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X

JAFFNA, FRIDAY AUGUST 24, 1973

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## THE PROGRESS OF MANKIND

BY M. ELIATHAMBY, B.A. (Lond.)

The primitive man far from the refinement and civilisation and the pretensions courtesy and social manners characteristic of a sophisticated age led an unsettled life moving from place to place in search of food and shelter. With a full grown beard and long hair on his head, he appeared with his natural innocence and simplicity. The primitive man was not worried of anything and was contented with whatever he got for his daily food.

It is interesting to trace the progress of man from the primitive stage to the present state taking into consideration the various aspects, his activities and other pursuits. Settled life became a necessity when he began to follow agricultural activities in places where the fertility of the soil and a salubrious climate attracted him. Patches of settlement by certain tribes and clans a nucleus of a small society in which conflict of traits between two opposing clans gave rise to feuds and quarrels from time to time which ultimately led to the gradual removal of rudeness inherent in them. Step by step, a sense of fairplay and justice and the idea of God began to dawn in the minds of some of them, though a good number of them would have taken a longer time to accept such ideas. They looked up to their elders in their clan to settle their disputes and submitted themselves to their decision. A general approach of such a system would have led to the observance of certain rules binding their behaviour. Eventually societies came into existence with settled homes, temples, village councils and centres of learning under their guidance of a guru. The idea of God and some form of religion would have originated in consonance with the progress made by that

The dawn of the modern era has seen a gradual growth of science and its impact on the daily life of man. It is an accepted fact that man cannot live in isolation but there seems to be an inter relationship between races, communities and nations. The contact with other nations has led to the disruption of old prejudices and has helped to foster a feeling of brotherhood. Birth of new nations, the liberation of women from the restraints placed on them in the past and the universal proclamation of the human liberty and equality are prominent features of the modern age. The modern men and women with their sophisticated standard of living have a feeling of superiority when compared with their forefathers.

Has the modern man really advanced? This is a question that awaits the answer. Selfishness, arrogance, self-aggrandisement at the expense

of others, unscrupulous methods to achieve one's objects, disregard to one's objects, disregard to one's conscience are a cancer which eats into the vitals of any society. A word or two about conscience is necessary. Conscience of all individuals is not the same. The conscience of a man who daily slaughters animals is certainly different from that of a person who is afraid to kill any beings as he thinks that all the beings are manifestations of God. The conscience of man is according to the standard of enlightenment he has reached. Even if the conscience of a slaughterer tells him not to kill, he will not listen to it, because his mind has become hardened by daily slaughter.

There is inequality in the modern age between one nation and another. The superfluous wealth of one nation induces it to manufacture appalling weapons in the name of self-defence while there

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## SIIVA GNANA SIDDEHIYAR

### Its Significance and Scope

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

(Continued from last issue)

வேதாசூகன் மால்புரத்தின்  
வேதசன்ட குமேரன்கு  
ஆதிசன்னைப்பாலா பெருமையு  
ஆதிசன்னை இலாதேவர்  
நாதாபெருமையார் ஏதும்மருகல்  
நாண்டறுபு தீரம், ஆதலால்  
தேவநெத்து யோகம், அபிசை,  
சேவனப்பது பாவமே.

Brahma and Vishnu and the presiding Deities of the eight quarters beginning with Indran, even when all these die the Beginningless and Endless Lord dies not. How firm, Oh! Ambika Auspicious Lady, is Thy omnipotent Lord!

Not only in Saiva literature but in literature of other creeds too we find this transcendent nature of Siva Peruman fully conceded. Consciously or unconsciously Ilankovadiyal, a Jain Sanjayasini, for instance, describes a Sivan Temple in his great epic Silappadikaram as

திறவா யாக்கைப்ப  
செய்யென் கோயில்  
The temple of the Great

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## Stimulating Study of Events Since India Attained Independence

(We reproduce extracts from the Editorial of Prabuddha Bhava of August 1973 as the subject matter is worth studying by political parties in every country that had become politically free by means of national movements. If Awakened India needs such a searching analysis, our country requires it still more.)

For centuries this country lay enslaved, inert, and somnolent. Through the efforts of many illustrious leaders the last of whom was Mahatma Gandhi, the country shook off its somnolence and awoke to freedom and activity. On the eve of political freedom, three hundred million Indians were ready to start the reconstruction of a new India brick by brick. And Gandhi and some of his predecessors had laid out a detailed plan for that herculean upbuilding. But the leadership that took over the reins from the British rulers had not the robust, down-to-earth common sense of those great ones. They borrowed plans and capital from foreign countries offered a sort of socialism which turned out to be a pacifier to the masses and commenced the reconstruction of India from the top. The majority of the masses who had been awakened to national consciousness went back to the rags and mud. The reconstruction from the top yielded quick and spectacular results. The educated and the employed felt that they were riding the wave of prosperity. With the magic wand of socialism, some of us believed that we had brought progress and prosperity to this ancient, poor, and backward country!

### Failure of the Human Factor

Let it not be construed that we are questioning

linguished leaders, most of whom are not with us today. Any country or society can be legitimately proud of such leaders. Their intentions were noble but their strategy was rather shortsighted. An economic plan, for example, that works wonders in Russia or America may flop in India for the simple reason that the Indian Government is not a totalitarian set-up nor, on the other hand, a two-party presidential form of democracy. Learning from

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## Take not Pledges in a Hurry

In his Mahabharatam discourses at Purasawakkam, Sri T. S. Balakrishna Sastrigal said it was always wise not to take a pledge in a hurry without assessing one's own capacity to redeem it, regret later and brood over it. Grieved over his son's death, Arjuna rashly took a vow to kill Jayadratha (who was chiefly responsible for causing Abhimanyu's death) before the next day's sunset or commit suicide. Jayadratha concealed himself and as the deadline was nearing, Arjuna felt helpless when Sri Krishna with His divine disc (Chakra), obscured the sun. The temporary darkness drew out Jayadratha, when Arjuna aimed the dart."

(From the Hindu  
August 16, 1973)

The above extract from the Hindu newspaper emphasizes the danger of taking pledges that cannot be fulfilled. It is instructive for the Tamil people of Sri Lanka both collectively and individually at this critical juncture. Tamil leadership can take note of it if they wish to do so.



## THOUGHTS TO BE TREASURED

மாத்ரபிதைக் கண்ணி  
யாழை மலையான் மக  
னோடும் பாடிப்,  
போதொடு கீர்குமந் தேத  
திப், புகுவாரவர்பின்  
புகுவேன்.  
யாதஞ்சுவடு படாமல்  
ஐயாறு அடைகின்ற  
போது  
காதல்மடப் பிடியோடும்  
கனிவருவன்கண்டேன்  
கண்டேன் அவர் திருப்  
பாதம், கண்டறிவாதன  
கண்டேன்?

When I reached Tiru Iyaru unsathed, following devotees who—singing the praises of the Lord adorned with the beautiful crescent moon and garlands and of the Lady of the Mountain, — worshipped with flowers and (consecrated) water, lo! and behold! I saw the Elephant appear with the lovely, modest She-elephant, I saw His Sacred Feet, I saw things never seen or known.



தமிழகத்திலே,  
தமிழகத்திலே துணைக்கு கவிதையு  
மெச்சியவையே நான் நினைக்கிறேன்  
தமிழகத்திலே நான் நினைக்கிறேன்  
தமிழகத்திலே நான் நினைக்கிறேன்  
தமிழகத்திலே நான் நினைக்கிறேன்

## Hindu Organ

FRIDAY, AUGUST 24, 1973

## SELFLESS SERVICE

Inaugurated in ideal circumstances in the year Parapava in the heart of the sacred area where Nallur Kandaswamy Temple sheds spiritual radiance, Nallur Gnanasambanthar Atheenam has entered the seventh year of sincere service to religion and language. The sacred Peedam has embellished Saiva culture by systematic spiritual activities and regular religious practices. The shrine which forms a significant aspect of the Atheenam is a magnificent model. The Poojah that is conducted according to program is a very inspiring performance. The dutiful band of devotees who have dedicated themselves to the service of the Atheenam must be acclaimed, as symbolic of the best tradition of Peedams in South India. Catering for the scientific study of Saivism, Siddhanta classes perform a classic duty.

The entire edifice of selfless service is built

around Sri La Sri Swaminatha Thambiran Swamigal. His erudition and experience of strict religious practice along with his inimitable expositions of the Saiva Sashtas and the spiritual history of Tamilaham as depicted in the Puranas and Itihassas create a combined effect on the progress of the Peedam and enliven the devotees in their search for the Absolute Truth. May this magnificent and meritorious service of the Atheenam which has grown from stature to stature every year be a perpetual performance of pious devotion to Parameshwara.

## SUBJECTS FOR SPEECHES IN SHRINES

It is very appropriate that learned discourses are included in the programs arranged for religious festivals. Invariably the musical renderings of the achievements of *Nayanmars* take precedence for the reason that such subjects afford ample scope for the recital of Thirumurais. There are also instances of general subjects that are capable of raising controversial opinions being chosen. However, the organizations that are responsible for the arrangements of these programs must take particular care to avoid such subjects.

During High Festivals the worshippers would prefer to know the exact significance of the occasion and the purpose for which each ceremony is performed. Sri La Sri Arumuga Navalar laid great emphasis on this aspect and confined his discourses in Temples to subjects pertaining to the practice of religion. Every ceremony has a distinct significance and a continuity of trend. The High Festivals indicate the entire scope of spiritual life. It is therefore necessary that these subjects should be explained by Saiva scholars during Festivals.

In this connection reference also has to be made to the use of the amplifier. Musical records are played indiscriminately during Festivals. It is very rarely that Thirumurais can be heard. Particular care must be taken to enforce the use of only Thirumurai records during religious occasions.

## Stimulating Study of Events

(From page 5)

others is right and the duty of all men, but copying or imitation is often wrong and ruinous. This short-sightedness in strategy can also readily be seen in other fields like education and social amelioration.

The illusory wave of opulence, the indiscreet investment spree, and the Government's misconceived policy of socialism inflamed the native and very human weakness of greed in our countrymen. Nationalism, patriotism, unselfishness, and dedication to duty, evident in them during the struggle for independence, were swept away by the upsurge of greed and selfishness. No one seemed to ask what he owed to the country; everyone seemed bent on demanding his supposed dues from the society and nation. The 'lottery mentality' of getting a maximum return for a minimum investment became manifest everywhere. Planners and leaders in India entirely overlooked and left out of calculation the most vital factor in the success of any plan or project, namely, the human factor.

With all our spiritual and moral heritage, we have to admit that our countrymen, in large segments, are insincere, self-centred, egotistic, and indolent. 'Our insincerity in India is awful,' regretted Swami Vivekananda in one of his Indian lectures. It is rather difficult for us to imagine a

country where its people rob and steal from its railways and buses, burn and destroy public property and buildings, and dip their hands into funds collected for National Defence. Twenty-five years of political independence brings to our mind the example of a railway conductor demanding an unlawful payment for allotting a couple of vacant third-class berths to a family which was first on the waiting list. Ironically enough, that day was the Silver Jubilee Anniversary of our Independence! Hundreds of such instances are occurring around the country each day of the year.

## Psychology of Dependence

'The whole national character,' wrote Swami Vivekananda once from America, 'is one of childish dependence'. What he said more than seventy five years ago is equally true of the Indian national character today. Most of us continue to harbour the colonial assumption that 'somebody is going to do it all for me'. As Michael Manley, the Prime Minister of Jamaica, remarked to a journalist, roughly a year ago, 'One of the greatest tragedies of the all colonial period is the tendency to come out of a dependent situation with a psychology of dependence.' Unfortunately for us in India, not only the people but also the leaders and rulers cherish and perpetuate this 'psychology of dependence', 'Swaraj or self-govern-

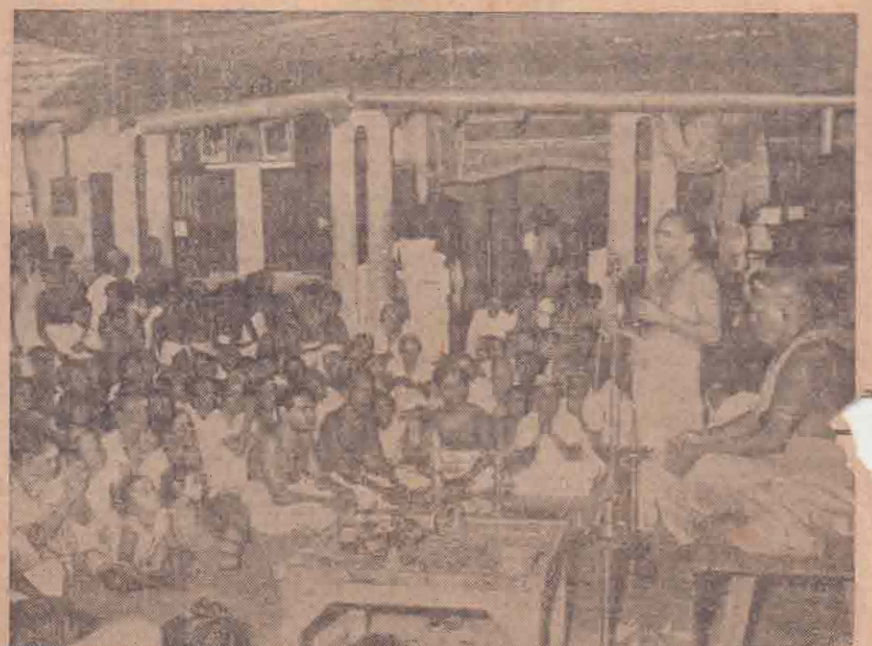
ment', wrote Gandhiji, 'means continuous effort to be free of Government control—foreign or national. It will be a sorry state of affairs if people were to look up to Government for the regulation of every detail of life.' It is indeed a sorry state of affairs that we are in. The Government of the country suffers from the 'grandmother complex' trying to make the people dependent on it for almost everything. In their turn the people do not desire to grow into manhood, and display childhood tantrums with endless demands and violent demonstrations.

No doubt every government and people under the sun will have their drawbacks and failures. And the Indian Government and people are more than true to this law. To be sure, serious problems did arise and the country tackled them as best it could. During national crises the country stood united and the leaders acted with courage and statesmanship. But what is strange about our present Government is the way it goes about covering up its failures by inventing scapegoats. The search for a scapegoat, said Dwight D. Eisenhower once, 'is the easiest of all hunting expeditions'. From the failure of seasonal rains to the alleged activities of some foreign intelligence agency, the list of scapegoats is variegated and ironically amusing. A few months ago we had occasion to witness a very well got-up and expensive show in the Central Hall arranged by the Information and Broadcasting Ministry of Govt. of India. (To be continued)

## Seventh Year of Sri La Sri Swaminatha Tampiran Swamigal Peedam

This occasion was celebrated on August 21, 1973 at Nallur beginning at 8 00 a.m.

Homage to the Swamigal was paid by Sivagama Gnanasambanthar Bhairathidapoo Shanmuga Siva Sri L. Kallasanathakurukkal, Sivagama Viththagar Siva Sri S. Parameswarakurukkal, Siva Sri N. Siva Samikurukkal, Siththantha Kalanithi K. Kanapathipillai, B. A., Senthamil Selvi, Pandit Selvi Thangammah Appakutty, Aranerai Kavalan T. Murugesapillai, Thirupanihelvar Mudaliyar V. Mahesan, Shri N. Arumayagam and Selvi Parameswari Ragunathan.





Letter to the Editor

## The Better Way

Sir,

The editorial in the Hindu Organ of August 10 under the above caption "The Better Way" is timely and excellent, if I may say so with deference. The reasons adduced for the valuable suggestion in the editorial for seeking the advice and guidance of the President of the Republic of Sri Lanka, His Excellency William Gopallawa, are weighty in the present context of the country's difficulties. It has been observed in the editorial that the Saiva Paripalana Sabhai welcomes the idea. May I be allowed respectfully to add that the Hindu public would support the Sabhai in this suggestion.

—S. Sivasubramaniam

## Prayer Hall Provided for Hindu Ladies College

Sir,

I am very happy to see that the construction of the Jaffna Hindu Ladies' College Prayer Hall has been completed. In 1954 a Carnival was organised by the Parents and Well-wishers of this school in order to collect money for the construction of a Prayer Hall. It was a successful one and the Carnival Committee was able to collect about a lakh of rupees. The credit goes to the then Principal Mrs. S. Rao and late Mr. T. Muttasampillai, Mr. A. Arulampalam, Mr. A. Thanabalingam and the present Member of the National Assembly for Nallur Mr. C. Arulambalam and other members of the Carnival Committee.

Anyhow we must be grateful to the present Principal of H. L. C. for the keen interest she had taken to finalise this construction. We the parents and well-wishers of this Institution should meet together and suggest a suitable name for this Prayer Hall. It is a pity to find that the Parent Teachers Association of this School has not been functioning for the last several months. I hope that the parents and well-wishers of this Institution will meet together and come to a decision on this matter.

May Lord bless this Institution to prosper.

T. Canagarajah,  
A Parent and Well-wisher  
of J. H. L. C.

## Thirumurai Recital

Thirurai Vidwan Sri Swaminathan of Tharumapuram will give a Thirumurai recital on Friday the 24th instant commencing at 6.30 a.m. at the Naval Ashrama Hall under the auspices of the Jaffna Saiva Paripalana Sabhai. The Sabhai President will welcome the Vidwan before his recital. Sri Swaminathan is now in Lanka on a pilgrimage from 11-8-73 to 25-8-73 and the Hindus are benefited by his pleasing and melodious recitals which are arranged at important places on the route of his pilgrimage.

### PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P. 1543

- 1 Sinnathamby Kathiravelu and wife
- 2 Thillainayagi both of Tirunelvely North, Jaffna

Vs Plaintiffs

- 1 Kandiah Kailanathan
- 2 Karthigesu Chelliah of Murusumodai
- 3 Thiruvilangam Thiruchelvam and wife
- 4 Umadevi of Tirunelveli North, Jaffna
- 5 Kandiah Sithamparanathan of Tirunelveli North, Jaffna
- 6 Kandiah Pathmanathan of Tirunelveli North, Jaffna
- 7 Ratnasigamany wife of
- 8 Murugesu Velum Malium of Urumpirai North Urumpirai

Defendants

It is hereby notified that action No. P. 1543 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition of the land called "Murusumoddaikam" in extent A. 27 — R. 2 — P. 32 and situated at Murusumodai in the Parish of Karacholi, in the Division of Karacholi, in the District of Jaffna Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 2nd day of February 1973 at 10 O'clock in the forenoon.

By order of Court

Sgd. Illegible  
Secretary D. C. Jaffna

This 12th day of December 1972.

Reissued for 21-9-73.

Sgd. S. Kandasam  
for Secretary D. C. Jaffna.

68 24,

## ORDER NISI

In the District Court of Jaffna

Testamentary Jurisdiction  
No. 2973

In the matter of the Intestate Estate of the late Ramalingam Chelliah of No. 11 Jammuna Veethy, Nallur Jaffna Deceased

Sinnammah widow of Ramalingam of No. 11, Jammuna Veethy, Nallur, Jaffna

Vs Petitioner

- 1 Chelliah Ramalingam
- 2 Saraswathy daughter of Chelliah
- 3 Ponnammah daughter of Chelliah all of No. 11 Jammuna Veethy, Nallur, Jaffna

Respondents

This matter coming on for disposal before T. J. Rajaratnam Esquire District Judge, Jaffna on the 23rd day of July 1973, in the presence of Mr. S. Kanagaratnam and his assistants V. Mylvaganam and K. Kesavan Proctors on the part of the Petitioner and the petition and affidavit dated 29th day of June 1973 of the petitioner having been read.

It is ordered that the said Petitioner be declared entitled to have Letters of Administration of the Estate of the said deceased issued to her and that Letters of Administration be issued to her as his lawful widow unless the Respondents abovenamed or any other persons interested shall on or before the 4th day of October 1973 at 10 A.M. show sufficient cause to the satisfaction of this court to the contrary.

This 23rd day of July 1973

Sgd. T. J. Rajaratnam  
District Judge  
Jaffna

Drawn by:  
Sgd. S. Kanagaratnam  
Proctor for Petitioner  
71 24 & 31

## ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 2972

In the matter of the Last Will and Testament of the late Rajapakse Dhamasena of 38/1 Old Park Road Jaffna. Deceased

Freda Janet Anthony of

38/1 Old Park Road, Jaffna

Petitioner

This matter coming on for disposal before T. J. Rajaratnam Esquire District Judge, Jaffna on the 28th day of June 1973 in the presence of Mr. S. Kanagaratnam with his Assistants V. Mylvaganam and K. Kesavan Proctors for the petitioner and the affidavit of the petitioner dated 28th day of June 1973 and the affidavit of the Notary and the witnesses dated 28th day of June 1973 having been read.

It is ordered that the Last Will and Testament bearing No. 21854 dated 17-3-73 and attested by K. Thuraisingam Notary Public the original of which has been produced and deposited in court be and the same is hereby declared proved and that the Petitioner abovenamed as Executrix named therein is hereby declared entitled to Letters of Probate thereof issued to her accordingly.

This Order Nisi is returnable on 4-10-73.

This 28th day of June 1973.

Sgd. T. J. Rajaratnam  
District Judge

Drawn by  
Sgd. S. Kanagaratnam  
Proctor for Petitioner

70 24 & 31

## Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

T / 2718

In the matter of the Last Will and Testament of the late Mohamed Meera Mohideen Mohamed Sultan Mohideen of Vannarpennai West, Jaffna Deceased

Meera Mohideen Nachobbia widow of Mohamed Meera Mohideen Mohamed Sultan Mohideen of Vannarpennai West, Jaffna

Petitioner

This matter coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna on the day of 31st March 1971 in the presence of Mr. M. M. Sultan, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 31st day of March 1971, and affidavit of the witnesses dated the 23rd day

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 2976

In the matter of the intestate estate of the late Nagammah (alias Ratnammah) widow of Thamothersampillai of Vaddukoddai West

Thamothersampillai Pathmanathan of Vaddukoddai presently of 39, 36th Lane, Wellawatte

Petitioner

This matter coming on for disposal before T. J. Rajaratnam Esq. District Judge, Jaffna, on the 4th day of July, 1973 in the presence of Mr. N. Ehamparam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 27th day of June 1973 having been read

It is ordered that the Petitioner abovenamed be and he is hereby declared entitled, as son and sole heir of the deceased abovenamed, to have Letters of Administration to the estate of the said deceased and the same be issued to him accordingly, unless any person or persons interested shall on or before the 20th day of September, 1973, show sufficient cause to the satisfaction of this Court to the contrary.

This 4th day of July 1973

Sgd. T. J. Rajaratnam  
District Judge  
Jaffna

67 24 & 31

of March 1971 having been read:

It ordered that the Last Will and Testament dated the 23rd day of February 1967 and attested by V. Navaratnarajah, Notary Public under No. 12814, the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and that the petitioner is the Executrix named therein and that she is hereby declared entitled to have Probate thereof issued to her accordingly on her payment of estate duty and taking Oath of Office.

The 31st day of March 1971

District Judge

Drawn by  
Sgd. M. M. Sultan  
Proctor for Petitioner  
69 24 & 31



## The Progress...

( From page 5 )

are other poor nations suffering from the throes of agony due to economic reasons. What is the need for an armament race if a nation can develop a feeling of respect for human beings. A war sometimes breaks out, to the folly of a man at the helm of affairs or to make a show of strength in order to instil fear in one's enemies or over a misunderstanding between two nations. If man still harbours prejudices, jealousies and an air of superiority over others and is aggressive with his weak neighbour, can the modern man boast of human progress? External show of progress in the outer world is not a mark of human progress but the mind which is, the inner world should reach a high standard of refinement by showing no distinction between himself and his neighbours.

The havoc wrought by nature in a certain country in the form of an earthquake, tidal waves of cyclones or by war and should be considered with sympathy by another nation as if a disaster has occurred in its own country. How can such a state of mind be attained? What one thinks bad for himself should be considered bad for others. If such a feeling were to prevail, there will be no room for personal rancour, aggressiveness, wanton destruction of lives and properties, a person's conscience does not permit him to harm his own parents, brothers and sisters. If all men and women are considered either as parents or brothers and sisters there will be no tendency to inflict pain on others.

A feeling of world brotherhood should have a full sway over the human mind. At the same time one international body should perform the functions of a Government of the world comprising various racial groups. Under such a Government the wealth of all the nations will have to be pooled together to look after the welfare of all citizens who could have an equal share of such a common wealth. Every such citizen will always be prepared to work for the good of all, forgetting the national barriers and other hindrances.

## Siva Gnana Siddhiyar

( From page 5 )

One with unborn body.

And Kamba Nad Alvar, the prince of epic poets, a Vaishnavite, uses such epithets as the following in his Ramayanam:

சுறினான் கயிலை

Kailasam of the Endless One

முதல் இடை சுறினிருப்பி  
பண்டைகான்  
மறைக்கும் எட்டாப்  
பாஞ்சுடர்

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

Guhai Namasivayar puts the whole matter in a nut shell in beautiful and at the same time easy language in the following verse:

எல்லார் பிறப்பும்  
இறப்பும் இயற்பாவலர்தம்  
சொல்லாற் றெவ்விதோடும்,  
கம் சோனேசர்- இல்லில்  
பிறந்த கதையும் கேளோம்

பேருலகில் வாழ்ந்தனாடு

இறந்த கதையும்  
கேட்டிலோம்.

We have heard poets sing of the birth and death of all others but never heard that our Lord of Sornai was ever born in any house or that He died after living and prospering in the world for a time.

And in Siddhiyar we read:

யாதொரு தெய்வம்  
கொண்ட  
அத்தெய்வம் ஆகி ஆங்கே  
மாதொரு பாகனார் தாம்  
வருவர். மற்றத்  
தெய்வங்கள்  
வேதனைப்படும் இறக்கும்  
பிறக்கும் மேல்வினையும்  
செய்யும்  
ஆதலால் இவை இவாதான்  
அறிந்து அருள்செய்வன்  
அன்றே

Whatever god you worship, as such would the Lord whose half is the Gracious Lady appear. The other (so-called) gods suffer pain, are subject to birth and death and perform Karmam. Hence He who is not subject to these limitations would appreciate your worship and recompense you according to your deserts

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passion to us if we begin to respect the soul enshrined in the hearts of all. Let us wish for the creation of such a universal society in which animal qualities in human beings.

nature are subjugated by human and divine qualities which help man to become aware of the greatness and the divinity of the soul in living animal qualities in human beings.

முத்தொடர் 26

## திருக்குறள் THE GREAT KURAL

அமரரான வாழ்ப்பாணம், கல்லூர் சிவபக்தமாமணி, திரு-  
சு துரைக்காசன் L. L. B. (Lond) தீர்தரக்கார், அவர்கள் எழுதி  
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எடுக்கப்பட்டது.]

அதி 79 நடப்பு

குறள் 789.

நட்பிற்கு விற்பிருக்கை யாதென்றிற் கொட்பின்றி  
மொல்லும்வா யுன்று நிலை.

1. நட்பினுக்கு அரசிருக்கை எதவென்றால், எப்பொழுதும் மனம்வறுபாடிவல்லாமல் இயன்ற வழிகளிலெல்லாம் உதவிகளைச்செய்து நண்பனைத் தளராமற் றுங்குப நிலையே ஆகும்.

1. Friendship is on its rightful throne where two hearts beat in perfect unison always and they help and sustain each other in every possible way.

2. நட்பினுக்கு அரசிருக்கை யாதென்றால் எப்பொழுதும் வேறுபாடு இல்லாமல் இயலும் இடமெல்லாம் அந்த நிலைமையில் தளராமல் நண்பனைத் தாங்கும் திண்மையேயாம்.

2. Friendship is on its throne when it has the strength which can at all times without any change whatsoever make the friends combine the help and sustain each other in every possible way in the practice of the principles of dharma and wealth.

கொட்பின்றி என்பதற்குத் திரியின்றி என்று பொருள் காணும் பரிபேலழகர் உரைரைத் தழுவி யது பின்னைய உரை. அதற்கு மனத்தன்கண் ஐயுறவின்றி என்ற பொருள் காண்பர் மணக்குடவர். கொட்பின்றி விற்பிருக்கை எனக் கொண்டு கட்டி அதற்குத் சமவெதினறி துணிது இருக்கல் என்ற பொருள் காண்பர் பரிபேலுமான். இன்பதநிலை தளர்ந்த புத்தொழுக்கம் உளவாய் வழியும் உடுத்த நிலைச் செய்கல் கொட்பினுக்குக் கடனாய் யனருளினில், அகநாமை தடுத்தல் அறத்தப்பற்றித் தவின் கருராயினர் என்க என்று பரிபேலுமகர் குறிப்பற்றி குறிப்பார் உரை. எனம் தொகுப்பாளியர்-கொட்பு வேறுபாடு.

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