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JAFFNA, FRIDAY FEBRUARY 2, 1973

Sacred Sports of Siva (CONTD.)

V. SUBRAMANIAM
Saiva - Pulavar

XIII. கடல் சுவற் வேல்
விட்ட கதை)

Casting of the Spear (Javelin) for drying up the Sea

Ugra Pandian during his rule performed ninety-six aswamedha yagams; at which, Indra becoming jealous since his rule was endangered invited the King of the Sea, Varuna and asked him to destroy the Pandian's land. Accordingly, the sea swept with great noise in the middle of the night to the gates of Madurai when Ugra Pandian the King was awakened by Siva in the guise of a religious ascetic (Sithbar), informing him of the circumstance and attendant dangers, the king, being astonished and without presence of mind was urged by the vision to lose no time but employ the Vel (Spear), as he had been directed; and accordingly he went and cast the spear at the sea which immediately lost its force and retired, because Varunan recognised the weapon of his superior. The King then went to the temple and adoring the God. Almighty promised that as far as the sea had come so much land would be given to the Temple, and thus he righteously governed the kingdom.

வகை சுவில் மதுரை சூழார் மறி
கடல் வற்றிவிடப்படு
வகைவாயல் நாரமலலாந்
வெள்ளியாட்பலத்தளாடுந்
தலையலிந் கொன்றை வேணித்
தம்பிரான் தனகடுகே சேர்த்துக்
களைசனையுலகுக்கெல்லா யிருந்
தனலா சாவல் வேந்தன்.

XIV. Ugra Pandian strikes off Indra's crown with his discus

(இந்திரன் முடிமேல் வகை
எறிந்த கதை)

While Ugra Pandian reigned, it happened by the evil influence of the nine planets that there was no rain; consequently a great drought occurred in the Pandian, Chola and Sera kingdoms. On which

deficiency, then three kings went and consulted the sage Agastyar residing on the mountain called Pothiya; he told them of the evil influence of the planets and advised them to go and worship Sundareswarar, fasting on Monday. Accordingly, the three kings came to Madura, and performed the prescribed fasting and ceremonies on Monday in the temple, when by the favour of Siva they were carried to Swargalagam (the paradise of Indra). The Chola and Sera kings took their seats at his foot-stool and asking for rain were favourably answered and dismissed. But the Pandian took his seat on the same level with Indran and made no request for rain. Indra displeased with a semblance of favour, put round his neck a very heavy neck-lace collar such as five men could not lift, thinking its weight would crush his uncivil guest; but as the Pandian wore it without any emotion, Indran was astonished; and dismissed him, only saying, "You shall be called the bearer of the neck-lace" (கூசக் தாக்கு பாண்டியன்).

On the Pandian's return, he found that in his country only there was no rain; in consequence of which, he went to Maha-Pothiya-hill (மொதியக் குன்று) and put some of the clouds round its summit in chains, and brought them to water his kingdom. Indra incensed at this violation of his proper power, declared war and took the field at the head of a large army. There was much fighting on both sides and many were slain, until Ugra Pandian with his discus (வகை) struck off Indra's crown. Indran astonished found he was not combating with a mere mortal and sent ambassadors promising to bestow rain. Ugrama would not be lieve him; in consequence Indran sent a man of the

(Over to page 8)

SABHAI ACTIVITIES

STEERING SUB-COMMITTEES

The following sub-committees for this year were elected at the first meeting of the Committee of Management of the Jaffna Saiva Paripalana Sabhai with Mr T. Somasundaram, the President, in the Chair.

Religious Propaganda

Mr. M. Mylvaganam (Convener), SaivaPulavar V. Kandasamy, Mudlr. C. Muttutambay and Messrs R. N. Sivapirakasam and V. Karthigesu.

Punnianachchi Trust

Messrs N Chelappah (Convener), M Mylvaganam, R Thangarajah, R C Manmatharayan J P and S Lokeswaran.

Examinations

Mr S Seevaratnam (Convener), SaivaPulavar K Sittampalam, Messrs E Sabalingam, K Sivaramalingam & S Paraniarasingham.

Press

Messrs K C Manmatharayan J P (Convener) S P Kandish, R Thangarajah, S Lokeswaran & E Sabalingam

Navalar Shrine.

Messrs M Mylvaganam (Convener), S Ammasappar, Mubandiram E P Rasiah, Mr M Vathilingam & Mrs. Manonmany Arunasalam

Text Books.

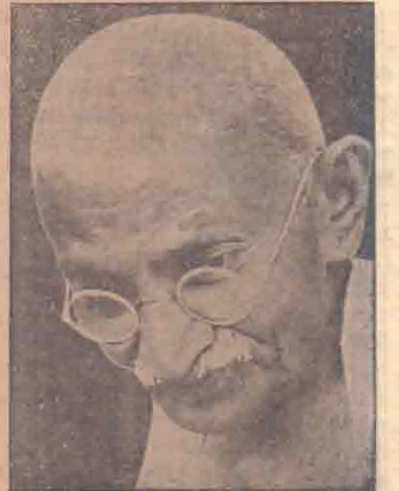
Saiva Pulavar K. Sittampalam (Convener) Messrs V Karthigesu, S Seevaratnam, K Sivaramalingam & R N Sivapirakasam

Newspapers

SaivaPulavar K Sittampalam (Convener) Messrs (Over to page 8)

GANDHIJI ANNIVERSARY

A public meeting under the auspices of the Public Affairs Committee of Jaffna was held at the Jaffna Central College Hall on Tuesday January 30, 1973, the 25th anniversary of the passing away of Mahatma Gandhi.



Mr. K. Nesiab presiding over the meeting referred to the events that led to the Gandhian movement in India and also dwelt at length on the beneficial impact the movement had on the Freedom Movement in other subject nations.

(Continued on page 6)

THE PRESS

By S. SIVASUBRAMANIAM

The importance of the Press, generally and particularly with regard to the growth and maintenance of democratic ideals, has been emphasised times without number by many leaders of thought and action. The Vice-President of the Indian Republic, Mr. G. S. Pathak, in one of his latest utterances states as follows:

"Public opinion in the art and practice of democracy is an essential requirement in a country like ours, where democracy represents a definite commitment, an attitude of mind, and a way of life, and not just a slogan. In this task of public education, the Press has played a noteworthy role. It is true to say that the Press interprets the country to Parliament and Parliament to the country and that itself becomes a third chamber by reason of its own discussions. In the language of Britain's Royal Commission on the Press, the Press actively takes the form of a subtle conditioning of opinion to acceptance and rejection of parti-

cular problems."

2. The great importance given to the Press by the late Mr. Jinnah, the illustrious founder of Pakistan, is seen from the following paragraph from Mr. Jinnah's Biography written by Hector Bolithoi. Referring to the Quaid E. Azam's last days and illness before he passed away, the biographer quotes Mr. Jinnah's secretary thus:

"The Quaid spent most of the day upstairs in his own room. But his passion for newspapers did not abate; even the teleprinter tape had to be rolled up and taken to him. He would lie on the sofa, running the yards of news through his fingers."

The extract reflects the high esteem in which one of the greatest politicians and patriots of the day held the Press.

3. In view of prevailing circumstances, it appears prudent and desirable for the Government to submit the matter for a referendum to the country. Those who are opposed to the present draft Bill could also prepare an alternative draft.

THOUGHTS TO BE TREASURED

தெருளாகி, மருளாகி, உழலும் மனமாய், மனஞ் சேர்ந்து வளர் சித்தாகி, அச்சித்தெலாஞ் சூழ்ந்த சிவசித்தாய். விசித்ர மாய்த், திரமாக், நாநாவிதப் பொருளாகி, அப்பொருளை அறி பொறியும் ஆகி' ஐம்டலனுமாய், ஐர்ப்புதமாய்ப், புறமுமாய், அக முமாய்த், தூரஞ், சம்பமாய்ப், போக்கோடு, ரரத்தும் ஆகி. இரூளாகி ஒளியாகி, நன்மை தீமையும் ஆகி, இன்னுகி, நாளை ஆகி, என்றுமாய் ஒன்றுமாய், பலவுமாய் பாவமாய், இவை அல்லவாய் நினை, அருளாகி, நின்றவர்கள் அறிவதல்லால், ஒரு வர் அறிவதற்கு எளிதாருமோ, அண்ட பகிரண்டமும் அடங்க ஒரு சிறைவாகி ஆனந்தமான பரமே (Thayumanavar)

Oh! Bliss Supreme that fill- est to the brim the whole world and the worlds beyond. Thou art the understanding and the confusion, the whirl- ing mind, the ohit (soul) prosper- ing in conjunction with the mind and the Blessed Chit (Sivam) surrounded by all such ohits (souls), Thou art the wonderful and the stead- fast. Thou art things of vari- ous kinds, the senses that know them, the five sensations and the five elements, Thou art the outside (of everything) and yet the inside, far away and yet near at hand, the going and the coming, the darkness and the light, the good and the bad, the today, tomorrow and all time, Thou art the One, the many, the all and yet none of these— Thee that art all this, is it possible for any one to know except those who are (endow- ed with Thy) Grace?



சமஸ்தாயவே சூனாயும் கவிஷயம் மகச்சிவாயவே நானநி விச்சையம் மகச்சிவாயவே தநநின் நேத்துமே மகச்சிவாயவே நன்னெறி கரட்டுமே தநநி நன்னெறி

Hindu Organ

FRIDAY, FEBRUARY 2, 1973

THIRTIETH OF JANUARY - THE TEACHING

Twenty five eventful years have witnessed how the World and the East in particular have reacted to the supreme sacrifice of a great man in the cause of the people. The pat- tern of political develop- ment has practically changed so much that the present generation may not be prepared to know about the Mahatma and understand his exemplary way of service to others.

Gandhiji was the first fighter for freedom who chalked out a campaign wholly based on the cardi- nal principle of truth and

the consequential concept of non - violence. The struggle for liberation of subjugated peoples from foreign yoke took a solemn turn in the Indian sub-continent under the elevating guidance of Gandhiji drawing into the movement the entire peo- ple, the intellectuals, the members of the noble pro- fessions, the peasants, the workers and even mer- chants. Interpreting the intrinsic value of soul- force the Mahatma himself practised a very austere life of work and devout prayer. His keen insight into the affairs of men and their needs made him organize a sound economic venture in the use of the takli and the spinning wheel for the production of clothing for the teem- ing millions of his coun- try thus effectively eliminating foreign influ- ence.

Twentieth Century began with the inspired leadership of a sincere worker in the cause of not only freedom but also justice, fairplay and civic consciousness. The Civil Disobedience Movement started by Mahatmaji was in the nature of a human struggle against human weaknesses for the up- liftment of humanity in which every one had a share of responsibility to discharge and a duty to perform. The Movement was mighty for the one reason that he who in- spired it was himself in the movement like any other and was always critically reviewing its activities in the background of truth and non-violence.

If the entire Indian nation rose to one person and responded to the suggestive example, not call as in the case of other political leaders, it was because the source of the movement was pure, noble and lofty. The people soon became aware of the fact that such struggles depended on the sincerity, solemnity and purity of purpose and performance for success. The fighter in the cause of freedom was both a leader and a follower, always subjecting himself to the rigid discipline of austere living, in the form of strict adherence to truth and Ahimsa by cleansing himself in the course of the campaign all impure thoughts, insincere deeds and inopportune words. The physical frame that gave this patriotic perfor- mance to the world was dismantled on the Thirti- eth day of January twenty five years ago. But the teaching remains remind- ing us all of eternal truths.

PUTTUR PROBLEM

Creating controversial enterprises has become the exclusive pleasure of the anti-democratic group that is operating in this coun- try. One instance of such activities is the peculiar problem that is perplexing the parents of school children at Puttur, a largely populated village in the Kopay Electorate While it is granted that the medium of instruction should be according to the choice of the parents, the anomalous situation has arisen at the Vipassi Tam- il School in Puttur that Tamil children have to follow their course of studies in the Sinhala medium to the exclusion of Tamil their mother tongue.

The irony of this intri- guing state of affairs is that scheming politicians have been shaping the destinies of school children using parents as their outspaw to the detriment of all concerned and of the country at large. Learn- ing as many languages as possible is one thing; but to enforce studies at the very source in an alien tongue leaving the pupils strangers to their own language so very facina- tingly called the mother tongue is another. The irony is more when the very same politi- cians who have created this controversial situation are proclaiming from pan- dal tops that everything is pleasant and beneficial to the people whose rights are in danger of being totally denied.

This problem can be solved only by the parents and the pupils, not by the politicians.

Gandhiji Anniversary

(From page 5)

Mr. Nesiiah recalled to mind the great campaign for peaceful settlement of the landless by Acharya Vinoba Bhave following in the footsteps of Gandhiji and recounted how Acharya Vinoba Bhave was able to bring about a change of heart among the dacoits who were a terror in cer- tain parts of Northern India.

Vidwan N. Sivapatha- sundersaram Messrs. R. N. Sivapirahasam and S. Sivalingam also spoke.

Copies of a compilation "Sayings of the Mahat- ma" in Tamil and a re- print of Gandhiji's fa-

Satyagraha: What It Stands For

In Gandhiji's Own Words

No work done by any man, however great, will really prosper unless it has a distinct religious backing. But what is Religion? I for one would answer: "Not the Reli- gion you will get after reading all the scripture of the world. Religion is not really what is grasped by the brain, but a heart grasp."

Religion is a think not alien to us. It has to be evolved out of us. It is always within us: with some, consciously so; with others, quite unconscio- usly. But it is always there. And whether we wake up this religious instinct in us through outside assist- ance or by inward growth, it has got to be done; if we want to do anything in the right manner, or to achieve anything that is going to persist.

Our Scriptures have laid down certain rules as maxims of human life. They tell us that without living according to these maxims we are incapable of having a reasonable perception of Religion. Believing in this implicitly, I have deemed it necessary to seek the association of those who think with me in founding this Institution. The fol- lowing are the rules that have been drawn up and have to be observed by everyone who seeks to be a member.

The first and foremost is

The Vow of Truth

Not simply as we ordi- narily understand it, not truth which merely an- swers the saying, "Honesty is the best policy," im-

yourite Prayer Hymn "Ragupathy Ragava Baja Ram" published by the proprietors of Milk White Company were distribut- ed by Shri. K. Kanaga- rajah.

In Colombo

The anniversary of the death of Gandhiji was observed in Colombo at the Samswathy Hall Bam- balapitiya under the aus- pices of the All Ceylon Gandhi Seva Sangam. Mr. Hoody Perinpanayakam provided over the public meeting which was ad- dressed among others by Minister T. P. Subasinghe plying that if it is not the best policy we may depart from it. Here Truth as it is conceived means that

we may have to rule our life by this law of Truth at any cost; and in order to satisfy the definition I have drawn upon the cele- brated illustration of the life of Prahlad. For the sake of Truth he dared to oppose his own father and he defended himself, not by paying his father back in his own coin. Rather, in defence of Truth as he knew it, he was prepared to die with- out caring to return the blows that he had received from his father, or from those who were charged with his father's instruc- tion. Not only that, he would not in any way even parry the blows; on the contrary, with a smile on his lips, he underwent the innumerable tortures to which he was subjected, with the result that at last Truth rose triumphant. Not that he suffered the tortures because he knew that some day or other in his very lifetime he would be able to demonstrate the infallibility of the Law of Truth. That fact was there; but if he had died in the midst of tor- tures he would still have adhered to Truth. That is the Truth which I would like to follow, in our Ashram we make it a rule that we must say "No" when we mean No, regard- less of consequences.

Then we come to the Doctrine of Ahimsa

Literally speaking, Ahimsa means "non-kill- ing." But to me it has a world of meaning, and takes me into realms much higher, infinitely higher. It really means that you may not offend anybody; you may not harbour an uncharitable thought, even in connec- tion with one who may consider himself to be your enemy. To one who fol- lows this doctrine there is no room for an enemy. But there may be people who consider themselves to be his enemies. So it is held that we may not harbour an evil thought even in connection with such persons. If we return blow for blow we depart from the doctrine of Ahimsa. But I go further. If we resent a friend's action, or the so-called enemy's action, we still fall short of this doctrine. But when I say we should not resent, I do not say that we should acquiesce by the word "resenting" I mean wishing that some

harm should be done to the enemy; or that he should be put out of the way, not even by any action of ours, but by the action of somebody else, or, say, by divine agency. If we harbour even this thought we depart from this doctrine of Non-Violence. Those who join the Ashram have literally to accept that meaning.

This does not mean that we practise that doctrine in its entirety. Far from it. It is an ideal which we have to reach, and it is an ideal to be reached even at this very moment, if we are capable of doing so. But it is not a proposition in geometry; it is not even like solving difficult problems in higher mathematics—it is infinitely more difficult. Many of us have burnt the midnight oil in solving those problems. But if you want to follow out this doctrine you will have to do much more than burn the midnight oil. You will have to pass many a sleepless night, and go through many a mental torture, before you can even be within measurable distance of this goal. It is the goal, and nothing less than that, which you and I have to reach, if we want to understand what a religious life means.

A man who believes in the efficacy of this doctrine finds in the ultimate stage, when he is about to reach the goal, the whole world at his feet. If you express your love—Ahimsa—in such a manner that it impresses itself indelibly upon your so-called enemy, he must return that love. Under this rule there is no room for organized assassinations, or for murders openly committed, or for any violence for the sake of your country or even for guarding the honour of precious ones that may be under your charge. After all, that would be a poor defence of their honour. This doctrine tells us that we may guard the honour of those under our charge by delivering our own lives into the hands of the man who would commit the sacrilege. And that requires far greater courage than delivering of blows. If you do not retaliate, but stand your ground between your charge and the opponent simply receiving the blows without retaliating, what happens? I give you my promise that the whole of his violence will be expended on you, and your friend will be left unscathed. Under this plan of life there is no conception of patriotism which justifies such wars as you witness to-day in Europe.

The Vow of Celibacy

Then again there is Those who want to perform national service, or to have a gleam of the real religious life, must lead a celibate life, whether married or unmarried. Marriage only brings a woman closer to man, and they become friends in a special sense, never to be parted either in this life or in the lives to come. But I do not think that in our conception of marriage, our lusts should enter. Be that as it may, this is what is placed before those who come to the Ashram. I do not deal with it at any length

The Vow of the Control of the Palate

A man who wants to control his animal passions easily does so if he controls his palate. I fear this is one of the most difficult vows to follow. Unless we are prepared to rid ourselves of stimulating, heating, and exciting condiments, we shall certainly not be able to control the overabundant, unnecessary, and exciting stimulation of the animal passions. If we do not do that, we are likely to abuse the sacred trust of our bodies that has been given us, and to become less than animals and brutes, eating drinking, and indulging in passions which we share with animals. But have you ever seen a horse or cow indulging in the abuse of the palate as we do? Do you suppose that it is a sign of civilization, a sign of real life that we should multiply our eatables so far that we do not even know where we are; and seek dishes until at last we have become absolutely mad and run after the newspaper sheets which give us advertisements about these dishes?

The Vow of Non-Thieving

Then we have once more I suggest that we are thieves in a way. If I take anything that I do not need for my own immediate use and keep it, I thief it from somebody else. It is the fundamental law of Nature, without exception. That Nature produces enough for our wants from day to day; and if only everybody took enough for himself and nothing more, there would be no pauperism in this world, there would be no man dying of starvation. I am no Socialist, and I do not want to dispossess those who have got possessions, but I do say that personally those of us who want to see light out of darkness have to follow this rule. (To be continued)

The Jaffna Co-operative Stores Ltd.

WHEREAS MRS. NAGARATNAMMAH SANGARAPILLAI of Vaddukoddai, has applied to the Directors of the above-named Company for the issue of a Duplicate Certificate in respect of 5 Ordinary Shares of Rs. 100/- each, numbered: 105 - 108 & 996, registered in the name of her late husband Mr P. Muthiakpillai Sangarapillai, the originals of which are represented to have been lost or mislaid **NOTICE IS HEREBY GIVEN THAT** if within two weeks hereof no claim is made to or no objection lodged with the undersigned the Directors will proceed to deal with the application for Duplicate Certificate the originals of which will be deemed to have been cancelled.

T. Somasundram,
Secretary,
The Jaffna CO-OP;
Stores Ltd.

470, Hospital Road,
Jaffna.
26th January, 1973.

43 19, 26, 1

NOTICE

IN THE DISTRICT COURT
OF JAFFNA

No. P/1383

Muthuthamby Arunasalam of Anaicottai, presently of 38, Bryde Place, Colombo

Vs. Plaintiff

- 1 Appaouddy Subramaniam and wife
- 2 Nagaratnam of Kondavil, presently of 29, Windsor Avenue, Dehiwela

Defendants

It is hereby notified that Action No P/1383 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 "Mariottai" situated at Kokkuvil East in extent 8 Lms. V- C.

The case is fixed for the balance survey fees, publication and consideration of plan and report on the 2nd day of February 1973.

This 20th day of December 1972

By order of Court

P. Sathasivaratnam
Clerk of Court

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Some Relevant Thoughts Re Speaker's Ruling

(Continued from last issue)

It must be stressed that the Constitution itself specifically enacts, as positive law, certain broad principles of moral justice. Thus the Constitution states that no person may be deprived of life, liberty or property without "due process of law"—a phrase which means to an American what the phrase "natural law" has meant traditionally, namely, equality, consistency, impartiality, justice, fairness. The Constitution also guarantees certain broad freedoms such as freedom of speech and of religion, and certain broad rights such as the right not to be subjected to unreasonable searches and seizures, the right to an impartial trial and the right of all citizens to equal protection of the laws. By requiring that all laws must conform to these moral principles, the Constitution has encouraged American judges to submit to the test of conscience not only legislation, but all legal rules and all governmental acts including their own judicial decisions. It would be wrong to infer from this that American judges feel free to decide a case without regard to statute, precedent and custom; on the contrary, stability of laws and consistency of decisions are basic values of our judicial system. Nevertheless it is of the greatest significance that the judge can at times say: A statute (or a rule, or an official act) which conflicts with justice is not law. He can do this when the Constitution is infringed but the power of judicial review of the constitutionality of legislation has had a pervasive influence on the entire legal system, for lurking in the background of every case, civil or criminal or administrative, is the constitutional requirement of "due process of law." A gross injustice always suggests, at least, a constitutional issue which may have to be decided by the Supreme Court.

"Over the entrance to our Supreme Court Building in Washington are engraved the words 'Equal Justice under Law.' We would like to believe we had already achieved that end. But as we see evidence of injustice paraded before us in the Court Room we are forced to the conclusion

PARTITION NOTICE

IN THE DISTRICT COURT OF
JAFFNA

No P/1448

- 1 Kanagasabai Mailvaganam and
 - 2 wife Thangammah both of Erlalai West
- Vs. Plaintiffs
- 1 Selliab Rasiab of Mallakam
 - 2 Sinnathamby Ratnam and wife
 - 3 Meenambibai
 - 4 Eliathamby Navaratnam
 - 5 and wife Thangaratnam
 - 6 Chinniah Thillai: nathan
 - 7 Chinniah Thirunavukkarasu
 - 8 Chinniah Sivagnanasundaram all of Erlalai West
 - 9 Kandar Muthusamy and wife
 - 10 Chellammah both of Erlalai West

Defendants

It is hereby notified that Action No. P. 1448 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the Partition/sale of the land in extent 15 lacbams V. C. and situated at Erlalai in Mallakam Parish Valikamam North Division Jaffna District Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 9th day of February 1973 at 9-30 O'clock of the forenoon.

By order of Court
(Sgd)

P. Sathasivaratnam
Chief Clerk

This 12th day of
January 1973
147 2

that it is a goal of our nation and not its actual accomplishment. As you perhaps read in the press, our nation is now in the throes of wiping out the last vestiges of discrimination against people of every race color and creed. When that is done we will be a happier people and a stronger nation."

Then Earl Warren—who presided over the Court during the historic 1954 decision which struck down segregated public education—was asked how justice can best be achieved. His answer, paraphrasing Solomon, the Greek law-giver of 2,500 years ago, was that justice could be achieved whenever those who were not injured by injustice were as outraged as those who had been. "And that," he said, "is as true today as it was in ancient Athens."

Vegetarians' Congress View-Point of Wholesome Food

Presiding over the Conference on Vegetarian Diet held at the Headquarters of the All Ceylon Buddhist Congress Mrs. Rukmani Arundale stressed the medical opinion that vegetarian diet greatly contributed to longevity and observed that the tenets of all religions deprecated killing of beings and thus supported the contention that from a spiritual point of view no being should be killed for providing human beings with food. Continuing her speech Mrs Arundale said that most children preferred the vegetarian diet and that it was undesirable that parents should compel such children to take meat or fish or eggs. And in conclusion she said that vegetarian food tended to give peace of mind to the individual and a large group of such individuals would no doubt help establish peace in the world.

Mr. Peter Holeman delegate from America stated that the taking of meat and fish for food was more a habit than a need and added that in the western countries there was a growing enthusiasm for vegetarian diet as it provided the necessary food value. He also pointed out that vegetarianism has become a successful world campaign.

Dr. Jayasuriya President of the Ceylon Vegetarians' Congress welcomed the President and delegates.

Sacred Sports of Siva (Contd.)

(From page 5)

Vellala caste to become security for rain, hence called கார்த்திகை வெள்ளாளர்.

The King then released the clouds from confinement. Afterwards by Indani's command, there was abundance of rain with consequent fertility and Ugra Pandian ruled the Kingdom with justice and liberality.

இடுக்கண் வந்துயிர்க்கு முற்ற மெய்திரும், வாய்மை காத்து

வடுக்களைத் தொழுது நாலா மரபினு இளையை, யாத்தன்

எடுத்துரை மறைபோற் சூழ்ந்து

சிறைக்களத்திட்ட யாப்பு விடுத்தன பகடுபோல் மீண்டன மேகமெல்லாம். யாத்தன் - இறைவன்

Note: For a full description of Monday fasting (சோமவார விரதம்)

Vide Stanzas 6 - 30 இர்திரன் முடிமேல் வளை எறிந்த படலம் (திருவி, புராணம்)

XV. Ugra Pandian struck Mount Meru with Chendu

(மேருவைச் செண்டாலடித்த கதை)

Ugrama Pandian was attentive to the instructions of Agastyar in the religious observances of Monday, and by that means his wife Kanthimathi brought him a son whom he named Vira Pandian. At this time the country was in great distress owing to drought and the God, on being besought appeared in a dream in the guise of Chiththar (சித்தர்) and said, Go to Maha Meru, strike it with the ball; there are riches inside, take them and make charitable donations and rain will come. Rising in the morning and going to pay his devotions to the God the King set out with a great retinue: thus leaving his own country and going to salute the Chola King: passing thence by Dundaga Nadu, the Telinaga, Karnataga, and Tondaka countries; crossing mountains and rivers: passing Malava, Virada, Matthiya countries, going as far as Kasi (Benares) crossing the Ganges and a desert untrodden by human footsteps, which is inhabited by yalis (யானைகள்) lions etc, he arrived at Kumari, which extends one thousand leagues (of ten miles each); passing by which and also Baratho, eight times larger still he arrived at the source of Parvathi (or mountain-born) named Mount Imaya; next crossing Kimpuruda province as also ari Varudam and Nidatha mountains and arriving at Ilavirutha country surrounded by the river Jamba, he obtained a view of Maha-Meru which is the support of the earth, having one thousand and eight peaks, which is also the pillar of the gods and which, besides, was once a bow in the hands of Siva. As

SABHAI ACTIVITIES

(From page 5)

S U Somasegaram E Sabalirgam, N Sellappah & Mrs Manonmany Arunasalam

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that was a sacred land, he halted his retinue at a distance, made by himself. a circuit of the mountain, and standing on the South, addressed its King saying, "O Merul surrounding by all planets constellations and demigods—O mountain! attend." Then taking the ball in his hand, he struck the mountain with it, the mountain reeled; the peaks trembled, and the King of the mountain with one hundred and four-umbrella bearing hands, came forth ashamed: confessed a dereliction of attention and of duty for that one day from the service of Siva, and asked what was his business? The reply was, "Riches are wanted." All that he desired was given him by opening a mine: and the cleft was closed with his own royal seal. He brought the load of precious metals on elephants to Madurai. And as he then gave largely to the Brahmins, the Saivas, the temple etc, rain came down as formerly, so that the country was again fertile. He flourished forty-thousand years of the gods; after which, crowning Vira-Pandian and delivering to him the Kingdom, Ugrama Pandian resumed the unchangeable form of Siva. புனையிம் முறையாற், புரந்தளித், தாரம் பூண்ட பாண்டியன் திருமகனாக் கவனி, யேழறிய, வீரபாண்டியனென்று, ணிமுடி கவித்தரசனித்து நவிரதிசய. பூண வின்ப ஞான நோக்கருளிய மதரைச் சிவனடி நிழலிற், பிளப்பறப் பழையதேசெடு நிறைந்து வீற்றிருந்தான்,

Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2901

In the matter of the Last Will and Testament of the late Nagamuttupillai widow of Kanthapillai of Tellipallai East.

Deceased

Thambypillai Jayaseelan of Pannalai, Tellipallai

Petitioner

This matter coming on for disposal before Collin E Mendis Esquire, District Judge, Jaffna on the 2nd day of November 1972 in the presence of Mr. A. Kumaraguru, Proctor on the part of the Petitioner and the affidavit and petition of the petitioner and the affidavit of the attesting Notary Public and the

witnesses having been read:

It is ordered that the Last Will and Testament of the deceased dated 12th day of January 1972 attested by A. Kumaraguru Notary Public under No. 2496 the original of which has been produced and is now deposited in this court be and the same is hereby declared proved.

It is further declared that the said petitioner as the Executor named in the said Will is entitled to have probate of the same issued to him accordingly.

This 2nd day of November 1972.

Sgd Collin E Mendis District Judge, Jaffna

Drawn by Sgd A Kumaraguru Proctor for Petitioner

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