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SAIVA
PRAKASA
PRESS

Estd. Sept. 11, 1883

INTHUSATHANAM

(THE HINDU ORGAN)

[The only Newspaper in Ceylon for the Hindus]
PUBLISHED EVERY FRIDAYCONTACT
Saiva Prakasa
Book Depot

PHONE No. 356

X

JAFFNA, FRIDAY, SEPTEMBER 29, 1972

X

Principal's Speech

AT J. H. C. PRIZE GIVING

Welcoming Mr. T. S. Fernando, Mr. E. Sabalingam, Principal J. H. C. said.

We are very happy to welcome you, Sir, to this National Premier Hindu College. This day will be remembered by us all. We are grateful to you for having accepted our invitation to be here this evening, to unveil the portrait of Sir Wythilingam Duraiswamy and to deliver a commemoration speech.

You are one of the great and noble sons of Sri Lanka. Having passed out as an Advocate of the Supreme Court, you joined the Attorney General's Department as Crown Counsel and was appointed Solicitor General. Later you were made a King's Counsel and elevated to the Supreme Court Bench where you rose to the eminence of Acting Chief Justice of our land. Your judgements had been noted for impartiality and lucidity and are a class by themselves. The interpretations of the provisions of the Social Disabilities Act is held by eminent Jurists as the best possible interpretations of those provisions. You represented our country at several International Judicial Conferences and earned a great name for you and for Sri Lanka.

You have always been noted for your kindness and courtesy. Your understanding of human problems and difficulties has made you a very eminent Judge. The fact that you have been elevated as President of the Court of Appeal which has jurisdiction to hear appeals earlier heard by the Judicial Committee of the Privy Council in England is sufficient proof of your ability and the high esteem in which the country holds you.

Your consenting to do this kind act today is due to the fact that you hold Sir Wythilingam

Duraiswamy in high esteem. Sir Wythilingam Duraiswamy is one of those great Hindu pioneers who have done so much for Education and our institution. On an occasion like this we remember with gratitude those great men - S. T. M. Pasupathy Chettiyar, A. Sabapathy, T. Chellappillai, V. Casipillai, S. Nagalingam and Sir Ampalavanar Kanagasabai. In the footsteps of those great pioneers, Sir Wythilingam Duraiswamy rendered service to us. He became a member of the Board of Directors in 1907 and continued till he retired from public life. From 1907 he was the Acting President for two years. He was Manager from 1931-1944, and the President of the Board of Directors from 1951-1955. He not only looked after this institution but all other affiliated Hindu Colleges.

On an occasion like this, I might be permitted to recall an incident that took place in the State Council when Sir Wythilingam Duraiswamy was Speaker. When Dr. C. W. W. Kannangara, a great and noble man, wanted to steer in 1947 the Education Bill which gave free education to our children in this country, the opponents of the Bill were using delaying tactics, taking advantage of the anticipated dissolution of the State Council at the end of June 1947. At the end of the day, Dr. Kannangara asked the Speaker's permission to move the first reading of the Bill. A motion for adjournment was moved. But the Speaker intervened and said "the Hon. Minister has already moved the first reading of the Bill formally." Then the question that the Bill be now read for the first time was put and agreed to. Dr. Kannangara recalling the happenings of the day said, I had met Sir Wythilingam in the morning and told him what

(Over to page 8)

Pann Murai and its Development

Mr. Siva U. Somasegar M. A. Ed., Retired Assistant Director of Education has given notice to the Chairman, Hindu Religious Advisory Board that he would move the following resolutions regarding development of Pann Murai at the next meeting of the Board.

It will be noted that a considerable sum of money had been expended by our Board for the propagation of Pann Isai in our country and over a dozen youths have been trained and certified fit to teach this Isai among others. I refer to 2nd and 3rd Grade First.

Devaram singing on proper lines is one of the ways in which we could develop our youths on religious lines so essential at this stage of our National History.

I, therefore, move that steps may be taken immediately to ensure that the funds we had expended so far bear fruit by organising with the aid of these specialists in order of their merit classes at five centres to begin with.

(a) Each centre may be allotted Rs. 600/- p.a. at Rs. 50/- per mensem total allocation Rs. 3000/-

(b) Responsible Hindu organisations in the centres selected may be invited to sponsor and supervise these classes.

(c) The centres may be evaluated by calling for periodical reports.

This Hindu Religious Affairs Board recommends to the Director of Education the urgency for the appointment of Music Teachers qualified in Pann Murai. If vacancies are not available it may be suggested to the Principals of Schools that they appoint them from facilities fund as they do for other subjects in schools.

I suggest that a class may be started in Jaffna Town in the premises of Saiva Paripalana

Propaganda for the Tamil Cause

BY S. SIVASUBRAMANIAM

Peaceful persuasion by any section of the people of a country of other sections to any particular view is a democratic and civilized method of conduct. It is statecraft par excellence. It also contains ethical and spiritual virtues.

Propaganda by the Tamils among non-Tamils is a very heavy and arduous task but it has got to be done. It is indispensable not only for purposes of Tamil welfare and national unity but also in the cause of Peace and Good-will on earth.

The dissemination of our sentiments and thought and the advocacy of the Tamil cause which is inextricably bound up with the cause of Sri Lanka falls under many heads. Some of them are as follows:

1. Suitable propaganda in English, Sinhalese and Tamil, oral and written.
2. Private conferences and meetings in all parts of the Island.
3. To begin with there could be at least (50) fifty important provincial centres in the Sinhalese speaking areas where meetings and conferences could be held.
4. The above step has to be followed by meetings and conferences in all the villages in the Sinhala speaking areas (after reference to the

registers of villages in Government offices).

5. Representations to important organisations and personalities.

The energy, industry, and wealth by candidates for Parliamentary Election could be considered a standard or measure which could be striven for in the pursuit of wholesome propaganda on behalf of the Tamils among non-Tamils. In fact, however estimable they might be considered, electioneering campaigns for individual and party causes, assume much lower proportion in the face of this paramount need of propaganda regarding Tamil requirements and thoughts among non-Tamils so very vital to the Tamils of Sri Lanka during this crucial period of our age-long history.

Let us all humbly pray for God's Grace to guide us all and in a special manner our leaders of society including Tamil leaders and Parliamentarians, past, present, and prospective along the path of balanced judgement and intrepid conduct based on Charity, Humility, and Selflessness.

Personal

Mr. Sivaloganathan of the Lumumba University, Moscow has been successful in the M. Sc. Engineering examination held in July this year. He is now attached to the State Lathe Factory in Moscow.

Mr. Sivaloganathan was awarded a scholarship in 1967 by the Russian Government, for this course. During his stay in the USSR, he has travelled widely to all the European countries. He is an old boy of the Jaffna Hindu College and the eldest son of Mr. & Mrs. Subramaniam of Nuvavil, Chevakachcheri.

Sabhai i.e., Navalur Hall in which the Trainees themselves received their training, the Sabhai is willing to undertake the work.

Other centres may be suggested by the members at the next meeting of the Board.

Another item overdue is the discussion of the resolutions on the suggested Hindu Temporalities Bill. I hope it will be finalised at the next meeting.

THOUGHTS TO BE
TREASURED

உள்ளம் உருகில் உடன்
ஆவர், அல்லது
தெள்ள அறியர் என்று உந்திப்பற
சிற்றரச் செல்வர் என்று உந்திப்பற
(Thiruvanthiyar)

If the mind (heart) melts
becomes attenuated, He
becomes one (with you); it
is impossible of realization
otherwise; — He, the Sup-
reme Wisdom-Bliss (God)



மகாசகலாய சிவ ஐயனாரால் கவிதைகள்
மகாசகலாய சிவ ஐயனாரால் கவிதைகள்
மகாசகலாய சிவ ஐயனாரால் கவிதைகள்
மகாசகலாய சிவ ஐயனாரால் கவிதைகள்
மகாசகலாய சிவ ஐயனாரால் கவிதைகள்

Hindu Organ

FRIDAY, SEPTEMBER 29, 1972

OUTSTANDING
SIGNIFICANCE OF
OCTOBER 2

No date is more sug-
gestive of universal signi-
ficance than October 2
that gave to a worried
world its mighty mentor,
Mahatma Gandhi. Em-
bodying the great truisms
of all religions in
the illustrative ideal of
life. Gandhiji refreshingly
reaffirmed in the lan-
guage of practical living the
richness of spiritual values
so very necessary for
material outlook to be
morally noble. The great
man who saw the light of
the day on that memo-
rable date October 2, has
been the heavenly guide
to all humanity not only
during his life time but
also for all time.

Mahatma's approach
to the problem that was
confronting humanity was
based on his irrevocable
faith in the efficacy of
soul force. He first train-
ed himself for the task of
searching after truth by
placing entire confidence
in the power of prayer.
As a true trainee he turn-
ed his attention to his
fellow beings whom he
wished to become ideal
servants of God. The
mighty mantram was the
purified practice of non-
violence in thought, word
and deed. This required
unswerving faith in truth-
fulness. Hence the sig-
nificance of the Mahat-
ma's life. The value of
the teachings of religions
came to be clearly under-
stood and soul-force was
acclaimed as the only
weapon that could ensure
victory.

Such a solemn occasion
has been chosen by the

Tamil United Front
to teach the Tamil
speaking people learn how
to live and how to win
their legitimate rights.
The seven-point declara-
tion of every true Tamil
as enunciated by the
T. U. F. is in line with
the letter and the spirit of
the Gandhian gospel. The
Tamil people are being
called upon to place their
entire faith in the effi-
cacy of soul force, and
are being told that their
cultural tradition cannot
allow them to choose any
other weapon with which
to fight their cause: We
must not forget the fact

that it is easier to be
trained militarily in the
use of destructive and
dangerous weapons than
to be equipped with the
armoury of ahimsa—soul
force. Thus the Tamil
speaking people will have
to undergo thorough train-
ing in the use of the
moral force which prac-
tice would mean exer-
cise of patience, piety,
penance and persis-
tent faith in Providence.
It is to be hoped that
the Tamil people will be
able to rise equal to the
requirement and reveren-
tially respond to the call
of justice

Religious Class for Ladies
Inaugurated at Vaddukoddai

A Religious Class for
ladies only was inaugu-
rated by Mr Nagalingam
Nadarajah, a prominent
social and religious
worker of Vaddukoddai
and member of the Vaddu-
koddai Divisional Deve-
lopment Council, on
10-9-72 at about 3 00
p. m. at the Thirugnana-
sampanthar Maha Vidya-
layam at an auspicious
hour according to tradi-
tional Hindu custom.

Messrs. K. Sachithana-
ndam and Pandit V Nava-
ratnam spoke on the
necessity for such a Reli-
gious Class for ladies and
the benefits that would
accrue to all those who
wish to attend same and
exhorted all those who
were present on that
occasion and others who
could not be present
there on that day to take
an abiding interest in
learning Hindu Devotion-
al Songs which would
be taught there.

This Religious Class is
being conducted by
Vaddukoddai Thirumurai
Chelvy Kanmaniammah
Ramalingam, a student
of Meibanda Atheenam
Vidwan P. A. S. Rajase-
garan who was in Sri
Lanka for the last five
years training several
young men and women
to sing Hindu Devotion-
al Songs according to rele-
vant Pannam and who has
now returned to India.
These classes will be con-
ducted every Satur-
day evening from 4-00
p. m. to 5 30 p. m. at the
Thirugnanasampanthar
Maha Vidyalayam, Vaddu-
koddai.

Females from the neigh-
bouring villages of Sithan-
kerny, Sangarathai, Na-
vathy, Koddakadu, North
Araly, South Araly,
Moolai, Chulipuram, and
Tholpuram will also be
admitted to this Reli-
gious Class.

Any further informa-
tion in this connection
can be obtained either
by letter or in person
from Mr. N. Nadarajah,

Vaddukoddai.

Mr N. Nadarajah
stated in his address
that this Religious class
would be helpful for
National Unity, Develop-
ment of Agriculture &
Industries. He also said
that a Mathar Sangam
would be formed for the
first time at Vaddukoddai
on 1-10-72 to impart
education in Dress
Making, Cookery, Agri-
culture, Industries and
that arrangements will
also be made to run a
Montessori, Nursery Class
and also to arrange for
tuition classes for Girls
only up to G. C. E. (O/L)
and G. C. E. (A/L) Classes
at "Luxmi Hall" Old
Dispensary Lane, Vaddu-
koddai, where the Vaddu-
koddai Mathar Sangam
will be housed.

SHASDHAPTHA
POORTHY

The veteran Saiva
Priest Sivagama Gnana-
pattu Sivasri I. Kailasa-
nathakurukkal of Naina-
tivu will be completing
his 60th year on 1-10-72
and his Shasdhaptha
ceremony will be conduc-
ted at his residence at
Pungudutivu on a grand
scale. The ceremony will
commence on 30-9-72
with an Apishekam at the
Pungudutivu Sivan Temp-
le. A religious book en-
titled ஆசுவாயித் தவர்த்திணி
written by the Priest
will be released at a
public meeting at 3 p. m.
on 1-10-72 presided over
by Sivasri S. Somasun-
thara Kurukkal. Tributes
will be paid to the
priest by Messrs.
M. Sri Kantha, S. Satha-
sivampillai, S. Shanmuga-
nathapillai B. So., S. Ka-
thiravelpillai M. P., K. P.
Ratnam M. P., P.
Kathiravelu J. P., U. M.
and Pandithai Thangam-
mah Appakuddy.

Learned priests will
participate in the cere-
mony and bless Sivasri I
Kailasanatha Kurukkal.

K. Balasingam

(1875 - 1952)

By

V. MUTTUCUMARASWAMY, B. A.

In many respects Balasingam may be grouped
with the founder of Modern Ceylon. But he was
a shining successor who saw Ceylon advancing.

His Birth - place

Two and a half miles away from Paruttiturai,
the Cotton Port of ancient times, (now Point
pedro) is Valvettiturai, a port which is famous
for its native boats and sailors who ply the seas
around. It is a rich and flourishing port; from
this place Balasingam's ancestors hailed.

Ancestry

During the Dutch period, there was an out-
standing personality at Velvettiturai - Santhira-
segara Mappana Mudaliyar. The Mudaliyar is a
high rank, meaning a person who exercises high
authority. His son was Kathirgama Poopa Mada-
liyar and his son was Cumaraswamy Mudaliyar
a great poet and dramatist, a philanthropist
who gifted to the American Mission a plot of
land in 1816. His son was C. Wyman Kathira-
veluppilai.

His Parents

His father, Kathiraveluppilai, was a teacher
first, later he had passed out as an advocate
and continued practising till 1872 and served
as Magistrate at various places such as Kayts,
Mallagam, Jaffna, Chavakachcheri and Pt. Pedro.
He was a good scholar of Tamil and Sanskrit
too, besides English. He had translated some
Saiva Siddhantha texts while a student at the
Batticotta Seminary.

His mother was the daughter of Proctor
Kathiresu of Copay. Who was the author of
Notary's Manual. "A Hand book of the Jaffna
Pensula" and several other works.

Thus Balasingam was gifted through his
father and mother, with wealth and an intel-
lectual heritage.

Education

Balasingam was educated at Jaffna College,
Vaddukoddai, which was founded in 1872 by
the leading Christians of that area. It was con-
sidered to be equal to any University. Later he
rounded his studies at Royal College, Colombo
and after completing his higher education
there, he joined the Ceylon Law College, as an
Advocate student and passed out successfully.

Lawyer

He had a quick perception and keen intel-
ligence and mastered the cases which he was
entrusted with readily and conducted them
admirably.

He was appointed to act as District Judge
on several occasions. He always displayed integ-
rity and courtesy to all. His judgments were
delivered in measured calm tones and very
seldom were they reversed in appeal.

Codification of Laws

He took infinite pains to write the "Civil
Procedure Code" "Laws of Ceylon", "Law of

Persons, Obligations, etc", "Notes of Cases", and "Digest of Cases." The legal profession should be deeply indebted to him for his codification of Thesawalmal and other judgments of cases. He had successfully continued the codification of Civil Laws as started by Sir Ponnampalam Ramanathan and Sir Ponnampalam Arunachalam.

Research

He disdained pomposity in appearance or speech. He spoke forcibly and with conviction.

He delved deep into Dravidian History and wrote a few pamphlets on Dravidology. The author had received a few pamphlets from him and had the privilege of knowing him.

In the Legislative Council

Balasingham was nominated as second Tamil Member of the Legislative Council in 1914, representing the eastern division of the Northern Province under the governorship of Lord Chalmers on the death of Hon'ble J. D. Tisseveira-singhe of Jaffna, but who lived at Batticaloa for a long period. He took his seat in the Legislative Council on December 18, 1914.

This appointment was acclaimed by Ferguson, Editor of the Ceylon Observer, Sabapathy, Editor of the Hindu Organ, Nevins Selvadurai, Principal, Jaffna Hindu College, Gate Mudaliyar Naganathan, and A. Kanagaratnam, Editor, Ceylon Patriot, T. C. Sangarapillai, Crown Proctor, W. Duraiswamy, Advocate and the Editors of the Ceylon Daily News and the Morning Leader.

Balasingham was a Member of the Legislative Council for six years and also a Member of the Executive Council for six years.

Generally, there was not a Commission or a Committee in which he did not sit or play a part. He was president of the Coconut Board and was responsible for promoting the economic prosperity of the land. He was an important figure in the Executive Council. He was a Patron of the Law College.

Balasingham's Services

He was one of the first to moot the scheme to convert the Jaffna lagoon into a fresh water lake. He was much ahead of his time. It is only recently that the scheme has been taken up by the present Government seriously.

He was one of those who advertised the natural beauties of Ceylon and encouraged tourism. He was one of those who brought out the idea that the Government must be conducted in the national languages of the people in 1931.

He urged that the Government should encourage Food Production. He wanted the Government to give Crown lands to farmers. And advocated that the colonists who had purchased land from Government in 1920 near the Iranamadu tank should be given easy facilities of water; they had gone on for four years without facility of water. He wanted the Government to encourage the cultivation of food by providing loans to agriculturists. He advocated new export duties on food products and agricultural products. He devised a system of low duties. He wanted paddy conveyed free of freight from one end to the other end of Ceylon. And advocated new markets for Ceylon produce. He wanted the Government to establish

a fish canning industry and a factory to prepare fish oil, such as shark oil, etc.

He opposed increased tax on salt. He pleaded for the abolition of Poll Tax. He supported the prohibition of arrack and foreign in Jaffna. But was not for total prohibition of liquor, as he thought sweet toddy was the basis of the agger industry.

He wanted a commission to propose amendments to Thesawalamal with reference to pre-emption and acquisition "Tedia - tetam".

He pleaded that the Indigenous practitioners of medicine be allowed the use of Ganja and Cannabis Indica.

He got a Gynaecological ward established at the Puloly Hospital.

Board of Indigenous Medicine

On January 19, 1928, Balasingham moved a motion for the establishment of a Board of Indigenous medicine for purposes of the control and development of the local system of indigenous medicine and for research in connection therewith. A grant in aid of Rs. 75,000/- was provided for that purpose by Government for 1927-1928.

(To be continued)

Indravarni Mahendran in Impressive 'Arangetram' Delightful Dance Debut

Veerasingam Hall was the venue for yet another 'Nadana Arangetram'. This time it was the exquisite performance of Miss Indrani Mahendran, eldest daughter of Dr. & Mrs. C. Mahendran and grand daughter of Mr. & Mrs. C. C. Somasegaram of Vannarponnai.

Rarely there was a harmonious combination of musical artistes, as when Indravarni thrilled the overflowing audience in the Veerasingam Hall on September 24, 1972 and the accompanists maintained a level of lofty excellence.

Added distinction was given to the function by the distinguished patronage of Mr. V. Sivasubramaniam, Judge of the Court of Appeal and Mrs. Sivasubramaniam. In his comment, Mr. Sivasubramaniam congratulated Indravarni on her brilliant contribution to the Art of Dance and predicted a fascinating future for her in her interpretation of the Bharata Natya.

Miss Pushpa Selvanayagam analysed the entire performance in the background of classical dance and observed that it was heartening that Indravarni had chosen the traditional Bharata Natyam to exhibit her attainments in the study of art.

Saiva - Siddhanta (Sivagana Siddhiyar)

(From page 8)
and Acharyas have practised all this and exhorted people to honour these.

Bhasma
Bhasma (sacred ashes), Rudraksha (eleocarpus beads) and Sivalinga are symbols pregnant with meaning. Bhasma or Vibhuti is prepared by burning dried cow-dung with appropriate Siva Mantras. It may be re-

membered that the cow is also called Pasu, and the dung its mala, and that the ashes are white. The Bhasmadharma is a symbol to remind human beings of the ultimate object of their life on earth that they, the Pasus should burn away their three malas in the fire of Siva - gnana and attain purity (whiteness). The Tripandaram suggests that the malas to be burnt away are three in number. The ashes suggest also the perish-

able nature of all things of the world. The Vedas both in Sanskrit and Tamil greatly insist on the wearing of Bhasma.

The gist of the Upanishadic story of the Rudraksha is that it was created out of the drops of tears shed by Lord Mahendra on hearing from the Devas about the suffering and humiliation which had been inflicted on them by the Asuras.

(Rudra - aksha means Rudra's eyes, tears welling out from the eyes.)

The wearing of the Rudraksha also is enjoined by the Vedas. This is the symbol of the compassion which one should have at the sight of distress of others.

SivaLingam

The Siva-linga is also an emblem of very great spiritual significance. It stands for light - Gnana-jothi. St. Tirumular states in one of his revelations thus:-

"The human heart is the Sancta - Sanctorum (Garba Gruba). The fleshy body is the temple. The mouth is the entrance (கற்பகமுகம்) with the Gopuram thereon to the presence of the compassionate Lord. To the clear-sighted seers, the Jiva is the Siva-linga and the five deception Indriyas are the lamps burning in the shrine." Thus the installation of the Siva-linga in the Sancta-Sanctorum suggests that the highest form of worship is to try to see Siva in Jiva and worship Him in the Atma linka which is stated to be of the size of the thumb Ankushta Pranavam. The Supreme Being can be worshipped in his eight forms: - (அக்டுஷ்டப் பிரமாணம்) His Ashta Murthis, namely, the five elements, the sun, the moon, and the Jivatma. But as the first seven are non-sentient objects, worship in the Chit-form—one's own self is the highest form of worship. Hence, the unique praise of the worship of Siva-linga in the greatest scriptures of our land.

The temple too is symbolical of the human body. The famous Shrine of Lord Natarajah at Chidamparam has been definitely designed to represent a member of Yogic facts and experiences. So the aspirant for salvation is expected to know the inner meanings of all these symbols, undergo the prescribed disciplines and perform the practices suggested by them in accordance with the Yoga and Yantra-Shastras.

Trincomalee District

BY J. R. SINNATAMBY

(Continued from last issue)

My interpreter translated the inscription thus:

The Wannia of Trincomalee and the seven headmen or the Adipannars of the village of Cangoavelly (Kankuveli) have dedicated this field and other advantages to be derived from that village to their God Konyaden. Whosoever intrudes on this gift or takes any of these advantages to himself will grievously sin. This dedication was confirmed in presence of two priests of the castes Tanam and Warrallepattoem.....

At 3.45 p. m. left Kankuveli for Neilepalle. I inquired if the children learned to read and write as they did in most Malabar places.....

I was vexed to receive the usual reply "Parents had not learned and the children might equally do without it" and besides they had no masters. I again took the Wannia to task for his neglect and finding there were two or three children who knew their ABC I gave them small presents and promised to remember them when I returned and reward them if I found them improved.

Friday 2nd June..... I ordered the Government proclamation, (re headmen etc. not receiving gifts), translated

into Malabar, to be audibly read to them and the flags and pennants of my vessels' and the Government boats flying. 21 guns were fired as soon as the reading was over. as I thought it requisite to attach as much ceremony as possible to the business in order to impress it more deeply on the memory of the people, who really possess hardly anything of human nature but the outward form.

Wednesday 7th June..... In the evening I went to visit the celebrated temple of Tanglegamme..... I requested him to show me the two celebrated images, the only ones saved from the temple of 1,000 pillars when the Portuguese arrived.

.....In the front was the image of King Konesar and his left..... of his wife Queen Isoewerie Arunen brought from the coast (India) by King Kolekptee.....

.....It would be too tedious to refer to all the tales related of the famous Kandelay Tank but I have obtained a book with great difficulty where all matters concerning the Pagoda Mountain and Kandelay Tank are inserted which is being translated by Mr. de Melho of Jaffna and which may serve to satisfy the curious in these matters."

all words. It has been suggested that some vague idea can be gained by thinking of the difficulty of separating the task of each individual component of a mixture of the juice of sugar cane, honey, milk, fruit juice, sugar-sandy, sugar etc.

Such is the grand picture of the life of the Jivan-muktas. But so long as they live in the physical body they too are expected to continue to be on their guard against a possible attack however feeble, by their old enemy—their Vasana-mala. This is the possibility of the recrudescence of the spent-up tendencies of Prarabdha Karma and of its attempt to slacken, if possible, the steadfastness of the gnani's meditation on the Supreme. If while the effect of his Prarabdha Karma begins to appear he becomes conscious of himself and develops likes and dislikes, things of the world will once again begin to present themselves before him, and he will once again be exposed to invasion by Maya which he has once transcended. Revival of this objective knowledge will bring about a renewal of an attack of Anava. These may cost him temporary loss of his sense of union with the Lord and of his enjoyment of Siva bhoga. But this is only a possibility and that too perhaps may not exist for all Jivan-muktas but only for some. And all of them will remain undisturbed in spiritual freedom and perfect bliss once their Prarabdha Karma ends and they leave their body.

However, certain preventive steps are suggested in the Siddhanta Shastras for avoiding all possibility of such invasion from Vasana-mala. Since conscious of the individual self is the source of this danger, the Jivan-muktas should once again plant themselves firmly in the experience of Sivagnanam and thus wash out the touch of Mala. They are enjoined firstly to avoid the company of low-minded persons and ever be in the company of real devotees or Gnanies of God and honour them as God Himself. Secondly they are enjoined to honour also Bhasma and Rudraksha which are the Saiva emblems worn by the devotees as Lord Siva Himself. Thirdly, they are to worship the Siva-Linga in the temples as Lord Himself and take delight in singing, He praises and dancing as ecstasy. The great saints, (Over to page 7)

Principal's . . .

(From page 5)

was up. He is a great friend of mine 'Oh, don't worry Kannangara', he assured me 'I will do anything for you' Duraiswamy kept his word and allowed me to move the first reading of the Bill before the adjournment was debated."

All the poor children of this country owe a great deal to those gentlemen. How deep was their concern for the children of our land.

I have great pleasure in inviting Hon Justice T. S. Fernando to unveil the portrait and deliver the Memorial Address.

ORDER NISI

In the District Court of VAVUNIYA

Testamentary Jurisdiction No. 500

In the matter of the Intestate estate of Thommaiya Hakkuru Nanasena of Keenagashatota, Karadeniya. Deceased

Thommaiya Hakkuru Migel of Keenagashatota, Karadeniya. Petitioner

Vs

Handari Dewa Rosalin of Keenagashatota, Karadeniya. Respondent

This matter coming for disposal before S. Anandacumaraswamy Esq. District Judge Vavuniya on the 31st day of August, 1972 in the presence of Mr. S. Ramachandran, Proctor on the part of the Petitioner and the petitioner and affidavit or the Petitioner having been read;

It is ordered that the petitioner be and he is hereby declared entitled to have Letters of Administration to the Estate of the said deceased and that Letters of Administration be issued to him accordingly unless the respondent above named or any other person or persons shall on or before the 4th day of October, 1972 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

The 31st day of August, 1972
Sgd. S. Anandacumaraswamy
District Judge,
89, 22 & 29

சான்றிதழ் வழங்குவதற்கு மலையாள அரசு மன்றம்
சான்றிதழ் வழங்குவதற்கு மலையாள அரசு மன்றம்
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சான்றிதழ் வழங்குவதற்கு மலையாள அரசு மன்றம்

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 the Press, the Saiva Prakasa Press, 450 K. K. S. Road V. nappennai, Jaffna, on Friday September 22, 1972

Editor: R. N. SIVAPRAKASAM

Order Nisi

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 1015

In the matter of the Last Will and Testament of Rasammah widow of N. Ponniah of Valvettiturai Deceased

1 Chelliah Kanchimavadi-velu and wife
2 Saundariamah of Mailathanai

Vs, Petitioners

Chelliah Maniccam of Kailkiviladdy, Valvettiturai

Respondent

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Point Pedro on the 2nd day of September 1972 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioners and the Petition and affidavit of the Petitioners and the affidavit of the Notary who attested the Last Will No. 497 dated 1st January 1950 having been read.

It is ordered that the Last Will No. 497 dated 1st January 1950 and attested by A. N. Velautham N. P. and now produced and deposited in Court be declared proved, that the Petitioners be declared entitled to Probate thereof as Executors appointed thereunder and that Probate thereof be accordingly issued to the Petitioners unless the Respondents or any other person or persons appear before this Court on the 23rd day of October 1972 at 10 O'Clock in the forenoon and show sufficient cause to the satisfaction of the Court to the contrary.

This 4th day of September 1972

Sgd. T. J. Rajaratnam
District Judge

Drawn by
Sgd. N. A. Rajaratnam
Proctor for Petitioners
88 22 & 29

SAIVA-SIDDHANTA

(SIVAGNANA SIDDHIYAR)

BY

V. SUBRAMANIAM

Saiva - Pulavar

(Continued from last issue)

In a subtle sense, pass even helps the mukta to enjoy the Divine bliss. Thus in the Siddhanta conception of mukti, all the three padarthas continue to exist, though the nature and action of Pasu and Pasa become different.

The Soul which has attained this mukti, will remain immersed in the eight great auspicious attributes of the Supreme Being. It will be in the enjoyment of Supreme Bliss. The relation between Siva and Jiva in the mukti state has been compared to that between magnet and iron, fire and the iron piece in it, water

and salt in it, and the rasa, kuliga and copper. The first of these analogies is meant to show that God undergoes no change Himself when the freed soul is in union with him. The second one is to show that God transmutes the mukta soul into His own. Siva rupa. The third is meant to suggest that God bestows His attributes on the freed soul. The last analogy suggests that God takes into Himself the mukta Soul without making explicit His power to transform. The nature of the Bliss enjoyed by the Soul has been stated by many a mystic as being beyond