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JAFFNA, FRIDAY AUGUST 3, 1978

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Sacred Sports of Siva (CONTD.)

V. SUBRAMANIAM Saiva - Pulaver

44. (இணைப்பு வெள்ளை) After Varaguna Pandian was beatified, his son Rajaraja Pandian reigned. His favorite wife was an accomplished lady in singing; but she bore an inward pique against the wife of the Minister Pattiran, owing to conspicuous inferiority. Contriving how she might surpass the latter, she persuaded the king to send for foreign performers of the class trained to music for temple-service. Among those who came (by sea) from the country called Eeela (ஈலாநாடு) she selected one whom she considered the best.

object. Dismissed one for a time with presents, she sent for Pattiran's wife, and said to her somewhat tauntingly, 'Will you venture to compete with the singer from Eeela?' The other, with humility replied, 'I will do my best.' On which the King's wife said, well, go now, and come tomorrow. The next day through her influence the king and his council assembled, in order to judge of the performance. In their presence, the Eeela performer proposed to Pattiran's wife some enquiring questions which the other discerning, replied by a few satirical compliments; but declined any dispute by words. On the challenge by music being accepted, and agreement made that the vanquished was to become the slave of the victress, they proceeded to the trial of skill. First the Eeela performer sang and played in a very agreeable manner; and Pattiran's wife followed, also affording great delight to the audience, and being of the two, superior; but the king was under secret influence, and reflecting on the proverb, 'To say as the king says,' in the way of the world, he affected to find some difficulty in forming a precise judgment though

with a leaning favourable towards the foreigner; and required another trial of skill the following day. On the dismissal of the assembly, the musician's wife went to the temple, imploring the God to guard her against the influence, and to give her the victory; which a celestial voice assured her should be the case. The next day the Lord Himself came to the assembly in the guise of a rustic travelling minstrel. The trial of skill again took place wonderful on both sides, but the king, still having the proverb in his mind and being disposed to give a decision contrary to his real judgment to a resolve to

and the false judgment trusting to the complacency of his countrymen to confirm it by their suffrages. The Lord who from the outset had marked the proud bearing of the foreigner, and the humble piety of His votary, now interposed, and as the sentence, 'The foreigner's song is best,' was rising to the King's lips, caused him to forget it, and made him say, 'This one has conquered,' alluding to the musician's wife; a decision which the assembly forthwith and joyfully confirmed. The king seeing the slacrity of the assembly and the Eeela performer delivered over as a slave was, for a moment perplexed, but speedily said, 'This is no other than one of the old versions of the Lord Himself', and, on this ground, honours were tendered to the wife of the musician by a public procession through the town; all the poets and minstrels following in the train; after which she returned to her own abode.

White Rajaraja-Pandian ruled, he had a son born to him and he was named Suguna Pandian. கண்ணகர் வலிகொண்டாரம் தென்னாதின வலி முன் அகனமா செய்யுஞ் செய்யும் வலிகொண்டாரன் முன்நட்ட

Fine Arts Society Jaffna

First Presentation Fully Appreciated

On Friday July 27, at the Vaitheswara Vidyalaya Stadium, the entire evening was made suitably interesting by the Fine Arts Society of Jaffna when artistes of the different sections of music combined in orchestra fashion to perform 'Kenchit' rendering. Nateswara Vidwan V. K. Pathmanathan and Master Violinist R. Ratha-krishnan jointly held sway performing exquisitely in their instruments to the able accompaniment of 'Thavil' by Vidwan N. Kumarakuru, Kadam by Sri P. Kuppasamy and Kanchira by Sri N. R. Punnayamoorthy.

The sweet rhythm and the perfect concord gave the performance a high level of success which the large gathering enjoyed in hilarious mood.

The society deserves to be congratulated on its attempt to bring the standard of musical recitals to a lofty level. The office bearers of the Society are: President Mr. K. Palakkidhar, Jaffna Magistrate

Vice President Dr. K. Ganeshiah Secretary: Proctor W. S. Senthinathan. Asst Secretary Mr. R. Suntharalingam Treasurer: Mr. R. Rajalingam. Committee of Management: Dr. K. Maheswaran, Advocate Satha Sri Nivasan, Mr. P. Sandrasegaram; Mr. S. K. Muthiparanam, Mr. N. Sivasithamparan, and Proctor K. Vairavanthan.

முன்னவன் வலி முன் சிவனா எனப் பவர் மொழிய தெலவா இன்ன பான் மகனித் தானாபட்ட தென்ற இடமு தெய்தா மின்னியக் கடைமுகை விடைகொடு வகுவிசய் தேச இன்னிய மிவக்கு செய்வ எழில்கொள் தனகொய் வெய்தி தென் சிதி பெற்குள் போலச் சகுண பான் ழகண்பபெற்று மன்னிய மந்திச்சி சிவச கதகுள் தூராரவன்

Tamil Requirements

First Things, First

By S. SIVASUBRAMANIAM

The following two items among others, are very urgent requirements. Without these two items being attended to, it is entirely fruitless to speak about bringing unity between the Sinhalese and Tamil communities. They are:

1 Holding the Kankesanurai Constituency bye-election to the State Assembly.

2 Terminating the detention of Tamils under the Emergency Rules either by bringing them to trial before Courts of Law or releasing them

With regard to the first of those items, action is required both on the part of the Government and Parliamentary Opposition under the Leadership of Mr. J. R. Jayawardene as well as the Tamil United Front Leadership. A truce on all sides is greatly desirable.

Attention to these two urgent items of paramount importance has been already drawn several times by organizations and individuals including myself belonging to no party.

There is a saying of Mahatma Gandhi which comes to my mind in this connection:

"The best friend of any Government is not he who continually prosecutes himself in administration but he who brings to light that which needs to be set right."

With all deference I would like to add the words 'or any political party' immediately after the word 'Government' in the above passage.

There is also another illuminating passage which occurs to my mind in the same context:

"It is always hard to do justice to men in the midst of the storms they have raised, and their opponents are rarely chivalrous or just enough to strive to do them Justice"

This extract is from the writings of a tried friend of Sri Lanka and India, a very experienced statesman, late Mr. Ramsay Mac Donald, former Prime Minister of the United Kingdom.

Mrs. Grimavo Bandaranaike, Mr. J. R. Jayawardene and Mr. S. J. V. Chelvanayakam are three of the best leaders in our country, I should say, in Asia, if I may say so with all respect. They and their colleagues and followers could rise to the occasion and cut the Gordian knot and pave the way for a happier and better Sri Lanka.

It is utterly useless to speak of Tamil and Sinhalese-Tamil Co-operation without solving these two problems.

Jaffna's Representative in St. John Council of Sri Lanka

His Excellency the President of the Republic of Sri Lanka has been pleased to appoint Muthandiram E. P. Rasiah, J. P. (Area Commissioner St. John Ambulance Brigade) as a member in Sri Lanka's St. John Ambulance Council, the Supreme Body governing the St. John Ambulance Movement in Sri Lanka.

THOUGHTS TO BE TREASURED

முதல் இடை நின்றிருப்பின்... The Supreme Flaming One that has no beginning, middle or end and is beyond the reach of the four Vedas of old.



சமஸ்தானம்... மனம்மயமான ஞானமும் மலமயமான மனமயமான நானறி மிச்சமயமான மனமயமான நானறி நேத்தமயமான மனமயமான நானறி மனமயமான நானறி மனமயமான நானறி

Mindu Organ

FRIDAY, AUGUST 3, 1973

SPECIAL PROGRAM FOR THE STUDY OF RELIGION

With the inclusion of the subject of Religion in the schemes for the G.C.E. Ordinary and Advanced Level Examinations, the study of religion has become as encouraging as it is imperative. The basis for the proper learning of religion exists there as old as the particular religion concerned. The syllabus for examinations that are conducted by the Department of Education cannot be expected to cover the entire basis. Thus there is the need to supplement these examinations by religious organizations. This function of the various Societies that at present conduct examinations in the study of Religion has to be commended.

The Saiva Paripalasa Sabha, true to its established principles and lofty tradition has been conducting examinations of this particular type for several years with justifiable pride and success. Saiva students in the various schools of the Island and particularly in the North and the East will do well to equip themselves with adequate knowledge of their religion by entering for these examinations as a regular feature in order that there may be continuity and gradation in securing proficiency in the subject of Saivism. Such a step will create abiding interest in the pupils and enable them practice their religion pro-

TO READ OR NOT TO READ

That is not the question. Then what is the problem? To enjoy the freedom to read or not, that is the question.

If there is to be freedom of expression, the corollary naturally will be the need for freedom of reading. Hence it is illogical to campaign against the reading of particular publications.

The reader is very much alike the voter. Merely because voters are prevailed upon by political parties to exercise their rights one way or the other, readers of journals, newspapers and similar printed matters cannot be persuaded to boycott named publications as it is universally accepted that the individual should be allowed to use his own decision to choose what to read.

The public know fully the whole story of the present setup of the Lake House Publications. Arguments have been advanced for and against the steps taken by the Government in organizing the new set up. Let the reader be the sole judge. He alone, has the right to decide whether he should read these publications. Political campaigning is certainly out of place in this context.

PRICE OF PROVISIONS AT PROPER LEVEL

Apart from the fact that prices of commodities have have increased in the world market, the margin of increase resulting from that reaction being unduly widened must be considered as the chief extraneous circumstance causing the skyrocketing of the cost of living just at present.

The Administrative Authorities must, therefore, direct their immediate attention to the ingenious methods that are being adopted by the intermediate agencies operating as a link between the producer and the consumer of necessities. Anyone making a patient survey of the prices in the different shops in a provincial town will be able to notice that a well established ring of dictators of prices exists. It is so on every section, groceries, vegetables, fruits. To add to the confusion there is the puzzling problem of a

proper measure-one pound will be one ounce less, one gallon will be one bottle short, one bushel will be but twenty three measures.

This convenient trick to trade on the confidence of the consumer makes the latter pay double for his provisions much more than the amount that is actually due at the current inflated rates

Neither the Government nor the producer enjoys this extra extortion. And this must be stopped if not for anything, at least to maintain the prestige of the Administration. Let the world market be left alone, but the devil that is the ingenious intervention should not be left alone.

There should be set up a squad to suppress this sinful scheming of the intermediary. No longer should the economic blood of the consumer be sapped. If that precious blood is allowed to be dried the consumer will become completely invalid. Consequently will the national economy become infirm. Such squads should begin to operate at once and pounce upon the vultures that gather in the stalls, the shops, the stores and in the big markets

Kanthar Anupoothy Discourses at Nallai Aatheenam

In connection with the Annual High Festivals of Nallur Kandasamy Temple, Sri Ia Sri Swaminatha Thambiran Swamigal of Nallur Gnanasambhar Aatheenam will deliver a series of lectures on "Kanthar Anupoothy" daily at 9.30 p. m. The talks beginning today will terminate on 27-8-73. Sri Ia Sri Swamigal also will deliver a lecture at Thiruchendur on 28-8-73.

The Aatheenam day—Seventh Annual event will be celebrated at the Aatheenam on the 21st of August 1973.

Thirumurai Recital at Nallur Murugan Thirupugal Mandapam

Thirumurai Chakravathy Tharmapuram Sri Swaminathan Avergal will conduct a Thirumurai Recital on 11-8-73 at the Thirupugal Mandapam.

SIVA GNANA SIDDHIYAR

Its Significance and Scope

By SHRI A. VISVANATHAN B. A. (Reproduced from the Elements of Saiva Siddhantham)

அறுவகைச் சமயத்தோர்க்கு... அய்வவர் பொருளாய்... வேறு குறியது உடைத்தாய்... வேறு கரும்களின் குறி இறந்து... அந்த அறிவில் அருளால்... மன்னி... அங்கமயோடு அப்பன் ஆகிச்... செறவு குறியது சிறை... சிலன் அடி சென்னி வைப்பார்.

The beauties of Siddhiyar

The siva Gnana Siddhi commences with the usual invocation to Pillaiyer. The second verse which we have quoted above is in praise of Siva puman and is a fitting preface to the treatise as it gives a brief indication of the subject matter of the whole book. The first line shows its catholicity or spirit of toleration towards other creeds or shall we say its all comprehensive nature. The next line வேறும் குறியது உடைத்தாய் வேதாகமங்களின் குறி இறந்து shows its transcendence over all sects, the incomprehensibility of

(eight) Divine attributes Omnipotence, Omniscience, &c.

We may here mention, by the way, that Siddhiyar in the most numerously annotated book in Tamil. There are six recognised commentaries which have appeared in print. The earliest commentary extant is by Marai Gnana Desikar. Sivagra Yogi's is a long and learned commentary with copious quotations from the Agamas and other Shastras. The commentaries of Gnanaprasanna (of Jaffra), Niramavalagiya and Siva Gnana Munivar are comparatively shorter. Subramaniya Desigar's commentary is a word for word one (பத அமை) closely following Siva Gnana Munivar. Several publications of Siddhiyar have appeared in recent years with com-

Supreme Lord through pragmatism or worldly knowledge. The last two lines tell us of his immanence in all nature, both animate (pasu) and inanimate (pashu), his arul or grace and his fatherhood and Motherhood of the world implying the paucha kriyayas or fivefold acts of the Lord (Pati) designed for the salvation of souls (Pasu). Siva Gnana Munivar dives deeper and shows how the subject matter of Parapaksham (other creeds), the Potbu or Thadstha Lakshnam பொறு அல்லது தடத வக்கணம், relative nature of the Tri-Padarthas (Pati, Pasu, Pashu) described in the first five Sutras of Supaksham, the Siva Sorupa Lakshnam of the sixth Sutam, the Atma Sorupa Lakshnam of the seventh Sutam, the Gnan Dharanam (literally knowledge vision) of the eighth Sutam the knowledge (Gnanam the know-er (Gnathru) and the known (Gneyam) of the ninth Sutam, the Irai Pani Nital (இறைபணி சிற்பல் action without attachment) of the tenth Sutam, the attainment of the Goal of the eleventh Sutam and the nature of the Sanctified of the twelfth Sutam are implied in the phraseology of the verse. He also reads into it the six (or

Siva Gnana Munivar more or less and add their own notes, some of which are very copious indeed and a help to the student in understanding the sublime truths contained in the text. There is also an English translation of Siddhiyar with notes by Nallaswami Pillai.

Its Logical Methods and Systematic Planning

After a few more prefatory verses, in which amongst much else, our author states that this book is not intended for those spiritually advanced souls who happen to be reborn in this world for particular purposes nor for the indolent and the ignorant and; shall we add, the indifferent and the perverse), but for the benefit of the enquiring student anxious to know the Truth and reach the Goal. there follows a chapter on Aleval (அலவல்) or different kinds of proof, logical methods, Siddhiyar is a logically arranged treatise employing strictly logical proofs to establish the sublime truths that it preaches, and Arulandi Devar does not want to take things for granted, even in the matter of the methods of proof he adopts. So he gives a (Over to page 7)

Maha Mrityunjaya Mantra

Om Tryambakam yajamahe Sugandhim pushtivardhanam Urvaarukmiva bharshanat Mrityormuksheeya maamritat

Meaning: We worship the three-eyed One (Lord Siva) who is fragrant and who nourishes well all beings; may he liberate us from death for the sake of Immortality even as the cucumber is severed from its bondage to the creeper.

Benefits: This Maha Mrityunjaya Mantra is a life-giving Mantra. In these days, when life is very complex and accidents are an everyday affair, this Mantra wards off death by snake-bite, lightning, motor accidents, fire-accidents, cycle-accidents, water-accidents, air-accidents and accidents of all description. Besides, it has a great curative effect. Ag. in, diseases pronounced incurable by doctors are cured by this Mantra, when chanted with sincerity, faith and devotion. It is a weapon against disease. It is a Mantra to conquer death.

The Gayatri Mantra

Om Bhur Bhuvah Svah Tat Savitur Varenyam Bargo Devasya Dhimahi Dhiyo Yo Nah Prashodayat

Let us meditate on Ishvara and His glory, who has created the universe, who is fit to be worshipped, who is the remover of all sins and ignorance. May He enlighten our intellects.

Benefits

Gayatri is the Mother of the Vedas and the Destroyer of sins. There is nothing more purifying on the earth, as well as on the heaven than the Gayatri. The Japa of Gayatri brings the same fruit as the recitation of all the four Vedas together with the Angas. This single mantra repeated three times a day brings good. It bestows splendid health, beauty, strength, vigour, vitality and magnetic aura in the face (Brahmic effluence). It makes a man powerful and highly intelligent gives liberation and emancipation from the wheel of birth and death.

(Reproduced from a booklet published by the Divine Life Society of Jaffna entitled "Man of perfection.")

Siva Gnana Siddhiyar

(From page 6)

synopsis of these as a preliminary to the study of his main work. Siddhiyar stands almost unique in this respect as indeed it does in many others, in Tamil literature and has but few parallels even in the Sanskrit or for the matter of that, in any other language.

Parapaksham and Supaksham - Tolerance towards other creeds

Siddhiyar is broadly divisible into two parts, Parapaksham (the other side) and Supaksham (our own side) and to these is prefixed the chapter on Alava referred to above. Parapaksham contains a critical review of systems of philosophy beginning with Lokayatam and ending with Pancharatnam, and may very well be put down as a fitting introduction to the main work. Supaksham, which contains a detailed account of the Saiva Siddhanta religion and philosophy. And herein lies another great beauty of Siddhiyar. There is no book on the face of the Earth but it has some statements to make and others to condemn, opinions to advance and prejudices to combat, righteousness to uphold and malpractices to put down, truths to declare and deception to denounce, &c. Writers generally prefer the more easy-going process. They are content to meet objections casually as they occur and in a half-hearted manner. Our author, on the other hand, is more systematic. He displays more method. He employs a better plan. First he takes up Lokayatam. He first states the Lokayata's case in a succinct form, as he knew him in his day. Then he takes up his (the Lokayata's) arguments and refutes them one by one regularly. Having disposed of the Lokayatam, he ascends a step higher and takes up the Chaitranika's (Buddhist) case and deals with it similarly, and so on, till the end. From our author's severe criticism of these schools of philosophy, it should not be supposed that he would have them swept off the face of the Earth. Far from it. They may not be of use to him but there are hosts of others who may be in need of them. And our author knows this only too well. For is it not he that says:

ஒரு சமயங்கள் பொருள் உணரும் நூல்கள் ஒன்றோடு ஒன்று ஒவ்வாமல் உள் பல்லும், இவற்றுள் யாது சமயம் பொருள் நூல் யாது இங்கு என்னில், இது ஆகும் அது அல்லது ஏனும் பிணக்கது இன்றி நீதியினால் இவை எல்லாம் ஒரு இடத்தே காண்கின்றது யாது ஒரு சமயம் அது சமயம்.....?

Religions and religious books there are many in this world differing from one another. The peerless religion is that which reconciles their difference and comprise all and every faith in its broad fold. What higher ideal should there be of toleration and religious freedom!

A Garland of Praises

Great is the adoration with which the Siva Gnana Siddhi, 'the bulkiest and most learned of the Tamil Shastras, has been hailed by the wise. வள்ளுவர் நூல் அன்பர் மொழி வாசகம் தொல்காப்பியமே, தென்னு பரிமேலழகன் செய்த உரை - ஒள்ளிய சீர்க் தொண்டர் புராணம் தொகு சித்தி ஓராறம், தண்டமிழின் மேலாம் தாம் says Umabathiyar, placing it side by side with such standard works as Thiruvassagam, Tirukkural, &c. பார் விரி த துலேலாம் பார்த்தறியச் சித்தகனின், ஒரு விருத்தப் பாதிபோதம் says Gnana Sampantner the founder of Tharunipura Athiom in his Sivabhogasaram, (Half a stanza of Siddhiyar is enough to understand all the vast lore of this world). And following him, says Thayumanavar: - பாதி விருத்தத்தால் இப்பார் விருத்தமாக உண்மை, சாதித்தார் பொன்னடியைத் தான் பணிவது எந்நாளோ, There is another well-known saying சிவனுக்கமேற் பறம்புவயில்லை, சித்தக்கு மேற் சாதிரம் இல்லை (just as there is no God superior to Sivan, so there is not Shastram greater than the Siddhi). Niramavalagiyaar calls it மென்டமமேவும் பெருமான் அடியை மருவி உஞ்சுகைகளை உணரும் சிவஞான சித்திக் கடலை (the sea of Siva Gnana Siddhi to be understood with the Divine Grace of the Lord with the jet black throat). அருமறை ஆதிகள் அனைத்தும் அபைத்தானாரும் அக்கரத்துள் அடக்கியது வாறும் அது எனாத, தரு விதையுள் அடக்கயது ஓர் தனமை என்னச் சாற்று சிவாகமப் பொருள்கள் தனை எல்லாம், திருமுனிவர் அவஞான சததி எனறே செப்பினர் Sivagra Yogi the commentator. (In the way that the Vedas are comprised under the 51 aksaras (letters) and as the tree is contained in the seed, even so is the gist of all

முற்கொடர் 24

திருக்குறள் THE GREAT KURAL

அமரகாண்ட யாழ்ப்பாணம், நல்லூர் சிவபக்தநாமணி, திருச்சி துணைக்காரன் L. L. B. (Lond) நீதிநாயகர், அவர்கள் எழுதியுள்ள "திருக்குறள் உரைத்தொகை" என்னும் நூலிலிருந்து எடுக்கப்பட்டது.]

அதி 79 நடப்பு

குறள் 787.

அழிவி வரைவெங்கியாறுய்த் தழிவின்க ணல்ல வறுப்பதாடடபு.

மண்பன் கேட்டமைத் தரும் தீயவழிகளில் செல்லும் போது அவற்றினின்றும் அவனை விலக்கி, என்னறியில் அவனைச் செலுக்கு, தவிர்த்த முடியாத கேடுதி வந்த போது தானும் உடனிருந்து அத்துன்பத்தில் பங்கு கொள்வதே கட்பாகும்.

True friendship is that which makes one to lead his friend out of the wrong path which may cause his ruin, to direct him to go along the right path and to keep him company and shore his sorrow in unavoidable misfortune.

அழிவின்கண் என்பதற்கு தேய்வதால் கேடுவந்தழி என்று உரைசெய்வார் பரிமேலழகர். அதற்குத் தன்னை செவ்வற்றவிடத்து என்று (உதவி செய்யும் நண்பனின் துன்பம் துடைக்கும் ஆற்றல் இல்லாமையைக் குறிப்பதாகக்) கொள்ளுகது மணக்குடவர் உரை. அதற்குச் செய்வாற்ற அழிவுவந்த இடத்து என்று உரைகாண்பார் பார்ப்பெருமான். நவைவென்று பாடமோதி அதற்குப் பேரழியினும் செவ்வ அழிவினும் வந்ததன்பங்கள் என்றும், அழிவின்கண் என்பதற்கு யாக்கை அழிவின்கண் என்று உரைப்பாரும் 'உரை என்பார் பரிமேலழகர். உவார் எடுத்துக்காட்டிய பிறர் உரை அழிவின்கண் எனப்பரிப்பினும் பொருள் வேறுபாடுள்ளதாக இல்லை.

the Agamas brought out by the excellent teacher in the Siva Gnana Siddhi. And well are these praises merited Siddhiyar as Nallaswami Pillai observes 'stands as the bulkiest and most learned contribution in the field of philosophy in the vast Tamil, and will bear comparison in that respect with the best production in Sanskrit.' Siddhiyar and its predecessor Siva Gnana Bodham are two works which have been rarely paralleled even in Sanskrit. They have their source in the Agamas, the original Sanskrit, but the mode of handling of the subject is indeed truly original. Well has it been said of Tamil writers that "though they have borrowed largely from Sanskrit, the subject receives altogether an independent and original treatment... No doubt gold from Sanskrit source is taken but before it becomes current coin it receives the stamp or impress of the Tamil writers' genius" In short, the Tamilian never copies but he adapts. And to no work could these words be said to apply with more appropriateness than to Siddhiyar. The lucidity of expression, the elaborate treatment of the subject, the closeness of reasoning and the vastness of erudition displayed here in by our author are indeed something marvellous. The careful student will notice how intricate and often ingenious are

the points raised and how nice and to the point are the replies given. Innumerable are the puzzling questions in the problem of life which our author has solved for us. And to the opponent, he is indeed a terror and a scourge. In short, as an ordinary treatise, speaking from a purely logical and literary point of view, Siddhiyar may safely be said to have but few equals. And (spiritually, to the sincere and sympathetic it is a source of the greatest solace. The definitions given, the proofs, and the descriptions, the paths described and Sadanas unfolded, the Goal aimed at and the descriptions, the paths described and Sadanas unfolded, the Goal aimed at and those that reach it, all these and else must be duly learnt, carefully thought over and truly understood. To such indeed the Goal is by.

Sakala-Agama-Panditar the high caste Brahmin

The author of Siddhiyar is the second of the Saiva Santana Achariyas (Hereditary Teachers of the Saivas). He lived at Tiruthuraiyar in that part of Tamizakam known as Nadu-Nadu (or middle country) where once appeared the Great Masters Appar and Sundarar. He was a Brahmin of the highest order, an Adisivan. A great philosopher he was and the terror of his day. (To be continued)

Saiva Paripalana Sabhai Jaffna

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2959

In the matter of the Intestate Estate and effects of Ramu Vythilingam of Erlalai North Erlalai Deceased

Sivapackiam widow of Ramu Vythilingam of Erlalai North Vs. Petitioner

- List of respondents: 1 Vythilingam Karunakirishan, 2 Vythilingam Jagatheswara nathan, 3 Thavamani thevi daughter of Ramu Vythilingam, etc.

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Jaffna on the 25th day of May 1973...

It is ordered that the 7th respondent abovesaid be and he is hereby appointed Guardian ad-litem over the 3rd, 4th, 5th and 6th minor respondents abovesaid...

It is further ordered that the petitioner abovesaid be and she is hereby declared entitled to as the widow of the deceased abovesaid to have Letters of Administration to the estate of the said deceased...

This 28th day of May 1973

Sgd. T. J. Rajaratnam District Judge

Drawn by Sgd. K. Paramanathan Proctor for Petitioner 62 3 & 10

Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land called 'veerappalai' in extent 1 1/2 Lms, V.O and 2 Kls. and situated at Palaly in the Parish of Myliddy Valikuzam North Division Jaffna District Northern Province.

The next calling date in on the 10th day of August 1973 on which date the defendants are to file their answer.

By Order of Court Sgd. P. Sathasivaratnam Clerk

This 12th day of June 1973. Drawn by Sgd. C. Mahesan Proctor for Plaintiffs 62 2.

Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2890 T.

In the matter of the Last Will and Testament of the late N. Kandiah Rajasingam of Kondavil East Deceased

Mathiaparanam widow of N. Kandiah Rajasingam of Kondavil East Petitioner

This matter coming on for disposal before C. E. Collin Mendis Esquire, District Judge, Jaffna on the 31st day of August 1973 in the presence of Mr. V. Vinasithamby Proctor on the part of the petitioner and the affidavit of the witnesses and Notary attesting the Will having been read.

It is ordered that the Last Will of Kandiah Rajasingam the deceased dated 7th October 1964 and now deposited in this Court be and the same is hereby resolved proved in the first instance.

It is further ordered that Mathiaparanam widow of N. Kandiah Rajasingam the Petitioner is the Executrix in the said Last Will and that she is entitled to have probate of the same issued to her accordingly.

Jaffna, this 31st day of August 1973

Sgd. T. J. Rajaratnam District Judge

Time to show cause extended for 8-8-73.

Sgd. T. J. Rajaratnam District Judge

Drawn by Sgd. V. Venasithamby Proctor for Petitioner

59 27 & 3

சான்றிதழ் மூலம் இவ்வாறு உத்தரவு செய்துள்ளேன். சான்றிதழ் மூலம் இவ்வாறு உத்தரவு செய்துள்ளேன்.

Printed and published by Mr. N. Mylvaganam residing at No. 2, Second Lane Brown Road Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabhai, Jaffna, at their Press, the Saiva Prakasa Press, 450, K. K. S. Road Vannarpannai, Jaffna, on Friday August 3, 1973.

Editor: M. N. SIVAPRakasam

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2889/T

In the matter of the Intestate estate of the late Sivagnambikai wife of Velupillai Balasunderam of Kondavil Deceased

Velupillai Balasunderam of Kondavil West Vs. Petitioner

Minor 1. Balambikai and 2. Barumathi daughters of Velupillai Balasunderam.

3. Sivakumar and

4. Sivayagan sons of Velupillai Balasunderam all of Kondavil West, minors appearing by their Guardian - ad-litem 5. V. Kanagalingam Balasingam of Manipay. Respondents

This matter coming on for disposal before C. E. Collin Mendis Esquire, District Judge, Jaffna on the 11th day of October 1972 in the presence of Mr. V. Venasithamby Proctor on the part of the petitioner and the Petitioner and the Affidavit of the Petitioner dated 20-8-1972 having been read:

It is ordered that the abovesaid 5th Respondent be appointed Guardian-ad-litem over the persons 1st to 4th Respondents - minors to represent them in these testamentary proceedings.

It is further ordered that the Petitioner is hereby declared entitled to have Letters of Administration to the estate of the abovesaid deceased and same be issued to the Petitioner accordingly unless the Respondents abovesaid or any other person or persons interested shall appear before this Court on or before the 24th day of January 1973 and show sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that the Petitioner do produce the said minors 1st to 4th Respondents in Court on the 24th day of January 1973.

Jaffna, this 11th day of October 1973

Sgd. C. E. Collin Mendis District Judge

Time to show cause extended for 9-8-73.

Sgd. T. J. Rajaratnam District Judge

Drawn by Sgd. V. Venasithamby Proctor for Petitioner. 60 27 & 3

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1559

- List of plaintiffs: 1 Sivasakuday Ponuthurai, 2 Aiyaththai widow of Ambalam, 3 Tharamkulenayake daughter of Moothathambay, etc.

- List of defendants: 1 Ellapalai, 2 Yegawary daughter of Ellapalai, 3 Pushparanee daughter of Ellapalai, etc.

Vs. Plaintiffs

1 Naganmah widow of Ellapalai

It is hereby notified that Action No. P 1559 has been instituted in the District