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NO. 40

CENTENARY CELEBRATION OF SWAMI VIVEKANANDA

By Swami Sarvatitananda,
Ramakrishna Mission Madam, Kataragama.

Swami Vivekananda was born on January 12th 1963 the son of Viswanath Datta and Buvaneshwari Devi.

The Datta family of Simla, a northern District of Calcutta, was rich and powerful, renowned for many generations for charity, learning and strong independent spirit. The infant grew and when the time came to be named, he was given the name of Narendranath.

When Swami Vivekananda was ill, Sri Ramakrishna wrote to Swami Vivekananda that he should work for the good of humanity. But Swami Vivekananda did not relish bliss. Sri Ramakrishna then remarked that if Swami Vivekananda did not willingly plunge into work, the Divine Mother would force him to do it. Afterwards he was in the ceaseless turmoil of work; when he was moving like a meteor from the East to the West, and West to the East he used to say, "Something has possessed me and is giving me no rest." The period of his active work was short but posterity will some day be able to assess as its time value all that he has done for his Motherland as well as for the world.

Meantime one is concerned with the fact that the life and message of Swami Vivekananda are a source of great inspiration to many in their individual as well as collective life. His words give courage to drooping soul, his message brings new hope for a sinking nation. Swami Vivekananda was the embodiment of strength, and if all his teachings were to be summed up in one word, that word would be strength—dynamic strength. It is for the want of strength that individuals fail in life, nations suffer, and world is in torment. As such, the number of persons who are eager to know about Swami Vivekananda or are likely to be benefited by his message is legion.

To visualise and serve living beings as God for realisation of the divinity in them is a new philosophy of work enunciated by Sri Ramakrishna, the great master, and preached by his illustrious disciple, Swami Vivekananda.

"Jiva is Siva-i.e. a living being is God. Why kindness to living beings? Worship them as God. Kindness stimulates arrogant superiority. Man has a right only to serve and worship as God."

"This pithy spiritual truth, pregnant with a deep meaning, was quickly grasped assimilated and realised by Swami Vivekananda, who interpreted and preached his

master's gospel of service by way of giving secular education to illiterate masses, spiritual knowledge for those who thirst for God, food and clothing to starving people, medical aid to deceased persons, and other kinds of succour to the needy and the afflicted,

so that having all their wants fulfilled they might by and by be led to the domain of spirituality."

"The many sided service rendered by the Ramakrishna Mission in Ceylon, India and abroad according to local needs derives its source of inspiration from this aphoristic sayings of Sri

(Continued on page 3)

THE CHAMPION REFORMER OF THE HINDUS ARUMUGA NAVALAR

X

(18-12-1822 — 19-11-1879)

(V. MUTTUCUMARASWAMY R. A.)

Arudpa or Marudpa? suburb of Chidambaram) wrote some verses called them 'Thiru-arudpa' and called himself as "Thiru-arud-prakasari"; in addition he had collected an appendix to his book and called it "Thiruarud-pa Vatalarui." Some "nincompoops" "accepted" these songs of Ramalingampillai as equal to the Devarams 'sung by Appar, Sandarar and Sambandar; and in some of the temples at Madras—Ramalingampillai's songs were sung during the

The High Priests of Chidambaram, were fond of Arumuga Navalar; they encouraged the singing of the devotional hymns of Ramalingampillai instead of the Devarams of the acknowledged Saints (Thirumurai).

Ramalingampillai (who is now known as Ramalingaswamy and mystic poet) of Karunguli (a

(Continued on page 2)

An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from last issue)

There are 39 more verses in this section, in which the Saint continues to dwell in similar vein on the immensity of God's Greatness and His Gracious Nature. The section concludes: The God of gods adored by loving devotees, the Prime Lord worshipped by crowned monarchs, my Father, the Supreme of Supremes that blesses the world—Him do I contemplate and worship as the everlasting Light. To devotees capable of dissociating themselves from bondage and the bounden state by associating with the Lord of Grace transcending the bound (Pasu) and the bonds (Pasam), it is possible to swim and cross over the roaring ocean of births and bondage and reach their goal, I shall place on my head and in my heart and sing the praises of the Lord, worship Him with flowers, dance in joy and contemplate on Him as the God of gods. This is how I realize Him getting rid of my egotism. (verses 48 to 50).

These garlands of holy words woven in this section with which Tiru Moolar adores the Lord remind us of the innumerable Sruties (too numerous to be quoted here) found in various Upanishads describing the nature of the Brahman, the only noticeable difference being that what is found diffused in several places there is found in a more concentrated form here.

Section II deals with the order of precedence of the Tiru-Murties (மும்புர்த்திகள்) in ten verses: A consideration of various factors such as endless youth (agelessness), beauty, finality, eternality, &c, shows that Sankaran (Rudran) is unruffled, and His immeasurable greatness as affirmed to by His devotees is shared by Vishnu and Brahma. The ancient Lord (Rudran), the Beauteous One (Vishnu) and the Lord of the lotus (Brahma) are one by lineal kinship and people quarrel by emphasising differences. The Lord is beyond the reach of bondage. He is the great God, the Source of the world. Thoughtless people say this is God and that is God. Sanctified souls know the true Source. There is Sivam first, then three (Sakti, Nadam and Bindu), then five (Sadhasivam, Isan, Rudran, Vishnu and Brahma). These nine are the identical First. With the appearance of form and name, the First of the Assembly is called Sankaran (verses 51 to 54).—This is exactly what we are told in Siddhiyar also.

சிவம் சுத்தி நாதம் விந்து சதாசிவன் திகழும் ஈசன் உவந்தருள் உருத்திரன் தான் மால் அயன் ஒன்றின் ஒன்றாய்ப் பவந்தரும் அருவம் நாலிங்கு, உருவம் நாலு, உபயம் ஒன்றும், நவம்தருடேபதம் ஏக நாதனே நடிப்பன் என்பர்.

The One God manifests Himself as Sivam, Sakti, Nadam, Bindu, Sadhasivam, Isan, Rudran, Mah (Vishnu) and Ayan (Brahman), one after another (in the descending order). Four of these are formless, four possessed of form and (the middle) one of two-fold nature (Amorphous). It is the One God that appears in all these nine forms like a dramatist.

The section proceeds: When thus understood and appreciated, (it will be seen that) Brahma and Vishnu

(Continued on page 4)

NOTICE

The Saiva Prakasa Press and the offices of the Hindu Organ and Inthuasathanam will be closed on Monday, the 14th inst. on account of *Thai Pongal*.

Manager.



தமிழ் பத்திரிகை.

தமிழ்நாட்டிலே ஐந்தாண்டுகள் காலமாக
தமிழ்நாட்டிலே நாள்தோறும் விநியோகமாகும்
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தமிழ்நாட்டிலே நாள்தோறும் காட்டுமே
தமிழ்நாட்டிலே

Hindu Organ

FRIDAY, JANUARY 11, 1963

Treasure These Thoughts

Life is a pathway unto Divinity.

—SWAMI SIVANANDA

PROBLEMS FOR
PARENTS
AND PUPILS

The beginning of a school year has become a nightmare to both parents and pupils. Obtaining a promotion to the next standard is not the only problem. The choosing of a school convenient to the pupils is another. More than that is the difficulty of getting students admitted to the classes for which their parents have a liking. The rush for admission to the Science 'stream' has created utter confusion for all concerned. It is not merely the willingness of the school authorities to admit students to the science section and the capacity of the pupils for study of that subject. There is the more important aspect of the problem, namely, the availability of 'science' teachers and the necessary apparatus.

The situation that has been created seems to be out of control in this that the supply of teaching facilities to satisfy the growing demand of education cannot be immediately guaranteed despite the fact that there are many teachers on the waiting list. The system of education has certainly become complex and confusing. It, therefore, requires intelligent and considered attention for affairs to be arranged to suit the needs of students and parents and above all

THE CHAMPION REFORMER OF
THE HINDUS

(Continued from page 1)

commencement of the festivals—instead of the time-honoured Devarams.

Arumuga Navalar had no animosity with Ramalingampillai (Ramalingaswamy.) A man of malice Navalar never was. Vidvan Mahalinga Iyer, Visakap-perumal Aiyar and Mahalinga Aiyar, counted Navalar as their dearest friend. Navalar also regarded them highly. But Ramalingampillai was wrong in dissuading people from singing Devarams, and singing his own poems—Navalar opposed this vehemently. The World is a very wide-place which has even room for nit-wits whose books abound in errors. Navalar never worried himself in order to attack them. Ramalingampillai had done nothing to inflame his temper; despite this Navalar had to fight an ideological battle. Navalar had got up his book pamphlet entitled "Poli Arudpa or Marudpa" published by Thiagesa Mudaliyar of Mavandar.

This controversy, has gone down to History, as one of the most famous of its kind. The songs of Appar, Santharar and

the interests of the nation.

There is also another matter that is of great concern—the preparation of text books both in the original and in the translation into other languages. Text-writers have increased with the march of time and their productions are so numerous that there is hardly any chance of books being scrutinized for acceptance in the proper way. The scope of the different syllabuses gives ample freedom to the text-writers to produce pages and pages of matter.

The result is the great impediment that has been caused to the development of education. Examinations have ceased to maintain the status they had acquired earlier and the test of the ability of students has been rendered ineffective.

The practical difficulties with which parents have become confronted cannot be solved except by experienced educationists sitting in conference and evolving a workable scheme. This is urgently needed.

Sambandar—called Devaram—are sublime; they elevate and purify the souls of men.... Arumuga Navalar maintained that Ramalingampillai's songs, could not be for the "Devarams" for purposes of prayer equated with. If Ramalingampillai was equated with the Four Saints, people would conclude, that the Saints were as fragile in character as Ramalingampillai. It was for this very reason, that Arumuga Navalar, spear-headed an attack against Ramalingampillai.

When passions were inflamed on both sides in this wise, Ramalingampillai and Arumuga Navalar came simultaneously to Chidamparam. The Hindu priests who were wroth with Navalar, re the matter of Shaiva Scriptures and Siva "Deekshai" planned to disgrace Navalar, by getting Ramalingampillai to abuse him. So in the year 1871, in the month of June, a public meeting was got up in the "Perambalam" hall in the Chidambaram Temple of Nadaraja. There all these priests (including Ramalingampillai) heaped abuse on Navalar and determined to clout him. A full account of the abuses against Navalar was published under the title of Speech at Perampalam in a pamphlet by Messrs. Si So Sanmugapillai, Si A Velauthapillai and Si Ira Arumugapillai.

A case against Navalar was filed by his traducers, in the Manchak-kuppam Court. Ramalingampillai appearing in this case denied abusing Navalar. So Navalar, was satisfied that Ramalingampillai had eaten his own words and got the case which was brought against him with drawn. It was on an "Uthara Tharisanam" in the month of June, that Navalar was abused, and it was again on the day of the Markali (Ardra) Thiruvadarai day—that Ramalingampillai denied that he had abused Navalar. There was something mysterious about these incidents.

In the case brought by the "Deekshitar" of Chidambaram against Navalar he thought that he (Navalar) would receive condign punishment. On the day of the enquiry, he furnished his pooja early, and called his pupil Sadasivam-

pillai, to whom he handed over his "Siva-lingam". (Udayar and told that if he were to be punished, he (Navalar) would end his life and the Udayar (Sivalinga should be put into the Ganga. His opponents mobilized their forces against him and to a question, for which he found terribly difficult to answer—the answer came along with tears in his eyes and tongue. The Magistrate who sat on judgment in this case was greatly impressed by the manner Arumuga Navalar gave evidence and the great ability he showed. In this case, the plaintiffs were fined.

In these cases at Madras an advocate of Jaffna, Soundranayakampillai showed great mettle,

x x x

There was another case, at Manchak-kuppam court in 1867 (in No. 2 Court.

Vellanthanki Arumugampillai of Sivapuri, a suburb of Chidambaram, was a great admirer of Arumuga Navalar. He misappropriated 40 "Velis" of arable paddy land and enjoyed its produce. This person was in the habit

of getting down from his palanquin a quarter of a mile from the house that Navalar lived and walking up to Navalar's house and paying him obeisance. Even then Navalar resented Arumugampillai's wrong act of possessing the land, that belonged to the Godless Sivakamy Ammaiyyar (the Devi) and wrote to him cogently to return this to the rightful owner. Arumugampillai did not accede to Navalar's request. Hence Navalar poured abuses on him and openly declared in court that he had done so and was fined seven rupees. Many asked Arumuga Navalar to appeal against this fine. Later, in respect of the land belonging to the Goddess Sivakamy, Arumuga Navalar made the heir of the Sivapuri Math centre Vaithalingampillai declare himself as a pauper, and made him give the lands and the income derived from them to the Goddess. At that time, the Advocate who argued this case in the Manchak kuppam Court was Shri T. Chellappapillai who became later the Chief Justice of Malayaalam. Even to this day these lands and the math centre belong to the Goddess Sivakamy. In this case, the plaintiff was called Pauper Vaithalingampillai.

(To be continued)

Grant for Novelist
to Write Book
on India

A 30-year-old Indian novelist, born in the West Indies and now on his first visit to India, is to receive a British literary award worth £500 to help him write a book about India.

The award is one of four announced by the Phoenix Trust, established in London four years ago to help living writers, musicians and other artists. The awards—the first in the four years—are mainly financed by British book publishers, the Society of Authors, the Performing Rights Society, the British Broadcasting Corporation, the Independent television companies and a firm of paperback publishers.

The novelist, Mr. V. S. Naipaul, left Britain, where he has lived for 10 years, to visit India about a year ago. He is expected back in London in about three months.

His publishers, Messrs. Andra Deutsch Ltd., expect his book on India about the end of this year. They do not know whether it will take the form of non fiction or a novel.

Since going to India, Mr. Naipaul has written an entirely English book, "Mr. Stone and the Knights Companion", which is to be published during the coming spring or summer.

The book on India will be the seventh Mr. Naipaul has had published. His last was "The Middle Passage", his first attempt at writing non-fiction. It is about the West Indies and was published last year.

His first book, "The Mystic Masseur", also with a West Indies setting, when the John Llewellyn Rhys Memorial Prize in 1957, shortly after it was published. In 1960 he won the Somerset Maugham Award with his novel, "Miguel Street", published the previous year. His other publications are "The Suffrage of Elvina" and "House of Mr. Biswas", both of which have a West Indies flavour.

The proceeds of the Somerset Maugham Award enabled Mr. Naipaul to make his visit to India.

Mr. Naipaul was educated in Trinidad and at Oxford University. He has an English wife.

—U. K. I. S.

Letters to the Editor.

REPARATION REQUIRED

Sir,—

The alleged assault by the Police on members of the public in Jaffna including the members of Parliament who participated in the demonstration on the occasion of a Ministerial visit to the North appears to be highly improper and illegal. Parliament and the public of Ceylon should take cognizance of this serious

lapse and cause suitable amends to be made and also prevent repetition of such incidents. The Government and all political parties have a special responsibility to move in the matter without delay.

It is further trusted that appropriate legal proceedings will be also taken. This last mentioned procedure is necessary, indispensable, and merits prior, urgent, and immediate attention.

S. Sivasubramaniam
103/2, Hultsdorf St.
Colombo-12.

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 13-1-63 TO 20-1-63

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

Mothers health will suffer. Quarrels and misunderstanding with friends likely. Financially a good week. Fame and social success indicated.

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

Gains through landed properties promised. Some changes in routine likely. Domestic affairs will be in a mess for some time. Beware of scandal-mongers.

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

Domestic troubles likely. Expenses also will be heavy. But you will get enough to meet them. Health must be given particular care for some time.

CANCER *Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]*

This will be a stormy week. New ventures will be delayed. Troubles in the office shown. Be careful in all your dealings for some time.

LEO *Maha, Poora 1, Uttira, [Singha Rasi]*

Friends will be very helpful. Opposition will melt away. Financially a good week. Health a problem. Eye troubles likely.

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

Younger brothers and sisters will help you a good deal. Gains through landed properties promised. Minor health upsets likely. Abdominal complaints shown.

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

Gains through landed properties indicated. You will be able to succeed in your ventures after initial difficulties.

SCORPION *Visaka 4, Anursha, Kettai [Vrischika Rasi]*

Financial gains promised. Agriculture will be successful. Friends will help you out of difficulties. Fathers health will suffer. Troubles through fathers relatives also likely.

SAGITTARIUS *Moolam, Pooradam, Uttiradam 1 [Thamir Rasi]*

You will be quick to pick up quarrels. Troubles through relatives shown. Health upsets also indicated. Do not begin anything new for some time.

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

Health will suffer. You will have no peace of mind. Sunday and Monday must be spent with care. Financially a fairly favourable week.

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

Expenses will soar. Minor health upsets, specially eye troubles likely. Tuesday, Wednesday and Thursday must be spent with care. Ruin to enemies promised.

PISCES *Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]*

Gains in new undertakings promised. Friends will be helpful. But health will be unsatisfactory. Abdominal complaints likely. Spend Thursday evening Friday and Saturday with care.

Swami Vivekananda Centenary

(By S. SIVASUBRAMANIAM)

The Centenary Celebrations of the revered Swami Vivekananda commence on Thursday, 17th January 1963. It is an universally accepted fact that the Swamiji has rendered immeasurable service to the cause of religion, spirituality and Hinduism. He was one of the greatest souls produced during the recorded and chequered history of mankind.

He was also one of those responsible for the Indian Renaissance which resulted in Indian Independence and self-government for Ceylon and many western countries. Ceylon was blessed with his presence when he came over to our country on his glorious return after his epoch making work at the Chicago Parliament of Religions and

households throughout the Centenary year.

The Hindu Community has a special degree of responsibility in this connection. It is trusted that the public would rise to the occasion and endeavour to do this duty of first rate importance.

Centenary

(Continued from page 1)

Ramakrishna: Jiva is Siva."

Swami Vivekananda speaks of Sri Ramakrishna's message as one of 'Universal religion'. This universal religion does not mean one religion only for the whole world. It means recognition of the fact that the symbols of religions may vary but that their significance is the same. This truth borne of the realisation of Sri Ramakrishna is fundamental to the Ramakrishna Movement.

"It affirms the principle of co-existence among religions and tells a Hindu to be a true Hindu, a Christian to be a true Christian and a Musalman to be a true Musalman."

"A consequence of this teachings is that it discourages conversion from one religion to another. The God of one religion is not different from the God of another religion. That the means recommended by each religion for its followers, if earnestly pursued, help to reach the Supreme has been vindicated by the sages and saints of that religion."

"Thus co-existence of all religions and non-interference in the faith and practices of alien religions are two corollaries from the message of Swami Vivekananda."

17th January is the centenary anniversary of Swami Vivekananda. It is therefore most fitting that in celebrating his birthday, let us try to absorb something of the true spirit of Swami Vivekananda's teachings and remember that if we wish to be of real service to the world we must have perfect purity of mind as Swami Vivekananda had.

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No. 748/T.Arunasalam Kanapathippillai
of Point Pedro

Vs. Petitioner,

- 1 Arunasalam Kandasamy
- 2 Arunasalam Sidamparapillai
- 3 Kumarasamy Kandasamy all of Point Pedro
- 4 Sothimuttu daughter of Kumarasamy presently of Mantivu Hospital, Mantivu, Batticaloa
- 5 Kumarasamy Selladurai
- 6 Kumarasamy Subramaniam
- 7 Kumarasamy Sivaguru
- 8 Kumarasamy Rasaratnam all of Point Pedro

Respondents.

This matter coming on for disposal before V. M. Kumarasamy Esquire, Acting District Judge, Point Pedro on the 28th day of September 1962 in the presence of Mr. A. Nadarajah Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the petitioner be and he is hereby declared entitled to obtain Letters of Administration and that Letters of Administration be issued to the petitioner as brother of the deceased accordingly, unless the Respondents shall appear before this Court on or before the 23rd day of November 1962 and show sufficient cause to the satisfaction of this Court to the contrary.

This 28th day of September
1962.Sgd. V. M. Kumarasamy
District Judge.Drawn by
Sgd. N. Nadarajah
Proctor for Petitioner.23-10-62
Time to show cause extended
to 18-1-63.Sgd. V. M. Kumarasamy
District Judge.
(O. 163, 11 & 18)

HINDU ORGAN & INTHUSATHANAM

AMENDED ANNUAL
SUBSCRIPTION RATES

Inland

	Rs. cts.
English	9 00
Tamil	9 00
English & Tamil	12 00

Outside Ceylon

	Rs. cts.
English	10 50
Tamil	10 50
English & Tamil	15 00

Reduced Rates

Educational Institutions	4 50
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ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No. 746/T.In the matter of the intestate
estate and effects of the late
Parupathippillai widow of
Sittampalam of Valvetti-
turai Deceased.Sittampalam Vishnusundaram
of ValvettituraiVs. Petitioner,
Sittampalam Arudpiragasam
of do Respondent.

This action coming on for
disposal before V. M. Cumara-
swamy Esquire, District Judge
Point Pedro on the 19th day
of September 1962 in the pre-
sence of Messrs. Ratnasingham
& Subramaniam Proctors on
the part of the petitioner and
the petition and affidavit of
the petitioner having been
read:

It is ordered that the peti-
tioner be declared entitled to
take out Letters of Adminis-
tration to the estate of his
deceased mother and that
Letters of Administration be
issued to the petitioner ac-
cordingly, unless the respond-
ent or any other person shall
appear before this Court on or
before the 16th day of Novem-
ber 1962 and show sufficient
cause to the satisfaction of
this Court to the contrary.

This 19th day of September
1962.Sgd. V. M. Coomaraswamy
District Judge.Drawn by
Sgd. Ratnasingham and
Subramaniam
Proctors for petitioners.16-11-62
Time to show cause extended
for 18-1-63.Intld. V. M. C.
D. J.
(O 161, 11 & 18)

NOTICE

IN THE DISTRICT COURT OF
JAFFNA

No. P/655

Ulakkesu Thaveethu of Val-
lai in Achchevely
Vs. Plaintiff.

1 Varapiragasam Mariampillai
2 Varapiragasam Moses
3 Leenappoo Palkiam and
wife
4 Arulammah
5 Mariaipillai daughter of
Varapiragasam and
6 Pavilluppillai Saverimuttu
all of Palaly north in Palaly
Defendants

It is hereby notified that
Action No. P/655 has been
instituted in the District
Court of Jaffna under the
Partition Act No. 18 of 1951
for the Partition of the land
called Poomaththamkuli in
extent 9 Lms. V. O. and 15
kudies situated at Palaly in
Maiddy parish.

The Defendants in the above-
named action are summoned
to appear before this Court on
the 5th day of February 1963
at 10 O'clock in the forenoon,
7th January, 1963.

By order of Court,
N. Antonipillai
C. C.Drawn by
T. Gunaretnam
Proctor for Plaintiff.
(M, 237, 11)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No. 750/TIn the matter of the intestate
estate and effects of the late
Rasammah wife of Velu-
pillai Sidamparanathar of
Puloly West Deceased.Paramn Ponniah of Puloly
West Vs. Petitioner.

1 Velupillai Sidamparanathar
of Puloly West
2 Sivakamasundary daughter
of Sidamparanathar
3 Sidamparanathar Udaya-
kumar
4 Santha Devi daughter of
Sidamparanathar all of do
Respondents.

This matter coming on for
disposal before V. M. Coomara-
swamy Esquire District Judge,
Point Pedro on the 9th day of
October 1962 in the presence
of Mr. S. Rasaratnam Proctor
on the part of the Petitioner
and the petition and affidavit
of the Petitioner having been
read.

It is ordered that the 1st
Respondent be appointed
guardian-ad-litem over the
minors the 2nd, 3rd and 4th
Respondents for the purpose
of representing and defending
them in the above case and
that the Petitioner be declared
entitled to take out Letters of
administration to the estate of
the said Rasammah wife of
Velupillai Sidamparanathar
and that Letters of adminis-
tration be issued to him ac-
cordingly unless the Respond-
ents or any other person shall
appear before this Court and
show sufficient cause to the
satisfaction of this Court to
the contrary on or before the
30th day of November 1962.

It is further ordered that
the 1st Respondent do pro-
duce the said minors the 2nd,
3rd and 4th Respondents
before this Court at 10 o'clock
of the forenoon on the 30th
day of November 1962.

The 9th day of October 1962.

Sgd. V. M. Coomaraswamy
District Judge.Drawn by
Sgd. S. Rasaratnam
Proctor for Petitioner.Order Nisi extended and
reissued Returnable 25-1-63.Sgd. V. M. Coomaraswamy
District Judge.
(O. 150, 4 & 11)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No. 747/T.In the matter of the intestate
estate and effects of the late
Alvappillai Murugesu of
Puloly South DeceasedTheivanai widow of Alvap-
pillai Murugesu of Pulatham-
bai Puloly South

Vs. Petitioner.

Minors 1 Kengathevy daught-
er of Murugesu
2 Arasammah daught-
er of Murugesu
3 Sithamparappillai
Murugesu all of
Puloly South
Respondents

This matter coming on for
disposal before V. M. Cumara-
swamy Esqr., District Judge,
Point Pedro, on the 19th day
of September 1962 in the pre-
sence of Messrs. Ratnasingam
& Subramaniam Proctors, on
the part of the petitioner and
the petition and affidavit of
the petitioner having been
read.

It is ordered that the 3rd
respondent be appointed
guardian-ad-litem over the
minors 1 & 2 Respondents
to represent them and to pro-
tect their interest in this
Testamentary Proceedings and
that the petitioner be declar-
ed entitled to take out Letters
of Administration of her de-
ceased husband and that
Letters of Administration be
issued to the petitioner
unless the Respondents or any
other person shall on or before
the 16th day of November
1962 appear and show suffi-
cient cause to the satisfaction
of this Court to the contrary

It is ordered that the 3rd
respondent do produce the
minors before this Court on
the said date.

This 19th day of September
1962Sgd. V. M. Coomaraswamy
District JudgeDrawn by
Sgd. Ratnasingham and
Subramaniam
Proctors for Petitioners.16-11-62,
Time to show cause extended
for 18-1-63.Intld. V. M. C.
D. J.
(O 162, 11 & 18)

Tirumantiram

(Continued from page 1)

are not foreign to us, they are the kindred of the
Three-eyed Nandi (Sivam). Profit yourself by
(worshipping) these Deities. When I bowed down
and worshipped the milk-like (pure) Form of the
Deathless God surrounded by hosts of Devas, saying
that He resembled Vishnu and the Creator
(Brahma) of the world, He bade me long for His
Feet. It is by the Grace of Sivan adorned with the
sweet cassia flower that some are (called) gods and
others men. There is no peerless Lord other than He
that one can be convinced of. Men (born) in the
flesh should realize God. The great Light searched
after is three-fold (Brahma-Vishnu-Rudran) and five-
fold (including Maheswaran and Sadhasivan with the
three). Fools know not that these are (manifesta-
tions of) the Beginningless One. They are ranked as
Isan, Mal and Ayan. Differentiating further between
them is meaningless talk. God is one only in the
supreme state pervading all, both in and out. When
manifesting Himself, He appears as Brahma and
Vishnu and in various other forms He remains
hidden and annihilates (bondage). Our Lord is Sadha-
sivam in His peerless aspect, with Akas (Chitakas,
சிகாகாசம், Space of Wisdom) as another aspect,
which He pervades. In His aspect of the Lord, He
pervades and energises all, the Benign Gracious Lord
(verses 55 to 60).—Here again, we have introduced
appropriate words (within brackets) into our transla-
tion of the text to make the same self-explanatory,
and we have given a full translation of all the verses
of the section to enable the reader to make his own
appraisal of the pre-eminence and all-embracing
nature of the Saiva Siddhantam as taught by our
saints and teachers of olden times long before the
appearance of the Devara Hymnists and Meykanda
Seers on the scene.

(To be continued)

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