

## LEELA OF GOD

### The Avatar Of Thiruvarur

#### DAKSHINAMURTHI

Who is an avatar? Was Jesus Christ, who raised Lazarus from death an avatar? But even he prayed to his Father on the Cross in great agony. Was Mohamed one? but he gave out his teachings, as coming from God. (Allah). Was Sri Ramakrishna, who taught Vivekananda that he was Rama and Krishna combined an avatar? But he always prayed to his Mother though he rejoiced to pray to her for the cure of the dreadful malady of his last days. Was Gautama Buddha an avatar? He taught that he was a man like any other and that the unfathomable (God) cannot be plumbed. Was Sambandar, who restored to life Poompavai out of her bones an avatar? But he prayed to the presiding Deity of Mylapore Temple to do so?

Here was a saint who prayed to no Father in his life. He was a master to whom the past, present and future were an open book from birth. Stone walls and distance were no hindrance to his vision, and all forces of nature including the various grades of invisible spirits (ganas) were at his beck and call. His whole life was one continuous Leela (play of God). The Tamil word Thiruvilayadhal (திருவிளையாடல்) is the most appropriate word to depict his life.

The திருவிளையாடல் புராணம்) Thiruvilayadhal Puranam of Paranjyothi Munivar has not the stamp of historicity, and therefore the greatness of those events remind the modern seeker after Truth of fables, that are possible nay probable.

Natarayan of Thillai Anointed Him With The Name "Dakshina Murthi"

Somanatha Mudaliyar of Chittoor had given de-

tails of this naming ceremony to all his friends. The occasion was in the Sanctum Sanctorum of the great Chidambaram Temple, whither Somanatha Mudaliyar had gone for the last pooja of the day (அர்த்தசாமப்புரசம்). He was suffering from a severe abdominal colic which no medical man nor saint could cure. In despair he had gone with a knife tucked behind his waist

by  
DR. T. NALLANATHAN

to commit suicide if Natarajan refused to listen to his suffering plaint. The Temple priests had finished the last puja for the day and locked up the gates. Here was the occasion for Somanatha Mudaliyar to lay before Natarajan his last human appeal and with knife in hand was about to cut his throat when a voice (அசிரி) rang from the Holy of Holies that he should go and pray to Dakshinamurthi of Thiruvarur who would cure him then and there; and so he did, went to the deity (stone) called Dakshinamurthi in Thiruvarur Temple and prayed without any avail. When he was in great agony he prayed most fervently to Natarajan to explain this anomaly. That night in a dream Natarajan advised him to go to the human naked saint Dakshinamurthi who was living outside the Temple. And so the next morning he went to this saint, who had something in his hand, ready to be given with the words "Has Natesan sent you?" Somanathan Mudaliyar answered in the affirmative and on partaking of this morsel was cured then and there of

(Continued on page 3)

## A PLEA FOR THE USE OF ORDINARY WORDS

(BY A CEYLON TAMIL)

Whatever modern etymologists may say the ancient pundits were more or less of unanimous opinion that the word Kadavul (கடவுள்) stood for Kada (கட) what is beyond our senses, thoughts and words and (வுள்) for what really exists. The Sanskrit words Tat and Sat convey the same meaning in the philosophical sense. The puranic authors who believe in personal gods often use a plural form Kadavular (கடவுளர்) but it jars on the sense of precision. The word deva) was originally used for shining ones or gods and always used in the plural but philosophers and theologians some time use it in the singular e.g. தேவன் for God. Thiruvular uses the word தெய்வம் in his famous Thirumanthiram 'ஒன்றே தெய்வம் ஒன்றே குலம்' Another word used for God in popular language is ஆண்டவன் Andavan for the ruler of the universe and could be compared to the Sanskrit word Ishwara

One who has no equal or superior or the Supreme Lord God. Prajapathi means Lord of hosts. Boothanatha Lord of Elements, Amala, sinless etc. For those who use Tamil for their writing, the words கடவுள் and ஆண்டவன் convey a better and clearer meaning than Braman or Iswara which only the learned alone appreciate. Unlike the former words the common Tamil speaking people understand the latter better. It is always best to use a common word easily understood by the ordinary man than a high sounding one however big it may sound. Tamil in Ceylon had a reputation for simplicity and fineness but now raw Sanskrit words are being used more often than warranted for Arabic too is being used unnecessarily but English words are being used in a most heartless way that neither Tamils nor Englishmen could easily understand them. It is best that children are initiated

into the use of easy and plain words instead of difficult and hard words both when speaking and writing. A Tamil speaking Hindu child has to learn Tamil, English, Sanskrit and Sinhalese in Ceylon and Hindi in India and a Muslim child has to study Arabic instead of Sanskrit. This is too much of a burden. One redeeming feature is that English is a very useful language for the study of science and even religious works of almost all known faiths. The greatest legacy which the Britisher left for us is his literature and form of Government in which he stands unexcelled as a ruler who shared his material, and intellectual wealth with his fellow citizens. He even shared his religion with others, unlike the Bramin who kept his Vedic knowledge to himself. The Britisher's way of life has caught the whole world and he is today more welcomed in India and other independent countries than when he was ruling them and his language has become the common language of the world. No better complement could be paid to him than this.

## ANNUAL REPORT OF J. H. C. O. B. A.

At the Annual Meeting of the Jaffna Hindu College Old Boys Association held recently. Mr. K. Arunasalam, the Secretary presented the Report of the Association for the past year.

### Meetings

Besides the Annual General Meeting, four meetings of the Managing Committee and three sub-committee meetings were held. The meetings were well attended.

### Membership

Our membership this year is 86 and out of these only three are Life Members. The figures will show that our membership is not very encouraging. It is imperative that we should now begin to consider ways and means of increasing our membership.

### Collection Campaign

We realised Rs.29607-57 etc. from the campaign

we launched early in 1957 to collect funds from Old Boys and well wishers of the College to complete the Jubilee Block. We would have collected more if not for the disturbances of May and June last year. We shall be glad if those who have already subscribed send us their remittances. We would also appeal to those Old Boys whom we have not been able to meet to contribute and thus enable us to collect another Rs 50,000, the sum we need to complete the Building.

I shall be failing in my duty if I do not make special mention here of

the splendid enthusiasm displayed by Mr. N. Mahesan in this campaign. Mr. N. Mahesan is now transferred from Jaffna and his services will no longer be available to us. We are grateful for all the help he gave us.

### Jubilee Block

This building the foundation of which was laid in 1945 is nearing completion. The Building has reached roof level and the truss work is over. Now the trusses have to be placed on the columns and covered with asbestos sheets. If the construction proceeds uninterrupted, by April next the roof work will be over.

Our sincere thanks to Mr. K. S. Subramaniam for the good work he has

(Continued on page 3)



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## Hindu Organ

FRIDAY, FEBRUARY 6, 1959

### Treasure These Thoughts

Love is the necessity of our nature and is the very life-breath of our soul. Love lies at the foundation of human existence, morality and happiness.

### FEBRUARY AND FREEDOM

That a significance has been attached to February 4, no one can deny. To the Tamil-speaking people of this country, however, the very mention of this 'dark day' is stinking revolting. For it is a frightful reminder of democracy being reduced to a farce where one community by reason of mere numerical strength imposes its will on the rest, violating the fundamental principles of government.

Even among the Sinhalese-speaking people there have been conflicting notions of what is called February Freedom. The Leftists do not concede that any freedom has been won. But what is intriguing is that Premier Bandaranaike himself has expressed doubts about the feeling of freedom being freely associated with February 4, 1958. This misgiving, however, did not arise during the period of Mr. Bandaranaike's participation in the February 4 celebrations as a Minister in the U. N. P. Cabinet. In any case the fact remains that February 4 cannot signify anything that will redound to the credit of this country.

The celebrations that are sponsored by the Government cannot suggest any significance. For 'freedom day' to be observed freedom must be won. Liberty cannot exist where fundamental rights of a substantial section of the people are deliberately denied. The reference to freedom and progress in the Premier's speech on February 4, and his stress on 'Sinhala' and Buddhism' bear out, in their confusing contradiction, the fact that what passes for freedom in this country is only

the negation of liberty. Dethroning a language that had through the ages rightfully enjoyed national status cannot happen in a country that enjoys freedom. The people know how farcical the freedom that is associated with February 4 is: What is sickening is that assurances of goodwill and protection of rights are being repeated so ludicrously!

### Current Account With Lord Ganesha

(By Swami Sivananda)

A chartered accountant's son was Lord Ganesha's devotee. He was highly impressed with the modern system of accounting. His father rendered some service to his clients; their accounts were debited with the value. They did some service to him or sent him some presents, and the value was credited to their account. Hardly any money changed hands; yet every thing was going on systematically.

He decided to apply the system to his own dealings. His first concern was to pass the High School Exam. He went to the temple of Lord Ganesha. He prayed 'Oh Lord, if I get through the Exam, I shall offer you forty coconuts.' And, he did pass. He entered the 40 coconuts in Lord Ganesha's account.

He applied for a seat in the University. He promised to offer 20 coconuts to the Lord if he succeeded. He didn't get A as a penalty, he credited Ganesha's account with 20 coconuts.

Thus the Current Account was being maintained. If he succeeded in the exams, if he recovered from an illness, if he got a profit, Lord Ganesha's account was debited; if he failed, if he became seriously ill, if he lost in business, Lord Ganesha's account was credited.

After fifty years of this accounting, he found that Lord Ganesha owed him five hundred coconuts.

Moral: The story illustrates extreme meanness of mind. He who is mean and greedy, meets with failure after failure in life. He is ever in want and misery, like the young man in the story..... Be not mercenary in your devotion to God. Develop genuine Bhakti to Him. Fulfil your promises. Your life will be glorious, successful and happy.

### GLIMPSES OF THAMIL CEYLON OR EELATH - THAMILAKAM - V

## MANTOTA, A CITADEL OF SIVA SHRINES

### The Part Played By Thiruketheesvaram

(Specially contributed to the Hindu Organ)

1 *Ela-mandalam*, which properly denoted the northern and eastern portions of Ceylon which had been occupied by the Tamils, long before the advent of King Vijaya (543 B. C.) with Mathodam (Mantota) as their metropolis. Mahattithe is the only port in the island which can be called a buried city.

2 In 1574 there were discovered under the foundation of a building in the Mantota area, an iron chain of curious workmanship and coins on which the letter *c* was legible and on reverse the letters R. N. N. R. which were understood to mean Claudus Imperator Romanorum. Immediately after it rains collectors go about hunting for ancient Roman coins and beads coins of the reigns of Antonis Claudis and other Roman Emperors have been discovered and buried in the sands at Mantota. The testimony of *Cosmas* relating to the importance of Mahattithe is attested by finds of different types and forms of pottery from Rome, Arabia and China. *The Hudud Al Alam* written about the year 982 A. D. states 'there is a large city called Muvast; it is situated at the extremity which lies towards Hindustan. Whatever this island produces is carried to that city and therefore to the cities of the world.' Mantota played an important role in the political history of the island.

3 When the Tooth-Relic was brought to Ceylon in the 4th century the Kalinga Prince who brought it landed at this port. The Pali *Dibhavamsa* does not mention this port by name

but merely calls it the Lankapattana. Perhaps its author was averse to give this port, which had such strong Hindu elements the honour of being the spot where the sacred palladium was landed.

### The Cholian Invasions

During the time of Dappula V (917-949 A. D.) in 952 A. D., Sandrasekara Pandyan came over

by

V. MUTTU CUMARASWAMY

to Ceylon to get the help of the Sinhalese King against the Cholas. As there was trouble he refused to send any help. But the Pandyan King had left his crown and regalia and returned to India. During the time of Udaya III (941-949 A. D.) Parantaka I the Chola King came over to Ceylon in 943 A. D. in order to seize the crown and regalia of the Pandyan King but failed. But his successor Rajendira I says the Thiravalangadu copper grant defeated the Sinhalese King Udaya III and made North Ceylon a dependency. This occurred in 946 A. D. for after this battle Parantaka I assumes the title of conqueror of Madura and Elam. Raja Raja the Great who succeeded Parantaka invaded Ceylon in 995 A. D. and carried Mahinda IV and his family as prisoners to the Cholian Kingdom. About this another modern Historian says, "In the year 994 the Chola kingdom conquered the Pandyans and for nearly three centuries, the Chola kings were the masters of South India. Ceylon, the Malay Peninsula and the East Indies became subject to

### Annual Report.....

(Continued from page 1)

fix lone in supervising the construction of the Building.

### Science Block

We are glad to know that the Board of Directors of the College have started building operations on the 'New Science Block', which is estimated to cost Rs. 600,000/- The Managing Committee sent a resolution urging the Board to take very early steps to build a Science block adjoining the Jubilee Building to enable the College to start Degree classes. We should feel happy that our wish is going to be realised. This important step by the Board will serve a great need of the community. May I on behalf of the Association assure the Board our help, support and encouragement in bringing the scheme to a grand success.

### Thanks

It now remains for me to thank Mr. V. M. Asaipillai the President Mr. C. Thyagarajah, the Assistant Secretary, Mr. T. Senathirajah, the Treasurer and other members of the Managing committee for their wholehearted support and cooperation in various ways.

Chola rule at various times, Ceylon was conquered during the first years of the 11th century, the Chola emperor capturing the King of Ceylon and the crown jewels in the year 1017. The island became a Chola colony and the former King of Ceylon lived in captivity in India.

Rajaraja the Great established his power in Ceylon between 1001 A. D. and 1004 A. D. It is said?

(Continued on page 5)

- 1 The Original inhabitants of India -- Indian Patriot Feb 1913. Footnote to Ravana the Great -- King of Lanka M. S. Puvilingampillai Page 1
- 2 De Contos Ceylon R. A. S. C. B. Vol XX
- 3 The Ceylon Historical Journal Jan. 1952. The Ports Vol. I No. 2 of Ancient Ceylon -- B. J. Perera
- 4 The Pandyan Kingdom -- Nilakanta Sastri
- 5 Jaffna History -- A. Montcotambipillai P. 35 also Knights Ceylon Pages 128, & 130
- 6 Ceylon -- Sydney D. Bailey (Published by the Hansard Society) Chap. 3, Page 26
- 7 The Pandyan Kingdom -- Nilakanta Sastri

# LEELA OF GOD

(Continued from page 1)

the dire disease. Since then this Saint was called Dakshinamurthi and his samadhi that took place in Kaliyuga 4936 (1834 A. D.) in Thiruvavur bears the name.

It is indeed significant that in the miraculous cure of Sambandhar the patient or corpse was always taken to a temple near by. It is possible that humility made Sambandhar to do so. However in this case, the Deity gives his own name for did He not appear as Guru Dakshana Murthi to Sanat-kumar and his three saintly colleagues? to this saint and introduces him to the world as an Avatar.

## Birth and Early Life

He was born in a little village called Keelalathur (கீழலத்தூர்) in a Vellala family. His father Sivasishtambarapillai and his mother Meenambikai Ammal had gone to Thiruvannamalai and prayed for a son. The God of Annamalai appeared to both of them in a dream and promised them that He Himself would take incarnation as their son and that they should return home. Meenambikai conceived soon after and gave birth to this son, who was her first child and the parents called him Arunasalam, the name of the Deity of Thiruvannamalai.

During the first five years the baby refused to talk. The parents mistook his silence for dumbness. One memorable day a bearded saint appeared, before whom the parents bemoaned the dumbness of their child. The saint understood the cause of the silence and asked the father to speak to his son. So the father requested his son to explain why he was having his eyes closed. The immediate answer was "சமயம் இதை மூடும்" (It is very difficult to translate these two words into English. Literally the words mean "I am just doing nothing". It really means, on the other hand, what Thayumanavar Swamy used those very words to signify that "I am keeping my mind unruffled and silent," fulfilling the purpose of Raja Yoga. After the father was satisfied that his son was not dumb the

visitor asked the silent boy

"Who are you, you who are quiet?"

Swift rang the answer

"You are myself and I am yourself."

In the Tamil biographical sketch that is available the visitor is described as a munivar with a long tuft of braided hair on his head and a beard flowing over his chest, adorned with many rudraksha garlands. It is also mentioned that after this meeting the munivar disappeared and the impression left in the minds of the parents was that God Arunasalam Himself came to advise the parents in their predicament.

This then is the first sermon of this avatar. It is a Mahavakyam suitable for Kali Yuga. It is obviously intended that his devotees should practise it; it is a message to the world. If only we would practise it won't there be everlasting peace in this world of continual wars and rumours of wars. These two parts of his message, which he shewed by practice are

1. Just be i.e. keep your mind quiet and unruffled and feel your being.

2. You are myself and I am yourself.

May we always remember them and meditate on them daily and make them part and parcel of our being. Even as a boy the future was an epic book to him. His father had prepared to go for the Arudra Dharsanam at the great Chidambaram Temple, a ceremony which takes place every December and to which over a lakh of pilgrims gather. When he went to bid good bye to his son, the latter advised his father not to embark on the pilgrimage since his mother would expire the next day at 2 p.m. The father remonstrated that his mother was in perfect health, but the son calmly mentioned the name of the disease in ayurvedic terminology and that uncontrollable hicough would kill her. The pilgrimage was stopped and the death took place exactly as the son predicted.

On another occasion his father wanted to visit the famous temple "Thayumanar Koil" near Trishrappally. The son laughed

and informed him that two relations would visit him in four hours. The journey was abandoned and the relatives did arrive at the specified time.

Within the first three months of his school life one day he told his teacher during the class-work that his son had just fallen and fractured his forearm and that therefore he should take leave and go home. Before the teacher could reach home a messenger was on his way to appraise the teacher of the son's mishap. Ever since, the teacher would not take his seat till Arunasalam would ask him to do so. This was too embarrassing for the little prodigy. He therefore told his father that he would no further attend school.

## His Power Over Life and Death

The following episode depicts his power over life and death of other souls, even as a boy. His mother came one day to him with the request that she should not die a widow and the father with a similar request that he should not live to see his wife's corpse and both insisted that he should perform their funeral rites before renouncing. He thought over it for some days and exclaimed that every thing would be over on the 8th day; he advised them both to meditate all the time on the Mula Mantram. The parents not understanding his statement interpreted it to mean that his son was going to have his Mahasamadhi and invited all their friends and relations to be present on that specified date to witness their son's samadhi; but what did happen was that both parents, who were in perfect health, passed away simultaneously. He, loyal to their wish, performed all the funeral rites, after which he just renounced his ordinary life without even returning to his worldly home.

Another little incident must be recorded that took place earlier. He had a younger brother, called Namasivayam, who was requested by his father to gather daily flowers from the adjoining temple for his Siva Puja. Arunasalam clairvoyantly saw his brother eating the edible fruits found in the temple garden and advised him not to do so. Even the next day the brother who was still very young, continued to do so. On his return Arunasalam informed him that the only expiation for such a crime

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 556

In the matter of the Last Will and Testament of the late Acachimuthu widow of Seeniar Mailvaganam of Vannarponnai East, Jaffna

Deceased

Mailvaganam Thannikasalam of Vannarponnai East, Jaffna

Vs. Petitioner

1. Kamaladevi daughter of Mailvaganam of do, Minor 2. Sivayogam daughter of Mailvaganam of do, 3. Seeniar Kandiah of Urumpiray

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 30th December 1958 in the presence of Mr. K. Aiyadurai, Proctor for petitioner and the affidavit and petition of the petitioner and the affidavit of the Notary who attested the Will and those of witnesses having been read.

It is ordered that the 3rd respondent be and he is hereby appointed Guardian-ad-litem over the minor 2nd respondent and that the petitioner as Executor of the Last Will exhibited herein be and he is declared entitled to have Probate in respect of the estate of the deceased and the same be issued to him accordingly unless the respondents or any others show sufficient cause to the satisfaction of this court to the contrary on or before the 6th day of February 1959.

This 21st January 1959.

Sgd: P. Sri Skanda Rajah

Drawn by

Sgd: K. Aiyadurai

O. 172. 30 & 6)

was a pilgrimage to Benares. Within a few days the younger brother left home for Kasi (Benares) without informing his parents. When the parents were in distress over the missing son, Arunasalam's reply was most interesting and pointed. He wanted to know why they didn't cry over the missing sons of their many past births; however he informed them of what had happened and remarked that he would take to sannyas without returning home.

## NOTICE

JAFFNA MUNICIPAL COUNCIL

Tenders for the supply and erection of 500 palmyrah posts of 30 feet lengths each

Sealed tenders will be received by the Municipal Commissioner Jaffna till 12 Noon on 14-2-1959, for the supply of 500 Palmyrah posts of 30 feet lengths each. The posts should be straight and of hard wood without much soft pith. Tenderers should include transport and erection at sites within the Jaffna Municipal Council limits as pointed by the Municipal Electrical Engineer.

Tenders should be forwarded in duplicate under two separate registered covers marked "Tender Palmyrah posts Original" and "Tender Palmyrah posts Duplicate" respectively on the top left hand corner of the envelopes.

The tender should be accompanied by a tender deposit of Rs. 200.00. The deposit can be made at the Office in cash or remitted by money order or cheque made payable to the Municipal Council Jaffna. Deposit made by successful tenderers will be held as security by the Council until the satisfactory fulfilment of the contract.

The Council reserves to itself the right to accept or reject any tender or any part of a tender.

S. NAGENDRAN  
for Municipal Commissioner,  
Jaffna.

Town Hall,  
Jaffna, 30.1.1959.  
(G. 37. 6)

## NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/285

1. Nagalingam Nadarajah and wife  
2. Maheswari both of Kokuvil presently of Colombo

Plaintiffs

Vs.

1. Arumugam Mahadeva and wife  
2. Poopathy both of Kokuvil East  
3. Dr. Kandiah Velauthapillai and wife  
4. Mankayathkarasi both of Urumpiray

Defendants

It is hereby noticed that action No. P/285 has been instituted in the District Court of Jaffna under the partition act No 16 of 1951 for the partition of the land called "Vavvatkinattadi, Kalliolai and other parcels" in extent 11 Lms V. C. and situated at Kokuvil East.

The defendants in the aforesaid action are summoned to appear in Court on the 10th day of February 1959 at 10 O'clock of the forenoon.

By order of Court,  
Sgd R. E. M. Navaratnam  
Clerk of Court

This 10th day of December 1959  
(O. 174. 6)

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

No. Testy. 567

In the matter of the Intestate Estate of Sellappah Ponnudurai alias Velu Pillai of Kondavil Jaffna, Ceylon.

Deceased.

Nagapuram alias Nagamuttu widow of Velu Pillai of Kondavil, presently of Malaya by her Attorney V. Rajah of Thellipalai, Jaffna.

Petitioner.

vs.

1. Rajaletchumi daughter of Velu Pillai
2. Velu Pillai Jeganathan
3. Velu Pillai Vaikuntathan
4. Pushpadevi daughter of Velu Pillai
5. Velu Pillai Punithanathan all of Malaya, the 5th and 6th respondents are minors appearing by their guardian-ad-litem
6. Ponniah Apputhurai of Kodavil.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge of Jaffna on the 20th day of January 1959 in the presence of Mr. V. Navaratna Rajah, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 13th day of January 1959 having been read.

It is declared that the said 6th respondent be appointed guardian-ad-litem over the 4th and 5th minor respondents and that the Petitioner be granted Letters of Administration to the estate of the deceased as widow of the deceased, unless the respondents shall on or before the 9th day of February 1959 show sufficient cause to the satisfaction of this Court to the contrary.

This 20th day of January 1959.

Sgd/- P. Sri Skanda Rajah  
District Judge, Jaffna.

Drawn by  
Sgd/- V. Navaratna Rajah  
Proctor for Petitioner.

(O 169 30 &amp; 6)

## ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDROTestamentary Jurisdiction  
No. 625

In the matter of the Last will and Testament of the late Nagamuthu Tharmalingam of Valvettiturai.

Deceased.

Neelathadohy daughter of V. Alvapillai of Kerudavil.

Vs.

1. Sethumaniammal wife of Thiagarajah of Tondamanar.
2. Ratnam Thiagarajah of Point Pedro.

Respondents.

This matter coming on for disposal before S. Thamby Durai Esquire District Judge, Point Pedro, on the 30th day of December 1958 in the presence of Mr. N. A. Rajaratnam, Proctor on the part of the Petitioner and the Last will dated the 28th March 1953 bearing No. 781 and attested by K. K. Balasubramaniam N. P. and the Petition and affidavit of the Petitioner and the Affidavits of the Notary who attested the said Last Will and of the witnesses having been read.

It is ordered that the said Last will be declared proved, that the Petitioner be declared entitled to obtain Probate thereof as Executrix appointed thereunder and that Probate thereof be accordingly issued to the Petitioner unless the Respondents or any other persons appear before this Court on the 13th day of February 1959 at 10.0' o'clock in the forenoon and shew sufficient cause to the satisfaction of the Court to the contrary.

This 30th day of December 1958  
Sgd S. Thambydurai  
District Judge

Drawn by  
N. A. Rajaratnam  
Proctor for Petitioner  
(O. 173 6 & 13)

## ORDER "NISI"

IN THE DISTRICT COURT OF  
JAFFNA

No. 554 T

In the matter of the last will and Testament of the late S. Srikanthan Mangaiyathkarasi wife of Chelliah Thiruketheswaran of Longden Road, Badulla.

Petitioner

VS

Chelliah Thiruketheswaran of Do.

Respondent.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 24th day of December 1958 in the presence of Mr. S. T. Nada Rajah, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been

Mantota and Its  
Ancient Story

(Continued from last issue)

4 "Thirukkethiswaram was just like Rameswaram during those days; there is a tradition that many Hindus came from various periods of India and worshipped at that shrine. The Portuguese destroyed this and built the Catholic Church at Mantivu. Near the foundation of the old church, were discovered certain stone inscriptions which support the above idea".

Mantota was generally used for intercourse with South India. When the tooth relic was brought to Ceylon, it is said in the Dathavansa, the Kalinga Prince landed in the 4th century at the port called Lanka pattana and sought refuge for the Tooth of Buddha. Mantota was possibly called Lankapattana.

The site of the ancient town itself appears to have covered an area of about three hundred acres. One of its main roads recently excavated is almost forty feet wide.

At Mantota besides Thirukethiswaram, there was another temple named Rajaraja Svarathu Mahadeva. This was so called after the Chola conquest of Ceylon in the 11th century. During the rule of Rajendra Chola I Mantota was changed to *Rajaraja puram*. A Chola inscription mentions still another temple named Thiruviramiswaram Udaiyar at this port.

4 Sir Willyam Twynam;  
Administration Report of  
the N. Province 22 12-1-1887

read and the Last will and Testament filed of Record having been perused.

It is ordered that the Petitioner above-named is entitled to Probate in respect of the said estate as the executrix mentioned in the will and the same be issued to her accordingly, unless the Respondent or any other person or persons interested shall appear before this court on the 6th day of February 1959 and show sufficient cause to the satisfaction of this court to the contrary.

This 24th day December 1958

P. Sri Skanda Rajah (Sgd)  
District Judge,  
Jaffna

Drawn by  
S. T. Nada Rajah  
Proctor for Petitioner  
(O. 168 30 & 6)

## ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNATestamentary Jurisdiction  
No. 561

In the matter of the estate of the late Raniammah widow of Ramalingam Muttiah of Vaddukoddai West.

Deceased

Thamotherampillai Sivagurunathan of Vaddukoddai West

Petitioner

vs

Ratnavathy wife of Thamotherampillai Sivagurunathan of do.

Respondent

This matter of the petition of the above-named petitioner coming on for disposal before P. Sri Skanda Rajah Esqr District Judge, Jaffna on the 12th day of January 1959 in the presence of Mr. V. Nagalingam, Proctor for petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the petitioner be declared entitled to have letters of administration of the estate of the above-named deceased issued to him unless the said respondent or anyone else shall appear before this court on or before the 20th day of February 1959 and show cause to the satisfaction of this court to the contrary.

This 12 day of January 1959.

Sgd. P. Sri Skanda Rajah  
District Judge.  
(O. 171. 30 & 6)

## ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNATestamentary Jurisdiction  
No. 560

In the matter of the estate of the late Kandiah Somasundaram of Vaddukoddai East, Jaffna, who died at Kankesanthurai

Deceased

Chellammah widow of Kandiah Somasundaram of Vaddukoddai East

Petitioner

Vs.

- Minor 1. Somasundaram Vilvarajah of do  
" 2. Somasundaram Indravathan of do  
" 3. Somasundaram Jeyavathy of do  
4. Rajah Nadarajah of do

Respondents

This matter of the petition of the above-named petitioner coming on for disposal before P. Sri Skanda Rajah, Esqr. District Judge, Jaffna on the 12th day of January 1959 in the presence of Mr. V. Naga-

## Order Nisi

IN THE DISTRICT COURT  
OF JAFFNATestamentary Jurisdiction  
No. 562

In the matter of the intestate estate of the late Rasammah widow of Vethavanam Apputhurai of Vaddukoddai West.

Deceased

Apputhurai Thuraisingham of Vaddukoddai West presently of Colombo

Petitioner

Vs.

1. Thiravyam daughter of V. Apputhurai  
2. Ratneswary daughter of V. Apputhurai and  
3. Rajswary daughter of V. Apputhurai all of Vaddukoddai  
G A L 4. Apputhurai Rajathurai of Vaddukoddai presently of Nuwara Eliya

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esqr District Judge Jaffna on the 14th day of January 1959 in the presence of Mr. M. Kathiravelu Proctor for Petitioner and the affidavit and Petitioner having been read.

It is ordered that the abovenamed 4th Respondent be appointed Guardian ad litem over the minors 1 to 3 Respondents to represent them in the Administration proceedings, and that Letters of Administration in respect of the estate of the said deceased be issued to the Petitioner as the son and heir, unless the said Respondents or any other person or persons interested shall appear before this court on or before the 20th day of February 1959 and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 4th Respondent do produce the said minors in court on the said date. This 12th day of January 1959

Sgd. P. Sri Skanda Rajah  
District Judge  
(O. 167 30 & 6)

lingam, Proctor for petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the above-named 4th respondent be appointed guardian-ad-litem over the minors 1-3 respondents and that the petitioner be declared entitled to have letters of administration of the estate of the above-named deceased unless the said respondents or anyone else shall appear before this court on or before the 20th day of February 1959 and show cause to the satisfaction of the court to the contrary.

This 12th day of January 1959  
Sgd. P. Sri Skanda Rajah  
District Judge  
(O 170 30 & 6)

## GLIMPSES OF THAMIL CEYLON...

(Continued from page 2)

that his son Rajandra invaded Ceylon in 1017 A.D. in which year he seized the Crown of the King of Elara, the exceedingly fine crowns of the queens, the beautiful crown and the necklace of India which the Pandyan king had previously deposited with the Elam, the whole of Eelamandala. During the Cholian rule in Ceylon Mantota was renamed *Rajarajapuram* and Thiruketheeswaram was called *Rajarajeswaram*.

The Chola rule in Ceylon lasted for 126 years and this period covers the 10th and 11th centuries. Several Chola rulers besides the kings mentioned above, Kulotunga III, Alagiyandeva, Rajadhiraja I, Adhirajendra associate in their inscriptions that they conquered Ceylon.

Mantota, was the ingress of the Cholian invasions to Ceylon, and there was a strong Tamil population in North Ceylon during this period. Mantota was a citadel of the worshippers of Siva. Besides Thiruketheeswaram - which was the centre of attraction for all Hindus were two other temples of Siva.

There was a temple of Siva called Rajaraja Iswarath Mahadeva at Mantota or Raja Raja Puram in Mummudi Sola Mandalum according to certain South Indian Inscriptions. Inscription (No 618) speaks of a gift of money for a lamp to the temple of Tiruviraneswaram Udiyar Mahadeva at Mantota.

## The Part Played By Thiruketheeswaram

"During the reign of Rajendra Cholan by 1028 A.D. Mantota was a beautiful city of 15 square miles with broad roads, palatial buildings etc. The temple had seven prakarams (circuits) and tall towers on all four sides of each circuit as in the case of present temples at Madura or Sri-rangam. Besides vast paddy fields in the neighbouring areas, there was also a sugar-cane cultivation; weaving industry flourished. There was a Painters Street in Mannar. The people were called Oviyar - a tribe of Nagas.

In the 12th century

8. A. R. E. Madras 1943

Page 65

9. " " " "

10. The New Lanka - Vol VI, No 1

Thiruketheeswaram - Sr

Kandiah Vythimeswar

11. The Ceylon Historical

Journal Vol. No. 2

The Ports of Ancient Ceylon B. J. Perera

## KATARAGAMA MADAM

The Young Men's Hindu Association of Colombo will ask the Government to drop the proposal of removing Sri Ramakrishna Madam and other Hindu Madams situated in Kataragama. The Association has decided to collect thousands of signatures of the devotees of the shrine in support of their claim. These Madams are serving all devotees irrespective of caste, race, religious or language differences. Besides, the Association is of opinion, that the removal of these Madams will not in any way, help to increase the holiness of the shrine of Kataragama but will only help to create ill-feeling among various religious groups in the island.

King Parakrama Bahu I assembled many ships at Mahatitha to launch an invasion of the Pandya Kingdom. King Nissanka Malla in one of his inscriptions claims to have built an alms hall at Mahatitha. This indicates the continued importance of this port in the 12th Century in spite of the transfer of the capital from Anuradhapura to Polonnaruwa. The port also figures in the campaigns of the King Parakramabahu II and is referred to as a strong hold of the Tamils.

Of the world's finest pearl fisheries none can compare in point of antiquity or lustre with the pearl fishery of the Gulf of Mannar - which is close to Mantota. In Rome in the days of Ptolemy pearls from the Gulf of Mannar were valued at a very high price and Ptolemy himself refers to this fishery as the most productive of pearls in all the world. The adventurous Greeks, Barbary Moors, Venetians and Genoese have written about the wonders of the pearl harvest of these seas. Marco Polo that famous traveller of the 13th century speaks of the pearl collar worn by the king of Manbar. He gives an account of diving for pearls in what he calls the kingdom of Manbar, yet the position indicated seems to refer to Ceylon; he says "First they go to a place called Battelar and then 60 miles into the gulf. By Battela was meant Paditnam (Yapa pattana) or Yagana Padditnam

(To be continued)

12. The Travels of Marco Polo

## Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 8-2-59 TO 14-2-59

ARIES Aswini, Bharani, Karthikai 1st part [Medhantasi]

You will be quick to pick up quarrels this week. Health upsets likely. Eye troubles shown. There will be some troubles through secret enemies. But you will be able to steer clear of them. Gains and favours from strangers promised.

TAURUS Kartikai 2, 3, 4, Rohini, Mithunashirsha 1, 2 [Idupa Rasi]

Abdominal complaints likely. You will have to mind your health for some time. Financially a good week. Domestic harmony and social success also promised.

GEMINI Mithunashirsha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

In spite of opposition you will be able to have your own way in your affairs. Domestic affairs will be in a muddle. Friends will be very helpful.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Brothers and sisters will be very helpful. Financial gains and ruin to enemies also shown. But spend Sunday, Monday and Tuesday with care.

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 566 T

In the matter of the intestate estate of the late Sabapathippillai Ratnam of Uduvil, Jaffna.

Deceased. Sivayogamalar widow of S. Ratnam of Uduvil

Petitioner Vs.

1. Retnam Thillainadesu  
2. Retnam Sambasivam  
3. Retnam Paramathasan  
4. Retnam Mahadavan  
5. Retnam Wimalendran  
6. Retnam Indronee and  
7. Kandiah Mylvaganam, all of Uduvil

Respondents. This action coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 19th day of January 1959 in the Presence of Mr. S. Rajendran Proctor for the Petitioner and the affidavit of the Petitioner having been read:-

It is ordered that the abovenamed 7th Respondent be Appointed Guardian-ad-litem over the Minor 3rd to 6th Respondents for the purpose of protecting their interests and of representing them in these Testamentary Proceedings and that Letters of Administration to the estate

Rest of the week will be favourable.

LEO Maha, Poora, Uttira 1, [Singha Rasi]

Quarrels and misunderstandings with relatives likely. But there will be no serious consequences. Health will not be very satisfactory. Financially a fairly favourable week. Tuesday, Wednesday and Thursday must be spent with care.

VIRGO Uttira 2, 3, 4, Atta, Chittirai 1, 2 [Kanni Rasi]

Health upsets shown. You will be not be able to rely much on your friends or relatives. Father's relatives will be exacting in their demands. Friday and Saturday must be spent with care.

LIBRA Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]

You will find much improvement in your undertakings this week. Progress will be smooth. Gains through lands and landed properties also promised.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

You will be able to succeed in your ventures after some difficulties this week. Friends will go out of the way to help you. Minor domestic upsets likely.

of the said deceased be issued to the Petitioner as his lawful widow unless the Respondents or any other persons appear before this Court on the 23rd day of February 1959 and show sufficient cause to the contrary.

The 19th day of January 1959 Sgd P. Sri Skanda Rajah District Judge

Drawn by S. Rajendran Proctor for Petitioner. O 176 6 & 13)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 570

In the matter of the Last Will and testament of the late Arumugam Kanapathiar Somalingam of Araly North. Deceased.

Arumugam Kanapathiar Kandiah of Araly North. Vs. Petitioner

1. Somalingam Kokilarany  
2. Somalingam Krishnaveni  
3. Somalingam Krishnadasan  
4. Somalingam Pushparani  
5. Somalingam Sri Ranganathan and  
6. Ponniah Selvakumarsamy all of Araly North. Respondents.

This matter coming on for disposal before P. Sri Skanda

SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Thamir Rasi]

An unsettled week. Whatever money you make you will spend before week end. Gains through lands and landed properties promised. Brothers and sisters will help you out of difficulties.

CAPRICORNUS Uttiradam 2, 3, 4. Thiruvonam, Avittam 1, 2. [Makara Rasi]

This week too will continue to be favourable. You will be able to gain much without any exertion. Friends will be very helpful.

AQUARIUS Avittam 3, 4. Satayam, Pooraddati 1, 2, 3 [Kumbha Rasi]

Clashes with relatives shown. Some misunderstanding with friends also shown. New ventures will be successful but you will have to face some initial difficulties. Mind your health.

PISCES Pooraddati 4, Uttiraddati, Revathi. [Meena Rasi]

Agricultural pursuits will bring in good results. Financial gains and ruin to enemies also shown. But all is not well on the domestic side.

Rajah Esquire District Judge Jaffna on the 23rd day of January 1959 in the presence of Mr. S. Kandasamy Proctor on the part of the petitioner; and the affidavit of the petitioner dated 2nd December 1958 and that of the attesting Notary and witnesses to the said Last Will, dated 30th November 1958 having been read.

It is ordered that the Will of Arumugam Kanapathiar Somalingam deceased, dated 24th March 1958 which has been produced and now deposited in court be and the same is hereby declared proved and that the petitioner as executor named in the said Will is entitled to have probate issued to him accordingly.

It is further ordered that the 6th Respondent be appointed Guardian-ad-litem over the minors 1-5 Respondents to represent them for all the purposes of this action, unless the Respondents abovenamed or any other person or persons interested shall on or before the 27th day of February 1959 show sufficient cause to the satisfaction of this court to the contrary.

This 23rd day of Jan 1958 Sgd P. Sri Skanda Rajah District Judge

(O. 175 6 & 13)

# TREE IN RELIGION

(By SOURU RAYAN)

Trees have played an important part in religion from the very earliest times and continue to do so even now. In the tropical regions the shade of a tree in an arid hot waste is as welcome to a tired traveller as heaven and in the devotional hymns of the Tamils it finds a place being compared to God's grace. The beginnings of a temple were probably a stone or image placed under a tree. Even now we see such images in our villages. To this may be traced the significance of a particular tree of a particular shrine eg. the mango tree at Canjeepuram, etc. But of all the trees the Asvatha. (Ficus Religiosa) is selected as the best in the Bagava Gita and among the Tamils it is called *Aravu* or the King of trees and enters into their religious practices. In their weddings the bridal couple go around a tree named arasani with a twig of this fig tree being planted there. Barren couples are advised to go round an Asvatha tree with a neem tree planted together, the former is said to represent Siva and the latter Sakthi-arasa prathad-shanam. The great Buddha is said to have sat under the Asvatha tree at Gaya in meditation and gained enlightenment or Bodhi from which it is called Bodhi tree or Bo tree; hence the Buddhists revere this tree. Siva as Dakshinamoorthi is said to have sat under a *கல்வா* Banian tree when he imparted Sivagnana to the four Bramacharis Janaka, Jananthana Janathana and Janat Kumar. It was under a Kurutha tree that He accepted St. Manickavasagar as His disciple. In the jungle areas of Ceylon there are several shrines located under various trees eg. Ithik (marutha) neem (Vembu) Tamarind Palu tree as at Murikandi etc. at Katragama the Vengai (Kithirigas Sinbalese) is regarded as sacred to Skanda.

In the Biblical literature we hear about the tree the fruit of which was forbidden to Adam and Eve. Some regard this as the apple tree; others consider it in a figurative sense as the tree "of knowledge" that springs from human curiosity.

In the Northern latitudes where the severe winter makes all plants

life to lie dormant, only a few evergreen, eg the fir trees show signs of life. And these were attributed to supernatural powers. From this grew the idea of Kalpa Viriksha which is able to give anything one desires. The cult of the Christmas tree loaded with presents for the children owes its origin to this and is popular among the Northern Aryans. It is spreading into all parts of the world now and is a popular item in the Christians festivities.

Among the mystics of India there is a belief that the Divine Asvatha tree has its roots in the heavens and the branches with their leaves hang down towards the earth to be plucked by the wise aspirants of divine knowledge. The cult of the tree goes back to the days when man looked up to the Sun as the source of life and made his grateful offerings to the Sun for His service in the cultivation of plants and cereals for man's food — a harvesters gratitude. The close relationship of the seasons to plant life gave man an idea of the 'rhythm of Life' and made him hold life as Sacred. Life was the link between him and the Supreme Being.

The moon has its effect on trees and plant life in common with all living tissues and fluids. When trees are cut down for purposes of timber the phases of the moon are observed. The Ayurvedic herbalists always observe the phases of moon for collecting their herbs for medicinal purposes.

In the temple rituals it is customary to plant trees as a preliminary for the festivals and this is done with due regard to the position of the Sun and Moon in the heavens. Among the Sinhalese this is called 'Kap sitta wamuwa'.

It is an act of great merit for a Hindu to plant a tree and allow it to grow to maturity so that it will be useful as a shade for man, beast and birds. This applies to all in general. To ruthlessly destroy trees is to invite natural calamity, such as droughts, heat waves etc.

Tree planting festivals are held to promote the welfare of the community in the form of Vanotsavas. Trees are a wealth to a country.

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 539 T

In the matter of the intestate estate of the late Mylvaganam Veluppillai of Kaddudai late of Dehiwela. Deceased

Theivanaippillai widow of Mylvaganam of Kaddudai. Petitioner.

Vs.

1. Parameswary widow of M. Veluppillai of Manipy Praseenty of 125/21 Fernando Gardens Sri Sarana-Karar Road, Dehiwela

Minor 2. Vyapuri Rajeswaran  
3. Veluppillai Ongkara Vadivelu both of Kaddudai Respondents.

This action coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna on the 22nd day of January 1959 in the presence of Mr. S. Rajendran, Proctor for the Petitioner and the affidavit of the Petitioner having been read.

It is ordered that the 3rd Respondent abovenamed be appointed Guardian ad litem over the minor 2nd Respondent for the purpose of protecting his interests and of representing him in these proceedings and that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner as his mother and heir unless the abovenamed Respondents or any other persons appear before this Court on the 27th day of February 1959 and show sufficient cause to the contrary.

The 22nd day of January 1959

Sgd P. Sri Skanda Rajah  
District Judge

Drawn by  
S. Rajendran  
Proctor for Petitioner.  
(O. 177 G & 13)

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 539

In the matter of the Intestate Estate of the late Suppar Ponniah of Anuradhapura. Deceased.

Ponniah Saminathapillai of Chunnakam Petitioner

Vs.

Sellacheby widow of Suppar Ponniah of Chunnakam Respondent.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna on the 2nd day of November 1958 in the presence of Mr. S. Kanagasabapathy Proctor on the part Petitioner and the affidavit of the Petitioner having been read.

It is ordered that the

Petitioner be declared entitled to have Letters of Administration to the Estate of the said intestate as his only son and sole heir, unless the Respondent or any other person or persons interested shall appear before this Court on the 13th day of January 1959 and state objection or show sufficient cause to the satisfaction of this Court to the contrary.

P. Sri Skanda Rajah  
District Judge

Jaffna, this 1st day of December 1958.

Time extended for 23.2.59

P. Sri Skanda Rajah  
D. J.

(O. 80 G & 13)

## ORDER NISI

IN THE DISTRICT COURT  
Colombo

Testamentary Jurisdiction  
No. 18416

In the matter of the Intestate Estate of the late Valliammai wife of Nagamany Sellathamby of Chankanai Jaffna late of Colombo. Deceased.

Nagamany Sellathamby of Chankanai, Jaffna Petitioner

Vs.

1. Sellathamby Thevendram and  
Sellathamby Jeganathan both of Chankanai, Jaffna

(O. 179. G & 13)

The 2nd Respondent is a minor appearing by his guardian-ad-litem the 1st Respondent

Respondents.

This matter coming on for disposal before V. Sivasubramaniam Esquire, Addl District Judge, Colombo on the 11th day of September 1958 in the presence of Mr. K. Senathirajah Proctor on the part of the petitioner and the affidavit and petition dated 5-9-58 having been read.

It is ordered that the abovenamed 1st Respondent be and he is hereby appointed guardian-ad-litem over the minor abovenamed 2nd Respondent for the purpose of watching the interests in the Testamentary Proceedings and the Petitioner be declared entitled to have the Letters of Administration to the estate of the abovenamed deceased as lawful husband of the deceased unless the abovenamed Respondents or any person or persons interested in the matter shall appear on or before the 23rd day of October 1958 and show cause to the satisfaction of this Court to the contrary.

This 11th day of September 1958

Sgd; V. Sivasubramaniam  
Addl District Judge

Drawn by,  
Sgd K. Senathirajah  
Proctor for Petitioner

his extended for 22nd January 1959

Intld; V. S.  
Addl D. C.

Extended for 26th February 1959

Intld V. S.  
Addl D. C.

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

### BANKERS

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 616,313.00

Shares 8000 shares of Rs. 100/- each 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all time

Current Accounts opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

Fixed Deposits received for periods of 12 months and 36 months and interest allowed at 6% and 8% respectively.

Drafts issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

Loans on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,  
Shroff.

சென்னை, மதுரை, கரையார், மலையாளம், தமிழ், தெலுங்கு, கன்னடம், மராத்தி, இந்திய, ஆங்கிலம், சிங்களம், பஞ்சாபி, உருது, வங்காளம், மலாய், சமீதான மொழிகளில் எல்லாம் பணியாற்றுகிறோம்.

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Editor: R. N. SIVAPRAKASAM.