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How Mother India Solved Her Problems

BY J. R. SINNATAMBY

In view of the citizenship, language and religious problems, that have, ironically enough, arisen or rather been created by warring political parties, in their scramble for power, after the country attained full sovereignty, it is of interest to study how Mother India solved these problems.

At the time of independence negotiations all the peoples of Ceylon, already citizens of Ceylon, had votes. Tamil had already been recognised as an official language of Ceylon, by an overwhelming majority of Sinhalese votes, the State was secular as regards religion. When Tamils and Sinhalese jointly struggled for independence there was no cleavage in the country on account of citizenship, language and religion, and that paved the way for an unitary form of government.

But the majority vote of the majority race in an unitary government, offered a tempting bait to exploit a communal line to seek power, and powers that were, were not slow to exploit it, and, the part played by the Tamils in the joint struggle for independence was conveniently forgotten.

The first casualty was of course citizenship, as this immediately conferred additional voting power on the majority race in an unitary government. Then the language issue was exploited, and which, and which alone, was the main cause of the political upheaval of 1956 bringing its exponent, the father of federalism and once an apostle of parity, (language) to the pinnacle of political power.

And now religion, by which the religion of the majority race has been given the foremost place above the other religions in the country. This

means that in an unitary constitution it acquires precedence over the Hindu country itself, that is, Tamil Nad, (Tamil Districts) of Ceylon.

An unitary form of government has only stoked communalism and whetted the appetite for exploiting language extremism and religious fanaticism, and the Sinhala political leaders have not been slow to exploit same for political power.

In India there are about 4 states, and 23 languages have been automatically recognised as the official languages in their areas. In fact even areas where different peoples formed one administrative unit under British rule have been carved out by independent India on a linguistic basis, forming federal states. In Ceylon even though the two races occupied distinct districts, at the time of independence negotiations, an unitary constitution came into being, no doubt for the reason that at the time of independence negotiations, there was no cleavage in the country on account of citizenship, language and religion. But now large sections of the people have been rendered dumb and inarticulate overnight and their religion degraded in their own country.

The Indian leaders were wise not to bring a communal approach into their deliberations in the Constituent Assembly, so much so that of 308 members in the Assembly the new constitution was accepted with only one dissentient vote. Whereas in Ceylon the citizens of Tamil Nad have lost the rights they enjoyed for centuries and even during imperial rule, and, at the time of independence. I have yet to read of an instance in all the pages of history where a people lost their

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Solemn Salutation To Sivayoga Swamigal

In the hallowed hall of Ramanathan College on Wednesday November 8, 1972 a pious meeting of prayerful devotees in commemoration of the Centenary of Siva Yoga Swamigal was held.

Beginning with an impressive Pooja and the singing of Thirumurai, the celebrations included the recital of 'Natchinthanai' of the Swami by the members of the Saiva Mangayar Sabha who organized the celebrations. Lady Mahadeva formally started the program.

Thirumathi Thangamiah Nadarajah, of Karainagar Siva Aacharama, in her presidential address stressed on the need for the celebrations of the Great Yogar Swami and observed that it was fitting that the Saiva Mangayar Sabha an organization that came into existence as a corollary to the establishment of the Girls College by the patriot and philanthropist Ramanathan should observe the occasion of the centenary of Yogar Swami.

Thirumathi S. Thambiab commended for acceptance by the audience the book 'Saint Yogaswamy and the Testament of Truth' written by Thirumathy Ratna Navaratnam M. A., M. Litt., former Director of Education of the Northern Division.

Sbri M. Sri Kantha, President, Sekkilar Manram, Thirumathi R. Arunasalam, Principal, Ramanathan College, Shri T. Murugesampillai, Asst. Government Agent, Jaffna, Shri T. Somasundaram, President, Jaffna Saiva Paripalana Sabha, Selvi Thangamma Appakuddy, Swamy Krishnadeva Ph.D. and Thirumathy Ratna Navaratnam spoke on the life and teachings of Yogar Swami.

Selvi P. Arumugam, Principal, Vembadi Girls' College, proposed a vote of thanks.

Selections from Natchinthanai formed the subject matter of a dance recital by the students of Ramanathan College and Selvi Kirishanthi Senathirajah.

Tamil and Tamil Culture

BY
C Sinnathurai

(Continued from last issue) Unless we do this, there will be no use in crying for the insignificant place given to Tamil in Sri Lanka. Before the other races respect Tamil, we Tamils should give it its due place. Otherwise it will only be a farce or puppet show. Love for Tamil should spring from the bottom of the heart. Otherwise we will only propagate a foreign culture. Instead of doing lip-service to Tamil, every Tamil should make a strong determination and resolution to devote half an hour for at least every day for the study of Tamil. Nowadays there is a craze for reading short stories in Tamil. Short story writers are on the increase. Standard authors are not sufficiently patronised. Tamil children should be taught ஆத்திசூடி, கொன்றைவேந்தன், ஓளையாரின் நீதி நூல்கள். Grown up children and adults should study Thirukural, the immortal work of Thiruvalluvar. Selected kurals should be taught in the secondary schools so that students may be well equipped to live a fruitful life with a well-balanced mind. If Ramayana, Mahabharatha, Peria-Puranam and Kandapuram cannot be read by all from the poetical works, they can be studied in prose. As far as Puranas are concerned Aramuga Navalar did a yeoman service in rendering them in his characteristic, chaste, and thrilling prose. The treasures of thoughts embedded in them should be unlocked by all Tamils and be digested by them so much so that the thoughts in due course may manifest themselves in good actions. The noble thoughts gained by reading them must soak through the recesses of the hearts in such a way that there may be a perennial culture in the Tamil community. Undoubtedly the Tamil people will prosper phy-

sically, economically, morally, and spiritually. More than ninety percent of the Tamils satisfy their physical needs and die at last without studying and enjoying the benefits of studying Tamil and the benefit of being born a Tamil. But hundreds of foreigners though not born in the Tamil land studied Tamil and are studying Tamil with unceasing enthusiasm to quench their thirst for the right kind of comprehensive literature from the springs of Tamil literature both literary and devotional, such as the Thirukural, the Puranas, the Itihāsas and the Thirumurais.

The study of Tamil and the propagation of Tamil culture should go together. Both are intertwined. Tamil culture is Hindu culture. A person who is well versed in Tamil has a refinement in his thought word and deed. If that refinement is lacking in him, then he is only well-versed in the poems learnt by him in Tamil and he has not assimilated the essence of his sustained study of Tamil and has not produced the essential ingredient of the fruits of the study of Tamil learning. Culture of the mind should be the result of education. The culture of the Tamil people has to a greater extent changed yielding place to new fangled ideas. New forms of dress and hair growing have got hold of the Tamil race. In an office or a school where the Tamils are employed, we can see them in various forms of dress. There is no uniformity at all. The dress of most of the girls or most of the women have taken a turn at which many people will laugh. Some girls appear in mini-skirts. Many do not wear dress reaching the feet. More

(Over to page 7)

The Saiva Religion

Saiva Advaita and Siddhanta Philosophy

From "Studies in Saiva Siddhanta"

BY J. M. NALLASWAMIPILLAI B. A., B. L.

(Continued from last issue)

In Rig Veda X-136-1 to 7. He is the long haired being who sustains fire, water and the two worlds; who is to the view, the entire sky; and who is called this 'Light'. He is wind-clad (naked, and drinks Visha water or poison) and a Muni is identified with Rudra in this aspect.

Rudra is derived by Sayana from the roots Rudravayita meaning 'he who drives away sorrow', and consistent with this derivation, Rudra is called in the Rig Veda itself as the 'bountiful' and the 'Healer' possessed of various remedies the later (Vaidyanath), 'benign' and 'gracious'. And the term Siva clearly appears in the following text of the Rig Vedas (X 92-9). "Stoman va adya Rudraya Sikvase Kshyad-viraya namasa didiastana yebhih Sivah Svavan svaya vabhir divah Sikshati svayasah vikamabbih."

(With reverence present your Hymn today to the mighty Rudra, the ruler of heroes, (and to the Marata) those rapid and ardent deities with whom the gracious (Siva) and opulent (Rudra) who derives his renown from himself, protects us from the sky). If the Gods Indra etc, personified individually the different powers of nature, in the Supreme Personality of Rudra will be found combined all these different powers. He is Agni, He is Vayu. He is Varuna. He is Soma. He is the Sun and Moon. We have the high authority of Sayana that Soma means Sa-Uma-He deduces the story of Tripurasambha and Visha-pana from two texts in the Rig Veda. We have in the Rig Veda also the germ of the later Hindu Cosmology, in the famous Nasadevaya-Suktam; and this is also the central text of Siva Sakti worship.

In the Rig-Veda also we find the famous text which is repeated in the Atharva Veda and subsequently in the Svetasvatara Upanishat and also in the Katha and Mundaka Upanishads, and which forms the chief stronghold of Indian Theism against Idealism. Two birds, inseparable friends cling to the same tree.

"One of them eats the sweet fruits, the other 'Arya' looks on without eating."

Yasur Veda

In the Yasur Veda the position of Rudra becomes more established as Pasupathy and Lord of Sacrifices and as the one without a second.

"Pasunamasarma asi..... Bheshajam". This text is repeated in the Svetasvatara Upanishat and is the original of the famous text in the Chhandogya Upanishat "Ekamevaditiam Brahma", Nadivitiyam is more ancient form than Advitiyam or advaitam. And we know that this is the central text of the Advaita philosophy. In this Veda His Supreme Majesty is fully developed and He is expressly called Siva by name "Sivonamasi" (yag. S. 3 63) and the famous Mantra, the Panchakshara (ॐ नमो भगवते वासुदेवाय) is said to be placed in the very heart of the three Vedas. And the famous Satarudriyam which is praised in the Upanishats and in the Mahabharata forms also the central portion of this Central Veda. And this is a description of God as the all, the all in all and transcending all, and anybody can see that the famous passage in the Gita in chapters 10 and 11 merely parodies this other passage.

And these two chapters are respectively called Vibhuti Vistara Yoga and Visvarupa Sandarsana Yoga which is exactly the character of the Satarudriya. The Yogi who has reached the highest state "has all in God and God in all" In the Satarudriya and in the whole Veda Rudra is called Siva, Sankara, Sambhu, Isana, Isa, Bhagavan, Bhava Sarva, Ugra, Soma, Pasupati, Nilgiri, Girisa, Mahadeva and Mahesvara.

The word 'Para' in the Upanishad technically means 'the body'. Tripara means the triple bend (of the soul) and Tripurasambhara means the destruction of our human bondage by the grace of God.

The three Puras are the result of the three males who knows what happened after (passtohaya)?

Tirumantiram.

It is clear from the Yasur Veda that there is a closer link between the Lord's aspect as Tripurasambhara, as the burner of the three cities and His other aspect as Pasupati, the Lord of the Pasus. In fact it is from the Lord's aspect as Tirupurasankara, we come to know of His other aspect as Pasupati. The whole story of Tripurasankara, with the earth becoming a chariot, the Sun and Moon forming its wheels, the four Vedas becoming its horses, the Kshetrajuna-Brahma, its driver, the Vishnu, Agni and Soma becoming the portions of the arrow held in the hands of the Lord etc is on the face of it symbolic. That this story is symbolic can be further gleaned from an earlier portion of the Yasusambhita.

The Upanishads and Agamas

As we noted above, the polity of the Vedas was the performance of sacrifices. This was continued in Upanishat period and the Brahmanas elaborated the Rituals. But at the same time the worship of the many Gods was being given up in favour of the one God, and the efficacy of sacrifices in general was being doubted, and a more spiritual form of worship was being substituted in its place, and the first departure is noted in the story given in the Kena Upanishat.

The Svetasvatara Upanishat, the greatest authority of the Saiva School, repeats the text of the Yasur Veda Eka Eva RudroNadvitiyaya-Taste" and the philosophy of Advaita Siddhanta is fully expounded in this Upanishat. This advaita is neither the Sankhya nor the Yoga, neither Dvaita nor Advaita, as ordinarily understood. Hence Oriental Scholars like Monier Williams, Professor Meedoanel, and Garbe regard this Upanishad as the oldest representative of the ancient eclectic school of Hindu philosophy. With this book they couple the Bhagavat Gita.

The Supreme Mantra of the Veda or the Sabda Brahma is the Pranava or Omkara. It is ordinarily known that Om is a compound of the three letters A, U. and M, and that they represent the deities Brahma, Vishnu and Rudra. What is not known is that there is a fourth part of this Omkara called its Arsha Msra

sound, this is called the Chaturtam or Turiyam, and represents the Supreme Brahman or Siva. This is brought out in several of the Upanishats and in the following verses it is coupled with Siva and Sambhu. "Sivam Santam Advaitam Chaturtam Man'yante"

(—Mandukya)

The more popular Hymn in the Mahimastotra addressed to Siva brings out this idea. "The mystical and immutable one which, being composed of the three letters A, U, M, signifies successively the three Vedas, the three states of Life (Jagra, Svapna, and Susupti), the three worlds (earth, heaven and hell), the three Gods (Brahma, Vishnu and Rudra) and which by its ardhamaatra is indicative of Thy fourth office as Paramesvara."

(To be continued)

TAMIL AND.....

(From page 5)

than fifty percent of the women are with their gowns in their homes—a thing unknown in Hindu homes many years ago. Even the poor women have taken up to gowns. Some women in gowns feel ashamed to face visitors. All grown up Tamil girls and all women should wear sarees even in their homes. Some Tamil women are dressed like the non-Tamils at a time when foreign women dress themselves in sarees. Sarees appeal to them most. Most Tamil boys and men wear sarongs when there is their traditional dress Verti. We can understand boys attending schools in shorts and men going to office in long. But at least in social gatherings, prize-giving functions, weddings and funerals traditional national dress should be the ideal. The study of Tamil and Tamil culture go side by side. A person may love round the world and mix with all races. Yet he can retain his identity of national culture. Sir P. Ramaswami, Sir P. A. Ramachandran, Sir A. Kanagasabai, Messrs. Nevin Selvadurai, A. Sabapathy, T. A. Thuraiappilai and a number of others well versed in English dressed themselves to suit national

traits. Wherever they went they retained their national traits. All of them used the turban as headwear.

There were many intellectual giants in India who never deviated from their national traits. They were known throughout the enlightened circles of world Srinivasa Sastri, C. P. Ramasamy Iyer, Satya Murthi, Pandit Malaviya were some of the thousands of men of light and learning. As regards the point of view of food also, there is much degradation. Beef eating was unheard of in Jaffna. Now many have succumbed to the nasty habit of eating beef. The cow is a sacred animal. All our hardships are due to our deviation from the path of Dharma. Drinking alcoholic liquors is another curse that eats into the vitals of society. When the Tamils in Colombo have entertainments liquor, we understand, is a usual feature.

Even young men have begun to drink liquor. There are various other vices and evil habits which have somehow or other got into the fabric of the Tamil society. The greatest blame is on most of the so-called educated men.

If we are determined to regain the lost rights, we must also try our utmost to reform the society to redeem it from its evils. The parents, the teachers and the most important of all, the leaders must take a significant role in this sphere. They must lead exemplary lines. The leaders must take a great share in propagating healthy, useful and worthy ideals among the people instead of laying stress only on the language issue. Unless we redeem our society from its shortcomings, we shall fail in our ideal to revive our culture and heritage and bring it back to its pristine glory. We must take the best traits like punctuality, promptness and discipline from the West and retain our national traits.

Example is better than precept. The parents should set noble examples. The parents should inculcate good ideas and ideals in the children's minds when they are very young. If the parents, the teachers, elders and leaders lead exemplary lives, the impact of foreign ideas of dress and food will have very little effect. "Arise, awake and stop not till the goal is reached."

C. Mahesan
Proctor SC & NP
Jaffna
Proctor for Petitioner

**Order Absolute in the
First Instance
Declaring Will Proved**

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. Testy 2886

In the matter of the
Last will and Testament
of the late Sinnakuddy
Kandiah of Ponnavaikai
Karainagar

Deceased
Kandiah Kathiravelu of
No. 418 K. K. S Road,
Jaffna.

Vs. Petitioner

This matter coming on
for disposal before Colijn
Mendis Esquire, Acting
District Judge, Jaffna on
the 4th day of September
1972 in the presence of
Mr. C. Mahesan Proctor on
the part of the Petitioner
and the affidavit of the
petitioner dated the 23rd
day of August 1972 and
the affidavit dated
23-8-1972 of the attesting
witnesses to the last will
No. 6812 dated 26-4-1969
attested by A. Thanaba-
lasingham, Notary Public
having been read:

It is ordered that the
will of Sinnakuddy Kan-
diah deceased dated 26th
April 1969 attested by
A. Thanabalingham,
Notary Public and now
deposited in this Court be
and the same is hereby
declared proved.

It is further declared
that the Petitioner above-
named is the Executor
named in the said Will
and that he is entitled
to have Probate of the
same issued to him ac-
cordingly.
This 4th day of Septem-
ber 1972

Sgd. C. E. Mendis
Acting District Judge,
Jaffna.

Drawn by
Sgd. C. Mahesan
Proctor for Petitioner

104; 3 & 10

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 1016/T

In the matter of the Intestate
Estate of the late Karthi-
gesu Thuraisamy of Point-
Pedro

Deceased

Wallippillai widow of K.
Thuraisamy of Beach Road,
Point Pedro.

Vs. Petitioner
1 Thuraisamy Karthi-
gesu
Minor 2 Thuraisamy Kula-

mony
3 Thuraisamy Siha-
mony
4 Thuraisamy Kaila-
nathan
5 Thuraisamy Kathir-
gamanathan
Respondents

The 2 to 5 respondents by
their Guardian-ad-litem the
1st Respondent,

This matter coming on for
disposal before T. J. Raja-
ratnam Esquire, District
Judge, Point Pedro on the
4th day of October 1972 in
the presence of Mr. R. Sadha-
nandhan, Proctor on the part
of the Petitioner and the
affidavit and the Petition
dated 4th October 1972
having been read;

It is ordered that the
above named 1st Respondent
be appointed Guardian-ad-
litem over the minors 2 to
5th respondents for the pur-
pose of these proceedings
and that the petitioner as
widow of the said deceased
be declared entitled to have
Letters of Administration to
the estate of the above
named deceased and the same
be issued to her accordingly
unless the Respondents above
named or any other person
or persons interested shall
on or before the 6th day of
December 1972 show suffi-
cient cause to the satisfac-
tion of this Court to the
contrary.

It is further ordered that
the Guardian-ad-litem do
produce the minors in Point
Pedro Court on the said date.
This 6th day of October
1972

Sgd. T. J. Rajaratnam
District Judge

Drawn by
Sgd. R. Sadhanandhan,
Proctor for Petitioner

107 10 & 17

**Order Absolute in the
First Instance**

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 2879

In the matter of the
last Will and Testament
of the late Sivansundavalli
wife of Kanaganayagam
of Tellippalai East

Deceased

Kanaganayagam Janana-
yagam of Tellippalai
East

Vs. Petitioner

This matter coming on
for disposal before A.
Vythialingam Esquire,
District Judge, Jaffna on
the 14th day of August
1972 in the presence of
Mr. C. Ramalingam,
Proctor on the part of the
petitioner and the affida-
vit of the petitioner dated
the 10th day of August
1972, affidavit of the
Notary and witnesses
dated the 10th day of
August 1972 and petition
of the petitioner dated
the 14th day of August
1972 having been read:

It is ordered that the
Last Will and Testament
bearing No. 10095 made
by the deceased above-
named on the 7th day

of May 1972 and attest-
ed by C. Ramalingam,
Notary Public, the ori-
ginal of which has been
produced and now depo-
sited in Court be and
the same is hereby decla-
red proved and that
the petitioner abovenamed
is the Executor named
therein and that he is
hereby declared entitled
to have Probate thereof
issued to him accordingly.

The 14th day of
August 1972.

Sgd. C. E. Mendis
District Judge

105 10 & 17

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 2878

In the matter of the
intestate estate of the
late Sivappiragasam
Coogathasan of Mal-
lakam

Deceased

Maheswary widow of
Sivappiragasam Cooga-
thasan of Mallagam

Vs. Petitioner

1. Coogathasan Kule-
ndran and
Minor 2. Coogathasan
Balendran both of
Mallakam the 2nd
named being a minor
by his proposed Gua-
rdian-ad-Litem the 1st
respondent.

Respondents

This matter coming on
for disposal before A.
Vythialingam Esquire,
District Judge Jaffna, on
the 11th day of August
1972 in the presence of
Mr. C. Ramalingam, Pro-
ctor on the part of the
petitioner and the af-
fidavit and petition of
the petitioner having
been read:

It is ordered that the
1st respondent be and he
is hereby appointed Gua-
rdian ad-Litem over the
minor the 2nd respondent
and that the petitioner
be and she is hereby
declared entitled to have
Letters of Administration
to the estate of the said
deceased and that Letters
of Administration be
issued to her accordingly
unless the respondents or
any other person or per-
sons shall on or before
the 22nd day of Novem-
ber 1972 appear before
this Court and show suf-
ficient cause to the satis-
faction of this Court to
the contrary.

The 11th day of August
1972

(Sgd.) C. E. Mendis
District Judge,
106 10 & 17

(முற்றோடர் 12)

திருக்குறள் THE GREAT KURAL

[அமரரான யாழ்ப்பாணம், நல்லூர் சீவபக்தமாமணி, திரு-
ச. தாசங்காரன் L. L. B. (Lond) நீதிதார்தார், அவர்கள் எழுதி
யுள்ள "திருக்குறள் உரைத்தொகை" என்னும் நூலிலிருந்து
எடுக்கப்பட்டது.]

அதிகாரம் 99

சான்றாண்மை

Being of Perfect Character & Conduct.

981 கடனென்ப நல்லவை யெல்லாக் கடனறிந்து
சான்றாண்மை மேற்கொள் பவர்க்கு

1. தமக்குத் தருவது இது என்று அறிந்து எல்-
லா நற்குணங்களும் நிறைந்து அக்குணங்களை ஆளுந்-
தன்மையை மேற்கொண்டொழுதுவார்க்கு நல்லன-
வாய குணங்கள் எல்லாம் இயல்பாக உள்ளன என்று
சொல்லுவார் அறிஞர்.

1. The wise say that all good qualities natu-
rally adhere to those man who realise that it is
becoming of them to cultivate perfection of cho-
racter and tread along that path.

2. தமக்குத் தக்கது இது என்று அறிந்து குண-
நிறைவை மேற்கொண்டொழுதுவார்க்கு நல்லவை
முயற்சிகளெல்லாம் இயல்பாக உள்ளன என்பார் அறி-
வுடையோர்.

2. The wise say that all good actions natu-
rally become part of the course of conduct of
these men who consider it proper for them to
cultivate perfection of character and seek such
perfection.

3. சான்றாண்மை என்னும் பெருங்குணத்தை
மேற்கொண்டொழுதுவார்க்கு ஒரு காரியம் நல்லதா-
கெட்டதா என்ற இயல்பை அறிந்து நல்லனவாய
காரியங்கள் எல்லாம் செய்யவேண்டிய கடமைகளாகும்
என்பார் அறிஞர்.

3. The wise say that all good things found
to be such after due inquiry into their nature
are deemed to be duties which ought to be per-
formed by those who cultivate that noble quality
of character.

4. தம் கடமைகள் இவை என்று அறிந்து சாள்-
ராண்மையை மேற்கொண்டு நடப்பவர்க்கு நல்ல செயல்-
களெல்லாம் செய்வதற்குரிய கடமைகள் என்று
சொல்லுவார் அறிஞர்.

4. The wise say that everything that is good
will be part of the duty which ought to be
performed by those who know their duties and
seek to attain perfection in conduct.

5. தம்கடமை இது என்று அறிந்து குண-
நிறைவை மேற்கொண்டு நடப்பவர்க்கு நல்லன யாவும்
உரிய கடமையாம் என்று கூறுவார் அறிஞர்.

5. The wise say that everything that is good
will be a duty in the eyes of those who have
conceived it to be their duty to cultivate perfection
of conduct and are seeking such perfection.

முதலாவது உரை பரிமேலழகர் உரையைத் தழு-
வியது. சான்றாண்மை - சால்பை ஆளுதல். சால்பு -
குண நிறைவு. மாணம் என்பது தனக்குரிய அளவில்
கிற்றல், பெருமை என்பது மேம்படல். சால்பு என்-
பது நற்குணங்களெல்லாம் நிறைதல். கடனறிந்து
என்பதற்கு உலகு இயற்கை அறிந்து என்று உரை
செய்வார் பரிப்பெருமாள். சான்றாண்மை மேற்கொள்-
ளுதல் என்பது புதிதாக அடைவதல்ல; உள்ளதன்
விளக்கம் காணுதல்.

சான்றாண்மை யென்ப மலிவானது என்ன மன்னல்
சோர்முறையாய் மெய் குறையின துயிர்க்கு உழை
சாக்கையறையறைய சோய்க் கற்றய்க் கேள்வி மய்க்
மேக்கமடொள் மை சீநி யிவந்து யுவ மெக்கமம்.

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