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Saiva Prakasa Press

INTHUSATHANAM

(The Hindu Organ)

(The only Newspaper in Ceylon for the Hindus)
PUBLISHED EVERY FRIDAY

FOR BOOKS ON
SAIVAISM

Dial 356

Saiva Prakasa
Book Depot

Estd. Sept. 11, 1889

JAFFNA, FRIDAY DECEMBER 28, 1973

PHONE No. 356

SEMINAR ON TAMIL STUDIES

Fourth International Conference Functions
From January 3 to January 9, 1974

The Trimmer Hall, a tropical style structure, specially used as an auditory for spiritual, cultural and educational talks, standing solemnly overlooking the inspiring Esplanade of the Northern City, in the North Eastern corner of the significant square where Temple and Church, Seats of Learning, Law and Library adorn the area as the necessary adjuncts of ancient culture, with the citadel of the City Fathers in the background, flanked by a pleasing park that affords public recreation and by a pond of placid water, has suddenly acquired historical significance by being the choice, by strange circumstances, for the venue of the Fourth International Conference and Seminar of Tamil studies.

The choice is symbolic of sudden inspiration, for the Hall has a solemn history of its own that can with pride compare with the halls of high learning. It is a hall for higher thoughts.

Tamil culture has a tradition that entitles Seminars on its studies to be conducted in ideal and congenial surroundings. Nature and national background have endowed the Northern City with a vast

space that is appropriately called the Esplanade. This beauty spot of bounteous Yal Nadu has been the site for research studies all along. And so it is now.

IN THE WAKE OF ECONOMIC CRISIS

Rearing their ugly and poisonous heads, the vipers of theft, robbery, and murder for the sake of money, are now roaming all over the Island. In Jaffna the menace has become a definite challenge to the people and the police. The petty thefts that are sometimes dismissed as the natural outcome of extreme poverty have now become open highway robbery with murder as the method of achievement.

The gruesome find of a murdered boy near about Elephant Pass is heart-rending. He was on his way to a temple for offerings to seek Divine Help for remedying a disease. But he was overcome by demons deadlier than the disease itself. The gold chain in his neck was enough temptation to the barbarous group who despised human life as mere dust.

How to Stop this Horror

In the guise of poverty all the lowest passions of

man are being let loose on society. Here is a situation much worse than the most depressing depression of economy. The isolated instances of the last few months of the base activities have become a chain of events threatening the people at large. This horror must be stopped. How is it to be done?

The people and the Police must more closely and in greater mutual confidence.

THE DIVINE THARSANAM DURING THIRUVATHIRAI-THIRUVEMBAYAI



Resplendent Full Moon radiating spiritual luminance on Thiruvathirai Day is of special significance to the Saiva World. The Almighty Nadaraja Peruman in Asruthra

Tharsanam is a spiritual splendour.

SPADE WORK FOR THE SAIVA PARIPALANA SABHAI

Sri Sithamparanatha Chettiar's Share Is Significant

Justice Sivasubramaniam's Tribute In Unveiling Portrait

"I bear personal testimony to the great efforts made by Sri Sithamparanatha Chettiar for the progress of the Jaffna Hindu College and the Saiva Paripalana Sabhai following in the footsteps of his revered father Sri Pasupathy Chettiar" observed Mr. Justice Sivasubramaniam while unveiling the portrait of Sri ST. M. P. Sithamparanatha Chettiar at the Navalur Ashram Hall on December 22, 1973.

Continuing Mr. Sivasubramaniam said that the noble Chettiar had abiding interest in all that he organized or supervised and was a source of inspiration to the staff and the students of the Hindu College and that his portrait must be available for the present generation to be reminded of the worth of selfless service.

Dr. S. Viththiananthan, Professor of the Ceylon University said that there could not be any doubt as to the significance of the service of Sri Chettiar and

his illustrious father as the records of the growth of the Hindu College and the Saiva Paripalana Sabhai reveal the part played by the Chettier Fa-

mily. "As Principal of an institution for whose growth Sri Chettiar had strenuously worked, I feel it my duty to participate in this happy function and pay deserving tribute to a person whose life will long be remembered as useful by the Saiva Public" said Sri E. Sabalingam, Principal of the Jaffna Hindu College.

Siddanthakalanithi K. Kenapathipillai read an appreciation in verse and said that Saiva organiza-

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திருச்சிற்றம்பலம்

நமச்சிவாயவே ஞானமும் கல்வியும்
நமச்சிவாயவே நானறி விச்சையும்
நமச்சிவாயவே நானறி நேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY DECEMBER 21, 1973

CAUSE IS OUR CONCERN

Conflicting opinions and contesting claims have to a considerable degree affected the course of events leading to the holding of the Seminar of Tamil studies by the Fourth International Conference. We are not prepared at this stage, nor are we competent to discuss the inside story of the happenings in the Committee of the Conference between the close of the Third International Seminar and now. All that we wish to see is the display of sound commonsense by every one who is directly or indirectly connected with the Conference and who has the promotion of culture as his objective.

The ceremonial inauguration of the Conference Seminar has been fixed for January 3, 1974 and invitations have been issued to the general public. Even at this eleventh hour we hope against hope that differences between the conflicting groups would be composed to preserve the prestige of the traditional glory that is Tamil Culture.

The epic lines of classical Tamil Literature 'யாழும் ஊரே; யாவரும் கேளிர்' often quoted to illustrate the lofty ideal of high culture remind us refreshingly of the requirement of a dignified approach to this question.

Research is commonly known to be an endeavour to discover facts by scientific study of a subject. Hence it is beyond narrow considerations of place or person. Colombo or Colombogam makes no difference. To the researcher every clime is his own and every person is his own kith and kin. To him the sphere of thought and speech is the stillness of scientific study far from the maddening mantrams of political persuasions or bigoted beliefs. Seminary is a place for education and, therefore, a solemn institution. Let us respect the high ideals that determine research and seminar. Let us not read between their intentions. Let Tamil Culture divert strong minds to the course of altering things. Let our black scruples be wiped and our thoughts reconciled to honour and culture.

Scholarship to be significantly comprehensive can be acquired only by knowledge of languages of universal acceptance. In the days of old, frequent reference was made to the existence of eighteen languages; the number so stated might have been arrived at by ancient scholars in relation to the literature covered by those languages.

Saint Thirumoolar speaks of the eighteen languages in the stanza quoted below.

பண்டித மாவார் பதினெட்டுப் பாடையும்
கண்டவர் கூறும் கருத்தறி வார்என்க,
பண்டிதர் தங்கள் பதினெட்டுப் பாடையும்
அண்ட முதலான் ஆள் சொன்னவாதே.

Pundits (or scholars, men of learning) are those who know the teachings found in the eighteen languages (of the world). These eighteen languages give expression to the same truths that were revealed by God the Architect of the worlds.

DEFINING OF JURISDICTION OF THE DIFFERENT COURTS

In the New Set-Up to be Inaugurated On the First of January 1974

New events naturally add novelty to the New Year. One such happening is the implementation of the Administration of Justice Law passed by the National State Assembly (No. 44 of 1973).

Every High Court Judge shall have concurrent Jurisdiction with every District Judge and Magistrate of districts and divisions situated within the limits of the zone for which the High Court is constituted.

(1) A High Court shall have power and authority and is hereby required to hear, try, and determine in the manner provided for by written law, all prosecutions upon indictment instituted therein against any person in respect of:-

(a) any offence committed wholly or in part within its jurisdiction;

(b) any offence committed by any person on or over the territorial waters of Sri Lanka;

(c) any offence committed by any person on the high seas where such offence is piracy by the law of nations;

(d) any offence committed on the high seas on any ship or upon any aircraft registered in Sri Lanka; or

(e) any offence committed by any person who is a citizen of Sri Lanka on the high seas or upon any aircraft.

(2) A High Court may impose any sentence or other penalties prescribed by written law.

(3) Subject to the provisions of this Law, every trial as aforesaid shall be by jury before a High Court Judge;

Provided that the Chief Justice may, in his discretion, order that any trial shall be held within a zone to be specified by him by jury before three High Court Judges to be nominated by him.

(4) Whenever a direction is made under Chapter II of this Law by the Minister that a person charged to be tried at Bar by three Judges without a jury, the Chief Justice shall nominate three High Court Judges for the purpose and shall specify the zone within which the trial shall be held.

Every District Judge shall have concurrent jurisdiction with every Magistrate of divisions situated within the limits of the district of which

the District Court is constituted.

A District Court shall within its district have original jurisdiction in all civil, revenue, matrimonial, insolvency and testamentary matters, except such of the aforesaid matters, as are by this or any other written law exclusively assigned by way of original jurisdiction to any other court or vested in any other authority, and shall, in like manner, also have jurisdiction over the persons and estates of persons of unsound mind, minors, and wards, over the estates of cestui que trust, and over guardians and trustees, and in any other matter in which jurisdiction may hereafter be given to District Courts by law.

A District Court may impose any of the following sentences:-

(a) imprisonment for a term not exceeding five years;

(b) fine not exceeding five thousand rupees;

(c) whipping;

(d) any lawful sentence combining any two of the sentences aforesaid.

In every case of continuing offence in respect

of which a District Court may exercise jurisdiction, it shall also have the power and authority to remove or abate the act, matter, or thing complained of.

A District Court shall have jurisdiction to entertain causes affecting the revenue, and to inquire into all offences against the revenue laws of Sri Lanka committed wholly in part within its district, and to hear, try, and determine all actions and prosecutions commenced by the State against any person in respect of any such offences, and to impose the fines, penalties and forfeitures appertaining to such offences, though the same may exceed the sum which such court is authorized to impose in the exercise of its ordinary original jurisdiction.

A Magistrate's Court shall, within its division, have exclusive original jurisdiction to hear and determine all actions, proceedings or matters in which the debt, damage, demand or claim, or the value of the movable or immovable property or the land to be partitioned or sold does not exceed one thousand five hundred rupees.

It shall not be lawful

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Reviewed News

FREE RICE FROM CHINA

As if to emphasise the merit of 'free rice' for which our country has become wellknown, the People's Republic of China has made a grant of 40,000 tons of rice as a gift to us in appreciation of the courageous leadership of Premier Sirimavo Bandaranaike in the current campaign for increased production of all grains and roots that form the supply of food. Here is a gesture worthy of emulation by other countries.

Winter Weather

With the down pour in December, a regular feature of the past, the hearts of humble cultivators have become happier and a rich harvest is hoped for. The doubt whether there would be sufficient rain water to last the entire

period for the growth of paddy plants has been dispelled with the welcome showers of this week though there is an attendant danger of a threatened gale or fast and furious winds. In any event the wintry weather which is nothing new to this land, must be experienced.

Lafir Brings Laurels To Lanka

The event of the month has been the exceedingly encouraging attainment of Mr. M. J. M. Lahir, the Billiards Wizard of Lanka in the international arena by becoming world champion. Lanka has earned international laurels for the first time thus placing this picturesque island in the international map of sports.

Thiruvachaka Vila At Thiruketheeswaram

The annual feature at Thiruketheeswaram pertaining to Thiruvembavai Poojas and Arthra Tharisanam in the form of Thiruvachaka Festival will occur this year in the period beginning December 30, 1973 and ending January 8, 1974.

Shri Saravanamuttu Swami who is in charge of the Thiruvachaka Madam has as usual made arrangements for discourses on Thiruvachakam by scholars. Eelaththu Sivanadiyar Thirukooddam conducts the Vila.

At Karainagar Sivan Temple

Exposition of Thiruvachakam during the Thiruvembavai Poojah days has been a regular occurrence at the Karainagar Sivan Temple appropriately known as Eelaththu Chithamparam. The Saiva Sabha of this Ancient Temple takes abiding interest in religious affairs and conducts the Thiruvachaka Vila annually. The entire Thiruvembavai period December 30, 1973 to January 8, 1974 will be devoted to special Abishekams and lectures.

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 3017

In the matter of the Last Will and Testament of Sinnathamby Selladurai Somasundaram of Kondavil East, Kondavil, East, Kondavil, Jaffna Deceased

Pushparanea widow of Sinnathamby Selladurai Somasundaram of Kondavil East, Kondavil, Jaffna
Petitioner

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Jaffna on the 14th day of December, 1973 in the presence of Mr. R. Balasubramaniam Proctor on the part of the petitioner and the affidavit and petition of the petitioner dated 28th day of November, 1973 respectively and the affidavit of the Notary dated 28th day of November, 1973 and the affidavit of the attesting witnesses dated 31st day of October 1973 having been read.

It is ordered that the Last Will and Testament of the deceased dated 3rd day of October 1971 and attested by R. Balasubramaniam of Jaffna Notary Public under No. 2 the original of which has been produced and is now deposited in this case be and the same is hereby declared proved.

It is further declared that the said petitioner as the executrix named in the said Will is entitled to have Probate of the same issued to her ac-

ordingly on her taking the usual oath.

This 14th day of December, 1973
Sgd. T. J. Rajaratnam
District Judge, Jaffna

Drawn by
Sgd. R. Balasubramaniam
Proctor for Petitioner
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ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 3016

In the matter of the Last Will and Testament of Viravanather Nagamtu Navaratnam of 21/1, Pankankulam Road, Jaffna. Deceased.

Navaratnam Thirunavukkarasu of 21/1, Pankankulam Road, Jaffna presently of 10/6, Eechchamoddi Lane, Jaffna.
Petitioner.

This matter coming on for disposal before K. E. Kathirgumalingam Esq. Acting District Judge, Jaffna on the 7th day of December, 1973 in the presence of Mr. R. Balasubramaniam Proctor on the part of the petitioner and the affidavit and petition of the petitioner dated 26th day of November, 1973 and 30th day of November, 1973 respectively and the affidavit of the attesting witnesses dated 7th day of May, 1973 and 11th day of May, 1973 respectively having been read.

It is ordered that the Last Will and Testament of the deceased dated 29th day of September, 1957 attested by the late R. Anandakumarasamy of Jaffna Notary Public under No. 459 the original of which has been produced and is now deposited in this case, be and the

தமிழாராய்ச்சி மாநாடு

நிர்வாகச் செயலாளர் அறிக்கை

‘நான்காவது அனைத்துலகத் தமிழாராய்ச்சி மாநாடு 3-1-1974 முதல் 9-1-1974 வரை யாழ். நகரில் சிறப்பாக நடைபெறும்.

விபரங்களை எதிர்பாருங்கள் என்று மாநாடு அமைப்புச் செயலாளர் திரு. இ. பேரம்பலம் அவர்கள் ஓர் பகிரங்க அறிக்கை மூலம் வேண்டுகோள் விடுத்துள்ளார்.

SPADE WORK...

(From page 5)

tions owed a great deal to Shri Chettiar.

Shri R. N. Sivapirakasam presiding over the function referred to the fact that the entire area surrounding the Jaffna Hindu College and the Saiva Paripalana Sabha had become a centre for holy, cultural and educational activities owing to the spade work done by Pasupathy Chettiar and his worthy son.

Shri V. Ragnatha Mudaliyar Secretary of the Sabha proposed a vote of thanks.

PUBLIC AUCTION

The unredeemed articles which were pawned with Mrs. N. Sivapiragasam of Vadalipathy, Thumpalai, Point Pedro between 1st January 1969 and 31st December 1971, will be sold by Public Auction on Saturday, the 23rd day of February 1974 at 9 A. M. at the above address by me.

Sgd. K. Muthukumar Aiyar
Public Auctioneer & Valuer

Senthivel
Point Pedro
135 24

same is hereby declared proved.

It is 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 on his taking the usual oath.

This 7th day of December, 1973.

Drawn by
Sgd. R. Balasubramaniam
Proctor for Petitioner.

Sgd. T. J. Rajaratnam
District Judge, Jaffna.

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Thoughts About...

(From page 8)

said number of 3,000 in round figures

Various theories have been put forward to explain this discrepancy. The most common explanation is to say that these editions are full of interpolations and that the excess of 47 (or 83) verses may be put down as obvious additions made by the author's disciples or by later poets. Saint Seklar's statement in his Peria Puranam that the book starts with the words ஒன்றுவன்ருள் (verse No. 2 in the printed edition referred to above) is quoted as lending colour to this view.

Another explanation is to state that the number 3,000 mentioned by Seklar is only an approximate figure, a round number correct to the nearest thousand, the odd figures over and above the 3,000 being not expressly detailed. A parallel to this may be found in Tiru Vathavoorar Puranam where Kadavul Ma. Munivar states that besides the first four Agaval verses there are 600 Tamil (verses) in the Tiruvachkam, whereas there are 652 verses actually found in the extant editions thereof.

A third solution is to take the four numbers mentioned in the penultimate verse (verse No. 3,046) as referring to four separate sets of verses aggregating to a total of (3,000+300+30+3) 3,333, which appear mixed up in the printed editions and some of which (3,333-3,083=) 250 have been worn eaten or otherwise lost in the course of the ages, in the same manner that Umpathiar tells us in his Tiru Murai Kanda Puranam திருமுறைகளை யுபாண்டு, a very large number of Devara hymns disappeared being destroyed by white ants.

(To be continued)

DEFINING OF...

(From page 6)

for any plaintiff to divide any cause of action for the purpose of bringing two or more actions in a Magistrate's Court. Any plaintiff having a cause of action for an amount exceeding the amount in respect of which a Magistrate's Court has jurisdiction, may abandon the excess, and seek to recover an amount not exceeding the amount in respect of which such court has jurisdiction, and the judgment of the court shall be in full discharge of all demands in respect of such cause of action.

Where in any proceeding before any Magistrate's Court any defence or claim in reconvention of the defendant involves matter beyond the jurisdiction of the court, such defence or claim in reconvention shall not affect the competence or duty of the court to dispose of the matter in issue, but no relief exceeding that which the court has jurisdiction to grant shall be given to the defendant upon any such claim in reconvention.

Provided that it shall be lawful for the appropriate High Court Judge, on the application of any party to the proceeding, to order that the whole proceeding be transferred to the appropriate District Court; and in such case the record in such proceeding shall be transmitted by the Magistrate to such District Court and such proceeding shall thenceforth be continued in such court as if it has been originally commenced therein.

A Magistrate's Court may impose any of the following sentences;

(a) imprisonment for a term of not exceeding eighteen months;

(b) fine not exceeding one thousand five hundred rupees;

(c) whipping;

(d) any lawful sentence combining any two of the sentences aforesaid.

Nothing in this section shall be deemed to repeal or affect the provisions of any other written law whereby special powers of punishment are given to Magistrate's Courts.

A Magistrate's Court shall have jurisdiction to hold inquiries into deaths in accordance with the provisions of Chapter II of this Law and to exercise and perform all such powers and duties conferred or required by law to be exercised or performed by such court.

THIRUVEMBAVAI

V. SUBRAMANIAM

Saiva - Pulavar

The ten days immediately preceding the Full Moon day in the month of Markali (Dec-Jan) are set apart by Hindus of Tamil Agam for Thiruvembavai Poojah. It may be incidentally mentioned that months are named after the constellation with which the moon appears to be in conjunction in the the Heavens. The first month of the Hindu year is called Chitrai after the Nakshatra of Chitra (the Star Spica) because the moon is in conjunction with Spica on Full Moon day in the month of Chitrai. Those who are used to sky-gazing would not have failed to have been attracted by the constellation of the Orion. The head of Orion the Hunter represents the Nakshatra known as Mrigaseersha and the Full Moon day in the month of Markali falls on or about the day when the moon is in conjunction with the head of Orion. Next to Mrigaseersha towards the east is the Nakshatra known as Ardra (திருவார்திரை). In Greek Mythology Ardra is the brightest Star of the Orion group and is known as Betel jouse.

The Temple of Nadarajah in holy Chidamparam draws large crowds of Hindus for Ardra Dharshanam and the Thiruvembavai Poojas are performed at Thillai with great solemnity. Those who have visited the holy shrine during the Thiruvembavai days have known how the Maidens' song of the dawning is celebrated in honour of Siva and Sakti in the month of Margali.

At that time the females of the city of all ages rise before dawn and perambulate the precincts arousing their companions from house to house and proceeding to bathe in the sacred tank. Spiritually the maids are said to be Narasaktis. The songs are full of praise for Lord Shiva, true to nature and still more beautiful are the passages one comes across in the songs. God and Truth are synonymous; those who are spiritually inclined will read the songs discerning God, Truth and Beauty.

It will be difficult to pick or choose any one of the twenty songs as the best for all the songs are equally import-

ant: The first song begins with the praise of Him (represented by the Light) who has neither beginning nor end awakening from sleep the maidens who are still sleeping sweet and yet clinging to their beds in the early hours of the morning, and the curtain drops with the praise of Him to whom can be traced the creation, existence, and dissolution of the whole universe including human beings.

The philosophy contained in Thiruvachakam is said to be the same as that of the Vedas, the scriptures of the Hindus. The greatest ambition of the poet as portrayed in the Thiruvembavai songs appears to be an infinite desire to devote his life to the service of God and His followers; the poet states that if he could realise his ambition, there would be no more want for him and it will be a matter of supreme indifference to him whether the Sun rises in the East or not.

From the point of view of health it will be bene-

ficial to bathe in the mornings during the wet months of the year. The day is good which is spent in meditation and prayer. Thiruvembavai days give an opportunity even to the irreligious among Hindus to bathe early in the mornings and pray to Lord Shiva. The peal of conches and the singing of Thiruvembavai songs in the small hours of the mornings by that class of Hindus known as Othuvars will rouse up from sleep even those who are unwilling to get up from their slumber; and having been awakened from sleep willingly or unwillingly one would do well to bestir oneself from sloth and spend the time very usefully.

The welfare of humanity is bound up with the pursuit of morality. All the great moral virtues, like love, charity, gratitude, and patriotism, have for their ultimate end the good of mankind.

— Mahatma Gandhi

Thoughts About The Treasured Treatise Thirumanthiram

We reproduce from Shri A. Visuvanadan's "Analysis of the Thirumanthiram—publication No 60 of the Saiva Paripalana Sabhai—to give our readers an idea of the research study made by our scholars in the past

The Tirumantiram literally the holy protector, is one of the most highly esteemed religious treatises in Tamil. It forms the tenth volume of the Tamil Sruties (சைவத் திருமுறைகை) and is anterior in date to the Devarams (which constitute the first seven volumes thereof as codified by Nambi Andar Nambi) having been composed at a time when the Tamil Language was not particularly rich in Saiva Literature.

Saint Tirumoolar, the author of the Tirumantiram, was a great Siva Yogi who came down from the North with the intention of paying a visit to the great Rishi Agastiar in his mountain abode in the Potthiya Hills in the extreme South, but got providentially stopped near Tiru Avaduturai on the banks of the Cauvery river. The story goes that when he passed that way the Yogi was very much touched at the sight of a herd of cows which were in great distress as a result of the sudden death of their care-taker who was known by the name of Moolan. The Yogi got out of his own body and entered the death body of the cowherd by dint of his Yogi powers and woke up as Tirumoolar to the great delight of the cows, which he tended for the rest of the day and returned to their owners in the evening. Looking for his own body shortly afterwards he found that he had providentially disappeared from the spot where he had left it. We say providentially, as Seklar plainly states:

தன் நிலவார் சடை யார்தாம் தந்த ஆகம்பொருளை மண்ணின் யிகைத் திருமுல் வரக் கிணல் தழிழ்வகுப்பக் கண்ணிய அததிருவருளால் அவ்வுடலைக் கரப்பிக்க என் யிறைந்த உணர்வுடையார் ஈசன் அருள் என உணர்ந்தார்.

The moon-decked Lord with plaited locks, graciously caused that body (of Tirumoolar) to dis-

appear as he wanted the Agamic Truths revealed by himself to be propounded in Tamil by the words of Tirumoolar for the (benefit of the Tamil) world, (Tirumoolar of immense vision realized that this was the Lord's Gracious Will.

This plain statement of St. Seklar, we may here observe, gives the lie direct to the fairy tales of some of our misguided Perverters of the truth who fondly assert that the original (non-existent) Agamas were in Tamil and that the present (existing) Agamas are Sanskrit reproductions thereof.

Thus reassured, our saint is said to have repaired to the temple in the neighbourhood and resumed his Yoga practices seated under a bo-tree in the temple precincts. He is said to have continued this practices for a period of some 3 000 years, woke up from his Yogic trances once a year and given utterance to one of these precious Tirumantira verses everytime that he so woke up.

It would thus appear that the Tirumantiram sung by Tirumoolar contained 3,000 verses only as against the 3,047 to 3,048 if the invocatory song to Pillayar quoted at the top of this note is also taken into consideration) found in many editions of this great work. There are also a number of verses not included in this 3,048 but quoted by learned scholars and commentators of by-gone times as the word of Tirumoolar. Research scholars have so far succeeded in unearthing a total of some 35 verses ascribed to Tirumoolar either by commentators of various other treatises or by tradition. This makes a total of 3,047+1+35=3,083 verses as against the afore-

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Saiva Paripalana Sabhai Jaffna

BOOKS FOR SALE

In Tamil Language

	Rs: ets.
Thiruchendur Puranam	10 00
Thanchai Vanan Kovai	6 00
Puliyoor Anthathy	2 00
Saiva Thirunerith Thiraddu	75
Samaya Kuravar Santhana Kuravar	75
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Navalar Aunchali	50
Vinajager	40
Malaya Padcham	25

In English Language

The Analysis of Tirumantiram	5 00
Tamil: Ancient and Modern	2 00
Vedanta Moola Saram	2 00
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Printed and published by the Proprietors, the Saiva Paripalana Sabhai, Jaffna, at their Saiva Pirakasa Press, 450 K. K. S. Road Vannerpennat, Jaffna on Friday December 28, 1973.

EDITOR-IN-CHIEF R. N. SIVAPIRAKASAM