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X

JAFFNA, FRIDAY AUGUST 10, 1973

X

Shivapathasundarampillai The Saiva Scholar

Sincerely Served Religion and Culture

Truly in the Navalar Tradition

The Saiva Potham Series of books constantly keep us reminded of the peerless Saiva Siddantha Scholar's services to religion and language throughout his entire life time. Shri Shivapathasundarampillai belonged to that significant group of orthodox Saivites who disciplined themselves in the tradition of the Great Navalar

As a graduate of the Madras University Shri Shivapathasundarampillai came to be known early in his life as an ideal teacher. The manager of Victoria College who wished his educational institution to flourish as a seat of Saiva learning lost little time in securing the services of this great scholar of Saiva Siddantha. Soon Victoria College grew in stature

Sir Ponnambalam Ramathan, philanthropist and patriot found in Shri Shivapathasundarampillai the ideal worker who could be of assistance to him in propagating Saiva culture by means of public instruction, selected Shri Pillai as his consul-

tant and appointed him to the staff of Parameshvara College when it was started in 1921. Manipal Hindu College also had the good fortune to have the advantage of Shri Pillai's services for a short period.

But this is only one side of the story. The real content of the great Saiva Scholar's life could be seen in his writings. Brought up in the Navalar tradition, Shri Pillai supplemented the peerless Pala Paadam series of the Great Navalar by publishing the Saiva Potham series. The study of Saiva literature was made simpler. The commentary on Thiru Arud Pavan was intended to continue the graded study of Saiva Religion up the scholastic rung

Shri Pillai went another step further by his writings in English on the Glories of Saivism and Outline of Sivagnanabodham to enable those belonging to other religions learn the true significance of the Saiva Religion.

(Over to page 8)

Wave of Diabolical Crime

Guerilla warfare and 'Commando' activities pale into insignificance before the dastardly atrocities that are being committed in this island. Day in and day out reports of gruesome discoveries are seen in the newspapers revealing a peculiar pattern in which crime has taken hold in our country. Crashes and forced landings of airplanes, disasters in mid ocean, head on collisions of trains and motor-vehicles - these are quite different from the calculated cold blooded murders though in effect the tragical events lead to the same end namely unnatural death. In the former group of disasters the main cause is always found to be the criminal negligence and inexplicable rashness of those who are directly responsible for the tragic events. But in the case of murders the background is quite different, it being a main peculiar to modern times. In short man seems to be descending lower and lower and plunging into final decay despite the fact that religious activities on the other hand have increased several-fold. Either the propaganda in the name of religion has not been properly directed or the incidence of evil has completely over-shadowed the benefit of religious campaigns.

Religious practice is certainly a proved defence against crime. But looking at the problem from the view point of mundane matters the question immediately arises whether the protecting unit of the Administration, the Police, have no answer to this challenge of crime. Recently a young Proctor was waylaid and set upon by an unknown person in the most barbarous form by the throwing of acid directly on the face. Immediate and resourceful attention by medical specialists only could pull out the victim from tragic end though

(Over to page 8)

Mahatma Gandhi's Ideals

One tenet remained with Mahatma Gandhi in his younger days the conviction (as he put it) that morality is the basis of things, and that truth is the substance of all morality. Truth became his sole objective. His delight in the Harischandra play, and his hearings of the epic, had given him that to hang on to. Drama and poetry had effect on him. Poetry has also supplied the single specific moral truth he was sure about, that he should return good for evil. It came from the final couplet of some lines by the Gujarati poet Shamal Bhatt, which used to run through his head:
For a bowl of water give a goodly meal;
For a kindly greeting bow thou down with zeal;
For a simple penny pay thou back with gold;
If thy life be rescued, life do not withhold.
Thus the words and actions of the wise regard;
Every little service tenfold they reward.
The truly noble know all men as one,
And return with gladness good for evil done.
(Extract from a biography of Mahatma Gandhi)

Pilgrimage is no Pleasure Trip

Pilgrimage should not be turned into a pleasure trip. The very purpose of undertaking a visit to holy centres will be lost, if one's mind is far removed from God. More than one's physical proximity with deities in temples, it is mental identification with the Supreme Being that is important. A pilgrim will, therefore, be well advised to scrupulously avoid saying, thinking or doing anything that will lead his mind away from God. If, on the contrary, he chooses to think of the Almighty only casually, showing greater concern for mundane affairs, he will be deluding himself. For an individual steeped in Bhakti, the pilgrimage begins long before he actually sets out on his journey. From the moment he decides to make the trip, his mind will start conjuring up visions of the Lord and these thoughts will plunge him in ecstasy.

(From the Hindu July 23, 1973)

முற்றொருவர் 25

திருக்குறள் THE GREAT KURAL

அருளான யாழ்ப்பாணம், கல்குர் சீவபக்தமாமணி, திரு-சு துணைகாரன் L. L. B. (Lond) திருநாற்கா, அவர்கள் எழுதி யுள்ள "திருக்குறள் உரைத்தொகை" என்னும் நூலிலிருந்து எடுக்கப்பட்டது.]

அதி 79 நட்பு

குறள் 788.

உடுக்கை யிறுதவன் கைபோல வாங்கே
யீடுக்கண் களைவதா நட்பு.

பிறர் முன்னிலையில் ஆடை நெகிழ்ந்தவனுடைய கை அவன் அறியாமலும் உடனே விசைத்து சென்று உதவி மாணவகாப்பது போல, மண்பொருளுக்குத் தன்பம் கந்தால் அப்பொழுதே தானாக விசைத்து சென்று உதவி அந்தன்பத்தை நீக்குவதே நட்பாகும்.

True friendship is that which hastens immediately to relieve the distress of a friend even though not asked to do so, even as the hand of the man whose garment slips down in company goes instinctively to his aid and relieves him of his nakedness even without his being conscious of it.

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THOUGHTS TO BE TREASURED

எல்லா பிறப்பும் இறப்பும் இயற்கையானவை... சொல்லாற்றெளிந்தோம் நம் சோனோசா -- இல்லில் பிறந்ததையும் கேளோம் பேருலவில் வாழ்ந்துண்டு இறந்ததையும் கேட்டிலோம்.

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



மகாசிவாயுசே நாராயணம் கவிப்புகழ்... மகாசிவாயுசே நாராயணம் விசுவநாதம்... மகாசிவாயுசே நாராயணம் நேதருசே... மகாசிவாயுசே நாராயணம் ஸர்வகுமே...

Mindu Organ

FRIDAY, AUGUST 10, 1973

THE BETTER WAY

With the passage of time, people have become conscious of the fact that political parties cannot achieve their objectives setting up themselves in water-tight compartments. The worsening of the economic situation as a result of universal upsets in prices of commodities has pushed aside political problems. The consensus of opinion is that the economic crisis must be overcome first. To achieve this purpose national unity is a prior requirement. Even otherwise the fact remains that no country can progress unless the people are united not merely in their outlook but also in their out-put of effort. To sum up this trend of thought we may say that this idea of communal co-operation can be enabled only by a Round Table Conference of all groups, all parties and all organizations that claim to work for the welfare of the people.

Admitting the need for a full Conference where all responsible leaders sit round a central figure and find a common formula for progressive steps, the question who should summon such a meeting naturally arises. The convenor must necessarily be a non-aligned neutral person whose record of service in the cause of national welfare has been long, uninterrupted and untainted. Looking beyond the political sphere, we

can only think of religious leaders in the first instance. But it has to be admitted that Heads of Religious organizations have also at one time or other expressed their particular views on political problems. We therefore have to seek the guidance of one who has been constitutionally and with the common consent of the people acclaimed as the Head of the State. We refer to the President of our Republic, His Excellency W. Gopallawa. Here is a distinguished leader who for several decades has been devoting his thoughts, words and deeds to the cause of the common man. Acceptable to all parties, to all religious organizations and above all accessible to the humble and the high alike, our President occupies a unique position as the First Citizen of this ancient Isle of cultural and religious fame. He alone has the moral might of absolute non-alignment to lead a national conference. To him the cause is more than party or individual person. Let us then in all sincerity appeal to this Father of the people to summon the quarrelling sons and daughters together and get them in humble service to decide on the need for national unity as the most pressing requirement for solving all problems. The Saiva Paripalana Sabha wholeheartedly welcomes this suggestion.

Sekillar Manram Organizes Thirumurai Recitals

The Committee of Management of the All Ceylon Sekillar Manram has organized Thirumurai Recitals every Tuesday at the residences of Saiva Devotees.

On 5-8-1973 on the day of the Gura Poojah of Sunderamoorthy Swamigal the first recital was performed at 5-30 p.m. at the residence of Mr. M. Sri Kantha, President of the Manram.

The next recital will take place on August 14, 1973 at 5-30 p.m. at the residence of Mr. T. Soma-sundaram, Advocate, President of the Jaffna Saiva Paripalana Sabha.

On 21-8-1973 the recital will be at the residence of Mr. E. Sabalingam, Principal of Jaffna Hindu College and on 28-8-73 at the residence of Mr. S. Selvarajah, Proctor S. C.

Janab J. E. Cader Elected Deputy Mayor of Jaffna

At the meeting of the Jaffna Municipal Council held on Wednesday August 8, 1973, Janab J. E. Cader was elected Deputy Mayor defeating Mr. Thambu Kandiah by eleven votes to eight.

Janab Cader's name was proposed by Mr A. Visuvanathan and seconded by Mr. K. S. Nadarajah. Mr. T. Kandiah's name was proposed by Mr. K. V. Theivendran and seconded by Mr. N. T. Selladurai.

Messrs. M. S. Perinpanayagam, S. I. Antony, A. T. Thursiappah, A. Paul Raj, K. S. Nadarajah A. Visvanathan, M. Markandu, A. Nadarajah, S. J. Veerasingham, M. G. Bashier and Janab Cader voted for Janab Cader.

Messrs. A. Antnypillai, T. S. Thursirajah, S. Nagarajah, N. T. Selvadurai, K. V. Theivendran A. Thursirajasingam, T. Kandiah and Dr. A. L. Abraham voted for Mr T. Kandiah.

Mrs. Anthonia Swaminathan was not present at the meeting. Mr. T. K. Rajaratnam abstained from voting.

Chennai Adiyar Thirukkoodam

Pilgrimage to Lanka

The members of the Adiyar Thirukkoodam of Chennai (சென்னை) are expected to arrive in Jaffna by airplane on August 11, 1973.

They intend going on pilgrimage to all the ancient Temples in the Island.

The pilgrimage is expected to end on 24-8-73 when they will stay at the Navalur Ashram of the Saiva Paripalana Sabha Jaffna at 6-30 p.m. on that day the Thirumurai recital of Tharmapuram Shri Swaminathan Avergal will be conducted.

OBITUARY

The untimely death of Mrs. Puvaneswary, wife of Mr. V. Visuvalingam of the Jaffna Saiva Prakasa Press is very much regretted. The funeral took place today in the presence of a large gathering of relations and friends.

Obviating Obstacles To National Unity

Institute of National and Tamil Affairs Initiates Discussion

"What steps should we take to achieve a just solution to the problems that afflict the Tamil-speaking people" was the question posed by Mr V. Manickavasagar former Supreme Court Judge and President of the Ceylon Institute of National and Tamil Affairs, while addressing its members and inviters at a meeting held at the Saraswathy Hall recently. He also called upon the audience for their views.

At the outset he gave a resume of the activities of the Institute in the Educational, Agricultural and Industrial sectors and also in regard to the necessary amendments to the Constitution of Sri Lanka.

He further said "The two matters which need urgent redress are in regard to the Language rights of the Tamil-speaking people and the method by which standardisation is used for admissions to certain faculties of the University.

"In regard to the former, efforts to meet the Prime Minister brought only an acknowledgement and no further response. An interview was sought with an influential member of the Cabinet but in this instance not even an acknowledgement was received. We are in communication now with another Minister and a reply is awaited.

"In the matter of standardisation, we were asked to deal with the Vice-Chancellor, and we thank him for his prompt reply to certain questions on procedure, but to a relevant point we subsequently posed, as regards marks before and after standardisation, there has been no response despite a reminder.

"A government elected by the people whilst proclaiming Unity and Co-operation at every conceivable opportunity seemed averse to discuss problems with responsible men who do not belong to any political party and whose concern is National well-being.

peaceful approach, and shall continue in this manner till the powers-that-be realise that their indifference and "do not care" attitude can be detrimental to the national interests and that the grievances of a substantial section of the citizens of this country must be resolved justly and speedily.

"In pursuance of this belief, this Institute had discussions with groups of citizens not belonging to our association and the response has been stimulating. It is our plan to intensify our efforts to have dialogues and propaganda to teach the Sinhala masses, as one method of winning back our place as equal citizens of this country. The masses are ignorant of the injustices a section of the people of this country are labouring under. Knowing the character and disposition of the Sinhalese people, I feel confident that success will attend our efforts though the process may take time."

Mr. Manickavasagar added that as an earnest of these beliefs, the Institute had also participated actively in the successful meetings held by the Council for National Harmony and Unity at Jaffna and Kandy and will be fully supporting this Council when they hold further meeting in other Towns. He also told the audience that this body has had talks with Minister Kumarasura and the leader of the Opposition which were encouraging.

Dr. A. Kanagaratnam, Messrs N. Krishnadassan, V. Kanapathipillai, C. S. Ponnudurai, D. Ponnambalam, A. C. Nadarajah, J. R. Sinnathamby, S. N. Rajadurai and Seelan Kadirgamar also addressed the meeting. The tone of the speeches was that unless a speedy solution was found, there would be a determination in the relations between the two major communities. The need for a periodical Newsletter and persistent dialogues was stressed by most speakers as necessary in the present context and political climate.

"I still believe in the

SIYA GNANA SIDDHIYAR

Its Significance and Scope

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

(Continued from last issue)

Deeply learned he was in the Vedas and other Sbastaras, and the number of his students and disciples was very large. So great indeed were his attainments in philosophy and religious lore that he was known as Sakala-Agama-Panditar (most learned in all the Agamas).

Meihanda - Devar, the Vellala Child

Now, there lived in the same country in the village of Tiruppennakadam, a family disciple (Seeshan) of this Brahmin, a Vellala by the name of Atchutan or Atchuta Kalappalar who had settled down as a householder. Atchutan was blessed with all sorts of worldly requirements, he had wealth in abundance, and lands, and cattle, and friends, &c; but there was one thing wanting to make his home happy. He was childless. Greatly aggrieved at his misfortune, he approached his family Guru (Prabithar) Sakalagama Pandithar and related to him his miserable plight for want of a son. Sakalagama Pandithar having considered the matter over very carefully is said to have comforted his disciple, reading out a Devarnam from the sacred utterances of the Divine Child (Thiru-Gnana Sampanthar) and explaining the purport to him. Atchuta Kalappalar having returned home is said to have gone with his family on a pilgrimage to the Shrine at Tiruvanakadu, otherwise known as Swethavanam. By the Grace of the Lord, he was blessed with a son, whom he named Swethavanam. The child's maternal uncle who had heard of the joyous tidings fetched him to his home at Thiruvanakadu, the same place where the great Sundarar had begun to pour forth to the world his sacred Dsvanam—and was bringing him up. When the child reached his second year, such was the bent of his mind that his very play consisted in making Sivabingam of sand and worshipping the most High with flowers &c. One day the great Rishi Parasjoti Mahes

Muoviver who happened to pass that way saw this and observing the advanced spiritual condition of the child initiated him into the Truth, giving him the name of Meykanda Devar (he who saw the Truth) and imparting to him the Divine Philosophy of Siva Gnana Bodham. This Paranjoti Muoviver was a disciple of Saththiya Gnana Darisanigal who received the Truth at the hands of Sanatkumarar who in his turn received it from Tirunandi Devar, the first Teacher, who of course learnt it at the Feet of the Lord Himself.

Their Meeting and the Enlightenment of Arulnandi Devar

Meykanda Devar who was dumb from his birth continued to be so till his fifth year, talking lessons in the meantime at the Feet of Polla Pillaiyar the God with the Pranava Face. Then he began to speak out, and having brought out the Siva Gnana Bodham in Tamil with a short commentary and illustrations, taught the Truth contained therein to such disciples as came to him being ripe to receive the same. Sakalagama Pandithar, who had probably heard of the greatness of the child, came to Tiruvanakadu and finding that his young family disciple (disciple's son) did not come to see and pay his respects to him and also it is said, that his own followers were gradually deserting him being attracted by the teachings of Meykanda Devar, he seems to have got enraged and to have gone over to the child's place of abode intending to meet and vanquish him face to face. The young Teacher was then discoursing to his disciples on the Tri-Padarthas, Pati, Passu and Passam and, just as the great philosopher Sakalagama Pandithar was entering the hall a disciple, who did not exactly grasp what Aravam was, seems to have raised a query in reply to which the child-teacher pointed with a smile to the majestically entering massive figure of

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2958

In the matter of the Last Will and Testament of the late Ramalingam Ambalavanar Nalliah of Chundikul Jaffna.

Deceased
Sugirthamalar widow of Ramalingam Ambalavanar Nalliah of Chundikul, Jaffna
Petitioner

- 1 Chinniah Green Ambalavanar of Lawton Road, Manipay
- 2 Guanammah widow of Rev. Chinniah of No. 73, Taunton Road, Colombo 3
- 3 Ambalavanar Jayaratnam of Udavil South, Udavil

Respondents
This matter coming on for disposal before T. J. Rajaratnam Esquire District Judge Jaffna, on the 9th day of April 1973, in the presence of Mr. S. Rajendram Proctor on the part of the petitioner and the petition and affidavit of the petitioner and the affidavit of the Notary and attesting witnesses of the Last Will having been read.

It is ordered that the Last Will bearing No. 1230 dated 1st day of September 1966 and attested by A. Thiruganasothy Notary Public original of which has been produced and is now deposited in this Court be and the same is hereby declared proved.

And it is further ordered that the said Sugirthamalar widow of Ramalingam Ambalavanar Nalliah the abovesaid Petitioner is the executrix named in the Last Will is hereby declared entitled to have Probate thereof issued to her accordingly unless any person or persons interested shall on or before the 29th day of August 1973 and show sufficient cause to the satisfaction of this Court to the contrary.

This 9th day of April 1973
T. J. Rajaratnam
District Judge Jaffna

Drawn by
S. Rajendram
Proctor for Petitioner.
45 10 & 17

the Panditar. No sooner did the great Brahmin notice this than he saw and felt the Holy Presence of the Divine Seer, off went his sandal and all vanity therewith, and he found himself at the feet of the young Sage begging of him for relief and enlightenment.

(To be continued)

Sacred Sports of Siva (CONTD.)

V. SUBRAMANIAM
Saiva - Pulavar

(45. பன்றிக்குட்டிகளுக்கு முலை கொடுக்காததை)

On the South bank of the river Vaigai at some distance from Madura, there was an ancient place called Guruviruntbathurai, where Indran, with other immortals and Viynlabagavan, (Bribaspati) had done penance. The great Vishnu also performed penance there, and a temple was established under the name of Sittirater-Valavanar (சித்திரத்தேர் வலவனார்). In that town there was a Vellala, named Sukalan (சுகலன்) and his wife was called Sukali (சுகலி). They had twelve children, who, neglecting their father's and mother's instructions joined themselves with hunters, imitated their cruel practices, and ran about in the woods. One day, they came to a retreat where a holy man was going through retired austerities; at whom they laughed and threw stones and sand upon him. Being thus disturbed in his devotions, he said, "you shall be born as young pigs and afterwards be without a mother" The archins, trembling and frightened fell at his feet and implored mercy; by reason of which his anger was appeased, and he said, "The Mathurainicker shall come and nourish you, make you ministers of state, and afterwards give you beatitude" Thus, it happened, for, the boys died in the woods, and their spirits entered into twelve young pigs while yet unborn. After their birth it happened that the king of Madura went out on a large hunting party, with a great retinue, and came to this forest. A fierce encounter followed; which as a result, left the young pigs without father or mother; while the king's minister was also slain. The bodies of the two pigs in time became a hillock, where many rishis performed penance. Several disciples of the Sage Agastyar asked him how this occurred? In reply, he stated the fore-going circumstances and added, "that as young animals were wandering about without food, and in danger of perishing, the Lord, who is the common Mother of all living souls, took compassion on them, went out to the forest, and nasking up the young animals, gave them milk

in the form of a mother by which they obtained strength and grew, endowed with great wisdom and learning, having the human form only with the exception of pig's face." The goddess, wondering at such an appearance, asked the god, "Did you nourish these beings?" To which the Lord replied, "How was it possible that I could refuse compassion? Is there any one who can save such as have committed great sins except myself? Here I nourished them with milk, and endowed them with learning and wisdom as you see" The goddess made no observations, but was much astonished.

இம்மை யிப்பவத் தன்னை யினிலரு பவமுஞ் செம்மை செய்த, சேதனத் தையுஞ் சேதனஞ் செய்தார் எம்மை பெப்பவத் தாமினு மேனைப் பவையிர்க்கும் அம்மை அப்பராயக் காப்பவ ிவான செவீ.

46. பன்றிக்குட்டிகளை மந்திரிகளாகியதை

In consequence of the God having nourished the young pigs, they grew up, while remaining at the before-mentioned hillock, endowed with a splendour of learning like the brilliancy of the sun when it rises. The God now appeared in a dream to the Pandian King and said, "Near to the pig-mount there are twelve rare animals, take them and make them ministers of state. The king being joyful, announced this intelligence to his ministers and by their means called the ministers elect to his presence. When they were come, the king preferred them over the heads of the former ministers and the new employees, by their great skill and sagacity procured the king ample revenues and made the kingdom illustrious; while they were also liberal in gifts and deeds of charity. After thus flourishing a while they were called to the presence of Siva and made partakers of His happiness.

இன்னவா றெழுத்து பன்றிக்கு மேலு மீலைகயர் தருமுகுல் புகழ்க் தென்னர் கோயத்தரு வையறும் பெருகத் திணையெலாம் விசுவ குண்டாக்கிப் பன்னகா பரணைக் கிடைப் பனூட்டு யான கணகாரதருட் கலந்து மன்னி விற்றிருந்தார் மன்னர் மன்னவமும் வான்புத் தருட்து விற்றிருந்தார்.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 2959

In the matter of the Intestate
Estate and effects of Ramu
Vythilingam of Erlalai North
Erlalai

Deceased

Sivapackiam widow of Ramu
Vythilingam of Erlalai
North

Vs. Petitioner

- 1 Vythilingam Karunakirina-
than
- 2 Vythilingam Jagatheeswara-
nathan
- 3 Thavamani the daughter of
Ramu Vythilingam
- 4 Vythilingam Raveenthira-
nathan
- 5 Vythilingam Premnathan
- 6 Vythilingam Inpanathan all
of Erlalai North
The 3rd, 4th, 5th, and 6th
respondents are minors ap-
pearing by their Guardian
ad-litem the 7th Respon-
dent.
- 7 Thampiah Ealasubramaniam
all of Erlalai North Erlalai
Respondents

This matter coming on
for disposal before T.J. Raja-
ratnam Esquire, District
Judge, Jaffna on the 29th day
of May 1973, in the presence
of Mr. Paramanathan, proctor
on the part of the petitioner
and the affidavit of the peti-
tioner dated the 18th day of
April 1973 having been read.

It is ordered that the 7th
respondent abovenamed be
and he is hereby appointed
Guardian ad-litem over the
3rd, 4th, 5th and, 6th minor
respondents abovenamed of
the purpose of these proceed-
ings.

It is further ordered that
the petitioner abovenamed
be and she is hereby declared
entitled to as the widow of
the deceased abovenamed to
have Letters of Administra-
tion to the estate of the said
deceased and that the same be
issued to her accordingly un-
less the respondents abovenamed
or any other person or
persons interested shall on or
before the 19th day of Sep-
tember 1973 show sufficient
cause to the satisfaction of
this court to the contrary.

This 25th day of May 1973

Sgd. T. J. Rajaratnam
District Judge

Drawn by
Sgd. K. Paramanathan
Proctor for Petitioner
62 3 & 10

Plea for Re-publication of Shri
Shivapathasunderampillai's Books

At the Annual Remem-
brance meeting held at
Chulipuram Victoria Col-
lege, the services of Shri
S. Sivapadasundarampillai
were referred to at length
by the Chairman, Mr. K.
Krishnapillai former Prin-
cipal of Union College
and the appeal was feel-
ingly made for the re-
printing of all the books
written by Shri Pillai and
making them available
for study at schools.

Mr. N. Sabaratnam for-

mer Principal of Jaffna
Hindu College suggested
that a complete biogra-
phy of Shri Pillai should
be written as such a life
story would set the ideal
for true Saiva Service.

Brahma Sri S. Sanmuga-
rathina Serma. Mr. S.
Kandasamy, Chairman
Village Council, Chulipu-
ram and Vidvan K. Kana-
pathipillai paid tributes
to the memory of a true
Saivaitic teacher.

Saiva Paripalana Sabhai
Jaffna

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" Vol. 2	60	
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The Manager,

Saiva Pirakasa Press, Jaffna.

Shivapathasundarampillai

(From page 5)

His contribution to the
teaching profession was
appreciated even in gov-
ernmental circles Late Mr.
H. S. Perera, former
Principal of the Colombo
Training College and
later Director of Educa-
tion had a high regard
for this exemplary teacher
and had regular consulta-
tions with him in plan-
ning 'Methods of Train-
ing'. As a keen student
of philosophy, Shri Pillai
developed a skill for logi-
cal reasoning and was
well known for his re-
joinders to criticisms
levelled at Saiva Religion
by others.

The most outstanding
achievement of Shri Pillai
was his persistent opposi-
tion to proselytism in the
same manner the Great
Navalar had done earlier.
The establishment of
Parameshwara College was
in a way due to the inter-
est shown by Shri Pillai.
This was the first step in
the campaign for more
Hindu Schools. In 1924
the Hindu Board of Edu-
cation was inaugurated
and Shri Pillai was its
President after the death
of the Founder President
Sir P. Ramanathan. He
was quite uncontentious
in his service. Several
Saiva students who did
not have the financial
means to proceed to high-
er education had his will-
ing and generous dona-
tions in the form of cash
and books.

Always devotional, Shri
Pillai published at his
expense two thousand
copies of Thiruvasagam
and had them distributed
in schools. To teach a
personal note regarding
the illustrious family of
Saiva Scholars to which
he proudly belonged Shri
Pillai had the legacy of
Saiva learning on the
paternal and the mater-
nal sides. Shri V. Ku-
marasamy Pulavar of
Puloly, Shri V. Kana-
pathipillai Vidvan of Pu-
loly are well known scho-
lars. Shri Pillai's sister
was married to Shri Velu-
pillai Upathiyayar the
father of Shri V. T. Sam-
handhan former Editor
of Inthusathanam, Shri
V. Manikavasagar, Pro-
ctor, Pandit V. Mahalinga-
Sivam, Shri V. Kanda-

samy teacher and Shri
V. Nadsrajah teacher Dr.
K. Sivaprasadam is a ne-
phew of Shri Pillai, Pan-
dithamani S. Kanapathi-
pillai is another illustri-
ous member of that fam-
ily. Among the large
circle of his pupils several
hundreds have registered
high attainments in edu-
cational and professional
spheres. It will be im-
possible to make mention
of them all. But late Mr.
P. Kailasapathy B. Sc.
former Vice-Principal of
Tinnevely Saiva Training
College deserves special
mention. So does Shri
M. Gnanaprasadam B. A.,
B. Sc, former Principal of
Parameshwara College. In
this connection it will be
of interest to record that
the present President of
the Jaffna Saiva Paripa-
lana Sabhai Shri T. Soma-
sundaram Advocate and
the present Editor of the
Hindu Organ Shri R. N.
Sivapirakasam were Shri
Pillai's students.

Wave of...

(From page 5)

the safety of eye sight
has not yet been confirm-
ed. And the culprit has
not been brought to book!
There is the nerve-rack-
ing report of the murder
of young girl—a Sub Post
Mistress. The murderer
has so far eluded detec-
tion.

The Police are primari-
ly responsible for the
safety of person and prop-
erty. But they alone
cannot shoulder the stu-
pendous responsibility.
The people also must be
of assistance to the Police
to unravel mysterious
murders that baffle the
most efficient investiga-
tors of crime. Suppres-
sion of evidence, the re-
luctance of eyewitnesses
to volunteer the supply
of information and the
supervening influence of
vested interests go to
make the probe into tra-
gedies well nigh impossi-
ble. If society has to
progress, Crime must be
eliminated. For this pur-
pose the Administration
requires the full assistance
of the people.

சைவப் பரிபலன சபை
சைவப் பரிபலன சபை
சைவப் பரிபலன சபை
சைவப் பரிபலன சபை

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Editor: R. N. SIVAPIRAKASAM

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