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# INTHUSATHANAM

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### The Glory Of Tiruvembavai

BY V. SUBRAMANIAM

Saiva - Pulavar

The hymns of St. Manickavasagar are collectively known as Thiruvembavai which has been rendered into English by Dr. G. U. Pope and Mr. K. M. Balasubramaniam. St. Manickavasagar was also the author of Thirukkovayar.

Thiruvembavai is a section consisting of 20 poems in Thiruvembavai. These beautiful hymns are meant to be sung with a heartfelt sense of spiritual reverence by maidens in the early morning during the cold month of Marghazhi that corresponds to the second half of December and the first half of January.

The purpose of Thiruvembavai is to inculcate a sense of divinity in the people in general, and the maidens in particular, and pave the way for their physical, mental, moral, social and spiritual purity. These 20 hymns have various aspects of meaning at different levels explaining the Ultimate Reality.

St Manickavasagar, in the opening stanza clarifies in unambiguous language the significant truth of the Almighty (i.e.) Lord Siva. According to logic an object that has birth must have death (Siva God has neither birth nor death). In other words every species that is born must die. It is a law of Nature that death should follow birth whatever may be the interval. The Almighty is not born; hence, He cannot die. He has neither beginning nor end. The second vital truth of God is that He is a great embodiment of Spiritual light of wisdom.

ஆதியும் அந்தமும் இல்லா அரும்பெருஞ் சோதியை யார்ப்பாடக் [ன் கேட்டேயும் வளந்தடங்க மாதே; வளருதியோ வன் செவியோ நிச்செவிதான் ஸாதேவன் வர்க்கும்கள்

வாழ்த்திய வாழ்த்தொலி போய் விதிவாய்க் கேட்டலுமே விம்மிவிம்மி மெய்ம்மறந்து போதார் அமலியின்மேல் நின்றும் புரண் (டு) இந்நன் ஏதேனும் ஆகாள் கிடந்தான் என் னென்னே சத்தன் தோழி பரிசேலோர் எம்பாவாய்!

Lord Siva has many special qualities. He is a sweet nectar capable of healing all the diseases. He is the sum and substance of the divine knowledge. In other words He is the perfect Omniscient. He is an embodiment of Heavenly beauty.

ஒன்றிக் திருநகையாய்! இன்னம் புலர்ந்தின்றே; வண்ணக் கிளிபொழியார் எல்லாரும் வந்தாரோ; எண்ணிக்கொடு உள்ளவா சொல்லுகோம் ஆவ்வளவும் என்னைத் துயின் (று) அவமே காலத்தைப் போற்றாதே; விண்ணுக்கு ஒருமருத்தை வேத விழுப்பொருளைக் கண்ணுக்கு இனியானைப் பாடிக்களித் (து) உள்ளம் உளநெக்கு நின் (று) உருக யாம்மாட்டோம்; நீயே வந்த(து) எண்ணிக் குறையில் துயில் ஏலோர் எம்பாவாய்!

He is immortal. In Him the devotees find a harmonious combination of high antiquity and up-to-date novelty.

முன்னைப் பழம்பொருட்கும் முன்னைப் பழம்பொருளே பின்னைப் புதுமைக்கும் பேர்த்தும் அம் பெற்றியனே உன்னைப் பிரானாகப் பெற்றஉன் சேடியோம் உன்னடியார் தான்பணி வேரம் ஆந் (கு) அவர்க்கே ம்பாங்காவோம் அன்னவரே எங்கணவர் ஆவார் அவர்கந்து சொன்ன பரிசே தொழும் பாய்ப் பணிசெய்வோம் இன்ன வகையே எமக்கெங் கோன் நல்குதியெல் என்ன குறையும் இலோம் ஏலோர் எம்பாவாய்!

Thus the Almighty Siva possesses various divine qualities.

The maidens chant the hymns of Thiruvembavai

(Continued on page 8.)

### The Spiritual Value of Tiruvembavai

(Continued from last issue)

Here and there the conclusions of Siddhanta philosophy which expounds the Gnana path of the Sivagamas are explained briefly and lucidly.

"God is the life of life and the soul of soul; and the soul is bright with life or is plunged in darkness according as the Divine Light is given or withheld. 'Are there not in this world things which are dark in the darkness and kindle into brightness in the light?' asks Umapathi Sivachariyar in his Tiru-arul-payan;

"இருளில் இருளாகி, எவ் விடத்தி லெல்லாம் பொருள்கள் இலதோ புவி?" —திருவருட்பயன்

The eye the crystal and akasa are mentioned as illustrations of such objects; and so too is the soul. That it may share effectively in the bliss of God's life of love, it has to keep in sight the ideal constantly, and as far as it may try to identify itself with the ideal which is its goal. To the end the devotee has to achieve self-effacement by offering up his body, senses, thoughts and feelings to God, that ultimately his individual, finite life may merge in the Universal, Infinite Life in the realisation of Siva-anubhava (சிவஅநுபவம்) or Divine or beatitude. When he has attained that stage, he has become a truly liberated soul which finds happiness in fulfilling God's own life of loving activity. We read in Siva-Gnana-Siddhi;

...“உலகினில் என் செய... லெல்லாம் உன் விதியே, நீயே உன் நின்றும் செய்வித்தும் செய்கின்றும் நிலவுவதோர் செயல் எனக் கின்று உன் செயலே.”

The freed Soul feels: All my deeds are your commandments; you stand within me, you make me do and you do. No

### People Called Upon To Solve Problem

#### India In For General Election Before Time

The Indian National Congress, the one political party that had been enjoying full power from the time it first participated in parliamentary elections and state assembly elections, could not but fall on evil days during the last few years. The election of the President of the Union of India was the first big occasion on which the National Congress could not achieve unanimity of opinion; instead the Party was rent asunder by factional interests. Since then the Party has been rocked by continuing dissension with the result that the Congress as a whole lost its power in some states and coalitions of parties hitherto opposed to one another superseded.

Now the rift has become pronounced and public affairs have become seriously affected. Premier Indra Gandhi has been compelled by confusing circumstances to recommend the dissolution of the Lok Sabha and to go to the country for a fresh verdict.

Shrimathi Indra Gandhi has disclosed her intentions in taking recourse to this unusual step (it must be remembered that never before in the Parliamentary history of India between 1947 and 1967 had there been an incomplete term of Parliament). The Premier wants the issue of effecting changes in the Constitution to enable the legislation piloted by her but disallowed by the Supreme Court to be re-enacted without the fear of being declared unconstitutional to be the main contention in the

deeds are mine, they are yours."

The hymns of Thiruvembavai show how Manickavasagar came to feel that in time.

The Thiruvembavai is a veritable Pilgrim's Progress, describing the passage of the puzzled soul of our sage from the alluring bondage of the flesh to final emancipation, by Divine Grace, from embodiment."

(The passage within the quotation marks is taken from the "Siddhanta Dipika", Madras of Aug. 1912.)

ensuing election in March 1971.

The call to the people must necessarily create confusion worse confounded. As it is there is no single political party definitely committed to a clear out policy. Every party is prepared to adjust itself to suit the formation of alliances. It will be difficult at the moment for the new alliances to be forecast with accuracy. However it seems possible that the original Congress Party may find itself among the Swatantra, Jan Sangh, and S. S. P. while the Indira Gandhi-led Congress will have the active support of the Marxist Parties and the D. M. K.

The sudden jerk has brought Rajaji and Kamaraj within embracing distance driving a wedge into the plank on which the Swatantra and the D. M. K. have been standing together since 1967.

A keen student of Indian Politics makes bold to predict the emergence of the Swatantra and the Jan Sangh parties stronger than ever before and acquiring a position of vantage wherefrom to hold the key to the formation of the New Cabinet. The D. M. K. will however be able to maintain its status quo. In any event the March 1971. Election will reveal a new mind in the masses.



## THOUGHTS TO BE TREASURED

சகா தெனியே சரணம்  
கனிலே  
காசா கமனார் கலகன்  
செயுத ன்  
வாசா முருகா மயில்வா  
கனனே  
யோசா சிவ ஞானோபதே  
சிகனே

Save me from transmigra-  
tion and, under Your  
Foot Lotus  
Protect me, O Lord, when  
the soul Yama sepa-  
rates,  
O Victory garlanded!  
O Muruga! O Pea-  
cock-rider!  
O Lord of Yoga! O Guru  
Supreme, the Siva-  
Jnana Bestower!

"O Lord, wearing beau-  
tiful victory-garlands! O  
Lord Muruga! O Peacock  
rider! O Lord of Yoga!  
O Lord (the Supreme  
Guru) who grants Siva-  
Jnana (Atma-Jnana or  
Brahma-Jnana)! When  
(at the time of death)  
Yama plays his mischief  
(i.e., separates the soul  
from the body by throw-  
ing his noose), protect me,  
allowing me not to die (at  
his hands), O Lord, pro-  
tect me under Thine Di-  
vine Feet."

—KANDARANUBODHI  
(The Divine Life)



சகா தெனியே சரணம்  
கனிலே  
காசா கமனார் கலகன்  
செயுத ன்  
வாசா முருகா மயில்வா  
கனனே  
யோசா சிவ ஞானோபதே  
சிகனே

**Hindu Organ**

FRIDAY, JANUARY 1, 1971

## ANOTHER YEAR ARISES

THREE HUNDRED AND  
sixty five thrilling days  
had passed since the duti-  
ful day on which the year  
nineteen hundred and  
seventy crept in. Today  
the year one thousand  
nine hundred and seventy  
one appears in all solemn-  
ity and serenity full of  
confidence that the future  
will be brighter than be-  
fore. The eternal cycle  
of encouraging time moves  
on, unmindful of hopes  
and despairs. Let us in  
duty bound long for lofty  
inspiration during the  
current year and hope for  
helpful happenings.

The exciting events of  
the past year, however,  
will make the outgoing  
period remembered as one  
that will influence the  
course of the future. Political changes have

occurred in the most  
dramatic development  
bringing the anti-U. N. P.  
forces again to the fore-  
front but with greater  
glory. Sweeping innova-  
tions are awaiting to be  
introduced. The rising  
year may bloom to be a  
revolutionary period in  
which a new path will  
take the people on to a  
socialistic stage.

The people who belong  
to the different Faiths and  
practise their religion  
know that the ultimate  
Power is Providence. We  
pray to the Almighty that  
humanity may enjoy His  
Blessings for a happy  
future.

## LOOPHOLES THAT LEAD TO LEAKAGE

Now that the Minister  
of Education has called  
for a report from the  
Commissioner of Examina-  
tions on the investigations  
into the unfortunate alarm  
that has been sounded  
from several spheres about  
the leakage of questions  
which were set for the  
G. C. E. (O. L.) Examina-  
tion of December 1970,  
we feel that any further  
comment on this sinister  
subject may not be called  
for. However, a study of  
the circumstances that  
can create a similar situ-  
ation in the conduct of  
public examinations will  
be fruitful.

Loop-hole in the idio-  
matic interpretation is  
said to stand for the  
means of evading rules  
and regulations. Often  
loop-holes are discovered  
in legal enactments that  
enable offenders against  
the law escape with im-  
punity. Hence the exis-  
tence of loop holes cannot  
be allowed to make any-  
one lose heart. All that  
has to be done is to find  
out the loop-holes and re-  
move them.

Leakiness in the machi-  
nery of examinations is a  
dangerous trend. Ques-  
tions that are set for any  
examination, public or  
local, have to be regarded  
as secrets and should in  
no circumstance leak out.  
How do these leaks occur?  
And how do examinations  
spring a leak? These are  
questions that required to  
be answered.

How are questions set?  
Who are the personnel  
chosen for this sacred  
duty? What is the proce-  
dure that follows to get  
the questions printed?  
Such detailed enquiry in-  
to the entire aspect of the  
setting of question, print-  
ing and despatching  
them to the various super-  
visors of examinations  
will certainly make possi-  
ble loop-holes and the  
veritable holes of leaks  
visible.

## CITIZENS AND THE CITY

(We are introducing this  
new feature column with  
the definite object of  
placing before the Autho-  
rities, Local Bodies and  
Parliament the difficulties  
that are being experienced  
by the citizens of the  
Northern Capital and the  
general public who have  
business connections with  
the City.)

### The Central Bus Stand

The situation, the struc-  
ture and the scope of  
administration of the  
Jaffna Central Bus Stand  
call for immediate atten-  
tion.

Of course the situation—  
the present site has been  
a subject of controversy  
all along providing scope  
for agitation for or against  
by City Fathers, aspirants  
to membership of the  
Municipal Council and  
others. It is said that the  
present site is a tempo-  
rary adjustment. And it is  
well known in ordinary  
parlance that temporary  
is a word that has a  
peculiar meaning, the  
sense of the scope of time  
varying from one year to  
ninety nine years. But  
the stand seems to stand  
there permanently

Squeezed between two  
streets and flanked on the  
other sides by small roads,  
the Jaffna Central Bus  
Stand occupies a small  
space hardly enough for  
one half of the C. T. B.  
requirements. Some magi-  
cian of an Engineer seems  
to have laid the plan for  
the structure of the three  
improvised stands that  
serve as halts for incoming  
and out going Buses. The  
width of the standard  
stand is sixteen feet. Four  
rows for queues are pro-  
vided with a passage in  
between; often the queues  
swell and occupy the  
corridor passage. For a  
sudden shower or persist-  
ent rain the standard  
stand becomes a weather  
beaten shed with water  
gushing down at both  
ends

One can just imagine  
what the heart burning of  
the passenger would be.  
Passengers, by the way,  
nowadays are a growing  
population. The young  
and the old, women, men  
and children are all there  
at all times of the day.  
Mixing with these legiti-  
mate users of the stand  
are there intruders who  
fall into different cate-  
gories. There are the beg-  
gars who stream in and  
sneak out as if they have  
been licensed to do the  
begging there. The beg-

## Jaffna Hindu College

With the fifty-five age  
limit coming into opera-  
tion, several retirements  
have taken place. Prin-  
cipals and senior assist-  
ants are among the many  
who have been retired  
with effect from January  
1, 1971.

In the Jaffna Hindu  
College, Mr. N. Sabaratnam  
B. A., Principal, Mr. A.  
Saravanamuttu, B. Sc.,  
senior assistant, Mr. P.  
Thiagarajah, Sports Master  
all of whom have been  
contributing to the steady  
and spectacular progress  
of the Institution bade  
farewell to their collea-  
gues and students on the

## Professor of Tamil

Dr. S. Vithiananthan,  
Lecturer in Tamil at the  
University of Ceylon, has  
been appointed Professor  
of Tamil in succession to  
Professor Selvanayakam  
who has retired from  
Service.

Dr. Vithiananthan has  
been devoted to the study  
of Tamil in all its aspects  
and has produced several  
plays in Tamil, particu-  
larly in the sphere of the  
country dance. He is  
also author of many  
Tamil Books.

He will leave for  
Ceylon on the eve of the December  
vacation.

Mr. M. Karthigesan B.A.  
another Senior Assistant  
has been appointed to act  
as Principal from Janu-  
ary 1, 1971

## TO OUR CUSTOMERS

You will all be aware of the steady in-  
crease in the cost of production of the Inthu-  
sathanam, Tamil and English Editions. Rise  
in the price of printing materials has crippled  
our financial state so much that we are ob-  
liged to issue these two editions very much  
below the cost of production. To add to this  
the revised postal rates present another diffi-  
culty. Though we have been persevering to  
desist from demanding increased rates for  
advertisements up to now, yet the burden of  
the cost of production and distribution of  
these journals with a continuous record of  
eighty two years of sincere service to our  
religion and language has become so pressing  
as to make us increase rates of advertisements  
from today.

**Court Publications increased by Rs. 5/-  
per insertion**

**MANAGER,**  
Saiva Prakasa Press,  
Jan. 1, 1971.

gar is not a single man or  
woman but a family who  
dance, sing and afford  
amusement to the care-  
stricken passengers. Then  
there are the nondescripts  
who keep on moving from  
one stand to the other as  
if in search of something  
lost but all the time look-  
ing for convenient mon-  
keying.

All there frivolity goes  
unchecked or unnoticed.

Now we come to a more  
important problem. The  
case of the person or per-  
sons using the Bus stand  
for legitimate purposes.  
The passenger has to gain  
entry from the streets  
along an open space but  
dodging the dashing motor  
vehicles reaching the

stand or leaving it. Most  
of the C. T. B. Drivers  
are old hands well trained  
and conscientious workers.  
There are a few who are  
impatient and rash in  
driving their vehicles. The  
buzzing noise of a moving  
bus is itself enough to  
send the passengers into  
panic. But the speed  
often greater than that  
allowed by law on the  
main roads of the buses  
when moving into or out  
of the stand is something  
that is terrible. Every  
one will have to run  
hither and thither rushing  
a rough contact with  
another vehicle on a simi-  
lar mission seeking a space  
for safety. To add to  
this confusion cyclists use  
the stand as if for de-  
monstration of stunt per-  
formances.



# WHAT IS MAYA?

By Muhandiram E. P. Rasiah, J. P.

Mahabharata, that mirrors Indian culture, is full of interesting and instructive stories. We read that Narada, moved by a passion to fathom Maya, had approached Lord Vishnu and asked Him in all sincerity, "I wish to know, what is Maya." Vishnu smiled and remarked "No one knows Maya." But Narada, his disciple and Bhakta, reminded Vishnu of the boon he had promised for the austerities of his Tapas, and pleaded that it be given him now, in the shape of this information. "Very well" mused Vishnu "then follow me" and set out on foot.

Narada followed him and how long they both had walked, Narada had no idea; but, whenever he looked questioningly at Vishnu, he merely smiled and beckoned him to follow. The heat of summer reflecting from the dry, sandy soil with a blazing tropical sun overhead, scorched them. Tired and feeling thirsty, they trudged along, when through the haze of heat, they espied the outlines of a village at some distance. "The heat's unbearable and I am feeling thirsty; I don't think I can make it to yonder village," so saying, Vishnu sat down under the shade of a shrub. "How good, Narada. If you could fetch me some water to drink," Narada, himself thirsty, agreed to run up to yonder village, and fetch him a drink. "How long will you take?" queried Vishnu. "About an hour" said Narada, and hastened towards the village, where stood a few huts, soft green palms and fruit trees, with a crystal clear river flowing across.

He knocked at the door of the first hut. A teenage girl with raven-black, long tresses and golden-honey skin coyly opened it. Her almond eyes were enchanting like Vishnu's with the same drowning depths as his.... strongly similar thought Narada. But, quickly brushed aside his suspicions, when the girl invited him into her hospitable roof. Then from inside she brought him a shining brass tray containing appetising short-eats and sweet drinks. When he was happily tasting the eats and washing them down with

drinks, the father turned up, greeted and welcomed him as if he had been expected. He even insisted that he should stay behind as their guest. Narada agreed and stayed. The next day he met the neighbours and became friendly with them. A week later, he married the girl with the enchanting almond eyes and inherited the father-in-law's properties. In a couple of years, he became the father of a beautiful boy and later a girl. He was the happiest and most respected man in that village. A few years later, it rained and cyclonic weather set in. The stream swelled and the waters burst the banks and the village was flooded, and with more rain everything got engulfed. Darkness set in and pandemonium prevailed with the wailings of the flood victims. Narada lifted his children and was trying to wade through to the safety of the nearest high-land, when he noticed his wife in difficulties. He tried to go to her aid, when he slipped and fell and the children freed from his hold were swept away by the gurgling waters. When he came up, he saw his wife being carried away by a current. He tried to rescue her, he again slipped and fell and when he surfaced again, his wife had gone under the swirling waters.

Demented with grief, tired and injured, he summed up all his strength and swam and swam—waters beating on his brow and the winds lashing hard on his face. When he finally reached the safety of a mound, he fell back exhausted, gasping for breath and became unconscious for hours. When he gradually regained consciousness, he heard a derisive voice question

"Where have you been Narada?" It was Vishnu's voice, "I have been waiting for you here. Where is the water you went to fetch me?"

When Narada opened his eyes, he saw Vishnu with the same bewitching eyes that his mysterious wife too possessed... He hastily got up and scanned the topography. There was no village, no trace of the huts. His wife and children had vanished. In their place there was only dust, dirt

## Thiruketheswaram Temple Restoration Society

### COLOMBO SOUTH CHAPTER

The election of office bearers in the Colombo South Chapter of the Thiruketheswaram Temple Restoration Society resulted as follows:-

President:- Mr. P. Nallasegaram,

Vice-President:- Mrs. K. Thiruvilangam.

Hony. Secretary:- Mr. A. Mylvaganam.

Hony. Asst Secretary:- Mr. M. Rajagopal.

Hony. Treasurer:- Mr. K. Thillainathan.

Hony. Asst Treasurer:- Mr. V. Vallipuram.

Committee:- Mr. V. R. Ratnasingham, Mr. K. Weerasingham, Mrs. A. Karthigesu, Mr. P. Murugesu and Mr. A. Rasiah.

The Committee immediately met and arrived at the following decisions:

(1) to launch a vigorous Membership Donation Drive among the Hindus in Colombo South.

(2) to form smaller units to go out in house-to-house Membership Drives and Donation Campaigns

(3) to address Government to extend to Hindu Public Servants the same facility to deduct on their paysheets their subscriptions and contributions to the Thiruketheswaram Temple Restoration Society as is being extended to Buddhist Public Officers contributing to the Fort Chaitya Fund;

(4) to get Bank orders from those who have Bank accounts to enable them to pay their regular contributions to the Society through their Bankers;

(5) to keep collection tills with the Society emblem prominently displayed thereon at Hindu Temples, Hindu Shops, Hindu Hotels, Pilgrims Rests, Madams, etc.,

(6) to organise an Islandwide Flag Day in aid of the Society which is an approved Charity;

(7) to arrange for Benefit Shows in aid of Temple Restoration work; the Society is engaged upon,

(8) to meet at least once a month to review the progress made on the various decisions taken.

and desolation. Just then, Lord Vishnu quipped. "Now you should know what is Maya—Life's Confusion, all an illusion."

## Talk Less If At All Talk Is Necessary

### Politicians Should Not Be Prattlers

Of late there has been a spate of tall talk, bold promises, propounding of astounding theories mostly ascribed to politicians.

Newspapers give publicity to these statements believing that they have been made in sincerity and in the interests of the people.

But discussions on these statements often reveal the fact that these statements were made off-hand, unwittingly or in a spirit of over-enthusiasm.

Whatever the cause of these statements may be the effect cannot be easily eliminated.

To remind our politicians of the wisdom of being tongue-tied the chapter on பயனில் சொல்லாமை is reproduced here.

பல்லார் முனிமப் பயனில் சொல்லுவான் எல்லாரு மென்பது பழம்.

One who speaks empty words to the disgust of the wise will be despised by all.

பயனில் பல்லார்முற் சொல்ல வானில் நட்பார்கட் செய்தலிற் றீது.

Uttering profitless words in the presence of the wise is worse than doing misdeeds to friends.

நயனில் நென்பது சொல்லும் பயனில் பாரித் துரைக்கு முகை..

Indulging in empty words indicates that one is devoid of principles.

நயன்சாரா நன்மையினிக்கும் பயன்சாராப் பண்பில்சொற்பல்லாரகத்து.

Speaking unsavoury and profitless words at random to all will deprive a person of his good qualities besides being disagreeable to the listeners.

கீர்மைமிறப்பொடு நீங்கும் பயனில் கீர்மை யுடையார் சொலின்.

If men of character would utter profitless words they would lose their worth and reputation.

பயனில்சொற்பாராட்டு வானை மகனெனல் மக்கட் பதடி யெனல்.

Do not call him a human being who indulges in profitless words; but call him a chaff among men.

நயனில் சொல்லினுஞ் சொல்லுக சான்றோர் பயனில் சொல்லாமை கன்று.

## Thiruvembavai Bhajanai

The Hindu Youth Manram of the Vannarponnai Arasady Vinayagar Temple has organized a Bhajanai during the Thiruvembavai commencing today. The Bhajanai will begin daily at 3-30 a. m.

## சைவபரிபாலன சபை நால்வர் கோயிற் றிருப்பணிநிதி

சுபா சதம்	75-00
முன் வரவு	
திருவாளர்கள்:	
க. கனகராசா	101-00
ஆ. தனபாலசிங்கம்	161-00
சி. கதிர்வேற்பிள்ளை	101-00
திருமதி.	
ம. அருணாசலம்	101-00
ஆகக் கூடியது	479-00

குறித்த திருப்பணி போதிய நிதி இன்னும் சேராமையினால் தாம திக்கப்பெற்றிருக்கின்றது அன்பர்கள் தங்கள் தங்கனாலியன்ற சித்யை எமக்குக் காலதாமதமின்றி அனுப்பித் திருப்பணியைப் பூர்த்தி செய்ய உதவி புரிவார்களாக. இதி உதவுகின்றவர்கள் பெயர் இத்துவரத்திற் பிரசுரிக்கப்பெறும்.

திருமதி. ம. அருணாசலம் தனதுகாரி  
நால்வர் கோயிற்றிருப்பணிச்சபை சைவபரிபாலன சபை  
யாழ்ப்பாணம். 24-12-70

The wise would refrain from empty words though they might speak unpleasing words.

அரும்பயனுய் மறிவினார் சொல்லார் பெரும்பயனில்லாத சொல்.

The learned who are capable of searching investigation will not utter words which are not productive of much good.

பொருட்கூர்ந்த பொச்சாந்துஞ் சொல்லார் மருட்கூர்ந்த மாசறு காட்சியவர்.

Those who are free from illusion and have a clear vision of this truth will not utter profitless words even inadvertently.

சொல்லுக சொல்லிற் பயனுடைய சொல்லற்க சொல்லிற் பயனிலாச் சொல்.

If you speak at all speak profitably. Speak not empty words which produce no good.



## ORDER NISI

In the District Court of  
Jaffna

Testy No. 2625. T.

In the matter of the Last Will  
and Testament of the late  
Nagamuttu Kandappu of  
Chankanai East.

Deceased

Eluppollai widow of N. Kan-  
dappu of Chankanai East,  
Vs. Petitioner

1. Sellappah Subramaniam
2. Sellappah Ponnudurai of  
Chankanai West.
3. Arumugam Rasiah of  
Vaddukoddai East

Respondents.

This matter coming on for  
disposal before K. E. Kathir-  
galingam Esquire, acting  
District Judge, of Jaffna on the  
21st day of July 1970, in the  
presence of Messrs. M. K. &  
Anandam Proctors on the part  
of the petitioner and the affi-  
davit of the petitioner and the  
Last Will and the affida-  
vit of the Notary attesting  
witnesses having been read.

It is ordered that the said  
Last Will and Testament of  
the abovenamed deceased  
bearing No 8088 dated 22nd  
April 1969 and attested by  
M. K. Subramaniam Notary  
Public, the original of which  
has been produced and is now  
deposited in court be and the  
same is hereby declared pro-  
ved, that the petitioner is the  
executrix named in the said  
Last Will and she is hereby de-  
clared entitled to have Probate  
thereof to her accordingly,  
unless the respondents or any  
other person or persons inter-  
ested shall show sufficient  
cause to the satisfaction of  
this Court to the contrary on  
or before the 2nd day of Oct-  
ober 1970.

This 21st day of July 1970.  
Sgd. A. Vythilingam  
District Judge.

2-10-70.  
The time for showing cause  
is extended to 24-12-70.

Sgd. A. Vythilingam  
District Judge

24-11-70  
Time for showing cause is  
extended to 12-2-71.

Sgd. A. Vythilingam  
District Judge

150 25 & 1.

## ORDER NISI

In THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 2655

In the matter of the intestate  
estate of the late Sinnam-  
mah wife of Sinnathamby  
Kandiah of Ipoh in Malaya  
Deceased

Kandiah Panchalingam of  
Vaddukoddai.

Vs. Petitioner

1. Sinnathamby Kandiah  
of Vaddukoddai, pre-  
sently of Taiping, Ma-  
laysia.
2. Kandiah Amirthalingam  
of Vaddukoddai, pre-  
sently of Post Office,  
Ipoh.
3. Kandiah Sunderalingam  
of -do-
4. Kandiah Rajalingam of  
Vaddukoddai, present-  
ly of Perak in Malaysia.

Respondents

This matter coming on for  
disposal before A. Vaithi-  
lingam Esquire, District  
Judge, Jaffna on the 10th  
day of November 1970 in the  
presence of Mr. M. Kathira-  
vela Proctor on the part of  
the Petitioner and the affidavit  
and petition of the petitioner  
having been read;

It is ordered that the peti-  
tioner be and he is hereby  
declared entitled to have  
Letters of Administration to  
the estate of the said deceased  
and that Letters of Adminis-  
tration be issued to him accord-  
ingly unless the respondents  
or any other person or persons  
shall on or before the 12th  
day of February 1971 appear  
before this Court and show  
sufficient cause to the satis-  
faction of this Court to the  
contrary.

The 10th day of November  
1970.

Sgd. A. Vythilingam  
District Judge

153 25.12. & 1-1.

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 2669

In the matter of the intestate  
estate of the late Dr. Kan-  
diah Kuganakathasan of  
82/8, Ramanathan Veethy,  
Nayanmarcaddu Jaffna

Thillainayaki Kuganakatha-  
san of 82/6, Ramanathan  
Veethy, Nayanmarcaddu,  
Jaffna

Vs. Petitioner

1 Kuganakathasan  
Thayanithy

2 Kuganakathasan  
Kalanithy

Minor 3 Kuganakathasan  
Santhinithy

Minor 4 Kuganakathasan  
Joyanithy

all of 82/6, Rama-  
nathan Veethy, Na-  
yanmarcaddu, Jaffna  
3rd and 4th Res-  
pondents minors ap-  
pearing by their  
Guardian-ad-litem

5 Kandiah Rajendram  
of 82, Ramanathan  
Veethy, Nayanmar-  
caddu, Jaffna

Respondents

This action coming on for  
disposal before A. Vythi-  
lingam Esquire, District  
Judge Jaffna, on the 9th  
day of December 1970 in the  
presence of Mr. R. Bala-  
subramaniam, Proctor on the  
part of the petitioner and  
the affidavit of the petitioner  
dated 7th day of December,  
1970 having been read:

It is ordered and decreed  
that the 5th Respondent  
abovenamed be and he is  
hereby appointed Guardian-  
ad-litem over the 3rd and 4th  
minor respondents abovenamed  
for the purpose of  
these proceedings.

It is further ordered that  
the petitioner abovenamed be  
and she is hereby declared  
entitled to as the widow of  
the deceased abovenamed to  
have Letters of Administra-  
tion to the estate of the said  
deceased and that same be  
issued to her accordingly  
unless the Respondents  
abovenamed or any other  
person or persons inter-  
ested shall on or before the  
30th day of January, 1971  
show sufficient cause to the  
satisfaction of this Court to  
the contrary

It is further ordered that  
the said Petitioner do pro-  
duce the said minors in court  
on the said date.

This 9th day of December,  
1970

(Sgd) A. Vythilingam  
District Judge, Jaffna.

Drawn by,  
Sgd. R. Balasubramaniam  
Proctor for Petitioner.

157 1 & 2

## The Glory Of.....

(Continued from page 5)

not for loaves and fishes  
but for their mental pu-  
rity and spiritual subli-  
mation. As a matter of  
fact, they sing these  
songs as they swim in the  
cold waters of the tank  
in the early morning,  
praying with heartfelt  
sincerity for their com-  
plete freedom from the  
cycle of birth and death  
(ஆர்த்த பிறவித்துர்டெட).  
The real salvation lies in  
obtaining full deliverance  
from the worldly bondage

The spiritual signifi-  
cance of awakening the  
maidens from their sleep  
is to uplift them from the  
state of ignorance to the  
state of spiritual en-  
lightenment. In other  
words, St Manickavasakar  
through his immortal  
work Thiruvembavai at-  
tempts to uplift hu-  
manity from the animal  
level to the divine level.  
The human mind is cov-  
ered with ignorance, de-  
lusion, sense of false pres-  
tige, egotism and desire.  
A systematic and deep  
study of Thiruvembavai  
will enable them rea-  
lise the unhealthy layers  
that cover the mind and  
enable them realise  
the Divine Light (Sivan  
in their heart of hearts  
through the process of  
pure devotion or bhakti.

Thiruvembavai is a  
holy poetry which incul-  
cates in the people a sense

The Jaffna Co-operative  
Stores Ltd.

Whereas Mrs. Ledchu-  
mipillai Sabapathypillai  
of Thangodai, Karainagar  
has applied to the Direc-  
tors of the abovenamed  
Company for the issue of a  
Duplicate Certificate in  
respect of 22 Ordinary  
Shares of Rs. 100/- each,  
numbered: 572-581; 1243;  
1935-1936; 2776-2777 &  
6205-6211, registered in  
the name of the late  
Muttucumaru Sabapa-  
thypillai, the originals of  
which are represented to  
have been lost or mislaid  
Notice is hereby given  
that if within two weeks  
hereof no claim is made to  
or no object on lodged  
with the undersigned the  
Directors will proceed to  
deal with the application  
for Duplicate Certificate  
the originals of which will  
be deemed to have been  
cancelled.

S. PADMANATHAN,  
Secretary,  
Jaffna Co-op. Stores Ltd.

420, Hospital Road,  
Jaffna.  
25th December, 1970.  
154 25.1 & 8

of divinity in thought,  
word and deed.

புற அழகைவிட, அக  
அழகே சிறந்தது. அந்த  
அழகு வெளிப்படுவது எவ்  
வாறு? சிவனைப் பாடுவது  
தான், சித்தம் அழகாய் இருப்  
பவர்களின் கடமையாம்.  
“சித்தம் அழகியார் பாடா  
ரோ கம் சிவனை?”  
என்று கேட்டுருர் மணிவாச  
கப் பெருந்தகையவர்.

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