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JAFFNA, FRIDAY JULY 20, 1973

PROTECTION OF COWS

"Kilinochchy district flourished well and the farmers of this area, renowned for their generosity, owned herds of cattle and cows which helped a good deal to increase the yield in their farms. Unfortunately now most of the innocent herds of cattle are being transported by lorries to slaughter houses in Jaffna. Middlemen engaged in this ignoble trade transport the stolen overnight. Today the stomachs of many Tamils have become the burial grounds for cattle, cocks, hens and various species of fishes. This is a gross negation of our Saiva faith. The Thiruneri-Kalagzam of Kilinochchy which has periodically conducted (Sivam) initiation in the various temples here, must strive now to urge members to give up non-vegetarian diets. A vegetarian would be worshipped by all living beings. The best Dharma is non-violence" observed R. T. Subramaniam, President All Ceylon Tamil Teachers' Union (Kilinochchy Branch) when he addressed the the General Meeting conducted last Friday at Kilinochchy Kandassamy Kovil New Maudapam

Mr. V. Kathiravelu Retired Principal Kilinochchy Hindu M. V. presided. The meeting was conducted under the auspices of Thiruneri Kalagzam

Higher grade students who reside at Uruththirapuram Gurugulam gave Pannisai recitals with music

Mr. Subramaniam outlined the need for intensive propaganda to stem the flow of cattle from this locality to slaughter houses.

Animal slaughter in Hindu Kovils still existed in some places in remote areas. This practice is a disgrace to all Hindus. Unless educated Saivites joined such Kaganams and worked hard to eradicate this sinful cus-

tom Hindus will be blamed.

Pandit A. Arumugam also addressed the gathering

A joint prayer meeting followed. Mr. A. S. Sivadassan thanked all concerned.

It is very heart rendering to read the report of the Kilinochchy Saiva Thiruneri Kazhagam in which the president of the institution appeals to the public to take the necessary steps in our land to protect the cows and bulls. They supply milk which is the most important nutritious food for children and invalids. They supply manure for the cultivation of crops. If the farmers are encouraged to breed the cattle they could be used to plough the fields instead of using tractors thereby a large amount of foreign exchange can be saved and relief can be found to solve the serious economic crisis of our land.

To us Hindus, the cow is a sacred being. It is venerated as a god. St Thiruganasambanthar has mentioned in one of his sacred hymns 'வாயிதா ஐயிலையு' "Let the cows prosper". The cow supplies the five items called 'Panchakaviam' necessary for performing the abhishekam ceremony of Lord Shiva. The cow supplies the dung which is essential for the preparation of the holy ash "சூசை". If one reads carefully the valuable comments written by Sri la Sri Arumuga Navalar on the life of St Sandeivar one can understand the holiness of the cow. He mentions that gods and rishis dwell in the different limbs of the cow's body. If a drop of blood from the cow's body falls on the earth Asuras 'demons' will appear. This reference must be clearly understood by those who indulge in the cruel trade of cow slaughter. The significance of this is that those who slay the cows and those eat beef will inculcate in

Craze for Wealth at the Root of Many an Evil

The desire to acquire and possess wealth is at the root of many an evil. It goads an individual to resort even to unfair means to earn money. Once he reaches a certain level of material affluence he gets puffed up with pride and begins to develop a superiority complex. If, however, he fails in his endeavour to amass wealth, he starts a feeling jealous of those who are in a more privileged position, and ill-will, hatred and rancour are the result. Money carries with it seeds of dissension, suspicion and enmity which are capable of breaking human relationship among friends and brothers, between husband and wife, father and son etc.

(From the Hindu June 25, 1973)

themselves the temperament of an Asura or a demon.

About 200 years ago there lived at Tairunelvely Jaffna St Gnanaprakasamuniyar, when the land was ruled by the Portuguese. The Portuguese ruler then ordered that each Hindu family should supply him a cow for his food. The poor people being helpless bowed to his order and carried it out. When the turn of the family of St. Gnanaprakasam came he was totally grieved and reluctant to carry the alien ruler's command. The night previous to the day of carrying out the cruel order, he departed from Ceylon by boat and reached Vedaraniam. He resided at Chidambaram having become a Saiva Sannyasin. He learned Sanskrit and Tamil and became a great scholar. It was he who built the famous huge tank known as Gnanaprakasam.

It is really a calamity to learn that this holy land the birth place of St. Gnanaprakasam and Sri la

(Over to page 8)

The Elements of Saiva Siddhantham

'Parapaksham' or the Other Side

By SHRI A. VISWANATHAN B. A.

(Continued from last issue)

Purushas are many, formless, pure and eternal and are of the nature of intelligence. They are neither the cause nor the effect of anything and are changeless. Ignorance (Avidya) or non-discrimination Avivekama, (அவீகமம்), the result of conjunction with Buddhi and other products of Mala-Prakriti (மலபிரகிருதி), constitutes bondage, and liberation consists in right knowledge (Vivekama, differentiating between Mala-Prakriti and Purushan. Unlike some Ekamvadies who propounded the illusion theory (Vivarta Vadam விவர்த்தவாதம்) the Santhiyas are pre eminent for their enunciation of the doctrine of Sst Kariya Vadam (சுத்தகரியவாதம்) known to the modern scientist as the law of the conservation of matter.

Pancharatram

After examining this the system of Kapilar, we alight upon Pancharatthram (பஞ்சரத்திரம்) or Vaishnavam which stands at the top of the heterodox systems. This system is so called as Vishnu is said to have revealed the shastras in five nights (- Pancha = five, and Ratri = night, -) According to the creed, Mayan (மாயன்) or Vishnu is the original, formless, omnipresent Being whose nature is pure Intelligence. He stands at the top of the 24 tatwas and assumes forms out of His own free will. He is the God of gods who first begot Brahma to create the world, Himself assumed the role of Protector and had Haran created to fill the office of Destroyer. There are ten Avatars or incarnations ascribed to Him, all intended for the protection of the world, for upholding righteousness and destroying evil. As a fish

He bore the seven seas on His gills, as a Tortoise He supported on His back the mountain that was used for the churning of the ocean to get ambrosia for the gods, as a Bear He lifted up the Earth at the time of the deluge, as a Man-lion (மனிதமீன்) He killed the Asuran (demon Hiranyan, as a Dwarf He measured up the three worlds and chastened the emperor Mahabali, as the three Ramas (மகாபாலன், முத்திராமன், பாலகாமன்) He punished evil-doers and became king of kings and as Krishna He manoeuvred to free the world of the burden of the wicked. His tenth incarnation in the form of a Horse for protecting the world is yet to come. From His manifestations proceeds all the Universe of sentient and insentient beings, which he pervades. Mayan Himself is of the form of Maya, which fetters the soul and this bondage cannot be got rid of except with His help. If one conforms himself to the teachings of the Pancheratra Shastras and worships Vishnu to the exclusion of all other gods with true devotion, he would get rid of his Maya and become pure and reach Vaiguntam the abode of Vishnu.

With the refutation of the Pancheratr's system the Parapaksham of Siddhiyar comes to a close. We have not here entered into the criticism of these systems but merely attempted to give a skeleton idea of their teachings to the best of our knowledge for the benefit of our readers, the object of this book being, as stated before, that it is to serve as a sort of introduction only to the study of Siddhiyar and not as a substitute for the study of that masterpiece of Saiva literature in the Tamil language.

THOUGHTS TO BE TREASURED

யாதொரு தெய்வம் கொண்டு
அதன்மேயும் ஆதி ஆங்கே
யாதொரு பாகனார் தாம்
வருவர், மற்றத் தெய்வங்கள்
வேதனைப்பரும் இறக்கும்
பிறக்கும் மேல்வினையும்
செய்யும்,
ஆதலால் இவை இலாதான்
அறிந்து அருள்செய்வன்
அன்றே.

—Siddhiyar

Whatever god you worship,
as such would the Lord whose
half is the Gracious Lady ap-
pear. The other (so-called)
gods suffer pain, are subject
to birth and death and per-
form Karma. Hence He who
is not subject to these limita-
tions would appreciate your
worship and recompense you
according to your deserts.



சமஸ்தவமே ஸ்ரீமாத்ரகை
மகசிவாயமே நமஸி நமஸாயம்
மகசிவாயமே நமஸிந் தேந்தும்மே
மகசிவாயமே நமஸிநி அ. ச. சிவ

செய்யுள்

Hindu Organ

FRIDAY, JULY 20, 1973

AFGHANISTAN ASSUMES REPUBLICAN STATUS

The system of govern-
ment in which the crown is
the symbol of sovereignty
has been displaced in that
ancient monarchy of
Afghanistan. In a very
sudden but apparently
silent revolution the coun-
try has been proclaimed
to be a Republic. And
this spectacular change
was effected by none
other than the brother-in-
law of the King a former
Premier. The transition
has been significantly
easy with the King abdi-
cating to distant Rome.

Heads that wore the
Crown in the past had all
along, as the proverb went,
been lying aneasay. If
that uneasiness has been
relieved it certainly can
not be inferred whether
easiness has been assured
to the country. King or
President, the high office
is a mere symbol. The
sovereignty always remains
in the people. The only

difference is in the suc-
cession to the symbol.
The divine right or the
devolution of power in
the democratic way can
only signify a method
of selection of the person
to occupy the first place
in citizenship. As far
as the people are concern-
ed the changes have vary-
ing effects. A Republic
may not, in effect, function
in the accepted manner. It
may be that in place of
one autocrat several such
egoists exercise pow-
er. All that the people
want is good government
where justice would be
always available. If in
Afghanistan the change is
for the better the reflex-
ion of the transition must
be seen in the faces of the
people.

FIRST NEED — FOOD

To the rabid politician,
the thing that worr es him
most is politics, pure and
simple. He either reads
a few text books on Gov-
ernment or listens to
soap box orators on that
subject and forms his own
line of approach which
often proves to be an
illusiv effort at attain-
ing an ideal. The politi-
cal fire-brand receives a
few more briefings on the
big subject of freedom
and preaches slogans and
catch phrases. Then comes
the parliamentarian. He
toes the soft line—the line
of his party which invari-
ably lays down first
principles of politicizing

The people for whose
welfare all those who
belong to the above-men-
tioned categories profess
to speak, nay live, are
left to their destinies.
They keep on struggling
and suffer all privations.

But these watch dogs will
not simply care. The Gov-
ernment on the other hand
despite changes in leader-
ship continues to carry
on the duty of protecting
the people. The methods
may be wrong, or defect-
ive, insufficient or inap-
propriate; yet the main-
tenance continues. Finding
the provisions of food,
clothing and shelter is
carried on, whatever the
degree of success or failure
is. It is one-sided effort
in which the political
parties are apparently
disinterested!

Now let us take for
instance the Northern
Peninsula. It is arid no
doubt; that is the legacy
of nature. But govern-
mental efforts and the
incessant attention of the
peasant and the worker
have made this Palmyrah
Palmgrove produce more

and more. In this achieve-
ment what part has been
taken by the political
parties?

Has any party esta-
blished on its own any pro-
ject for the development
of farming and cultivat-
ion in general? All that
the parties has done is
political propaganda to
enlist the support, moral
and financial, of these
peasants and workers.
There are still vast acre-
ages of open lands that
can be made cultivable
but the political parties
will not make any effort
in that direction.

Food production sche-
mes still are state managed
and state controlled. The
number of educated un-
employed must be in the
region of a hundred thou-
sand. These youth can all
in combination or coordi-
nation, by groups and
sections, be trained to
try their hand in culti-
vation. But to them
that guidance is not
available. They are
allowed to swallow the
political pills prescribed
by designing politicians.

If only our youth can
keep the himalayan
efforts of Germany,
Japan and Russia which
had suffered severe losses
during the First and
Second World Wars as
their examples, it would
not take even one year
for the Arid North to be
artificially turned into
pleasing prospects of
production.

Certainly the assistance
and the encouragement
of the Government is
necessary. But cannot
people's organizations do
the spade work and entitle
themselves to be financi-
ally assisted and provided
with implements for pro-
duction.

The first need is food,
not food sought after
as alms or free distribu-
tion. Find your own food!
that should be the slogan.
Political ideologies may be
studied after our own
food is found.

R. D. Hall at Puliam-pokkanai Nagatham-biran Kovil Premises

At the annual general
meeting of the Pullam-
pokkanai R. D. Society
presided over by Mr N
Sewndraayagan D. R. O
Karasohy it was unani-
mously decided, to con-
struct an R. D. Hall at
Puliampokkanai Naga-
thambiran Kovil premises.

Mr. N. Ainkarapillai
High priest of the Kovil
has donated a plot of land
to the R. D. S. and a
grant of Rs. 1000 has been
allotted for this purpose
by the Jaffna Kachcheri.

Thiruketheeswaram Thane-Ponthu

Honey Hive of Blessings

The pilgrims on foot as
they walk across the
woody jungles and waste
lands on the last lap of
the pilgrimage from Nal-
lur Kandaswamy Temple,
reach an oasis, girded
with green foliage and
groves of coconut trees.
Here the caravan stops
on the greeting of a typi-
cal Saiva family who look
forward to the annual
event with great pleasure.
The chief occupant, a
smiling simpleton, brought
up in the true Tamil
tradition of Virunthombai
assisted by an equally
ardent wife together with
their children, extend a
hospitality that drives
away the physical exhaus-
tion of the pilgrims and
makes them recouped for
a further journey. The
Farm of Papamottai, soon
assumes the glory of a
madam with the chanting
in chorus of Thirumurai
resounding near and far.

The stillness of the
plains between Mantai
and Vidativu is broken
by the gentle music
known as Bhajanai as the
Pilgrims progress towards
Palavi. The twilight gives
a charming back ground
as Swami Granapragasam
the distinguished disciple
of Saiva Siddantha Scho-
lar Sivapadasunderampil-
lai leads the pilgrims,
walking in measured strid-
es without a worldly
whisper but with mind
and mouth moving in
modulated music sing-
ing the Praise of Para-
meshwara.

Here the towering Raja
Gopuram suddenly makes
its appearance at a dis-
tance as if responding to
the rhythmic p syer even
as the sun cooling in its
disappearance drowns it
self in a red halo. The
significance of the sight
is immediately announced
with the singing of Yogar
Swami's inspiring lines.

திருவருள் கைகடுகு
சிகதை கனிசுகடுகு

Pilgrims in their pious
appreciation of the sight
of their objective proceed
into a trance and the
நமசிவாயப் பதிகம் is
loudly chanted. Mantai,
the seat of Saiva devotees
who not only cultivated
the rice fields but also
tilled their minds for spi-
ritual harvest, moves into
the picture and the mov-
ing pilgrims dance with
joy. Birds that fly aloft
racing for their shelter he-
fore nightfall appear to
pause a while and worship

A. N. C. L. Bill Arguments For And Against

The Premier declared in
the course of the debate
on the A. N. C. L. Bill in
the National State Assem-
bly that there was no
political or personal re-
venge and said the Bill
was required to protect
the State and the people.
Dr. W. Dahanayake
was of the opinion that
democracy was being vio-
lated.

Mr. J. B. Jayawardene
referred to the decision of
the Constitutional Court
and said that the Bill
violated two Fundamental
Rights—the right of asso-
ciation and the right of
publication.

Indian Film Wins "Golden Bear"

An Indian Film, "Ash-
ani Sanket", directed by
Satyajit Ray was judged
on July 3, 1973, as the
best film of the 23rd West
Berlin International Film
Festival.

The film deals with
famine is a Bengali
large during World War II.
The film received a 'Gold-
en Bear' as the best of
the 35 feature films.

the pilgrims. The cattle
that return to the farms
keep company listening to
the musical adoration of
Thiruketheesvaranather.

The resident devotees
of Thiruketheeswaram, the
humble members of the
Restoration Society receive
the Pilgrims in pious
welcome Temple honours
accompany the Pilgrims
as they carry special
Kumpams on their heads
along the Veethies and
reach the Thirugnana
Sambandhar Swamigal
Madam where a special
Abishekam is performed
in appropriate religious
manner.

The sight is spectacular;
spiritual splendour is
there. The atmosphere is
Veda Agamic and enor-
bling. The congregation
is immersed in pious
prayer.

This is the Thane. Pon-
thu (கேள் மபாந்து) —
Honey Hive of Blessings.

System of Education in Ceylon Prior to 1888

By V. RAGUNATHANUTHALIAH M. Sc.
Secretary, Saiva Paripalana Sabha

(Continued from last issue)

The Hindu Revival:

The beginning of a separate Hindu tradition may be traced to the migration from India. Raja Chola ruled Ceylon for some years with Polonnaruwa as his capital. Even a little earlier a Tamil Kingdom took shape in Jaffna. Tamil Kings patronized Hindu traditions and Religion. The Hindu influence and tradition began to decline after the arrival of the westerners. Their vandalism led to the destruction of the Hindu culture.

The Hindu revival may be said to begin with Sri Sri Arumuga Navalar. Earlier there were a few who initiated this noble movement. Navalar hailed from among the Tamils as the Champion Hindu reformer. He was considered as the father of both Hindu education and Tamil prose in the country. A great Saivait and Tamil scholar he started his life as a teacher at a missionary school and tutor to the Rev. Perceival, the Methodist Head in the North. He recognised the value of religious education for organising society and maintained that it should be the religion of the community. Navalar spearheaded the campaign to start Hindu Schools in the North. He delivered lectures on the glories of Hinduism and produced a mass of literature suitable for Hindu children.

He wrote and published "Pala Padams", to educate the Hindu children in a Hindu atmosphere. His first effort to start an English school - Saiva Angila Vidyasalai - in Vannarponnai proved futile. But he later started the Navalar Saiva Prakasa Vidyasalai in Vannarponnai without any state aid. Other schools were started in Inuvil, Kopy and other places. Thus the beginning was made for a chain of Hindu schools to replace the mission schools.

Navalar initiated a move to write in simple prose to reach the masses and the revival of Tamil prose began. His concepts of the Hindu traditions were based on Puranas and Agamas, the sources of Saiva Siddhantha. He established two Trusts from the funds collected from the Public, one at Jaffna and another at Chidambaram. The two institutions established in these two places are still continuing and doing good work.

After Navalar his disciples followed his footsteps. A group of Saivaites organized a Society called the "Saiva Prakasa Samejeyam", and bought a printing press and published the first Hindu Tamil Newspaper in Ceylon called the "Uthayapanu" on the 16th day of August 1880.

By 1888 some of Navalar's disciple formed the "Saiva Samaya Paripalana Sabha" to propagate the Saiva religion in the country. The Sabha established the first college in the English medium. The "Jaffna Hindu College" in 1889. In the same year a periodical newspaper "The Hindu Organ" and a Tamil supplement "In'husathanam" was published to represent the religious, social and political interest of the Hindu community.

Another body established to preserve the Hindu tradition in education in the rural areas in particular was the "Hindu Board of Education" which established a series of Hindu elementary schools in nearly all the villages in Jaffna.

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 2954

In the matter of the Intestate Estate of the late Manicam Kanagarajah of No. 9, Sangilian Veethy, Nallur, Jaffna. Deceased

Saraswathy widow of Manicam Kanagarajah of No 9, Sangilian Veethy, Nallur, Jaffna.
Vs Petitioner

- 1 Kanagarajah Chandramohan,
 - 2 Kanagarajah Chandrakumar
 - 3 Kanagarajah Chandrasivam
 - 4 Kanagarajah Chandrasri Minor,
 - 5 Kandiah Ilangarajah,
- all of No 9, Sangilian Veethy, Nallur, Jaffna Respondents

This matter coming on for disposal before J. G. Aseervatham Esquire District Judge, Jaffna on the 3rd day of April 1873 in the presence of Mr. S. Visuvalingam, Proctor on the part of the Petitioner and the affidavit of the petitioner dated 3rd day of April 1873 having been read.

It is ordered that the 5th Respondent above named be and he is hereby appointed guardian-ad-litem over the minor the 4th Respondent in the above case for the purpose of watching his interests in the proceedings.

And it is further ordered that the petitioner above named as widow of the abovenamed deceased be and she is hereby declared entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration heretofore issued to her accordingly, unless the respondents abovenamed or any other person or persons interested, shall, on or before the 2nd day of August 1873 at 10 a.m. of the forenoon appear before this court and show sufficient cause to the contrary to the satisfaction of this court.

The Minor respondent to be produced in court on the said date.

This 14th day of May 1873.

Sgd: T. J. Rajaratnam
District Judge

Drawn by:
Sgd: S. Visuvalingam,
Proctor for Petitioner
56 20 & 27

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 2950

In the matter of the Last Will and Testament of the late Assaipillai Thanabalasingam of Urumpirai North, Jaffna.

Deceased

Sivapakiawathi widow of Assaipillai Thanabalasingam of Urumpirai, Jaffna.

Petitioner

This matter coming on for disposal before T. J. Rajaratnam Esquire District Judge, Jaffna on the 20th day of March 1873 in the presence of Mr. S. Visuvalingam Proctor on the part of the Petitioner and the affidavit of the Notary and Witnesses dated 20th March 1873, having been read:

It is ordered that the Last Will of the deceased bearing No. 9199 dated 26th January 1867 and attested by S. Visuvalingam Notary Public of Jaffna and now deposited in this Court be and the same is hereby declared proved.

It is ordered that the petitioner is the executrix named in said Last Will and that she is entitled to have Probate of the same issued to her accordingly, on her taking the usual oath and tendering security.

This 20th day of March 1873.

T. J. Rajaratnam
District Judge

Drawn by
Sgd. S. Visuvalingam,
Proctor for Petitioner
54, 20- & 27-7-73

ORDER NISI

In the District Court of
Jaffna

Testamentary Jurisdiction
No. 2949

In the matter of the Intestate Estate of the late Thevamanya wife of Rassa Vamadeva of 67/7, Temple Road, Nallur, Jaffna

Deceased

Rasa Vamadeva of 148 Temple Road Nallur Jaffna.
Vs. Petitioner

- 1 Kanapethipillai Sinnathurai and
 - 2 wife Vallipillai both of 167/7; Temple Road, Nallur, Jaffna.
- Respondents

This matter coming on for disposal before T. J. Rajaratnam Esquire District Judge, Jaffna on the 19th day of March 1873 in the presence of Mr. S. Visuvalingam Proctor on the part of the petitioner abovenamed; and the affidavit of the petitioner dated 19th March 1873 having been read;

It is ordered that the petitioner abovenamed be and he is hereby declared as the lawful husband of the said deceased to have Letters of Administration to the Estate of the said deceased and that the same be issued to him accordingly unless the respondents abovenamed or any other person or persons shall, on or before the 1st day of August 1873 show sufficient cause to the satisfaction of this court to the contrary.

This 19th day of March 1873

Sgd. T. J. Rajaratnam
District Judge

Drawn by
Sgd. S. Visuvalingam,
Proctor for Petitioner

55 20 & 27-7-73

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A Warning to Intelligent Youths

C. RAJAGOPALACHARI

Some good men have failed to understand Einstein's mind in regard to religion. Einstein claimed that he was 'a deeply religious man', but in the opinion of some religious-minded men his statements on the subject belie this claim of his. This criticism is not just.

Einstein was a deeply religious man. But he deprecated vain investigations and quackeries. 'I am satisfied' said he, 'with the mystery of the sternity of life and with the awareness and a glimpse or the marvellous structure of the existing world, together with the devoted striving to comprehend a portion, be it ever so tiny, of the Reason that manifests itself in Nature'. This statement of his is enough to clear any doubts as to his truly religious attitude.

We should not draw an adverse inference from the fact that the great philosopher and mathematician did not attach importance to the survival of personality after physical death, which thought is according to him mere wishful thinking, and a sign of feebleness and fear or absurd egoism. 'To enquire after the meaning or object of one's own existence or that of all creatures, says Einstein, has always seemed to me absurd from an objective point of view.' There is deep philosophy in this iron curtain that Einstein recommends for adoption; not only philosophy, but deep religion. There is no contradiction in it as some superficial critics have imagined.

The Vedantic conception of the Leela of God is just what Einstein refers to. We cannot explore into the Leela of God. We must accept it. Apart from the logic of the philosopher, there is wisdom in this pronouncement. Our intelligent young men and women are not all as great as Sankara or Einstein. Their brains cannot bear the strain of exploration into the meaning or object of one's own existence or that of all living creatures. The danger of the strain is greater in the case of really earnest and intelligent boys and girls than in that of dull people; for the strain is self-induced and therefore the more earnest and intelligent one is, the greater the strain. If men wish to explore

the mystery of the universe they should do so with the life belt of Faith. Without Faith it is not for lesser men to enter the sea which even Einstein look upon as difficult. With Faith, the mystery is an uplifting element, without Faith self confident intelligence leads to mental derangement. This is the reason why we have many cases of B Sc's and Ph. D's going into Mental Hospitals. The safety-belt of Faith is very necessary for ordinary people when they wish to go out voyaging in the waters of the origin and purpose of life and the meaning of the universe. These are things absolutely barred from human solution on the basis of Reason and without Faith

(Sivathondan July 1973)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testy No. T. 2934

In the matter of the intestate estate of the late Valliammai widow of Kanapathypillai of Vaddukodai West

Deceased

- 1 Kandiah Sivasubramaniam, and wife
- 2 Rasamani both of Vaddukodai West

Petitioners

This matter coming on for disposal before T. J. Rajaratnam Esqr. District Judge, Jaffna on the 30th day of January 1973 in the presence of Messrs M. K. & Anandam Proctors on the part of the petitioners and affidavit of the 2nd petitioner dated 29th January having been read

It is ordered that the 2nd petitioner abovenamed be and she is hereby declared entitled as the sole heir of the estate of the deceased abovenamed to have letters of administration to the estate of the said deceased issued to her accordingly unless any other person or persons interested shall on or before the 14th day of May 1973 show sufficient cause to the satisfaction of this Court to the contrary.

This 30th day of January 1973

Sgd. T. J. Rajaratnam District Judge

The date for showing cause is extended to 30-8-73

Sgd. T. J. Rajaratnam District Judge

Protection of Cows

(Continued from page 5)

Sri Arumuga Navalar had become a place of tremendous cow-slaughter. In ancient times the kings were empowered to stop cow slaughter and protect the cows. But unfortunately the present rulers are ignorant of the evil of cow slaughter and would not take any steps to ban cow slaughter.

But as far as the Hindus are concerned the Hindu religious bodies should educate masses about the holiness of the cows and induce them not to sell their cows for slaughter.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 1031

In the matter of the Last Will and Testament of Venasithamby Senathirajasegaram of Puloly South

Deceased

Eledchumpillai widow of V. Senathirajasegaram of Puloly South

Petitioner

This matter coming on for disposal before C. M. Tharmalingam Esquire, District Judge of Point Pedro, on the 21st day of May 1973 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the petitioner and the affidavit of the Petitioner dated 2nd day of May 1973 having been read:

It is ordered that the Petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed to have Probate with the Will annexed to the estate of the deceased abovenamed issued to her accordingly unless the Respondent or any other person or persons interested shall on or before the 29th day of August 1973 show sufficient cause to the satisfaction of this court to the contrary.

This 21st day of June 1973.

C. M. Tharmalingam District Judge

Drawn by N. A. Rajaratnam Proctor for Petitioner.

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ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 1033/T

In the matter of the Intestate Estate and effects of the late Kandiah Sinnathamby of Karanaval North.

Deceased

Makeswari widow of Kandiah Sinnathamby of Karanaval North

vs. Petitioner

- 1 Sinnathamby Kandanathan
- 2 Sinnathamby Jayakumar
- 3 Sinnathamby Santhakumar
- Minor 4 Sinnathamby Sivakumar
- 5 Sinnathamby Santhakumar
- 6 Kumariah Paramasivam all of Karanaval North

Respondents

This matter coming on for disposal before C. M. Tharmalingam Esquire, District Judge, Point Pedro on the 14th day of June 1973 in the

presence of Mr. P. Kannapathipillai, Proctor on the part of the Petitioner abovenamed and the petition and affidavit of the Petitioner having been read.

It is ordered that the petitioner be and she is hereby declared entitled as widow of the deceased to have Letters of Administration to the above estate issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 22nd day of August 1973 show sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that 6th Respondent be and he is hereby appointed Guardian ad Litem of the minors the 5th and 6th respondents to represent them for all the purposes of this action unless the respondents abovenamed or any other person or persons shall on or before the 22nd day of August 1973 show sufficient cause to the satisfaction of this Court to the contrary.

This 14th day of June, 1973

Sgd C. M. Tharmalingam District Judge

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சான்றிதழ் வழங்குவதற்கு உரியவர்களுக்கு இவ்வறிவிப்பு உடனடியாக அனுப்பப்படும். உரியவர்கள் இவ்வறிவிப்பைப் பற்றி அறிய விரும்பினால் தயவுசெய்து கீழ்க்கண்ட முகவரிக்கு தொடர்பு கொள்ளுமாறு கேட்டுக்கொள்ளப்படுகிறது.

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Editor: E. N. SIVAPIRAKASAM