, the political ideology of the leftist leaders of Ceylon including Mr. Gunawardene, their personalities and their daring exploits, their mode of action and their unflinching determination would have considerably weighed with the British Government along with other factors in making up its mind to quit Ceylon. The example of India the international situation, and the efforts of earlier generations of leaders culminating in the outstanding services of persons like the late Messrs. D. S. Senanayake, D. R. Wijayawardene, Sir Oliver Goonetilleke Sir John Kotelawala, Mr. S. W. R. D. Bandaranaike, Sir Waithilingam Duraiswamy, Sir Arunaschalam Mahadeva and Mr T. B. Jayah, were some of the other causes. (I am here only mentioning the names of some who were alive and active at the time of the coming of the Soulbury Commission). The advent of a Labour Government in Britain under the leadership of the Late Earl Atlee, was another weighty factor in the regaining of our national freedom. In the midst of all these circumstances the services and sacrifices of the leftist leaders including Mr. Gunawardene cannot be lost sight of.

Freedom from external rule, greater self-respect in international circles, the widening circle of Ceylon's friendship with

foreign countries, and internally the development of a social conscience by the community, greater opportunities for equality and the exercise of democratic forces and increasing self-respect for individuals and better standard of living for those who were less privileged, have been some of the good results flowing from the operation of Socialist Ideology in Ceylon. The writer of this article, who is a follower of the Middle Path and not a whole-hogger for the application of Socialist theories to our country, nevertheless, considers it a duty to salute the memory of a national hero in the person of Mr. Phillip Gunawardene. Though not having had the privilege of close acquaintance with the late leader, I have tried in my humble way as a citizen devoted to the welfare of our country and to the personalities of our leaders, irrespective of creed, race and party, to follow closely the stupendous career and work of Mr. Gunawardene, his amazing personality, his great intellectual gifts, his oratorical powers and his devotion to the country.

Others have written already about some aspects of the deceased leader's contributions and personality. I am endeavouring in this tribute to avoid repetition as far as possible. I would like to mention that his oratory stood on a level with that of Indian orators like Mr. Bepin Chandrapal and Mrs. Sarojini Naidu and our own Mr. E. T. De Silva; though of a different kind. The late Mr. S. Natesan, former Minister of Posts, who had a great acquaintance of orators both in Ceylon and in the Indian sub-continent, and who was himself a person of culture, once mentioned to me that in Ceylon during a certain period of time Mr. Philip Gunawardene's oratory was unequalled and was unique. When listening to Mr. Gunawardene personally, I felt that not only was he a moving speaker but that he was himself moved by every word he uttered. On the platform he appeared completely possessed by the ideas and ideals he tried to propound to the audience.

(To be continued)

### Cultural Emancipator- Kalayogi Ananda Coomaraswamy

( From page 5 )

expression of feeling as well as an appeal to others to participate in a revival. "Old Sinhalese Embroidery" is very clear and accurate.

In 1907 Ananda Coomaraswamy published 'India and Ceylon' and 'The deeper meaning of the struggle between the English and the Indians'.

Coomaraswamy and Woodward were associated with the "Ceylon University Association" founded in 1908, of which the first President was the founder's cousin, P. Arunachalam. In that year Coomaraswamy published "Vegetarianism in Ceylon" and 'Medieval Sinhalese Art' - a classic on that subject.

The "Medieval Sinhalese Art" had chapters on Sinhalese art of the 18th century, social economy of the period, system of education of the youth, of the artificers and discussed the teachers and their training. There were also separate chapters on architecture, stone-work, wood work, painting, weaving, embroidery, pottery, smithery and mat-making.

This book was a result of studies of ancient forms of art and paintings, sometimes found in caves overgrown with forests. He realised the intimate links between the art, the culture and the religion of the people. Before his time, there was no book of this kind; after this was published (only 100 were published in hand-made paper) this became a treasure-house for future generations of nationalists. The Ceylon Government realising its worth, has reprinted this in 1956 and also published a translation of the same in Sinhalese recently.

In 1903 Ananda Coomaraswamy published 'The Influence of Greek on Indian Art' and 'Netra Mangalya or Ceremony of painting the eyes of images.'

Coomaraswamy left Ceylon in 1908 for England to seek wider fields of study. He settled down at Campden in Gloucestershire where he set up a printing press once used by William Morris and published 'Ceylon Art', '30 Indian Songs, etc.' He went to India where he was placed in charge of the Art Section of the United Provinces in Allahabad. Where he worked from 1910 for six years. He initiated a movement towards a national educational system for India and left for Ecston in 1919.

Coomaraswamy's "Essays in National Idealism", "The Message of the East" and "Mahayana Buddhist Images from Ceylon and Java" were published in 1909. The "Oriental View of Woman", "Art and Swadeshi", "Domestic Handicraft and Culture", "Indian Drawings", Selected Examples of Indian Art, "Indian Bronzes" and "The Arts and Crafts of Indian and Ceylon" were published in 1910.

Long before Mahatma Gandhi became the pole-star of India, Ananda Coomaraswamy had sowed the seeds of cultural nationalism in the minds of Asian youth, particularly the Ceylonese and the Indians, from the beginning of the present century. Even eminent leaders in India, such as Annie Besant, President of the Theosophical Society from 1904, copiously quoted Ananda Coomaraswamy's writings in their speeches.

Hans Kohn in his "History of Nationalism in the East" says:-

"A far reaching revolution took place in a quarter of a century. Social reforms acquired a new meaning. Indian nationalism learned a new speech. The Shastris and Pandits of day approve of what would have wounded their susceptibilities profoundly a generation ago. The Asiatic cult has assumed new forms, corresponding to Europe's expressionist tendencies, her reachings out towards the mythical and primitive; the roots of nationalism struck deeper, man meditated upon its spiritual value, as is seen in the writings of Coomaraswamy and his contemporaries and all has reached its climax in Gandhi's agitation"

( To be continued )

### "Know Thyself"

( From page 5 )

of the Soul which in turn operates at the Supreme Will of God according to one's past Karma.

To know one is heir to the disease of the Ego (அணவநோய்) is wisdom. To know who I am, what I am and where I came from is wisdom which is a stepping stone to the ladder of Pocrana Gnanam (பூரணஞானம்) which gives the fine release of the soul from its bondage.

To know oneself, one must realise the futility of worldly life. We must have a genuine yearning for the Ultimate Truth and must realise the transitoriness of worldly possessions which in the long run give sorrow and pain, if they are not made use of in the proper way. Then only a person can live a detached and fruitful. We enjoying the bliss of true worship and humble and effective prayer, a person must think constantly that he is not the body and its organs, but an invisible something which has been journeying on through millions of births to realise the everlasting bliss. By firm meditation steadfast Communion with God, strong mental discipline, dedicated service, a prayerful heart and one-pointedness in aim, and by a surrender of every act or thought and deed, the soul becomes well tuned. The soul's characteristic feeling (அடங்குணர்வு) begins to fade. The soul then leans towards Siva Sakthi which hands the soul into the open arms of Shiva who is ever-ready to make the soul free from the fetters of bondage and make it enjoy everlasting bliss. Till the final release of the soul from worldly bondage or the thoughts of 'I' and 'mine' this journey of births and births goes on. Every soul has its exits and entrances in this universe which is like a strange. The soul must realise that the life in this world is like a drama and it acts many parts with the aid of the body at the direction of the will of the Supreme Being. Unless this thought takes a firm root in the mind, there is no redemption for a soul.

( To be continued )

Saiva Culture stands supreme in content and comprehension for the simple reason that it takes its source in the mighty mountain of Faith in God.

### SOCIALISM

( From page 6 )

seriously propose that an inspector should call every morning at each house to see that each citizen rose up and did manual labour for eight hours. Humanity has got beyond that stage, and reserves such a form of life for the people whom, in a very arbitrary manner, it chooses to call criminals. But I confess that many of the socialist views that I have come across seem to be tainted with ideas of authority, if not of actual compulsion. Of course authority and compulsion are out of the question. All association must be quite voluntary. It is only in voluntary associations that man is fine."

#### ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 2797

In the matter of the Last Will and Testament of the late Ramalingam Veluppillai of Manipay Jaffna

Deceased  
Rasammah widow of R. Velupillai of Manipay

Petitioner  
This matter coming on for final disposal before A. Vythesingam, Esquire, District Judge, Jaffna on the 31st day of January 1972 in the presence of Mr. A. V. Sathasivam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 17-1-72 affidavit of the attesting witness dated 12-1-72 and the petition of the petitioner dated 31-1-72 having been read.

It is hereby ordered that the Last Will and Testament dated 27-12-1959 attested by E. J. Silva Notary Public under No. 22907, the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and that the Petitioner abovenamed as the Executrix named therein and that she is hereby declared entitled to have Probate thereof issued to her accordingly unless any person or persons interested shall on or before the 25th day of May 1972 show sufficient cause to the contrary.

This 31st day of January 1972  
Sgd. K. E. Kathirgamslingam  
District Judge, Jaffna  
Drawn by  
Sgd. A. V. Sathasivam  
Proctor for Petitioner  
2217 & 28

### NOTICE

#### LIQUOR LICENSE

We hereby give notice that we have on the 1st May 1972 applied to the Government Agent Jaffna for the license shown in the schedule hereto annexed for the license period ending 30th September 1973 in compliance with Excise Notification No. 200 of 30th Sept. 1970.

#### SCHEDULE

(1) Name and address of applicant: Teresa Annasampillai & Lillian Annasampillai of 31/61 Main Street Jaffna.

(2) Description of license applied for: Foreign liquor Retail off.

(3) State whether application is for Renewal of existing license or license or for a new license or licenses: Renewal of existing license.

(4) Situation of Premises to be licensed: 31/31 Main Street Jaffna.

Name of Applicant.  
**Teresa Annasampillai**  
**Lillian Annasampillai**  
S 21

IN THE DISTRICT COURT OF  
JAFFNA

No. P/1399

Chellappah Nadarajah of Urumpirai North, Urumpirai  
Vs. Plaintiff

- 1 Velupillai Kandiah
  - 2 Velupillai Shanmugam
  - 3 S-eniyar Chelliah and wife
  - 4 Muthupillai
  - 5 P. Sivakasturi and wife
  - 6 Saraswathy
  - 7 Kavinthar Sellathurai and wife
  - 8 Rathinammah all of Kondavil North, Kondavil
  - 9 Saraswathy widow of Tambiah Sinnathurai of B. A. Thamby Lane, Vannarpoonsai, Jaffna
- Defendants

It is hereby notified that action No. P/1399 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land called "Kadaiyanpulum" in extent 15 lbs. v. c. situated at Kondavil.

The defendants in the aforesaid action are summoned to appear in Court on the 26th day of May 1972 at 10 O'clock of the forenoon

By order of Court,  
Sgd. P. Packianathan  
Secretary/Chief Clerk

This 16th day of March 1972

Drawn by  
V S Sithamparanathan  
Proctor for Plaintiff  
5 7

# Tiruchendur Kandar Kalivenba

OF  
SRIATHI KUMARAGURUPARA SWAMIGAL  
BY  
V. SUBRAMANIAM  
Saiva - Pulavar

(Continued from last issue)

90-93. Once the Creator, Brahma, became conceited (as being the Originator of the Vedas). Interrogating him as to the truth of Pranava acclaimed as the originating mystic source of all the Vedas, You knocked him on his head saying 'You could not answer'. How do You perform the function of cosmic creation? and clapped the God of creation in prison.

But when the great Lord Siva with matted locks and golden laburnum, bade You, His son, prayerfully to answer the question, You gave out its truth as the plenary Brahman itself.

95-101 The demon Taraka of fierce and deadly hands, and his invincible citadel of the Krancha hill, You smited to smithereens by hurling Your heroic spear.

Thereafter, You retired to Tiruchendur on the Shore washed by the tides of the sea, and remained there seated on the throne granting gracious audience to the devotees. Giving refuge to Indra, the Lord of the celebrated white elephant, you sent as Your emissary the triumphant tough-shouldered Veeravahu on a peace mission of negotiating with Surapadma installed securely at Mahendrapuri, on behalf of the celestial beings. But as the dark Asura would not agree to release the celestial beings held in ransom, and surrender, You enraged, destroyed the divisions of the enemy, and vanquished Banugopa and other sons of Surapadma along with the Singamukhasura and won laurels.

In the vast ocean encircling the world, Surapadma fled and hid himself. Assuming the form of a new and stately mango tree. But You rent his body asunder with Your luminous spear.

101-103. The fighting Asura still would not give in. Out into two he reappears unabated in the form of two fierce and valiant birds the fighting peacock and the cock. Of these, my youthful lord, the picturesque peacock that stays the hissing serpent You made Your portly vehicle and rode. The hostile fighting sock You hoisted as the

matchless mark on Your triumphant banner.

104-. In redress of the grievances of the three gods (of the three cosmic offices) You released the imprisoned celestials and rehabilitated them in their heavenly homes.

105-108. Marriage of Deivayanai Ammaiar and Valliammaivar. You are the very shoot of the Saiva tree forming the end of the Veda. You are an ocean of penance but You married Deivayanai, the celestial daughter of the sky. More, you took in marriage as your consort Vali born of a beautiful deer fecundated by the sheer look of a sage who had conquered a devil desires. Brought up with fervent devotion by the hill tribes Vali was looking after the millet field-like a young cuckoo. You went to her ingratiatingly, accepted her offer of choice honey and millet-flour, and married her.

109. The hearts of those devout worshippers who make a pilgrimage to Your six holy shrines, and recite in love Your six-lettered name, you make Your dwelling.

110. O Lord of the red hue, You are the protector of the city of Tiruchendur lashed by the tides of the sea and skirted by arecanut groves consisting of trees brushing the clouds above.

### சைவ நூலார்

111-116. The dreadful myriads of births, the myriads of woes incident thereto causing endless sorrow and ailments, the myriads of commissions of sins and evils, of the dangers of snakes, of ghosts, and of demons, of threats from fire, water and of hostile forces lined up against me, from venomous poison, and from wild beasts wherever they confront me threatening my very being, protect me, Oh Lord.

Protect me by granting the vision of You riding the green peacock, your twelve mighty arms, the shapely spear that stems all fear, Your winsome waist surrounded by belt, your handsome feet russet hands, Your six pairs of gracious eyes and great countenances, Your six crowns that scintillate radiance. These must appear before me wherever

## PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P. 1367

Thamotharempillai Sellathurai of Punnalaikadduvan South  
Vs. Plaintiff  
1 Vannithamby Vairavanathan, and wife  
2 Pushpam and  
3 Chellappah Sabaratnam all of Karukampanai, Kankasanturai

Defendants  
It is hereby notified that action No. P. 1367 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition of the land called Thiyayakulam alias Thiyayakulan in extent 51 lachchams V. C. but as per survey 65 lachchams V. C. and situated at Erlalai, in the Parish of Mallakam, in the Division of Valikamam North, in the District of Jaffna, Northern Province

The defendants in the aforesaid action are summoned to appear in Court on the 28th day of April 1972 at 10 O'clock of the forenoon

By order of Court  
P. Sathasivaratnam  
Secretary/Chief Clerk  
This 18th day of April 1972

Drawn by  
N. Jeeweshwara  
Proctor for plaintiff  
7 21

I am indeed, without fail.

117-123. Let your vision poured away misdeeds and grant all favours and be enshrined in my heart to my great joy. The many skills, like being able to compose poems in all the different styles, the skill of attending to many things at one and the same time, becoming well-versed in the classics of yore, in poetics and other branches of grammar, grant to me. Inspire me and grant me solid ripe scholarship of Tamil. Make it possible in this very birth, through right living, to conquer the attachments of 'I' and 'Mine' and become rid of the three great bonds of evil. Releasing from their shackles make me part of the community of devotees who meditate on you, and thus enjoy here and now the bliss of Supreme beatitude. Accept me as Your servant unworthy and distant though I be, by granting the vision of Your lotus feet and the gift of Your palpable presence to me, Your bond Servant

The End.

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 2798

In the matter of the last will and Testament of the Late Vaitiampillai Antonipillai Philips of Puloly South Point Pedro.

Deceased  
Francisca Muttammah Philips widow of Vaitiampillai Philips of Church View Puloly, South, Point Pedro

Vs. Petitioner

Philips David Antony of Puloly South pre-estate of No. 126 Old Road Kalutara South, Kalutara

Respondents

This matter coming on for disposal before A. Vythilingam Esquire District Judge, Jaffna on the 25th day of February 1972 in the presence of Mr. A. Mariampillai Proctor on the part of the Petitioner and the affidavit of the petitioner, Notary and witnesses having been read.

It is ordered that the Last Will and Testament bearing No. 2115 dated 27th September 1959 and attested by T. Ponnampalam Notary Public, the original of which has been produced and is now deposited in this case be and same is declared proved and that the said petitioner as the executrix named in the said Will be entitled to have Probate of the same issued to her accordingly unless the respondent or any other person or persons interested shall appear before this Court on the 31st day of May 1972 and show sufficient cause to the satisfaction of this court to the contrary.

This 25th day of February 1972

(sgd) A. Vythilingam  
District Judge, Jaffna

Drawn by  
Sgd A. Mariampillai  
Proctor for Petitioner  
6 21 & 28

செய்துள்ள இறுதி விருத்தியை நிறைவேற்றி அதன் மூலம்  
கடைசியாக உருவாகியிருக்கின்ற இறுதி விருத்தியை  
நிறைவேற்றி அதன் மூலம் கடைசியாக  
உருவாகியிருக்கின்ற இறுதி விருத்தியை

Printed and published by Mr. M. Mylvaganam residing at No. 2, Second Lane Brown Road Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna at their Press the Saiva Prakasa Press, 450 K. K. S Road Vaduvampalay, Jaffna on Friday April 21, 1972

Editor: B. N. SIVAVIRAKASAM

Order Absolute in the  
First Instance  
Declaring Will proved

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 2794

In the matter of the Last Will and Testament of the late Aiyampillai Thambirajah of Punnalaikadduvan North, Punnalaikadduvan

Deceased

Rasammah widow of Aiyampillai Thambirajah of Punnalaikadduvan North, Punnalaikadduvan

Petitioner

This matter coming on for final determination before A. Vythilingam, Esquire, District Judge, Jaffna on the 24th day of January, 1972 in the presence of Mr. S. Sithamparanathan Proctor on the part of the petitioner and Affidavit of the petitioner, Notary Public who attested the said Last Will and subscribing witnesses thereto having been read:  
2 It is ordered that the Last Will of the above-named deceased Aiyampillai Thambirajah dated 9th day of October, 1970 attested by S. Sithamparanathan, Notary Public under No. 265 the Original of which has been produced and is now deposited in this Court be and the same is hereby declared proved.

3 And it is further ordered that the said Rasammah widow of Thambirajah the executrix named in the said Will be and is hereby declared entitled to have Probate thereof issued to her accordingly.

This 24th day of January, 1972.

Sgd. A. Vythilingam  
District Judge

Drawn by  
Sgd S. Sithamparanathan  
Proctor for Petitioner

3 7 & 21