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X

NO 21

CAR FESTIVAL AT NALLUR

ON 30-8-1970

LORD MURUGAN BLESSES ALL DEVOTEES



விரிந்த பல்கதிர் உடையதோர்
வெய்யவன் நடுவண்
பொருந்தி வைகிய கண்ணுதற்
பரமனே போன்றான்
(Kanda Puranam)

He resembled the Supreme Lord
with the eye in the forehead
residing in the centre of the
peerless sun possessed of in-
numerable expanding rays.



மாறிலர் அருக்கன் காப்பண்
வைகிய பரமனேபோல்
ஆறுமாறுகத்த வள்ளல்
அலங்குளைப்புரவி மாந்தேர்
ஏறினான் ... (Ibid)

The six-faced God entered the
car ... like the Supreme Lord
residing in the centre of the
peerless sun.



நல்லைக் கந்தன்!

Soorapanman Saw The Supreme

Lord Subramania is the smallest of the small and the greatest of the great. Soorapanman had not realised this truth before he waged his war. He mistook that Lord Subramaniya was a mere child. To show Soorapanman that He was the greatest of all and bless him He appeared before Soorapanman in his Visvaroopam, the entire cosmos being his form. Then Soorapanman having been blessed by Lord Subramania with a little divine knowledge admired His magnanimous form and began to praise Him.

போயின வகந்தை போதம் புகுந்தன வலத்த தான
தூயதோர் தோளுந் கண்ணுந் துடித்தன புவனமெங்கும்
மேயினபொருள் கண்முற்றும் வெளிப்படுகின்ற விண்ணோர்
நாயகன் வடிவங் கண்டே னற்றவப் பயனீ தன்றோ,

My egoism had vanished. Divine wisdom had dawned on me. My right shoulder and my right eye are throbbing, being good omens. All worlds and the things found therein are visible in His huge form. I worship Him in that Cosmic Form. My Tapas is therefore indescribable.



கருணைகொள்வியிற் சோமன் கதிரவன் செவியற்றிக்குத்
திருநுதற் குடிலை வைப்புச் சென்னியிற் பரம வான்மா
மரபினின் மேவித் தோன்ற மாறிலா திருக்குந் தொல்லை
ஒருதன துருவங் காட்டி நின்றலு மும்பர் கண்டார்.

Soorapanman found Lord Subramaniya's eyes were the Sun and the Moon. His ears were the directions. On His forehead was Kudilai or MahaMaya from which evolve the universe, the Vedas, and Agamas. On his crest was Lord Shiva. This unique form was visible to all Devas.

உலகத்தின் முதலாய் நின்ற
வொருதனிப் பொருளே போற்றி
கலைகட்கு முணர வொண்ணாக்
கருணைவா ரிதியே போற்றி
மலைவிற்கைப் பெருமான் கண்ணின்
வந்தமா மணியே போற்றி
புலமைக்குத் தலைமை யான
புண்ணியா போற்றி போற்றி.



பேரழ குடைய தெய்வப்
பிடிபுணர் களிதே போற்றி
கோரவெஞ் சிலைக்கை வேடர்
குலமுய்ய வந்தாய் போற்றி
யாரமு தனைய வம்மா
னருளுமான் கணவா போற்றி
தருடற் குருதி மாருச்
சோதிவேற் கடம்பா போற்றி.

THOUGHTS TO BE TREASURED

ஆக்கையாற் பயன்என் —
அரங்கோயில் வலர்வந்து
பூக்கையால் அட்டிப் போற்றி
என்னுதலில் வாக்கையாற்
பயனென் (Devaram)

What, is the use of the (human) body if the possessor thereof does not go round the Sivan temple (in worship), offering flowers with the hand and praising (the Lord)—Oh! what is the use of having such a body?



மகாசகாயலே ஐராளும் கலிவிழும்
மகாசகாயலே நானறி விக்கையும்
மகாசகாயலே நானறிந் தேத்துமே
மகாசகாயலே நன்னெறி ஊட்டுமே

Hindu Organ

FRIDAY, AUGUST 28, 1970

PRAYER-PLEA FOR PLENTY OF IT

The grand procession of pious worshippers all along the roads that lead to the Ancient Temple at Nallur is but a reminder to the irreligious that more things are wrought by prayer than this world dreams of. Worship of God is always helpful to human beings in whatever form a devotee may worship Him and by whatever name one may call Him. Devotion to God has, therefore, become a duty of every being.

Saiva Siddhantha the peerless philosophy that crowns all religious researches as having proved the final truth outlines the four paths of Chariyai, Kiriyai, Yogam and Gnanam to enable the great realisation of eternal Bliss.

In the course of an exposition of Saiva Siddhantha, the Great Teacher, described in detail the various activities that form the Sadhanas Refering to the performance of Chariyai special significance was made to the method of prayer.

ஆலால் எமக்கு ஆம் மலர்
மரம்புகள்
ஆக்கல், அம்மலர் பறித்தல்,
அம்மலரால்
தர இலாவுகை தார்பல
சமைத்தல்,
தண்பிலி எட்டிநர் சாற்றல்,
அன்புடன் தரம்
மேவும் ஆலயம் அலகிடல்,
மேழுகல்,
விளங்க நல்விளக்கு இடுதல்,
எ அடியார்க்கு
எவல் ஆனகவ செய்தல், இச்
சரிசுவ
இயற்ற வண்கைக்கு எம்
உலகு அளிப்போம்.
Planting and rearing flower plants with religious fer-

Letter to the Editor

DISCRIMINATION

Sir, The publicity given to the question of discrimination on grounds of caste reminds me of observation made by Tope in his book on the Constitution of India, which I think will interest your readers.

Quoting article 17 of the Constitution pertaining to untouchability he says the article does not define untouchability but quotes the Oxford English Dictionary which defines 'untouchability' as a non caste Hindu whom caste men may not touch and goes on to observe that article (17) fulfils at least 'in law' though perhaps not in fact the dream of Gandhi, who worked hard for eradication of untouchability.

Referring to temple administration he points out that administration of its property has been placed on a different footing from its right to manage its own affairs which no legislation can take away

Regarding temple entry he has pointed out that state can legislate providing for social reform and welfare or throwing open to Hindu religious institutions of a public

your, pulling their flowers and making garlands of various kinds for Us, chanting Our praise, cleaning and washing Our temples and lighting them and obeying the commands of Our devotees These form Sariya and those who perform them We admit to Our Kingdom.

Religious practice has to be regarded as a responsibility and a duty for every human being. Saivaites have before them the glorious tradition of the Saints — the Nayanmars — and particularly the Four Great Teachers who had prayed to God all their lofty lives singing His praise and chanting His name — Shri Panchakara—the Truth proclaimed in all Four Vedas The Sacred Songs significantly styled the Tharamuras remind us of the spiritual glory of being a true Saivaites.

The Nallur High Festivals as all other similar ceremonies naturally make us all return to the path of prayer even if we have strayed away far and further. They indicate to us Saivaites that there is yet hope for spiritual survival

character to all classes and sections of Hindus.

He has also observed that the Supreme Court has pointed out legislation throwing open religious institutions must not be very wide in its application. It stated it is traditional custom universally observed not to allow access to any outsider (i.e. a person not connected with the spiritual functions) to particularly sacred parts of a temple as for example, the place where deity is located.

He has also observed that the Indian Constitution has adopted evolutionary method for effecting religious and social reform in contrast with the drastic revolutionary method used by Kemal Pasha.

The revolutionary method referred to by Tope is in accordance with the drastic or rather dramatic methods being attempted by the militant evangelists of our revolutionary parties and which in fact has slowed down what was being achieved by peaceful methods and even without recourse to the law. I believe this eradication was initiated by private persons long before the politicians arrived on the scene.

The reference to this question in the Encyclopaedia Britannica is of considerable interest. It says 'The greatest danger was that reformer might press on with the change for political reasons before research had shown what should be preserved. It would be a tragedy if, through lack of understanding, the opponents of caste should destroy what was good in their efforts to eradicate its evils, or if, in their efforts to save what was good, its defenders should find themselves defending what ought to be destroyed

The above is in accord with a judgement of the Supreme Court, (Appeal Reports — Austin), in a dispute between the Amerapove Lect and the Asgiriya Temple, upholding among other matches that only a Vella can be a priest of the Asgiri Establishment, it says, 'But the Court would not have it understood that by this decision it in anyway impriges, the acknowledged principles of religious toleration, there is nothing in its decree or on the reasons on which it is founded to prevent the

The Administration of Justice in Ceylon

(ARTICLE REFERRED TO IN J. R. SINNATHAMBY'S LETTER)

By L. B. Clarence — Puisne Justice (From "Law Quarterly Review", Jan'y. 1886)

(Continued from last issue)

Unlike India, Ceylon has no Courts in which justice is administered in the native languages, excepting, indeed, the Village Tribunals, an institution akin to the Indian Panchayat; which of late years has been partially introduced in some districts, with a jurisdiction limited to Rs20. If a villager seeks to recover any sum between Rs20 and Rs100 he must sue in the Court of Requests, filing a libel written in the English language, and providing English translations of all documents he may use as evidence. Claims over Rs100 must be preferred in the District Court, which has an unlimited civil jurisdiction. Similarly, petty criminal offences are punishable by police magistrates. The District Courts have a large criminal jurisdiction, though still limited. The graver offences including capital crime, are disposed of in the Supreme Court by judge and jury. As I have had no personal experience of the Indian vernacular Codes I will not pretend to say on which side the advantage lies, but there are certainly disadvantages inseparable from the employment in small cause courts of a language not understood of the people. Perjury is made easier; and there is further the serious drawback that the native suiter, not understanding the language in which the proceedings are conducted, is placed wholly at the mercy of subordinate court officials and the local native and Eurasian lawyers. His evidence is interpreted to the judge, but the judge's ob-

servations are not necessarily interpreted to him; he very likely is never made aware of the judge's ratio decidendi especially if (as too frequently happens) his case has failed through the inefficiency of his lawyer. There is, again, the further risk of the proceedings suffering from incorrect interpretations. I do not say that the proceedings in the Courts of First Instance suffer from dishonest interpretations; but I am afraid they suffer sometimes from sheer incompetency on the interpreter's part. The interpreters are but poorly paid, an interpretation needs no mean degree of intelligence, plus, a very thorough knowledge of both the languages concerned. It has happened to me, when trying criminal charges on circuit, to find the rendering of a local interpreter characterised not merely by inaccuracy but by absolute distortion.

In the Civil Courts there is considerable miscarriage of justice — apart from what may be due simply to successful falsehood — arising from defective procedure, coupled with the inefficiency of the local practitioners. A vast number of law-suits run their course without the real facts in dispute — what lawyers call "the merits" — having really come before the courts. The Supreme Court in appeal has constantly the mortification of having to deal with long-standing suits, in which the "merits" have never been fairly reached. Passing to criminal matter the tribunal in which the most miscarriages of justice take place, I am afraid, is that which is charged with the disposal of the gravest matters, viz the Supreme Court. As I have already said, the graver criminal charges, including murder, are tried in the Supreme Court, by a judge and jury; and trial by jury is not an institution adapted to Ceylon. It was introduced in 1810 avowedly in the hope that it

Amerapove sect from propagating their sentiments, from buying, from building from occupying Pansellas and Vihares within the Kandyan territories. The Court merely determines that they cannot usurp the property of others and turn it to purposes evidently opposed to the religious wishes of the holders of such property. Yours etc, J. R. Sinnatamby 288 Bullers Road, Colombo 30-7-70

(Continued on page 7)

India and Ceylon - Partners Of Economic Progress

In the South East Asian region, Ceylon constitutes an important trading partner of India. This is not merely because of the geographical proximity and traditional commercial and cultural ties. It is mainly because of the mutual desire to promote commercial and economic exchanges in the areas of complementarity as also to coordinate their production and marketing efforts in areas of parallel production.

In the year 1968 - 69 the value of exports from India to Ceylon amounted to Rs. 23.6 million as against Rs. 149.3 million in the preceding year. Indian imports, however, declined to Rs. 19.6 million from Rs. 33.3 million in the corresponding years. The importance of the Ceylonese market to India is evident from the fact that it constitutes the second largest recipient of Indian supplies in South East Asia next only to Nepal. The major products of Indian export to the market are cotton yarn and thread, spices, onions, iron and steel, transport equipments, fish, cereals, petroleum products, bidi wrapper leaves, machinery other than electric, non-ferrous base metals, rubber manufactures, electric machinery and metal manufactures. In India's imports from Ceylon are copra excluding flour meal and crude rubber including synthetic and reclaimed. Some quantities of natural graphite and hides and skins are also imported from time to time.

The trade relations between the two countries are governed by an agreement which recognises the requirements of each other in the context of their developing economies, the traditional pattern of their trade and the need for exploring possibilities for diversifying the trade.

The question of assessing the scope for joint efforts by the two countries for closer bilateral cooperation in economic and commercial fields has been discussed from time to time. The trade talks held during 1968 led to the setting up of a Joint Committee on Economic Cooperation charged with the task of formulating and continuously pursu-

ing measures; for cooperation between the two countries in the context of a) expansion of mutual trade and export sales to other markets; b) promotion of industrial collaboration and establishment of joint ventures; (c) fuller utilisation of the available training facilities, managerial skills, and consultancy services in each country and (d) promotion of tourism and other areas.

The problem of arresting the declining trend in world tea market prices and securing a price considered equitable to the producer and fair to consumers is also being discussed between the authorities of the two countries. As an integral part of the joint activities for promotion of tea production and marketing the two countries agreed to establish a joint consortium for the marketing of blended and packaged tea in selected markets. The aspect of advanced research in the sphere of packaging and preservation of tea, development of new forms of tea and extraction of chemicals and by-products from tea has also received the serious attention of the two countries which constitute the bulk of tea production and export trade in the world.

Trade Prospects :

The Indo - Ceylonese Committee on Economic Cooperation had set up the India - Ceylon Joint Working Group on Trade Expansion. A recent meeting of the working group which met in November 1969 discussed exhaustively the scope for promoting the two trade in a balanced manner.

There has been an encouraging transformation in the composition of India's exports to Ceylon. Already, the share of non-traditional manufacture is rising year after year. For instance Indian exports of iron and steel items which hardly amounted to Rs. 1.4 million in 1965-66 increased to Rs. 21.3 million in 1968-69. Machinery (other than electric) exports improved from Rs. 2.5 million to Rs. 9.2 million, electric machinery from Rs. 1.3 million to Rs. 3.8

(Continued on page 8)

Eelaththu Chidambaram Excels In Religious Activities

The Shivan Temple at Karainagar popularly known as Eelaththu Chidambaram owing to its modelling of poojas, festivals and other religious ceremonies on those of Chidambaram had a Maha Kumbabishekam for a full mandalam. The Mandalapishekam was conducted on August 21. Several thousands of devotees gathered at this sacred shrine during these ceremonies.

Pulavar Mani Ila Muruganar composed a 'Puranam' for this ancient Temple and the rare work was adopted at a special ceremony - Arangetam. The gifted author well known for his distinction as a prose writer and poet, second only to his revered father the great Navalur Poet Shri Somasundaram, affectionately called Thanga Thaaththa, was honoured by the Temple Sabha.

Another Pandit who has been delivering religious lectures for the last twelve years at this Temple - Saiva Pulavar Selvi Thangamma Appakutty was also honoured by the Manivasagar Sabha under the enthusiastic leadership of Proctor C. Rasiyah.

Selvi Thangammah who is a Pandit of the Madurai Tamil Sangam, and a Saiva Pulavar of the South India Saiva Siddhantha Sangam has been devoting all her spare time in the cause of Saivism by delivering lectures and discourses all over the Island and in South India. Her style of discourse and her choice of words have earned for her several titles of which செஞ்சொற் செம்மணி is one. Manivasagar Sabha conferred on her the title சிவத்தமிழ்ச் செல்வி at a public meeting presided over by Siddhantha Vithagar V. Nagalingam Proctor, President of the Jaffna Saiva Paripalana Sabha.

Mr. T. T. Jayaratnam Principal, Mahajana College, Mr. V. Krishnapillai Principal, Union College, Saiva Pulavar M. Sabaratnam Arudkavi Shri Vinasithamby, Selvi Pushpa Selvanayagam, Proctor C. Rasiyah were among those who paid tributes to Selvi Thangammah.

The Administration

(Continued from Page 6)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 2595

In the matter of the intestate estate of the late Vaithilingam Periamthamby of Thavady South Deceased

Vaithilingam Kanagasunderam of Maduvil South Chavakachcheri
Vs Petitioner

Saraswatby widow of Vaithilingam Periamthamby of Thavady South, Kukulil

Respondents

This matter coming on for disposal before I. M. Ismail Esq. District Judge, Jaffna, on the 7th day of May 1970, in the presence of Mr. K. Vairavanathan Proctor on the part of the Petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the petitioner be and he is hereby declared entitled as one of the heirs of the abovenamed deceased to have Letters of Administration to the estate of the said deceased and Letters of Administration be issued to him accordingly unless the Respondent or any other person or persons interested shall on or before the 7th day of July, 1970 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary

The 7th day of May, 1970
(Sgd.) I. M. Ismail 20-6-70
District Judge

Drawn by
K. Vairavanathan
Proctor for Petitioner
The date for showing cause against this Order Nisi is extended for 4 - 9 - 1970.

Sgd. I. M. Ismail
District Judge

89 28 & 4

Trichy Arulnery Thirukkoodam

ON PILGRIMAGE
TO LANKA

Devotees numbering forty four, all members of the Tiruchinapoli Arul Neri Thirukkoodam are on a pilgrimage to Lanka to have dharsan of all Temples in this Island. Thirteen of the devo-

would exercise a valuable educational influence over the people, by promoting a regard for justice and truth. No account seems to have been made of the amount of injustice to be perpetrated by juries pending the completion of the educational process, or indeed of the improbability of injustice exercising any wholesome influence at all. In point of fact, after nearly eighty years of experiment, trial by jury in Ceylon has proved a disastrous failure. Mr. Herbert Spencer has pointed out the futility of attempting to plant such an institution among people who lack that substratum of honesty and truthfulness on which alone it can stand? 'To be of use', he says, this like any other institution, must be born of the popular character. It is not trial by jury that produces justice; but it is the sentiment of justice that produces trial by jury as the organ through which it is to act, and the organ will be inert unless the sentiment is there'. Far worse than inert; actively mischievous; so it is in Ceylon. The native and Eurasian jurors are deficient in what Mr. Spencer styles the sentiment of justice. If the circumstances offer no inducement to partiality, they still betray an indolent indifference and a conspicuous absence of any vigorous determination to unravel the truth. When a percentage of any influence is tried by a jury of the natives and Eurasians of the district, the chances are decidedly in favour of an acquittal, however strong the evidence of the prosecution may be, unless indeed the private complainant is a personage of still greater local influence. In the town of Kalutara, a popular place midway between Galle and Colombo, no Supreme Court Criminal Session has been held for many years, for the simple and significant reason that the juries were so notoriously untrustworthy.

(To be continued)

tees who are Sivapocjathuranthirars will be received and afforded all facilities for prayer and worship of shrines by the Jaffna Saiva Paripalana Sabha at the Sabha Navalur Ashram Hall.

HIGH FESTIVALS - NALLUR TEMPLE

(By Muhandiram E. P. Rasiah, J. P.)

I venture herein to describe for the delectation of the Temple-goers, the significance of two High Festivals, that will be conducted at Nallur on 28th and 30th inst. respectively:—

I. Mambala Thiruvila 28 - 8 - 70

Narathar, the Lord of Discord and Dissension, who revelled in Mischief is said to have handed a Fruit to Lord Shiva and requested Him to present it to whichever son He loved most. Lord Shiva scenting trouble, circumvented it, by calling His sons Ganesha and Kandaswamy and telling them, that he who could race round the Universe the quicker, could claim the Fruit as his Prize. Kandaswamy mounted his vehicle, the celestial Peacock, and instantly flew up into the air and vanished from sight; white Ganesha, whose portly figure acted as a handicap in such a competition, mused for a moment and quietly walked round His Parents - Lord Shiva and Parwathy - and claimed the Fruit as his rightful reward. He argued, that Lord Shiva and His Consort as Architects of the Universe, comprised the Universe and had therefore by going round them, qualified himself for the Prize. The reasoning seemed sound and the Fruit was awarded to Ganesha.

When Kandaswamy returned after actually circumambulating the Universe to claim the Fruit, he was disappointed to find the Fruit already in possession of his bulky brother. Feeling indignant, he is said to have quitted Mt. Kailas. He discarded his dress, clad himself in a sanyasi's span cloth, and armed with his Vel, went down to the southern tip of India and settled down on a hill, calling himself Thendauthapany. Some time later, his parents went in search of him and spotted him on a Hill in an ascetic's garb. They then endearingly addressed him as "ஞானப் பழம் நீ" - "You need no Fruit, for, you are yourself the Supreme Spiritual Fruit that devotees hanker after." This appellation of ஞானப் பழம் நீ had been with the passage of time, contracted to பழம் நீ

and further contracted to பழம் நீ - 'PALANI' - by which name that Hill and the adjoining Town continues to be called to this day.

"சுறையாளுக் குன்றக் குணப்பெருந் தன்னு ஞானப் பேறடைப் பழநீ யெனப் பெயரது மருவி யெங்கள் ஆறமா முகவன் வைகும் நாராய் அன்று தொட்டு விறு தொல் பழநீ யென்றே விளம்பிச் சுவக முன்றும்."

The Mambala Festival, which will be celebrated on 28th instant is an attempt at depicting this historical incident, to instil into the heart of humanity that Lord Shiva and his Consort as Creators are Supreme and their Spiritual Cream is Kandaswamy or Thendauthapany.

II. Car Festival. Arumugaswamy 30-8-70

It is said that six sparks of Divine Fire flashed forth from the frontal eye of Lord Shiva, when complaints reached Him of the atrocities committed on Devars and devotees, by an unscrupulous Asura Monarch and his followers; that Agni, the God of Fire, had received those sparks and cast them into the river Ganges; that they had from there taken shape and passed on to the sacred Tank called "Saravana Poihal" to be transformed into six beautiful babies.

"Whenever virtue deteriorates and vice prevails, Arjuna, I create myself and appear in every yuga to annihilate vice and re-establish virtue on its proper pedestal."

On being fondly clasped by Parwathy, the Mother of Creation these babies had joined to become one. Being called Kandan (or Kandaswamy) but retaining their identity with 6 faces and 12 arms answering literally the appellation of Arumugan, the six-faced.

"...அண்ணாவர்கள் டல் வுருவம் ஆறினையுந் - தன் னிரண்டு சையா வெடுத்தனைத்துக் கந்தனைனப் பேர் புனைந்து, மெய் ஆறு மொன்றாக மேவு வித்தச்..."

The Battle Royal - Vice vs Virtue

This Kandan alias Arumugan's primary objective was to vanquish vice and

set virtue on its proper pedestal. In this, he had to fight a Battle-royal against Soora Pathman, a monarch of supernatural prowess, and his hordes, almost single-handed but armed with his mighty Vel a mystic Lance. On the 6th day of the battle, unmindful of the fact that all his kith and kin had perished, Sooran persisted in offering fight. His tenacity and determination touched the heart of the War-Lord, who taking pity on Sooran warned him of the futility of this uneven fight and showed his Grace by giving him his Visvaroopaa Dharsan. Sooran, momentarily bereft of Maya, stood with his eyes transfixed on his adolescent adversary and realised the fact that He was no mortal man, but an embodiment of that mighty God Himself. So he clasped his hands in worship and involuntarily sang:—

"சோலமா மஞ்சுரு தன்னிற் குலவிய குமரன் தன்னைப் பலனென விறுந்தேன் அந்நான் பரிசுகவ உணர்ந்திலேன் மாயன் தனக்கும் ஏனை [யான்] வானவர் தமக்கும் யார்க்கும் மூலகாரணமாய் நின்ற மூர்த்தி இரமூர்த்தியன்ருே."

God Kandaswamy as Arumugan, the 6-faced War-Lord, the Creator's Creation will on 30th morning at Nallur leave His sanctum in the Temple and come out to give His Dharsan to his devotees. He will mount the gilded Car, which will be drawn by countless worshippers - high and low, young and old - round the temple, preceded by Bajana parties singing the name of the Lord. Pious devotees will literally roll on the road behind the car in a spirit of humility and self-immolation. To witness this martial ride of the Arumugan, devout Hindus from all over Ceylon will hasten here and will stand for hours under the tropical sun, bare-headed and with empty stomach, unmindful of the heat and jolting of the crowd. Only after catching a glimpse of the Lord, will they return home with the satisfaction that they had got the benediction of the Vanquisher and Victor of Vice and Virtue's champion. That in short is the significance of this Car Festival.

"அருவமும் உருவமுமாகி அநாதியாய்ப் பலவாய் ஒன்றாய் பிரம்மாய் கின்ற சோதிப் பீழம்பதோர் மேனியாகிக் கருணை கூர் முகங்கள் ஆறும், கரங்கள் பன்னிரண்டுக் கொண்டு திருமுருகன் வந்தாங்கு [பே] உதித்தனை உலகம் உய்ய..."

God bless you!!

India and Ceylon...

(Continued from page 7)

million, transport equipment from Rs. 2.5 million to Rs. 19.5 million, non-ferrous base metals from Rs. 1.1 million to Rs. 5.1 million and non-metallic mineral manufactures from Rs. 0.8 million to Rs. 10.0 million in the comparable years. Aside from the engineering sector, where large demand potential await India in Ceylon, there is improving demand for India's chemical and pharmaceutical products, rubber manufactures, petroleum products etc.

Credits from India

In facilitating Ceylonese purchases of essential items from India the latter has been extending deferred payment facilities on selected items. In February 1966 India extended a line of credit amounting to Rs. 20 million to enable Ceylon to buy cotton textiles, dry fish and chillies; another credit of Rs. 50 million was extended in August 1967 under which Ceylon purchased from India certain capital goods, machinery, and transport equipment. In June 1969 a further loan of Rs. 5 lakhs was extended to facilitate Ceylon's purchase of capital goods and machinery.

Besides trade promotion, Indo-Ceylonese Collaboration has been extending over other areas too. Ceylon has been availing of India's technical expertise in setting up joint industrial ventures. Both countries have entered into collaboration projects for manufacture of sewing machines, electric-static tea leaf separators, glass, PVC leather cloth, drugs, mica mining room cooler and air-conditioners, pharmaceuticals; ACC/ASSR conductors, and textiles. Collaboration prospects are indeed vast in this context.

Thus the trade and economic relations between India and Ceylon

are entering a new phase of progress to mutual advantage. The formation of the Joint Committee on Economic Cooperation has already helped in identifying the potential for collaboration in many fields including joint efforts to strengthen their tea export position in the world markets. There is a large field of industrial production in Ceylon awaiting further collaboration from India. On the basis of mutual consent the two countries not only help each other but endeavour towards the resurgence of the developing world as a whole.

- I. S. I.

PARTITION NOTICE

IN THE DISTRICT COURT OF VAVUNIYA

No. 2337

- 1 Vijayaratnam Rajaratnam and wife
 - 2 Meenadchi both of Puloly West
- Vs. Plaintiffs
- 1 Hadjar Aiyinipillai Sultan Abdul Cader and
 - 2 Wife Kathi Umma both of Mullaitivu
 - 3 Kathiravelu Ramalingam and
 - 4 Wife Guanambikai both of Karanavai South
- Defendants
- To The Defendants abovenamed

It is hereby notified that action No. 2337 has been instituted in the District Court of Vavuniya under the partition act No 16 of 1951 for the partition/sale of the land called "Navaladiyiltundu" in extent 13 acres and 24 1/2 perches and situated at Silavattai, Karikkaddumoolai North

The defendants in the aforesaid action are summoned to appear in Court on the 16th day of October 1970 at 9 O'clock of the forenoon.

By order of Court
C. Vettivelu
Secretary/Chief Clerk
This 16th day of August 1970

சாஸ்திரம் வந்த பழைய மலையாள நாடக மன்றம்
சேனமுகை யாக சேய் சூழலின தயிசை காழா
சாண்டகைய நாடக சேனம் சேனம் சேனம்
சேனமுகை சேனம் சேனம் சேனம் சேனம் சேனம்

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Editor: M. N. SIVASUBRAMANIAM