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JAFFNA, FRIDAY FEBRUARY 1, 1974

PHONE No. 366

Srimavo-Indra Strike New Ground in Sisterly Relations

Fifty-Fifty Formula for 15000 Persons Of Indian Origin

Lanka Citizenship for Seventy Five Thousand

The Srma - Shastri Pact now goes to the background though it contributed the basis for the new Srma - Indra Pact.

According to the official communiqué the talks between the Indian Premier and our Premier, the question of the 15000 persons of Indian origin whose fate remained unsolved by the Agreement of 1964 - Srma-Indra Pact, has been solved in a satisfactory manner.

Premier Srimavo Bandaranaike has agreed to absorb 75000 of the stateless as citizens of this country. Premier Indra Gandhi has agreed to the repatriation of the remaining 75000.

(Over to page 6)

I. A. T. R. AND St. JOHN AMBULANCE BRIGADE

Of the many volunteers, social workers and members of Welfare Organisations who offered their unstinted services to the I. A. T. R., the St. John Ambulance Brigade under the leadership of Mubandiram Rasiab, the Area Commissioner, Mr. A. Kumaravel and Mr. W. N. Thevakadacham, his assistants with First Aiders rendered service of a varied nature during eight days at the I. A. T. R.'s centres of activity in four places.

Although their legitimate functions were to render First Aid to the injured and to transport casualties in their Ambulance Van to the Hospital, they toiled hard and worked in multifarious ways attending to the needs of the Foreign visitors, controlling crowds, maintaining order, chaperoning ladies and visitors on tours of the Jaffna Peninsula, etc. Thereby they won the spontaneous thanks from foreign and local V. I. P.P. as evinced from the undernoted commendations:-

"...The St John Ambulance Service is performing magnificent humanitarian service"

Sgd. V. Thurleigh Court, London.

"It has been a wonderful experience to spend a week in Jaffna. The town and the countryside have vied with each other in their efforts to make our stay happy. The St. John Ambulance has taken good care of us."

Sgd. C. G. Dishi, B.D. Ph. D Bishop of Tranquebar.

"It has been a pleasure to see the St. John Ambulance Brigade doing good work at the Esplanade where the cart races were held. Their smart and pleasant personality impressed me very much."

Sgd. Dr. N. Shanmugampillai, B. Sc; M A; M. Litt, Professor and Head of the Dept. of Tamil, Madurai.

"We are overwhelmed by seeing the love of the
(Over to page 7)

A CRITIQUE OF NHAT-CINTANAI

Thought and Style of A Modern Tamil Saint

N MURUGESA MUDALIAR
Madras

(Paper submitted to IVth International Conference Seminar
of Tamil Studies Sri Lanka 1974)

(Continued from last issue)

He said we know not
(the mystery)
Shall anyone who understands this be
troubled in mind?
This hopeful message
I shall treasure till
death, like wealth

He will exultingly laugh
and cry anon
'Who will know the
Truth?'
Those who doubt this,
even if they worship
him,
Would in truth only
deify him!

'Accomplished is His
will', he would tell us
For us to free our mind
distracted.
Many rare words like
this he will impart.
Lo, my Self has dissolved
like salt in water

All this is Truth, this is
the Mani's teaching.
Impossible it is for me
to prove in words.
Those who love can
only cry, praise.
Pray and worship. Aught
else can I say?

In another poem the Swamiji cries "I am thy servant. Is it meet that you should desert me as a stranger? (Atimaituanaaroc, ariyan pol pataidai maraiye?)"

Again and again the poet harks on 'Siva Thondu', i. e., service to the Lord, as the only Mantra of those who love

the Lord. Nearly a dozen poems have this recurring theme. It is the essence of the Saivite faith to regard ourselves as the servants of Siva and all things on earth as the gifts, and this idea will be found in religious poetry like Theevaram and Thiruvasagam as well as in Sekkizhar's Periyarpalanam, the lives of the Saints. Yuga Swamigal sings that the ideal of 'self-fulfilment' is servitude of Siva. It is a simple address to the Cuckoo.

Sing cuckoo, that we lack nothing;

And that we are the goodly thondars, sing cuckoo! because "PaNi Yellaam Sivan PaNi aakkital in-pamee" (i. e., Blessed are they who consider all their acts as service to Siva). The point is that although Sivathondar is sung about by many poets with a deep theological conviction, this author's apotheosis is in simple words and the appeal is to the heart:

The First and Last shall not assail them,
The loving servitors of
(Over to page 6)

DO YOU KNOW?

That

Transport fares have been increased

Five day week applies to Post Offices also

Forty five hours a week constitute the weekly working

Trains and C. T. B Buses do fewer runnings on Saturdays and Sundays.

Courts of Law function according to the Administration of Justice Law promulgated on January 1, 1974. Jurisdiction of Courts on the new basis has been gazetted.

Elephant Pass Barrier is to be removed.

Mrs. Golda Meir through the lead of the largest single party in Israel after the General Elections with 51 out of 121 members had agreed to form the New Government drawing assistance from another agreeable party.

THOUGHTS TO BE TREASURED

நாமம் ஓராயிரம் ஓதுமின் நாதனை
ஏமமோர் ஆயிரத் தள்ளே இசைவீரர்கள்,
ஓமமோர் ஆயிரம் ஓதவல் வாரவர்
காமமோர் ஆயிரம் கண்டொழிந் தாரே.

Worship the Lord repeating His thousand holy names. You will attain and enjoy immense Bliss. Those who thus repeat His praises and offer oblations in the sacred fire a thousand times, they get rid of their boundless desires (and other passions).



திருச்சிற்றம்பலம்

நமச்சிவாயவே ஞானமும் கலியும்
நமச்சிவாயவே நானறி விச்சையும்
நமச்சிவாயவே நானறிந் நேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்:

Hindu Organ

FRIDAY FEBRUARY 1, 1974

BARRIER OR NO BARRIER?

While we welcome the report that the Minister for Agriculture has agreed to remove the restriction at Elephant Pass in regard to the transport of rice and paddy into the Peninsula, we still share with the common people the misgivings that "price of paddy ingeniously inflated by the retailers" racket may continue to remain at that level.

The barrier at Elephant Pass as far as the transport of rice or paddy had not served any purpose other than that of serving the illicit retailer to serve himself with a square meal while his countrymen were in the throes of semi-starvation. A barrier, even in strict economic need and under careful supervision would not bring the desired result because of the several loop-holes in administrative arrangements. Smuggling of excisable articles, banned goods and other prohibited commodities may require the establishment of a barrier for that limited purpose. But in the matter of the free distribution of trade even in commodities whose prices are controlled, barriers at odd places and bottle necks would only tend to create more difficulties. The restriction imposed on the transport of paddy or rice should not have been stopped at any centre much less at Elephant Pass.

All that the authorities and the people want is a sincere effort to harness the good efforts of the peasants and put the effects into proper advantage. Let there be no barrier to stop this patriotic move. But incidentally the truly businessmen of the Black Market who always lie in wait for administrative changes in regulations and rules may make their next move to beat the purpose of a barrierless flow of grains by purchasing all paddy and hoarding their stocks to be sold to the common man at the uncommon price that is arbitrarily fixed by him. This evil - lurks behind every good move. Thus it has also become necessary to build up a barrier against the BLACK MARKET.

Literature on Saiva Religion - Library

Rooms or buildings containing books for reading and reference, called Libraries form part of the requirements for the general progress of the people. Public Libraries meet this need. In the Northern City the Public Library significantly satisfies the reading public, students of research and others who seek general information. In the matter of such facilities for referring to or reading books on Saiva Literature, this country has yet to lay claim to a reasonable achievement of success.

Following in the footsteps of the teachings and exertions of the Great Navalur, a reading room of books on Saiva Religion in a modest and simple scale was established about eight decades ago; but it had moved from place to place until finally it was found accommodation in the premises of the Navalur Ashramam of the Jaffna Saiva Paripalana Sabha. Though it goes by the accepted name of a library, the scope is meagre and the significance is proportionately slight. To remove

this defect and to provide for a public library of Saiva literature in its proper perspective, our Sabha has decided to give the present apolgetic arrangement a permanent habitation and pleasing look, and to make a determined start on the next Full Moon day.

To our reading public we make a humble appeal for enthusiastic and effective support so that in the near future Navalur Nagar may be proud of an achievement in the Navalur tradition.

THIRTIETH JANUARY THOUGHTS

To think of Mahatma Gandhi is to be reminded of a golden era in the genuine thirst and sincere efforts for the freeing of peoples from foreign yoke! It is not merely that. That revered name makes the modern man (the political species created after the Gandhian era) recall to mind that there was a special significance in the freedom movement as it carried with it the requirement of moral might and self-sacrifice.

The revolver that removed the mortal coil of the Mahatma on that treacherous thirtieth of January twenty six years ago also helped to remove the real brand of reformers who revered Truth and refused to bargain at the expense of that trait from the political sphere. The history of the sustained struggle for Independence of India is in effect the collection of the biographies of the best of men and women who lived during that age. Those leaders were full time patriots; their service was to the people, the country and incidentally to humanity. To them service meant actual work for the welfare of all beings in the context of religious living. The Gandhi way of living was none other than the one to which Bharatha was accustomed. Gaudhiji worked while he prayed and prayed while he worked. Not a single second went to waste. Even in sleep there was the subconscious mind ever alert to think over service. Who else would have thought of the charaka as the symbol of

service? Which other leader would have converted his followers to his way of political work?

Shall we not at this crucial juncture of critical times seriously resolve to go back to the Gandhian gospel of purity in public service with full accent on Truthfulness.

We wait for the people's answer.

I. A. T. R. AND...

(From page 5)

people of Jaffna to their language and culture. Never have I been a guest to so hospitable, kind, charming and generous hosts as they welcomed us here at Jaffna.

Sgd. Prof. Dr. K. L. Javert, D. Phil, Dip. Phil of the Institute of Indology, Cologne University, W. Germany.

"The love and affection we have received here is an experience in itself. The St. John Ambulance Brigade has been rendering a useful and purposeful work as is evident from the reports I have just heard and seen. Their devotion to duty is praiseworthy and I wish them well in their noble mission.

Sgd. Dr. R. K. Seth, M. A., Ph. D. Senior Lecturer, Delhi University.

"I will have very pleasant memories of the fine tour you arranged for us, this evening I particularly enjoyed the visit to the workshop where we could see so much of the fine-workmanship of the goldsmiths of Jaffna. I thank

the St. John Ambulance Brigade for their service and hospitality.

Sgd. Dr. (Miss) Brinda Beek, E. F. D. Phil Department of Anthropology and Sociology, University of Br Columbia Car.

"Very lucky to have come to this beautiful place and seen the wonderful work of the St. John Ambulance Officers."

Sgd. Dr. J. Wicki, Professor of History, Gregarian University, Rome.

"The First Aid Post at the Tamil Research Conference Exhibition is well located and efficiently manned. Their courtesy and efficiency are commendable.

Sgd. K. Palakitpari, Magistrate, Jaffna.

"I congratulate the St John Ambulance Brigade for their disciplined efficiency and admirable contribution for the I. A. T. R.

Sgd. Dr. S. Pathmanathan, Chairman, Ex co I. A. T. R.

"நான்காவது உலகத் தமிழ் மகாநாட்டுக் கருத்தரங்கின்போது, பரியோவான் முதலுதவிப் படையினரும் அவர்களின் ஆணையாளர், முகநீரம் B. P. இராசையா அவர்களும், ஆ. குமாரவேலுவும் ஆற்றிய தோண்டையும், அவர்கள் காட்டிய பரிவையும் மிகவும் பாராட்டி நன்றி கலிக்கிறேன்."

Sgd. Rev. S. Rajamanickam, M. A., Ph. D. Professor and Head of the Department of Tamil, Loyala College, Madras.

Over to page 8)

A Critique of Nhat-Cintanai

(From page 5)

Siva, they forget not
Aum

And they set aside the
chains of caste and
creed

They do not swerve from
the serenity of Aum!
The 'Nhatcintanai' or the
motto or Sivathodu is
service in the name of the
Lord and the sign of this
is—

Affirm that the will of
Siva prevails supreme,

And speak within and
all in sweet simplicity,

Praise in cadence fine
adorable Sivathonden
Sekkizhar also stressed
this attitude of love and
service in God-men—

There is no duty on earth
except Lord's service

With this living love,
there will be no want.

This steadfastness, it
defies compare.

There is no doubt that
Yoga Swamigal was deep-
ly influenced by the lives
of Nayanmars and the
soul-touching poetry of
Sekkizhar who in many
respects excels even the
Kavi-chakravarti Kam-
ban.

V

Yoga Swamigal has
cured the mysticism of
language of its haziness
and spelt it out as com-
mon speech. The concept
of the 'Guru nathan' as
the Supreme and 'thodu'
as the altar flower has to
be expressed in words.
Saints have used words
for this purpose and lan-
guage ceases to be mysti-
cal if this is realised. The
first song outbursts of the
Theevaram trio is the ex-
pression of this emotion
only. The hymns begin-
ning with 'Thooduadaya',
'Kootrayinavaaru', Pitha-
piraiyanti are all praises
of the Guru (Peetutai
deesikan) So also the Siva-
puranam of St. MaNicka-
vacagar refers in the
opening lines only to
Nathan's Feet. Yoga
Swamigal speaks of him-
self of Chellappan's
'maanaakkan' (p. p. 167,
181). In mystical langu-
age the subject and object
of syntax will fade away
and that is why spiritual
poetry will not and need
not be grammatical. Yoga
Swamigal refers to this:

Exhuvai payanilaikalh illa-
mal paatti

எழுவாய் பயனிலைகள் இல்லாமற்
பாடித்
Thohhuvan Sivayoga colly-
azhavam

தொழுவான் சிவயோகன் சொல்
லின்—அழுவான்
Vizhuvan vitir-vilirppaan
asarivaar enru
விழுவான் விதிர் விதிர்ப்பான்
ஆரறிவார் என்று
Thazhuvavaan tannai unni
taan
தழுவவான் தன்னை யுன்னித்தான்

Yoga Swamigal has at-
tempted the style of Tiru-
valluvar in matter as well
as metre in four decades
of couplets called Kata-
vuth vvaaththu. vaan
cirappu, neethar perumai,
ilvaazhakkai. He does not
begin with the comparison
that God is the origin of
all things like the vowel
'a' in the alphabet. He
perhaps refers impliedly
to it when he speaks of
the one-ness, etherness
and togetherness as the
characteristic of the one
Reality, just as the vowel
'a' is different from the
other vowels, is immanent
in consonants and expli-
cantly together in vowel-
consonants.

VI

The linguistic purity
and simplicity of Yoga
Swamigal is of a piece
with Tiruvalluvar though
not to the same extent

Our author refers to the
earlier Saint - singers in a
number of places e. g. Ma-
Nickavacagar (p. 222),
Appar (p 219) Sambandar
(p 221), Sundarar (p 223),
Valluvar (p 228), PaTti-
nather (p 219), Thaayu-
manavar, Auvaiyaar, etc.
In the composition Tiru-
vunt.yaar he refers to the
many mythological legends
(tiruvilhayaatal) relating
to Siva.

Yoga Swamigal does not
merely parrot the old
vedantic or siddhantic
aphorisms but has coined
his own like "kaatchiyai
iru, maatchi annutayatu",
"Evvuyirum Peruman
munnilai", etc. The
author has sung about the
importance of the body,
Charya, kiriya, yoga and
jaana, the gospel of work,
(ceyalum and ceyyamaiya-
m), omnipotence of God
(ellam neeye), God is love
(anbee Sivam) the attri-
butes of servants of God
(adiyar Lakshmanams:-
Saadhakam, porrumai,
anpu, etc.) Samadhi Siva-
puja, and Pancaakshara.
(244)

There are many reflec-
tions of Theevaram and
Thiruvacagam in his
poetry, e. g. - enakkiniyan,
P. 7, Koorumna, P. 176,
etc.

The poem Huththi nal-
kumee is the longest
composition in his works

having 65 couplets. It is
a complete catalogue of
good thought (Nhat-cinta-
nai). Hence the little of
the book is aptly Nhat-
Cintanai.

VII

Yoga Swamigal is deeply
patriotic and calls Lanka
as the land where Siva
dwells-Illangai Vaazhuvan
kantaai (p. 273) This is
comparable to St. MaNic-
kavacagar's Thennatutaya
Sivane. In many places
he has given brief descrip-
tions of the beauties of
the land e. g., ezbilarum
Illangai, Thevar kuzhu
thozhuteetturu, oirilangai,
kanai kural katal ouzhu-
milankai, mutbukkal cer-
rum muttu ilankai. He is
proud of the Tamils of
Izham (Izhattin natta-
mizh), Illangai nam nadu
(24), engal vala nadu (12),
thiru nadu (88).

These short strokes
prove his capacity for
descriptive poetry but the
body of his poetry being
purely meditative does
not give scope for showing
himself up as a poet of
Nature.

The author employs
proverbs occasionally in
his poems e. g. maNa-
millar murukkai malar",
"samaipol atanKu", "pa-
atinri pattam illai", "Ka-
nal neeral nilam karaiva-
thunto", "tachan kattina
veetil tavu pari kattal",
etc. He also uses collo-
quial words like "vinura-
Nam", "dukarani", "mel-
lice", "asal", etc. Some
words are used as spoken
kochai e. g. poechuthadi,
perumaikkollalai (74),
ellaattukkum (281), lankai-
yeen (90), visaran (200),
thirkai (251), kamakkarai
(71), athattuvaar (181),
vaivar (200), etc.

Yoga Swamigal has
made an innovation by
singing good thoughts for
the days of the week
(kizhamai vanakkam) and
months of the year (Thin-
gal vanakkam). The kan-
nigal (couplets) are sung
in alphabetical order.
(pp 240) which are easy
to remember. It is told
that he liked his songs
more to be sung than
merely read.

Yoga Swamigal is quite
obviously a (firm believer
of Saiva Siddhanta but
sees no distinction bet-
ween Siddhanta and
Vedanta. He explicitly
proclaims the non-differ-
ence between Siddhanta
and Vedanta. In this he
follows St. Thayumana-
var. There are many
Upanishadic thoughts in
his poem and he does

dismiss jiva, para aikiyam
as merely a metaphysical
concept. He frequently
refers to the upanishad
mahavakya. "Aham Brah-
mam" (221). There are
references to truths ex-
plained in Siddhanta
sastras like Sivajnana-
bodham Tirumantiram etc

VIII

Sri Yoga Swamigal's
poetry is not metaphysi-
cal or theological. It
blends so to say, the
characteristics of Blake
and Donne in the English
parallel".

Yoga Swamigal's poem
is a radiant testament of
Love and Service. If
there is collected a book
of Tamil verse of Di-ine
poetry, the poems of Yoga
Swamigal will find a
prominent place as re-
presenting the 20th cen-
tury singers who have
brought out the spirit and
genius and the beauty of
language and expression
of the classical poets of
the Tamil language in a
pattern that is at once
simple and sublime.

C. T. B. The Fares Old and New

Old fare	New fare
10 cents	20 cents
15 cents	25 cents
20 cents	30 cents
30 cents	40 cents
35 cents	50 cents
40 cents	60 cents
45 cents	70 cents
50 cents	80 cents
Rs. 1	Rs. 1-80
Rs. 2	Rs. 3-70
Rs. 3	Rs. 5-60
Rs. 4	Rs. 7-40
Rs. 5	Rs. 9-20
Rs. 10	Rs. 18-20

Whereas Railway fares
is fifty per cent up.

Freights increased by
twenty five per cent.

Srimavo - Indra....

(From page 5)

What remains to be
solved appears to be the
hang over from the
Srimavo—Shastri Pact that
has not been covered by
the Srimavo - Indra Agree-
ment.

According to the Srima-
vo - Shastri Pact, Lanka
should have absorbed
300000 but applications
extended to 600000. Simi-
larly India should have
accepted 5-5000 whereas
only 400000 applied for
this take over.

The arithmetic of this
agreement when read to-
gether with the fifty fifty
formula recently formu-
lated may give room for
further talks unless both
sides have agreed to halt
the discussions for ever.

I. A. T. R. And ...

(From page 6)

"நான்காவது அனைத்
துகைத் தமிழாராய்ச்சி
மகாநாட்டின் போது,
மகாநாட்டின் சிவசுந்தரி
கள் நடைபெற்ற இடங்
களிலெல்லாம், இரவும்
பகலும் உற்சாகத்தட-
லும், இனிய முகத்தட-
லும், சிரிய நழுக்கத்தட-
லும் தமது தொன்-
டினைச் செய்த பரியோ-
வான் முதலுதவி அதி-
காரி, E. P. இராசையா-
வுக்கும், ஆ குமாரவேலு
அவர்களுக்கும், மற்றும்
தொண்டர்களுக்கும் நாம்
பெரிதும் கடமைப்பட-
டுள்ளோம். கைமாறு
கருதாத அவர்களின்
சேவை செழித்தோங்க
எமது வாழ்த்துக்கள்.

Sgd. S Vithiananthan
Professor and Head of
Tamil, University of
Sri Lanka, Peradeniya
Chairman I. A. T. R;
Ceylon Branch.

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OME LANDMARKS IN THE HISTORY OF

Tamil Literature In Ceylon

S: AMBIKAIPAKAN B. A.

(Continued from last issue)

Sir Ponnambalam Ramanathan was well-versed in the Hindu Sastras, especially Saiva Siddhanta Sastras and Tamil. His knowledge of these is well brought out in his commentaries on the Bible, Bahavat Gita, Athisudi and Kural. He also published a book on Tamil Grammar.

Sir Ponnambalam Arunachalam contributed articles to the "Saiva Siddhanta Deepika" edited by Nallasami Pillai. His studies and translations which appeared in this and other magazines have been collected and published in book form. This book contains some of the finest translations of Tamil poems into English.

Dr. Ananda Cumaraswamy's contribution to the revival of Indian culture, especially Tamil culture cannot be easily measured in words. His interpretation of the Nataraja image opened the eyes of the scholars in the East and West to the greatness of Indian art."

Dr. S. Natesan, son-in-law of Sir Ponnambalam Ramanathan, was a polished speaker in Tamil and English and was a scholar in Tamil and Saiva Siddhanta philosophy. There was hardly any literary, religious or cultural conference in South India or Ceylon for over a quarter of this century in which he did not take part. He delivered a series of lectures on the age of Manikkavasagar under the auspices of the Madras University. He contributed a few chapters to the History of Ceylon published by the Ceylon University. His Sakuntala Venba reminds one of Nala Venba. The honorary degree of Doctor of Literature was conferred on him by the University of Ceylon.

Period of Literary Revival-Second Phase

During the first two decades of the twentieth century Navalar Saiva Prakasa Vidyasalai was the centre of great literary activity. This was because of the fact that the Headmaster of the

education at the Malla-kam English School but did not proceed very far with his English education. He studied Tamil under Murgesa Pandithar and Sanskrit under Naganatha Pandithar, both belonging to his own village of Chunnakam. During his impressionable age he came under the influence of Arumuga Navalar. After finishing his education he became the Headmaster of the school founded by C. W. Kathiravetpillai at Erlalai. Vidwan Sivasanda Iyer was one of his pupils at Erlalai. When this school was closed down he taught a number of students in his house and later assisted Kathiravetpillai in preparing his Dictionary of which we have mentioned earlier, in 1902 when the post of headmaster of Navalar School fell vacant. Cumaraswamy Pulavar was appointed to this post by the Manager, Kailasapillai, a nephew of Navalar. Many students who have distinguished themselves in later life like Pandithamani Kanapathipillai, and Pulavarmani Periatthambipillai of Batticaloa studied under Pulavar during this period.

The Manager of the Navalar Vidyasalai, Kailasapillai and Cumaraswamy Pulavar started the Jaffna Tamil Sangam of which leading scholars and notables like Muthuthampillai and Sabaratna Mudaliar became members. This Sangam conferred the title of "Vidya Vinathan" on Dr. Ananda Cumaraswamy when he visited in 1906. When the Madurai Tamil Sangam was formed they used the prospectus of the Jaffna Tamil Sangam in drawing up their own.

Pulavar's fame spread to South India. He was made a member of the Madurai Tamil Sangam and at the request of the Editor of "Senthamil" the Madurai Sangam's magazine, he regularly contributed learned articles to that magazine. These articles brought him into contact with Tiru. Narayana Iyengar, its editor, Maha Vidwan R. Raghava Iyengar. Dr. V. Swaminatha Iyer, Mahamahopadhyaya M. Kathiresan Chettiar, V. P. Subramania Mudaliar and other scholars of South India,

rivalled and this was acknowledged by scholars in Ceylon and India. Some of the grammatical works edited and published by him were Thandialankaram, Yapparungkalakarai and Ahapporul Vilakkam. The original researches in Tamil Grammar are found in his two small publications Vinaipagupatha Vilakkam and Ilakana Chandrikai.

He translated a number of Sanskrit works like Hitopodesam, Megasandesam of Kalidasa and Ramothantham. He also published a dictionary, Ilakiya Sol Aharathi and Tamil Pulavar Charitham

The person who collaborated most with Cumaraswami Pulavar in his literary activities was T. T. Kanagasundaram Pillai of Trincomalee. He was the head of the Tamil Department of the Madras Christian College. He was also editor of the Madras Lexicon for some time. Balakandam of Kamba Ramayanam was brought out under the joint editorship of Cumaraswamy Pulavar and Kanagasundaram Pillai. It was he who edited and published the Tamil Navalar Sarithai.

V. Kanagasabai Pillai son of Viswanathapillai of Mallekam was employed in the Madras Postal Department. He graduated from the Madras University in his teens and was called a boy graduate. In addition to his official duties, he collected valuable manuscripts which he used for his own researches and also lent them unstintedly to those who wanted to publish them. Dr. Swaminatha Iyer has acknowledged his indebtedness to him. Based on his study of the Tamil classics, he wrote a series of articles to the Madras Review which were published in book form in 1904 under the title of Tamils 1800 Years Ago. This was the first book of its kind and opened the eyes of many scholars to the greatness of the heritage of the Tamils. The publication of this book is a landmark in the field of Indian historical research.

N Kathiravetpillai of Puloly went to Madras and became the teacher of Tiru V. Kalyansundara

founder of the Balasubramania Baktha Sabha at Royapettah, Madras which is functioning even today. He was engaged in many religious and literary controversies of the day and he used his powers of speech and writing effectively on these occasions.

Ambalavanar Navalar hailed from Vaddukodda and spent most of his time in South India. He studied Tamil and Sanskrit thoroughly and the title of Navalar was conferred on him by the Head of Tiruvavadurai Mutt. He held Arumuga Navalar in great veneration and wrote the Saiguru manimalai in praise of him.

Among the editors of books Swaminatha Pandithar of Nallur deserves an honoured place. It was

he who first published a portion of Sivagnana Mahapadiam which was till then held as a close preserve at the Thiruvavadurai Mutt. Only those who were favoured by the Mutt could have access to the manuscript. He also brought out a complete and beautiful edition of Thevaram Hymns called Adangan Murai. His account of the discovery of the Devara hymns is a fine piece of Tamil prose.

Brahma Sri S. Subramania Sastrigal of Point Pedro brought to bear his deep learning not only in Tamil and Sanskrit but also in the Agamas and the Siddhanta Sastras on his commentary of the Kanda Puranam. By its precision and brevity it reminds us of the classical commentaries to Tamil.

(To be continued)

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