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## (THE HINDU ORGAN)

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JAFFNA, FRIDAY JANUARY 22, 1971

X

New Series Part 2

### SREEMATH ILLAKANAM SWAMY

ALSO KNOWN AS

MUTTU KUMARA TAMBIRAN  
(1865 — 1949)

BY

V. MUTTUCUMARASWAMY (TRAINED GRADUATE)  
(Teacher, Forest Hill School, London S E. 28, U. K.)

There were many men who may be classed as seers in Ceylon after Gnana-piragasa Tambiran — the first subject of our biographical sketches. Men such as Kadaiyit Samy lived and moved in Vannarpannai. Over his "Samadhi" near the Neeraviady Tank, has been built a Sivan Temple. We find a Kadaiyit Swamy Math in the Navalur Road — on the way to Nallur at Vannarpannai. He lived in the nineteenth century.

We hear of an "Anaikutti Sami who lies in "Samadhi" at the Arunachaleswara Temple at Mutwal. Over his Samadhi has been built a Sivan Temple by Sir Ponnambalam Arunachalam and Lady Arunachalam. He seems to have frequented Captain's Garden at Maradana — where there is another Sivan Temple, originally built by the Nakarattar — the business community (the Chettiers).

The subject of the present biography is one whom we may describe as a Saiva-Siddhantic Tamil seer, an adept in Tamil grammar, and who therefore earned the sobriquet of Illakana-Swamy and became a great authority on Saiva Siddhanta.

He was for fifty years in South India, alternately in one Math or the other and finally settled at Chidambaram. Saiva Siddhanta scholars of the stamp of C. K. Subramania Mudaliyar flocked to him for final guidance in the publication of important Saiva Siddhanta works in Tamil or Sanskrit. Let us trace the early history of his life.

#### His Early Life

He was known as Muttukumara-swamy. He hailed from Vannarpannai, which is an important residential section of Jaffna. His father was Vettivetpillai; he himself was descended from an old family — Kumara Kulasingham. He had connections at Pulcely. He had a sister, Thairyamattu Sittampalam, also popularly known as Sannathamby. Sannathamby Pariyariar, was well known at Vannarpannai. (Mr K. C. Thanganjish, the Proprietor of Beela Nadu and is a son of Sannathamby Pariyariar).

As a boy, possibly from 8 to 14, Muttukumaraswamy used to frequent the Sivan Temple at Vannarpannai, and also the Ganesha Temple at Villoomri, which was not very far from his house. There this lad would perform his morning ablutions and daily worship.

Possibly in the last quarter of the 19th century, a retired Indian soldier who came to Ceylon bent on pilgrimage, had visited its ancient shrines — Katayagama, Trincomalee, Kanniya, and Keerimalai, and finally settled at Vannarpannai, in the environs of the Sivan Temple. He lived in one of the Maths in one

(Continued on page 6)

### Politics in Pandemonium

The General Election of May 27, 1970 sweeping across the country as a sudden storm has left behind a commotion as far as political parties of more than twenty years of experience barring of course the Leftist Groups.

The U. N. P. counting nearly twenty five years of existence, the Tamil Congress of equal duration and the F. P. of about twenty years of growth have all suffered by the whirling wind that blew in May displaying the U. L. F. banner.

Though the votes cast for these 3 parties do not on the face of numerical assessment do not indicate a probable or possible weakening yet the seats won by them certainly betray a confounding situation

The L. S. S. P. and the C. P. maintaining their confidence in the S. L. F. P. and acknowledging the leadership of Mrs. Srimavo Bandaranaike, however, came out with flying colours in the General Election of May 1970 though the S. L. F. P. swept the polls in its individual capacity and secured a majority in its own right.

(Continued on page 6)

### Bouquet for the St John Ambulance Brigade, Jaffna

His Excellency the Governor-General had occasion to commend Muh. E. P. Rasiah, the Area Commissioner, Mrs. Antonia Swaminathan, the Nursing Superintendent and Mr. R. K. Thambiah the Treasurer for their excellent services towards the re-organisation of the Brigade. He was greatly impressed by the get-up of the Brochure published by the Brigade in 1970 packed with useful infor-

## KALPATHARU

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

The inquisitive youngsters of a village in India crowded round their old relative who had returned from travel abroad, to hear stories of his adventure in foreign lands. He told them that he had brought and planted a magical, wish-fulfilling tree in the corner of his garden. It was called "Kalpatharu" and had the peculiar virtue of granting anything desired by anyone standing under its branches. The unbelieving children anxiously awaited the hour the old uncle would go away, so that they may run up to the tree and test the veracity of his statements about the magical properties of the tree. On experimenting, they found that their old uncle was right, for, the wonderful tree granted instantaneously whatever was wished. In fact, if anything, it was over-generous. It granted one, not only what was wished, but also what was thought — even what was day-dreamed.

They also realised that in the end what they got was indigestion or ill-health. Nothing was given which had not its opposite rolled inside it. But the wishing game was so gripping that they went on and on — partly because everyone around them was feverishly wishing to out beat the others. In spite of the knowledge and experience that wishing was likely to bring the inevitable indigestion and consequent ill-health, they persisted in the re-

ver-ending wishing game. They grew older, but not wiser. The tree however stood unaffected by the passage of time. Now they wanted sweets, then they wanted dresses, then their wishes turned to name, fame, money, power, sex, knowledge, etc. "Let us go my friend" ran Ram Prasad's folk song "to the wish-fulfilling tree to pluck life's four fruits."

Too late did these naive wishers realise that the mystery of life was, not that one did not get what one wanted; but that one always got it and with it unfortunately its underlying opposites too — such was the tragedy of life's ambivalence. Most men having got Dharma, Artha and Kama — knowledge, wealth and sex — still remained unhappy.

On their death-beds, they began to review their lives and realise the fact that they had made the wrong wishes, perhaps due to ignorance or temptations. So, some re-wish, others disgusted of life wish to die, still others rail against life's absurdity; but just a chastened few yearn for emancipation through Divine Grace.

But, no one had taken notice of the shy youngster, who for some reason or other, could not get near the magical tree, but had just stood at a distance, merely watching his friends getting their wishes fulfilled and that in over-abundance. What he saw awed and numbed him — all the people getting all they wanted and still being unhappy. They seemed to suffer from the effects of over-enjoyment or over-indulgence. Unlike them, from where he stood, he merely gazed at the magical tree that gives and gives and yet grows to great proportions. Dazzled by its grandeur, he stood there merely watching, but

NOT WISHING, and was happy. How wonderful?

Abstinence as opposed to wishing, made him happy!

There lay the mystery of LIFE!!

mations on First Aid to the injured.

He concluded by placing on record his appreciation thus:-

"I was pleased to meet the Officials of the St. John Ambulance Brigade, Jaffna and was happy to note the good work done by them. I wish them all success.

Sgd W. Gopallawa, G.G."



## THOUGHTS TO BE TREASURED

திருநாமம் அஞ்செழுத்தும்  
செப்பா ராகில்  
திவண்ணர் திறம்புகால்  
பேசா ராகில்  
ஒருகாலும் திருக்கோயில்  
குழா ராகில்  
உண்பதன்முன் மலர்  
பறித்திட்டு உண்ண  
ராகில்  
அருகோய்கள் கெடவெண்  
னீறு அணியர் ராகில்  
அளி அற்றா பிறந்தவாறு  
ஏதோ என்னில்  
பெருநோய்கள் மிககலியப்  
பெயர்த்தும் செத்துப்  
பிறப்பதற்கே தொழிலாகி  
இறக்கின் ருரே.  
(Devaram)

If they will not repeat the Holy Name the Sri Panchaksharam, if they will not even once speak of the greatness of the fire-coloured Lord, if they will not go round the sacred temple (in worship) even once, if they will not pluck and offer flowers (in worship to the Lord) before taking their meals, if they will not wear white (holy) ashes to ward off afflicting diseases. — if it be asked why such hard-hearted people as these were born, the answer is that they die purposely for the sake of undergoing births and deaths repeatedly in order to suffer unendurable afflictions.



தமிழ்நாட்டில்  
நமச்சிவாயவே சூரனாயும் கலிவிபும்  
நமச்சிவாயவே நானறி விச்சையும்  
நமச்சிவாயவே நானறி நேந்துமே  
நமச்சிவாயவே நன்னெறி காட்டுமே  
சுமதிப்பாயகம்.

## Hindu Organ

FRIDAY, JANUARY 22, 1971

### SYMBOLS AND SLOGANS!

The stultifying scramble by the Indian National Congress (O) and the Congress (R) for the sentimental symbol — bullock-driven plough has reached a confusing climax. The Supreme Court of India has issued an interim order that neither party shall use this coveted symbol. Probably the enquiry into the question cannot be concluded before the General Election in March 1971.

The entire episode of the disintegration of the Indian National Congress and the subsequent efforts of the split groups each to acquire for itself the goodwill and the reputation of the Congress of old can only point to two things. Firstly the prestige and the power of the Congress of old ranked

very high. Secondly the followers of the Congress of old could not by themselves create faith of the masses in them except by involving the sentimental appeal to the tradition of (1) the Congress as a political party par excellence (2) the spinning wheel, the plough, the National Anthem and above all its image.

The question now arises whether the sentimental appeal of symbols and slogans to the masses can produce a proper verdict at the polls in a democratic country? The political party that by chance or by calculated ingenuity or even by clever manipulation succeeds in stealing a march over other parties which are also committed to the same or similar principles and policies by adopting a symbol or a slogan that has the capacity to induce a frenzied support merely because the symbol or slogan is soul-stirring acquires an undue advantage.

The time, therefore, has arrived to examine the moral implication of any Party being assigned a symbol that has either on the face of it or even by inference a sentimental urge to induce voters to overlook important factors and set their minds on idealistic images.

This all-important question requires to be discussed at a World Conference of democratic parties in order that the subtle effect of a symbol swaying the results of parliamentary elections may be reduced to the barest minimum.

### ACCEPTABLE AMENDMENTS ONLY!

Dr. Colvin R de Silva who has all along been known as one willing to listen to the view-points of others is reported to have circumscribed the sphere within which amendments to the Basic Resolutions submitted by him as Minister of Constitutional affairs should be submitted for consideration. It is inexplicable for a Constituent Assembly, in whatever manner it may have been constituted, to block public opinion being discussed in the democratic way.

If the Minister is of the opinion that the New Constitution has to be shaped according to the

whims and fancies of the U. L. F. and that the Opposition would not be heard if the latter's suggestions are in direct conflict with the principles of the ruling Front then the Constituent Assembly need not discuss the Basic Resolutions at all but can proceed to adopt them ex parte.

The Federal Party as the name connotes is for a Federal Constitution. It may be that no other political party supports this contention and has no chance whatever of being adopted by the Constituent Assembly. But why should not the Federal Party place its views before the Constituent Assembly?

### Ceylon Conspicuous In Commonwealth Conference

The Conference of the Heads of Governments of the Commonwealth has acquired for itself a high place in the affairs of the world. The subjects for discussion were topical, arguments lively, and decisions diplomatic.

Racial discrimination has been condemned as a policy tending to evil effects. No Premier can hold a view contrary to this concept of good government. But how and when can sanctions be applied if some member nation of the Commonwealth unwittingly got involved in a transaction that virtually tended to foster racial discrimination.

Our Premier has earned a well-merited applause at this Conference by sheer dint of devotion to duty as a democratic leader. Her persistent plea for decisions that would keep the mighty Indian Ocean clear of aggressive Big Powers that contend for leadership of the world has been enthusiastically supported by several other members. The practicability of this proposition may be a matter for earnest deliberation. Yet the Big Powers must be told that they should have no territorial or expansive ambitions in the vast continent of Asia. If the Big Powers would only understand the feelings of the people of Asia, they should withdraw from the present positions and limit their cold war or hot struggle to their own territorial spheres. In this matter Mrs. Srimavo Bandaranaike has made the will of the people of this country clear to the Conference.

## TIRU EMPAAVAI

(The Mystic Song of the Maidens)

THIRU. P. MUTHARASU, M. A., B. T.,  
Principal, Sri K. G. S. Arts College, Srivaikuntam.

It is an accepted fact that no work is held in higher estimation and veneration by the Tamils than the "Sacred Song" of Saint Manikkavacakar viz; Tiruvacakam. We find in it the story of man's search for God. It contains the mellifluous and spontaneous outpourings of the Saint, saturated with lofty feelings and fervid piety. To all mankind in general, and to the Saivites in particular, the Saint has always been the one whose words are sweetest honey, capable of quenching the thirst of their yearning souls. His utterances are 'precious rubies' full of love and redeeming grace. The whole work which is codified by our ancestors as the eighth among the Twelve Sacred Books (பன்னிரு திருமுறைகள்) of Savism is a rich heritage to humanity in whatever language it may be written.

Of the fifty one lyrics of Tiruvacakam, Tiruempavaai occupies a unique place; for only these twenty stanzas are sung to the exclusion of others during the ten days preceding the Thiruvathirai Festival (திருவாதிரைத் திருவிழா) in the month of Markazhi (December-January). This practice is strictly being observed in personal worship at the home as well as in public worship at the temple. According to the author of "Siamese State Ceremonies" viz Quatrich Wales, these twenty songs, are sung every year in the regal ceremonies of the State of Siam. It has, therefore, to be said that the glories of this lyric have extended beyond our shores.

These Songs were composed by our Saint while he was at Thiruvannamalai, when he saw young maidens of the town, going around in batches rousing each one of their friends from sleep and leading all of them to the sacred tank for bath before dawn, in the month of Markazhi. This is an age-old penance willingly observed by young damsels, under the guidance of their mothers, in this country during the month of Markazhi. Its object is to

pray to the Almighty to shower His Grace in the form of plentiful rains for the benefit of the world and to bless them with suitable husbands to make their lives pious and happy. This penance was called the "worship of the Goddess Uma" (பாலை கோன்பு) and several details about this are found in the Sangam Literature. The Saint used this practice among the young maidens to extol the glories of the Almighty and His Grace. This hymn remarkably abounds in the wonderful praise of Sakti, Who is in inseparable union with the Lord.

— Kumarakuruparan  
(To be continued)

### Politics in Pandemonium

(Continued from page 5)

The present tendency seems to be to strengthen strong parties or well knit coalitions. Very recently there have sprung up in the North several S.L.F.P branches. One cannot be sure of the numerical strength of membership but one can easily see that even stalwart Leftist have thought it prudent and practical to form the S. L. F. P.

Minister T. B. Ilangaratna seems to have followed this recent development and has suggested that the S. L. F. P., the C. P. and the L. S. S. P. by reason of their agreement on a common policy could easily merge in the U. L. F. and henceforth be known by the new name. This will leave the room open to Right wing parties to get together and present a unified contrast to the Coalition.

Such a step may be helpful in one way. The formation of definite political groupings may materialise.

But then the parties functioning in this country are numerous and each party wishes to preserve its individuality. Pandemonium in politics will then occur. The question at issue is simple. What is the scope of a Party and whether it can be superseded by a group of parties.



**SREEMATH ILLAKANAM.....**

( Continued from page 5 )

of the quadrangular roads of this temple. He worshipped Lord Vytheesivaran and Devi Valampihai daily by the recitation of the names of the Lord Siva - 'Nama Japa' is a very effective medicine for all troubles.

This "Samiyar" had a golden complexion and a robust build; his hair was gnarled and twisted and fell across his shoulders gracefully; holy ashes were found on his forehead; and a large dot of sandal paste in its centre; round his neck, head, and chest were found garlands of "Urudraksha" beads (as worn by Sannyasins in India); in his hands were brass cymbals (Talam) and around him flocked children who also had little brass cymbals (Talam) the "Samiar" led the chorus and the children echoed him; on his supple body would be found beads of perspiration; his face was lit with a glow of divine ecstatic joy; this "spectre" of the Samiyar altogether attracted and intrigued the passersby. He gave crystal sugar "Katkandu" to the children around him to endear them all the more to him. He was therefore rightly dubbed the 'Katkandu Samiar'. Amongst the circle of lads who foregathered around this marvellous figure was young Muttukumaraswamy who was then under 14.

Muttukumaraswamy's kith and kin at Vanarpennai did not fail to notice the changes in his habits. They suspected that he had drifted into an unworldly life; Muttukumaraswamy had tried to leave his home for South India to follow his own bent - but he was prevented from so doing. At last one day he was noted missing from home. This time his kinfolk could not trace him. He was 14. In those days there was no customs barrier between Ceylon and India - there was a two way traffic of the peoples. Muttukumaraswamy had crossed over (we presume) by a dhoni from Kayts (Ur-Kaval-turai) to Nagapatam, a distance of thirty miles with hardly any money with him.

Muttukumaraswamy had learnt "Sivapirakasm", an important Saiva Siddhanta text, from Ramalingaswamy of Eesaniya Math. Later we learn that Muttukumaraswamy had settled at Suriyanar Kovil Math and learnt many a Saiva Siddhanta work, Tamil Literature and grammar, and Sanskrit from Muttukumara Thesikar Thambiran, the Head of this "Mutt". He had been a Brahmachari, and having successfully completed his period of training, had donned the "ochre robe". Of him it was said that he had all the perfect qualities of a "Sannyasin" or a "Seer". He had renunciation; regularity of habits a deep love for Saivism and advised those who deviated from the straight path and succeeded in putting them on to the correct path.

**Services**

While serving at Suriyanar Kovil Math, he published for the first time Sivagnana Padiyam and Sivakra Paadiyam which were two rare Saiva Siddhanta texts in Sanskrit. The head of this Math held Muttukumara Thambiran in great regard. It was a great pity that when the Head of this Math was working on Gnana Varna Vilakkam, another rare Saiva Siddhanta text, he passed away.

Muttukumaraswamy Tambiran was also responsible for the publication of Mutthi Nichchaya Padiyam - another Saiva Siddhanta text in Tamil by the Dharmapura Math.

Muttukumaraswamy Tambiran published Kiriya Padikai - which is an exposition of the different rituals.

He also published Saiva Sanniyasa Pathathi and Thirunaraiyoor Puranam in Tamil and Sanskrit.

The reason why Sreemath Illakanam Swamy or Muttukumara Thambiran transferred his ser-

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You will all be aware of the steady increase in the cost of production of the Inthusathanam, Tamil and English Editions. Rise in the price of printing materials has crippled our financial state so much that we are obliged to issue these two editions very much below the cost of production. To add to this the revised postal rates present another difficulty. 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.

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MANAGER,  
Saiva Prakasa Press,  
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vices from Suriyanar Kovil Math to Chidambaram is a mystery.

At Chidambaram, Muttukumara Thambiran helped to finalise the commentaries on Periyapuranam by Siva Kavi Mani C. K. Subramaniam Mudaliyar.

The late Kalaipulavar Navaratnam and a few friends of his, the late Eelakesari Editor N. Ponniah, S. Ambikaipahan, then Principal, Vaidyeswara Vidyalayam Vannarponasi, and K. Vairamuttu had met Ilakkanam Swamy at Chidambaram.

Navaratnam had requested the Swamy to translate the commentary written in Sanskrit by Umapatby Sivam on the Paushkara Agamam into Tamil. Illakana Swamy replied that this should be undertaken by the youth of Tamilakam. When Navaratnam persuaded the Swamy to visit his native land, Jaffna, stay at Kala Nilayam, and spread the Saiva Siddhantic doctrines. the Swamy had reluctantly acceded to the request-but it was not to be-he had attained Samadhi soon after.

To the innumerable votaries of the Saiva faith in Ceylon who visited Chidambaram, Ilakkanam Swamy never revealed himself as a son of the soil of Ceylon.

He was of the opinion that even a cycle of birth is not too much for the study of Sanskrit - to understand the Saiva faith. He was of the opinion that the original Saiva Siddhanta texts were in Sanskrit. He was also of the opinion that the time schedule of the past history of the "Sangam" period, as classified by western research, was not correct.

One feels a great wave of emotional and just pride, that Ceylon has contributed not inconsiderably to the history of religious culture.

**Voyage of Appollo 14**

A hilly, rock-strewn lunar region believed to harbour matchless clues for unravelling the moon's mysteries is the target of Appollo 14, the next U. S. manned space flight. The Appollo spacecraft is scheduled to be launched at 3-23 p. m. Eastern Standard Time (2023 G. M. T.) January 31, 1971 at Cape Kennedy, Florida. The mission will end nine days later with splash-down in the South Pacific Ocean. The voyage is by far the most complex space expedition ever undertaken.

**PARTITION NOTICE**

IN THE DISTRICT COURT  
OF JAFFNA

No. P/1223

Pennuthurai Rasalingam  
of Ramalingam Road,  
Thirunelvely East,  
Jaffna

Vs. Plaintiff

- 1 Muthiah Rasiah
- 2 Kanagasabai Velupillai and wife
- 3 Siththiravalliammah all of Thirunelvely East, Jaffna

Defendants

It is notified that action No. P/1223 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition/sale of the land called "Sangarayanpulam" in extent 2 Lms. V. C. 13, 3/16 Kls and situated at Thirunelvely in the Parish of Nallur in the District of Jaffna of the Northern Province.

[Jaffna this 18th day of  
January 1971

By order of Court  
Sgd. V. Sivasubramaniam  
C. C.

.61 22

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# Singamasooran's Admonition To His Brother

GANESHAN

Soorapanman being informed that Lord Subramaniya had decided to wage a war against him to deliver the Devas from the tortures which Soorapanman was inflicting on them convened a conference of his brothers, ministers and heads of his armies seeking their advice. All except Singamasooran advised him to fight against Lord Subramaniya. But Singamasooran the wisest among them advised his brother to set free the Devas and continue to rule in peace his vast kingdom happily and enjoy all happiness. His advice was full of wisdom which depicted in detail the evil nature of his brother and the divinity of Lord Subramaniya. He said to Soorapanman "Oh king! your ministers, heads of your armies and your sons had spoken highly about your prowess and physical strength and urged to you to fight against Lord Subramaniya. But they failed to give you useful advice which would save you and your kingdom."

Material wealth will make one proud and hot-tempered. Even scholars succumb to this evil tendency. True ministers are they who tender noble advice to the king even if it be unpleasant to him. Such advice will uphold fair-play and justice. They are true ministers, brothers and elders. Those who tender such advice as will please their king will cause him ruin."

பெற்றறிடு திருவீனில் பிறந்த வெஞ்சினம்

கற்றவர் உணர்வையும் கடக்கும் அன்னத

முற்றுது கின்றதன் மூன்மை அன்பினோர்

உற்றவை கூறியே உணர்ந்த வேண்டாமால்.

மன்னவர் செவியழல் மடுத்த தாமென

நன்னைறி வருவதோர் நடுவு நீதியைச்

சொன்னவர் அமைச்சர்கள் துணைவர் மேலையோர்

ஒன்னவர் விசைமுந்தவர் நுரைக்கின் றூர்களே.

Before one undertakes a deed one should consider the nature of its result and the steps one should take to fulfil it. If it could produce a good

result. A fisherman casts his hook in the sea to catch fish. The fish is tempted by its bait and swallows it and is caught. You have acted foolishly without any consideration for the ultimate results. You are torturing the Devas without any consideration for the ultimate punishment that awaits you. Arrogant kings like you had been punished in the past by Lord Shiva for their cruel treatment of the Devas. You have ordered the Devas to bring you fish from the sea. You have destroyed Swarga the kingdom of Indra and he is homeless. The Devas are wailing in prison. You have not even an atom of sympathy in your heart. You are acting like a mad man. That is why Lord Subramaniya had declared war against you. True it is that Lord Shiva granted you the gift which will enable you to live a life of one and eight Yugas.

But unfortunately you have forgotten the fact that the long period of life is going to end. You have failed to realise this truth. Who can overcome fate by his self-effort? Lord Shiva had granted you the gift that no power could destroy you but at the same time he had admonished you that his own Shakti, his divine power, will defeat you. That is why Lord Subramaniya had preliminarily destroyed the mystic mount of Krouncham and your brother Tharaka-sooran with his divine weapon the sacred lance, Vel (வேல்).

Those who practise noble deeds will lead a happy life and those who do evil will suffer. Wise men are they who avoid evil and do good always.

Those who kill religious teachers, children, women, saintly people, brahmins and other great men shall be punished by God and be cast in eternal hell.

ஞானரைச்சிறு பாலரை மாதரைக் குறைதீர் விரதகற்றொழில்புண்டுளோர் தமை மேலவரை அருமறைநொழி வானரை ஒறுத்தனர் அன்றோ நிலையமுற்கவும் சென்று சென்றலமரும் நெறிபோர்

(To be continued)

## PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P 1273

1 Kathirippillai Nannithamby and wife

2 Muttupillai both of Achchuvely South, Achchuvely

Vs. Plaintiffs

1 Saravanamuttu Thambaiya and wife

2 Annammah both of Achchuvely South

3 Perampalam Muthalithamby of do

4 Kandiah Kanagaratnam and wife

5 Thanaludchumy both of Achchuvely South, Achchuvely

Defendants

It is hereby notified that action No. P 1273 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition/sale of the land/called "Eravil" in extent 18. 3/8 Lms V. C. and situated at Achchuvely South, in the Village and Parish of Achchuvely, Valikamam East, Jaffna District Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 19th day of February 1971 at 10 O'clock of the forenoon.

By Order of Court  
T. Sivabalasingham  
Chief Clerk

This 19th day of November 1970.  
163 22

## PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1264

1 Lawrence Michael and wife

2 Manickam both of Palaly

Vs. Plaintiffs

1 Ammiay widow of Nallan of Palaly

2 Ramon Sellan of Palaly

3 Sinamma and her husband.

4 Muttan Manickam both of Palaly

5 Sinnamany and her husband

6 Vellaiyan Manickam both of Valveddi Pt. Pedro

Defendants

It is hereby notified that action No. P. 1264 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition/sale of the land/called "Poomaththan Seema" in extent 34 Lms. V. C. and situated at Palaly in the Parish of Mpliddu, Valikamam North Jaffna District Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 31st day of January 1971 at 10 O'clock of the forenoon.

By Order of Court  
T. Sivabalasingham  
Chief Clerk

This 19th day of November 1970.  
164 22,

## PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1298

1 Srirangam Ponniah and wife

2 Rancee both of 4/1 Arasady Lane Aiyandar Kovil Road, Vannarppanai Jaffna

Vs. Plaintiffs

1 Ratnam Gnanenthiram & wife

2 Rajarajeswary both of Mailankoodal Ilavalai

3 Thavamany Devi daughter of Visagaperumal of Kayanthappai Kollankaladdy Tellippalai

4 Sinnadhipillai widow of S. Thambu of Tellippalai South West

Defendants

It is hereby notified that action No. P/1298 has been instituted in the District Court of Jaffna under the Partition act No 16 of 1951 for the partition of the lands called 'Mailankoodalkaladdy' in extent 18 Lms. V. C. and 3 3/6 Kls, Mailankoodai in extent 2 Lms. V. C. and house and situated at Tellippalai South West in the Parish of Tellippalai, Valikamam North division Jaffna District, Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 24th day of January 1971 at 10 o'clock of the forenoon.

By order of Court  
V Sivasubramaniam  
Chief Clerk

This 20th day of January 1971  
162 22

## Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2660/T

In the matter of the Last Will and Testament of the late Sinnathamby Subramaniam of Karainagar West Karainagar Deceased Sellammah widow of Sinnathamby Subramaniam of Karainagar West, Karainagar

Petitioner

This action coming on for disposal before A. Vythilingam Esquire, District Judge Jaffna, on the 16th day of November 1970 in the presence of Mr. K. Arumugam, Proctor on the part of the petitioner and the affidavit of the Petitioner dated the 19th day of October 1970 and the affidavit of the witnesses to the Last Will and testament of the abovenamed deceased having been read:

It is ordered that the Last Will and Testament of the deceased dated the 14th day of November 1969 the original of which has been produced and deposited in this Court be and the same is declared proved and the Petitioner abovenamed is the Executrix named therein and she is hereby declared entitled to have Probate thereof issued to her accordingly on payment of Estate Duty and taking the Oath of Office,

This 16th day of November 1970

Sgd, S. Kanagaratnam  
District Judge

Drawn by  
Sgd. K. Arumugam  
Proctor for Petitioner  
165 29 & 29

## Saiva Paripalana Sabhai Jaffna

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சான்றிதழில் கழிந்த மொழி மலிகாசு சாஸ்திர மன்னர் சேனமுறைபயர் சேய்ச குறைபின தயிசைக் கார்ப்பு. சான்றிதழில் சேய்ச சந்தமம் சேய்சி மலிகா சேனமுறைபயர் சாஸ 33. விவரமுது மொழி மலிகாசு.

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Editor: B. N. SIVARIBAKASAM