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## Control of Success to Combat Education Excess?

### ORDINARY LEVEL (G. C. E.) EXTRAORDINARY RESULTS

#### New Situation Created Before Existing Mess Cleared

Bumper harvest! that was the immediate comment voiced by parents, pupils and Principals in a chorus. Distinctions in all subjects on the top has been followed by several significant successes, with many distinctions and more credit passes. The Chief of Examinations deserves a bouquet of congratulations firstly for having been punctual to the particular date in publishing the results of the G. C. E. (O. L.) Examinations several months earlier than ever before and secondly for a rich result.

But this has brought out a new problem. What are these O. L. candidates to do when in turn they repeat their success in the A. L. and are obliged to lie fallen on the wayside on the road to the Uni-

versity. Will it induce the introducing of a control—much similar to birth control. Control the successes in Examinational Field a formula for this contrived!

### Information Service For Educational Affairs

With the expansion of the scope of education and the extension of schemes following the modern trend, information on educational affairs has become very necessary. The frequent changes in curricula, the modification of textbooks, the revision of regulations for examinations, and above all the different interpretations that are being given to matters concerning higher education, have certainly brought about a confusion in this sphere. Nobody is sure about anything. Admissions to schools in the primary grades, are governed by regulations.

So are other admissions, let alone the higher courses admission to which is in itself an applied science of intuition, inspiration mixed with frustration.

Information Service in Government affairs has become a permanent and useful feature. Authoritative information will relieve all concerned of doubts. In the matter of public examinations the Information Service will be very helpful to applicants if all required particulars can be published in detail.

### "My Deeds There Are None My Lord"

The significance of the Maha Sivarathiri is best understood when devotees understand the philosophy that underlies the Puranic reference to the discomfiture of Bhrama and Shri Vishnu in their egotistic search for the form of Paramsothi.

In Kandasnranam the ruin of Soorapatman by his conceited opinion of competence is beautifully depicted in the final stages of his frustration when he was prevented by the embedded feeling of 'I' to see the proper perspective of the Vishvaroopam of Lord Muruga even when he was completely lost in the Divine splendour of the Thiruperuvadi-vam.

### Sabhai Examination on Saiva Religion

The results of the Examinations held in November 1973 on Saiva Religious Knowledge by the Saiva Paripalana Sabhai for students in the schools of the Island have already been released. About 10300 students appeared for this Examination from Schools all over the Island in grades 3 to 10.

Shree S. Seevaratnam, Examinations Secretary, is now arranging for Certificates to be sent to candidates who have passed the Examination.

### Sivarathiri Observance

Under the auspices of the Saiva Paripalana Sabhai and the Jaffna Saiva Ladies Manram Sivarathiri observance will be held at the Sabhai Navalar Asram Mandapam. Sivapoojeh at the Sivapoojeh Mandapam,

Tamil which is the second major language in Sri Lanka is spoken by about 20% of her total population. In India it is one of the 14 national languages and has about 30 million speakers in Tamilnadu (former Madras State). It is spoken in several other countries namely, Burma, Malaysia, Singapore, Indonesia, East and South Africa, Fiji, Mauritius and the Malagasy Republic where Tamils have settled down for a long time. It is no wonder that Kamil Zvelebil, the Czech Dravidologist, venturing to call it a world-language says, "it is perhaps not an exaggeration when we say that Tamil as a world-langu-

special poojeh at the Navalar Mandapam shrine room, Thevaram Recital religious lectures and Purana padanam will form part of the observance.

## TAMIL LANGUAGE IN SRI LANKA

S. SUSEENDARAJAH, Ph. D. ( Annamalal )

age' is being spoken by about 40,000,000 people" (An introduction to the comparative study of Dravidian, Archiv Orientalni, 33, 1965, page 369). Tamil has a long literary tradition and it is the only spoken language in India which has two thousand years of literary history.

The antiquity of Tamil in Sri Lanka also dates back to the early centuries of the Christian era (History of Ceylon, University of Ceylon edition, Vol. 1, Part 1, page 42). One could infer that Tamil had been prevalent in Sri Lanka both in the spoken and written forms for centuries. In course of time, Tamil, both spoken and written, in Sri Lanka had developed certain characteristics which markedly contrast it with Tamil as used in other countries. These characteristics may be summarized under two categories:

(a) retention of archaic features of the Tamil language that were lost in the course of its history in other countries, and (b) development of certain features independent of the Tamil language elsewhere.

Instead of presenting Sri Lanka Tamil as a single variety it will be more scientific, though difficult without a proper dialect survey, to speak of at least a few major socio-regional varieties of Sri Lanka Tamil. Tamil speaking population though chiefly confined to the Northern and Eastern provinces is spread over several other regions of Sri Lanka. There is a bulk of Indian settlement in the Sabaragamawa, Uva and Central Provinces. There are several Muslim settlements in the core of Sinhalese settlements as for instance at Kegalle and Mirigama. Along the Western coast especially

in Chilaw Puttalam and Negombo there is a strong population speaking Tamil. Based on these settlements one could speak of various regional dialects of Tamil in Sri Lanka. Broadly it is possible to distinguish two major regional dialects namely the Tamil dialect of the Northern Province and the Tamil dialect of the Eastern Province. Jaffna, Vavuniya and Mannar in the Northern Province and Batticaloa and Trincomalee in the Eastern Province are centres of standard dialect forms. On the social scale it is possible to speak of Sri Lankans' Tamil dialect (non-Muslim), Sri Lanka Muslims' Tamil dialect and Indians' Tamil dialect in Sri Lanka. There are Indian Muslims in Sri Lanka whose dialect differs from the Sri Lanka Muslim Tamil. Although

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# DIVINE COSMIC DANCE

(An Appreciation by "Science Graduate"  
in his commentary on Thirumantiram)

அரன் தடி தோற்றம், அமைத்தல் திதியாம்.  
அரன் அங்கி தன்னில் அறைபில் சங்காரம்,  
அரன் உற்றனைப்பில் அமரும் திரோதாயி,  
அரன் அடி என்றும் அனுக்கிரகம் என்கே.

The drum of (the Dancing) God represents creation, the quietening posture shows protection, in the fire in His (hand) is destruction declared, in His firm standing posture is obscuration implied, know that His (uplifted) Foot always bestows Grace.

The following verses from Unmai Vilakkam, one of the 14 Siddhanta Shastras composed by Mana Vaahagam Kadanthar one of the 49 disciples of our Lord Meikandan, may usefully be perused in this connection.

சேர்க்கும் தடிசிகரம், சிக்கனவா விசகரம்.  
ஆர்க்கும் யகரம் அபயகரம்.-பார்க்கில் இறைக்கு  
அங்கி நகரம், அடிக்கீழ் முயலகரை  
தற்கும் மகரமது தான.

The drum held (in the Hand) represents Si, the Hand swung across is Va, the questioning hand betokening succour is Ya, the fire on investigation will be found to be Na, the dwarf lying under His Foot verely is Ma.

தோற்றம் தடியதனில், தோயும் திதி அமைப்பில்,  
சாற்றியிடும் அங்கியிலே சங்காரம், ஊற்றமாய்  
ஊன்று மலர்ப்பதத்தில் உற்ற திரோதம். முத்தி  
சான்ற மலர்ப்பதத்தே நானே.

In the drum is comprised creation, in (the Hand of) succour (implying "Don't fear") is protection, in the much talked of fire is destruction, in the firmly standing flowery Foot is the contracting obscuration. Look for emancipation in the up-raised Foot.

மாயைதனை உதறி, வன்னினையைச் சுட்டு, மலம்  
சாய அமுக்கி, அருந்தான் எடுத்தே, -நேயத்தால்  
ஆனந்தவாரிதியில் ஆன்மாவைத் தான் அழுத்தல்  
தான் எந்தையார் பாடம்தான்.

Shaking up Maya, burning up Karmam, crushing Anavam and rendering it ineffective, graciously sustaining and plunging the soul in the sea of boundless Divine Bliss—the Dancing Posture of our Heavenly Father (indicates all this).

These last quoted six verses, three from the Tirumantiram and three from Unmai Vilakkam beautifully elucidate the esoteric significance of the Lord's Cosmic Dance and explain how the Panchakritiyas and the Sri Panchaksharam are comprised therein. The pose of Sri Nadarajar is generally shown as possessed of four hands and two Feet. One of the Hands which holds a Damarukam தமருகம் or small drum represents Para-Natham, literally supreme sound (or word) the first object of creation, the first of the 36 tatwas in the descending order or the 36th tatvam in the ascending order. As such it represents Srishti சிருட்டி or creation. It also forms the first letter of Sri Panchaksharam, the unique name of Siva Perumap, the சிவன் எனும் நாமம் தனக்கே உடைய செம்மேனி. எம்மான் of the Deva-rnam, the Siva Iva Kevala of the Upanishad, who alone existed after universal destruction. the Odhuki ஒடுக்கி of the Siva Guana Bodham in whom all the universes including both the sentient and insentient worlds சேதன அசேதனப் பிரபஞ்சங்கள் had merged, not absolutely but in a seminal condition (in the words of Sankarar) and from whom it evolves at a new creation புனர் உற்பவம். This first letter as we said before, is called Pass Elattu பேசா எழுத்து, literally the unspeakable or mute letter and Peru Elattu பெரு எழுத்து, the great letter, by Umaphathiyar. It represents the unspeakable or indescribable or nameless Lord, ஒரு நாமம் ஓர் உருவம் ஒன்றும் இல்லான் of the Tiruvachakam.

The second letter represents Arul Shakti அருட் சத்தி or Divine Grace, generally described as God's

Half, or God's second இரண்டவன் as stated in the opening verse of the Tirumantiram ஒன்றவன் தானே இரண்டவன் இன்னருள். It indicates Anugraham அனுக்கிரகம் the concluding or downing function of the Panchakritiyas, represented in the uplifted Foot and the Hand flung across and pointing thereto in vitiating the soul to take shelter thereunder.

The upraised Hand (indicative of "Don't fear") promises succour to the distressed soul and signifies protection, Thithi திதி the second of the five functions and the third of the five letters.

The Hand carrying fire represents Sankaram சங்காரம் destruction, the destruction of all bondage (Malam, மலம்) while the Foot on which the Dancer stands is indicative of Tirodana Sakti திரோதான சத்தி, the hiding or obscuring function of the Lord, which forms a sort of veil while at the same time furnishing the necessary motive power for the fettered soul to act and get immersed in the pleasures and pains of the world, enabling it to eat up its sins and thus prepare for emancipation. These two functions of destruction அழித்தல் and obscuration மறைத்தல் are indicated by the last two letters of the Sri Panchaksharam. Further elucidation has to be sought at the feet of a competent Guru after due initiation in the prescribed manner.

Before proceeding to the study of the next section, we would impress in the minds of our readers the fact that the Panchakritiya Dance of the Lord is not a mere act of pastime or purposeless resembling the actions of an ordinary sportsman or a lunatic. The essence of our Author's teachings herein is well brought out in an earlier verse (No. 2736), The Lord thought of relieving the souls from their misery. He performed the five-fold functions of creation, &c, He destroyed their bonds. He made them (the souls) Bhaktas (devotees of His) He made them Yogies. He made them Ganies. He thus accomplished His purpose. The following verse from Sivaprakasam may also be perused with advantage in this connection:

எற்ற இவை அரன் அருளின் திருவிளையாட்டாக  
இயம்புவர்கள், அனுக்கள் இடர்க்கடல் சின்றும்  
ஊற்றம் மிக அருள்புரிதல் ஏதுவாக [எடுத்தே  
உரைசெய்வர், ஒடுக்கம் இளைப்பு ஒழித்தல், மந்தைத்  
தோற்றம் மலபாகம் வரக், காத்தல் போகம்  
தூய்ப்பித்தல், திரோதாயி சிறுத்தல் ஆகும்,  
போற்றல் அரும் அருள் அருளே, அன்றிமற்றுப்  
புகன்றவையும் அருள் ஒழியப்புகல் ஒணுதே.

These (Pancha Kritiyas) they say form the Sport of God's Grace. They are intended to rescue the souls from the sea of misery and impart gracious enlightenment. Involution (destruction) is intended for giving them rest, creation is for mellowing Anava Malam (so that it may be removed in due course), preservation is for making them eat the trita (of their actions), obscuration is for giving them a taste for enjoyment (when eating such fruits) and highly praised salvation is (the bestowal of) Grace itself. Though thus distinguished, they are all acts of Grace only and nothing else!

## REVIEWED NEWS

### Qualified To Be Quizzed!

The numbers that are naired under the caption— has been there since the day the University was established. Much water has moved along the Mahaveli beneath the bridges at Peradeniya but the Authorities have not been moved to make a bold decision, Campuses all over the country—as a catch phrase can have only a significance during

Admissions to the University — However there is the post script, perhaps a thought borrowed from commercial establishments—that the receipt of the questionnaire by the candidate does not ensure the prospects of admission! Admissions And The Advisory Board!

The question of inadequacy of accommodation

(M. M.)

(Devotion to the Lotus Feet of Lord Shiva is the best Path to Eternal Bliss)

Devotion to Lord Shiva is the only remedy to human beings to enable them to lead a real happy life. Attachment to worldly pleasures makes their life in this world more and more miserable. Among the various religious practices ordained by our religion Sivarathiri is the best. Sivarathiri falls this year on 20 2 74. The Hindus will devote their time in the worship of Shiva by fasting and observing vigil throughout the night.

Various versions are available to educate us on the importance and significance of Sivarathiri. At the end of one Yuga, there was a deluge and all livings had perished and the world was immersed in darkness. Then Uma worshipped Lord Shiva by performing Siva poojah. Lord Shiva appeared before her and blessed her. She appealed to him to grant Her a boon that would bless all human beings. She requested that all human beings who worship Shiva, during the night of Sivarathiri during which she worshipped Shiva by keeping vigil during the four parts of light should be blessed by Him with eternal bliss, Lord Shiva granted her the boon.

Another version is also mentioned in the Kanthapuranam. At the end of one long Uga all living things had perished and the earth had been immersed in the subterranean waters. Lord Vishnu took the form of a swine and lifted it and located it in its original position. He then created Brahma from his navel. Brahma created all living

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# CO-OPERATIVE EFFORT TO SOLVE COMMON PROBLEMS

policy of begging its neighbours, a collapse of the world economy will be inevitable and the whole structure of cooperative world relationships that has developed since the war will be in jeopardy.

I thought I would talk to you briefly about the Energy Conference that is starting next week here in Washington, to which the foreign ministers of thirteen countries will come together with several finance ministers, and heads of the energy programs of the countries concerned.

What are we trying to do?

There are some who say we are trying to organize a consumers cooperative. There are others who argue that we are trying to produce a confrontation with the producers. There are others who say that we are neglecting the less developed countries. None of these statements are accurate.

The energy problems will have to be settled in a discussion between the consumers and the producers and we expect that very soon after the conclusion of the Conference of the Consumers there will be a conference first, between the nations that are coming next week and the consuming less developed countries. And then very shortly after that, a meeting between all of the consumers and the producing countries.

The reason that we thought it essential that those nations that consume and import 86 per cent of the world's energy meet first, is because they have a common problem of a very large size, that is manageable by cooperative effort only; and that will surely lead to the ruin of everybody if it is attempted to be settled on a unilateral basis.

What is the problem?

It became apparent during the fall, that the incentives for supply are not keeping up with the worldwide demand for energy, and it became even more evident during the Winter, that the rise in prices faces all the nations of the world with a situation that they are totally incapable of solving on an individual basis.

Indeed, of all the nations in the world, the United States is in the best position to solve the problem on an individual basis.

At current prices, the advanced countries will

## Secretary Kissinger's Address On Energy Conference

run a deficit of 39 billion dollars. At current prices the less developed nations will run a deficit of 29 billion dollars for their energy bill.

The price of energy for the less developed countries is four times more than the total aid flow from all the countries in

## Reviewed News

(From page 6)

times of a General Election. These Campuses, these Castles in the Air of designing diplomats cannot be of any use to any body if they are to be used as terms for subjects of discussions.

## Tall Talk

Certainly the matter of admissions to the University should not be treated very lightly. Talk tall about other things but not about higher education. Why should the cream of the youth of this country be crushed year in and year out down educationally when they have proved their mettle in the proper forum? Frustration should not be allowed to silence the natural ability of our youth.

## Minister must be More Merciful?

The 1974 problem of admissions must be solved and that satisfactorily. The Minister of Education can deliver the goods if he wishes that he should not be misunderstood. In the North, the facilities for the immediate establishment of a campus are there. Only the Authorities will have to accept the fact that this question cannot be allowed to hang fire any further.

## Tantalizing Tantras!

Qualified to enter the University is a recognition that cannot be belittled. It is a certificate issued by the highest seat of higher education. And therefore it must have its worth. Certainly it cannot lead to tantalization. Why should our educationally fit youth be reminded of Tantalus of Greek mythology for no fault of theirs?

the world. To put it another way:

If all the countries had abolished their aid program, the impact on the less developed countries would have been much less severe than the rise in prices that was agreed to in one afternoon, by the oil producing countries.

With these deficits, no country can meet its energy needs by its own efforts. There is no way given the requirements of the producing nations, by which the deficit can be closed through trade arrangements.

And therefore, all nations in the world have a common problem of how to assure their supply and how to relate the prices to the structure of the world's economy.

This is equally in the

interests of the producing nations, because if there were a world economic recession, even the producing nations would suffer.

The United States is approaching this conference with the attitude that as once before, at the end of World War II, when there were great dislocations in the world the United States recognized that it had a profound interest in world cooperative relationships.

All the problems that I have described affect the United States least.

As the President has pointed out, we can become self-sufficient with respect to energy by the end of this decade and even during this decade we can meet most of our needs from expended domestic production and other sources, and we are in the best position to make bilateral arrangements of our own.

On the other hand if every nation adopts a po-

We are, therefore, approaching the nations that we have invited—not to ask them to join us in a confrontation, nor in a spirit of gaining any unilateral benefit—but rather with the attitude that we are prepared to share our resources and our knowledge in a cooperative effort to improve the supply of all nations and work out arrangements by which when the consumers introduce their needs, in the next two weeks or months, we can talk about their common problems with more confidence and with better vision.

We will put before our colleagues our assessment of the supply situation, which we think need not be as bleak or has been often described.

We will describe what we are prepared to do in the field of consumer re-

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THOUGHTS TO BE TREASURED

ஆசை அறியின்கள், ஆசை அறியின்கள்,
ஈசனே டாயினும் ஆசை அறியின்கள்,
ஆசை படப்பட ஆய்வரும் துன்பங்கள்,
ஆசை விடவிட ஆனந்த மாமே.

Extirpate desires, extirpate desires, Even the
desire for God do extirpate, Sorrows multiply
as desires increase. Cessation of desires brings
in bliss.



திருச்சிற்றம்பலம்

நமச்சிவாயவே சூனமுந் கலியும்
நமச்சிவாயவே நானறி விசையும்
நமச்சிவாயவே நாதனின் நேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY FEBRUARY 15, 1974

Slip Between The Cup And The Lip!

The pleasing prospects of the price of paddy
being brought down from the pinnacle of inflation
to the rock bottom of reasonableness seem to be
eluding the people with the invasion of the har-
vested areas by the vicious vulture ravers, the
rapacious persons of the Black Market assuming
large scale operations. Once again the cold war
against the consumer has begun also involving the
Authorities. The proposal to remove the Barrier
at Elephant Pass seems to have in effect become
a boomerang on the authors who have now been
compelled to fire a broad-side to demolish the
barbaric Black Market. In this process the peasant
cultivator also has to endure the evil effects.

Steps in the Emergency Regulation to ensure
the benefits of a bumper harvest for the purpose
of maintaining a steady supply of rice on
rations and excluding the imports of grains from
other countries. The paddy Marketing Board has
to protect itself from the pernicious activities of
pirate traders.

We have repeatedly called for appropriate action
against the inhuman intruder who sucks the blood of
the producer and emaciates the common man en-
dangering the economy of the country. If only
the Authorities can effectively induce the cultivator
to strike a bargain with them, offering the
maximum of advantageous concessions, the supply
of rice to the people on a reasonable rate, Rupees
Two per measure can well be maintained. But in
this bargain, the burden of the peasant in the
matter of production must be reckoned and con-
cessions to him and his family over and above
the normal requirements should be granted.

Stringent steps must be taken forthwith,
strict measures should be adopted to keep the
wolf away. But the consumer must be assured of
his requirements of rice at the reasonable price of
Rupees Two per measure.

Tamil Language in Sri Lanka

(From page 5)

it is possible to establish
further varieties of social
dialects such classifica-
tion is not attempted here
since the contrasts are
not so well marked. It
may be interesting to
Tamil dialectologists to
note that in Sri Lanka
there are no caste dialects
with marked differences
like the caste dialects in
India such as the Brahmin
dialect and non-Brahmin
dialect. In other words,
unlike in India where
caste system makes for
easy recognition of the
social levels with which
linguistic variation is cor-
related, it is difficult in
the Sri Lanka society to
correlate the caste system
and the linguistic varia-
tion.

It is unfortunate that
the dialects of Tamil in
Sri Lanka are yet to be
investigated perhaps, ex-
cept for Jaffna Tamil
where considerable work
has been done. In view of
this it is difficult to speak
authoritatively about the
other dialects. However
confining our statements
to Jaffna dialect certain
general observations could
be made here about the
other dialects.

Batticaloa Tamil differs
from Jaffna Tamil. The
difference is very great at
the lexicosemantic level &
people have noticed this
from early times and spoke
of Batticaloa Tamil and
Jaffna Tamil as different
varieties. Some of the lexi-
cal items exclusive to
Batticaloa Tamil are;
ezhuvaan 'east' paTuvaan
'west' aththakkuuli 'daily
wage' ammaacci 'uncle'
There are a few gramma-
tical differences also. For
instance, Batticaloa Tamil
has lost the intermediary
demonstrative pronouns
like uvar 'he' uvalh 'she'
etc. whereas Jaffna Tamil
preserves them. Batticaloa
Tamil makes a distinction
between an inclusive and
an exclusive plural in
the first person whereas
Jaffna Tamil does not. A
sample study of the pro-
nouns in a few Tamil
dialects gave the impres-
sion to the author that
Batticaloa Tamil is rela-
tively closer to Indian
Tamil than Jaffna Tamil.
To quote Kamil Zvevil,
"The Batticaloa form of
speech is the most literary
like of all spoken dialects
of Tamil ..... it has pre-
served, on the one hand,

several very antique fea-
tures and it has remained
more true to the literary
norm than any other form
of Tamil" (Some features
of Ceylon Tamil, Indo-
Iranian-Journal, Vol. IX,
No. 2, 1966).

( To be continued )

Sivarathiri

(From page 6)

beings as usual. He was
proud that he was the lord
of the world as he had cre-
ated all living beings. Lord
Vishnu said that he was
the Supreme Lord of the
world as Brahma was his
offspring being born from
his navel. So the two
Gods quarrelled to decide
as to who was the superior
of the two. Then Lord
Shiva appeared before
them in the form of a
tall pillar of fire. Then
a word was heard by
them which proclaimed
"One of the two gods
who was successful in
discovering the head or
foot of this pillar of fire
will be deemed as the
Lord of the World." Lord
Vishnu took the form of
a huge swine and pro-
ceeded to discover the foot
of the pillar of fire. Brahma
took the form of a swan
and flew upwards to dis-
cover the head of the
pillar. Both of them fail-
ed and returned to the
earth, and worshipped Lord
Shiva. The night during
which they thus wor-
shipped Shiva is known
as Sivarathiri'.

"அரியும் யானும் முன் நேடு
பவ்வனந் தெரி யனவ
இரி யெனுபடி சிந்தநா
வல் சொலி சினர்ந்த
விரவதே சிவராதிரி
யாயின தினையர்
பரவி யுபந்தன ரன
தேசர் வைகலிற்பலரும்."

This verse taken from
Kanthapuranam describes
the origin of Sivarathiri.
The huge pillar of fire
finally shrank into a holy
mountain which is called
"Annamalai". Several de-
votees worshipped Shiva
and obtained bliss by their
penance during this night.
Pious worship and fasting
invoking the grace of
Shiva during this night
enable one to purify one's
body mind and soul and
make them divine. Such
a transference enables
one to lead a divine life,
by concentrating piously
and fervently on the lotus
feet of Lord Shiva.

Co-operative...

( From page 7 )

traits, sharing research
and development, devel-
oping alternative sources
of energy. We shall also
be prepared to discuss
with the nations involved,
a system of emergency
allocations in case there
should be temporary
difficulties with supply

We expect that all other
nations will deal with this
as a global problem, and
will recognize, as we have
recognized, that it is not
possible to make any uni-
lateral advantage out of
the situations that effect
the well-being of all of
our people.

We also expect to put
before these nations our
profound concern, whether
the plight of the less de-
veloped countries and the
necessity of helping the
less developed countries
to meet their energy de-
mands.

IN THE DISTRICT COURT
OF POINT PEDRO

No. 12343

1 Kandiah Thambiah
2 and wife Wallimuthu
both of Alvai West

Vs. Plaintiffs

- 1 Seeniar Sithamparapillai
2 Ponnambalam Manicoc-
thi-garsjah
3 and wife Thengapillai
4 Rajaratnam Koneshalin-
gam
5 Seeniar Kandavanam
6 S thamparapillai Muru-
gopillai
7 Sabapathippillai Thari-
malingam
8 Kandavanam Kana-
pathippillai all of Alvai
West Defendants.

It is hereby notified
that action No. 12343 has
been instituted in the
District Court, Point Pedro
under the Partition Act
No. 16 of 1951 for the
Partition and / or sale of
the land called "Vavunil"
in extent 9 1/2 lms v. o. de
Veedu 1/2 situated at Alvai
Malavarayer Kurichchy,
Kaddaively Parish, Vada-
maradehi division Jaffna
District, Northern Pro-
vince.

The defendants in the
abovesaid action are
summoned to appear in
the District Court, Point
Pedro.

By Order of Court,
Sgd. M. Nadarajah
C. C./Registrar.

சார்புள்ள மொத்த மொக மலிவாகு கரிசு மலிவாக
சேரக்குறைய மொக மொக குறையின துமிதர் கர்பு:
யர் மலிவாக மொக மொக கர்பு மலிவாக மலிவாக
மலிவாக மலிவாக மலிவாக மலிவாக மலிவாக

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EDITOR-IN-CHIEF R. N. SIVAPRakasam

Drawn by
Sgd. P. Sundralingam
Attorney at Law
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