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ACCORDING TO KANDAR KALIVENBA

SUMMARY OF KANDAPURANAM

Once upon a time, three-eyed Lord Siva at the residence of the resplendent and holy Mt. Kailasa with His consort, the flower bedecked damsel dwelling at His left side, in answer to the supplication of the Devas (celestial beings) who were squirming under the forces of the wicked Asuras, manifested His six-faces, the downward looking one and the five encompassing all directions. The third fiery eye in each forehead converged and omitted six sparks of fire. The sparks flew all over the wide world and the celestials were frightened. Thereupon the Lord gathered together the fiery flames in His golden hands and ordered it to be carried by the lord of the winds. The latter gently carried what is thus entrusted to him and in turn gave it to the next God of the elements (Fire) bidding him to carry it. The God of fire in turn, again rushed it to the cool waters of the Ganges. But even the Ganges being unable to endure the task for long, swiftly carried it on her crest and deposited it in a sacred tank over-grown with holy weeds (Sarasvana). There the Divine sparks turned into forms of babies. Suckled by the six nymphs of the constellation of Kartika, the babies were playing and frolicking. When Lord Siva wearing the sweet Ganges on His crown went thither with His smiling Maid of a consort and showed Her His beautiful creation. She lovingly clasped together the six forms in Her two arms joining the six bodies into one. The child thus held together was therefore named Skanda. Kissing ecstatically, She suckled Him with overflowing joy and placed Him in the hands of His Lord, the one who rules throne, grandeur and glory.

none other than Vishnu that spanned the expanding universe with one foot-step.

Once, from the jewel of the anklet worn by the Lady came nine celestial nymphs. Their griefs overcome, they rejoicingly gave birth to nine warriors, the eldest of whom was Veeravahu by name. Veeravahu vanquished the spirit of a fierce red-eyed ram that came out of the fire of sacrifice (performed with malevolent intention). The ram was spelling ruin and destruction to all the wide worlds. Veeravahu seizing it brought it to Lord Shiva praying, "My King, ride it!" O Lord! You mounted on it and rode the eight corners of the Universe in triumphant sport.

Once, the Creator Brahma became conceited (as being the originator of the Vedas). Interrogating him as to the truth of Pranava acclaimed as the originating mystic source of all the Vedas, Skanda knocked him on his head saying, how who he could not answer the question could perform the function of cosmic creation and clapped the god of creation in prison.

But when the great Lord Shiva with matted locks and golden labrum, bade Skanda, His son, prayerfully to answer the question. He gave out its truth as the plenary Brahman itself.

The demon Taraka of fierce and deadly hands and his invincible citadel of the Krauncha Hill, Skanda smited to smithereens by hurling his heroic spear.

Thereafter Skanda retired to Tiruchendur on the shore washed by the tides of the sea, and remained in the hands of His Lord, the one who rules throne, grandeur and glory.

Giving refuge to Indra the Lord of the celebrated white elephant, He, sent as His emissary the triumphant tough-shouldered Veeravahu on a peace mission of negotiation with Sura - padma, installed securely in Mahendrapuri, on behalf of the celestial beings. But the dark Asura would not agree to release the celestial beings held in ransom, and surrender, Skanda enraged, destroyed the divisions of the enemy, and vanquished Banugopa and other sons of Sura-Padma along with Singamukhasura and won laurels.

In the vast ocean encircling the world Sura-Padma fled and hid himself assuming the form of a new and stately mangrove tree. But Skanda rent his body asunder with His luminous spear.

The fighting Asura still would not give in. Cut into two, he reappeared unabated in the form of two fierce and valiant birds, the fighting peacock and the cock. Of these, the picturesque peacock that slays the hissing serpent He made His portly vehicle and rode it. The hostile fighting cock He hoisted as the matchless mark on His triumphant banner.

In redress of the grievances of the three gods (of the three cosmic offices) He released the imprisoned celestials and rehabilitated them in their heavenly homes.

Skanda is the very shoot of the Sarsa tree forming the end of the Veda. He is an ocean of penance, but He blessed Devayani, the celestial daughter of the sky. More, He also blessed Valli born of a beautiful deer fecundated by the abeer look of a sage who had conquered all evil desires. Brought up with fervent devotion by the hill-tribes Valli was looking after the millet fields like a young cuckoo. Skanda went to her ingratiatingly, accepted her offer of choice honey and millet flour, and took Her to Himself.

Sir C. Muttu Coomaraswamy

By
V. MUTTUCUMARASWAMY B. A.
(Continued from last issue)

APPENDIX A

Excerpts from - The Life Letters and Friendship of Richard Monckton Milnes First Lord Houghton, T. Wemyss Rud, 189, Vol. II, page 87:- Two letters of Coomaraswamy

The Hindoo barrister to whom reference was made in the foregoing letters was Mr Coomaraswamy a member of the Legislative Council of Ceylon, of good family, broad education, and great intelligence. He was at this time on a visit to England Milnes received him, as he had received so many other strangers and visitors from a distance; and he was, for some time an honoured guest at Fryston. Milnes' son and daughters still retain the pleasantest recollections of the accomplished Hindoo who was their father's guest in their early days. It happened that during his first visit to Yorkshire Mr. Coomara Swamy suffered from a very serious illness, which at one time threatened his life, and though which he was assiduously nursed by the family at Fryston. A lively recollection is still retained of the anxiety which Milnes showed at the time when Mr. Coomaraswamy was at the worst. He had given his guest a promise that if the illness from which he was suffering ended fatally he should not be buried in the England fashion, but should be cremated. Those who know Lord Houghton will understand how having given that promise, he was eager to prepare for its fulfilment should the necessity unhappily arise; and legend is still extant of the way in which he wandered about the broad domains and umbrageous woods at Fryston, until he had at last fixed upon a spot which was, in his opinion, entirely suited to what would have been the first cremation on English soil in modern times. Fortunately for the object of these delicate attentions the good nursing at Fryston proved effectual saving, him from the fate to which he had been dedicated. No one, it need hardly be said, rejoiced more heartily than Milnes at the recovery of his interesting friend, but mingled with his rejoicing was a droll sense of disappointment at the thought of the distinction which had been lost to Fryston forever."

London, Dec. 12th 1862
Mr. Coomara Swamy to R. M. M.
My dear Sir,

Since I wrote to Mrs. Milnes yesterday I have received your note. Many thanks for your kind enquiries. I would have written earlier, but I thought I had better wait till I got quite well. I am quite recovered now. Tender, please my thanks to those friends whom I met at your home and who were kind enough to inquire of me. I hope to have the opportunity of seeing some of them in London where I shall remain for some time yet. The weather has been bright and glorious for the last few days - at least in this part of London. You showed me all the attention you could have possibly shown me; you could not have given me strength and health, and I was unlucky in having lost them just when I wanted them most. It is not the cold either of your country that affected me, for I never felt cold in your house; but it was the fearful exertion (fearful to me, who led a very easy life) which I had to go through in knocking about this Bench and that Bench of Lincoln's Inn, that began to tell upon me when I visited you. Complete rest, not the Nirwana and a little

(Over to page 8)

(Continued on page 7)

THOUGHTS TO BE TREASURED

Navarathiri Poojah

(FROM 20-9-71 TO 29-9-71)

முக்குணம் புலன் ஐந்துடன் அடக்கி முலவாயுவை எழுப்பி இரு வழியைச் சிக்கெனும்படி அடைத்து, ஒரு வழியைத் திறந்து, தாண்டவச் சிலம்பு ஒலியுடன் போய்த். தக்க அஞ்செழுத்து ஓர்எழுத்து உருவாம் தன்மைகண்டு, அருள்தரும் பெரு வெளிக்கே புகு அமுந்தினர் எமதுஉருப் பெறுவர், புனியில் வேட்டுவன் எடுத்தமென் புழுப்போல்.

Controlling the mind and the senses stopping the inward and outward breath and carrying it upwards along the Sushumna (spine) with the music of Divine Motion fixing the mind steadfastly and contemplating on Sri Panohaksharam (five letters) and realizing their mergence into one, and getting immersed in the enjoyment of the Divine Expanse Chidambaram, -those who practise this sadna gain our From, like the worm becoming the wasp.

From time immemorial Navarathiri Poojah is one of the many important festivals celebrated by the Hindus all over the world. It is given great prominence in all parts of India particularly in North India; Navarathiri means nine days. The poojah conducted during the nine nights is called Navarathiri Poojah. It takes place in the month of September every year. The first three days are dedicated to the Poojah of Dhurgai (தூர்க்கை). The next three days are devoted to the poojah of Lakshumi and the last three days are meant for the poojah of Saraswathy. These Poojahs have a great significance.

The entire universe is under the sway of Sakthi. Everything is Siva-Sakthi Mavam (சிவசக்திமயம்). Both Shiva and Sakthi are inseparable. One cannot exist without the other. Even an atom cannot move without the Supreme Will of God. The cosmic dance of Lord Nadarajah signifies a great meaning. The never-ceasing grace of Lord Shiva falls on the Sakthi which executes the Divine Order or the Supreme Will. The human beings are gifted with the thinking faculty and the great boon of discriminating the right from

than the few ancient shrines include aspects that can be dispensed with avoiding unnecessary expenses. The most vital step that has to be willingly and immediately taken by the Government and the people is to eliminate all extravagant expenditure and conserve the economy of the country in such a way as to ensure the cost of living being kept under control.

Now that the Authorities have taken a very firm action to fight smuggling and hoarding and in view of the significant success of this step the people have to rise equal to the national demand and help the Government maintain equilibrium in economy. Let us all deny ourselves luxurious living and practise austerities with a fervent patriotic feeling. And then Lanka will be safe and sound in sufficiency and can steer clear of all crises in the sphere of economy.

the wrong. To live a full life, blessed with good health, wealth and wisdom, to live a life of fruitful service and to live a life of prayer and dedication, the ancient Saivites handed down the great legacy of the observance of Navarathiri Poojah. First of all we require a sound body and sound health. Health is wealth. It is a great treasure. If a person possesses good health, he or she can do physical or mental work and earn a living. Health is an indispensable factor which contributes to the happy life of a person. If a person possesses wealth without health, life will be a burden. To obtain good health and a sound body to fight the battle of life victoriously, we invoke the never-failing Grace of Dhurgai Devi, Health is all important.

Next to health, wealth is very necessary. Every human being requires money for food, clothing and shelter. Even a saint wants money. Manivasa-gar says 'முனிவரும் மன்னனும முன்னுவ பொன்னுன்'. A person without money and is poor is like a dead man; money wields much power. 'Money makes the mare go'. Not only the essentials of livelihood, but many things are possible with money in this mundane world. We cannot visualise a modern advanced self sufficient state without money. The Hindus worship Luxhumi to grant them wealth. Health and wealth alone do not make a complete full and contented life. Learning and culture go a way to make a person derive many mental, moral and spiritual benefits. A person must have sufficient wisdom to make the proper use of his body and wealth. If a person is not cultured and is wanting in good manners and right conduct, he may do harm to others. If a person is rich and if he is not cultured, he becomes puffed up with pride and uses his wealth in litigation and sinful deeds or spending his wealth in material comforts which ultimately do not give him peace of mind. The whole world is in a turmoil. It is due to avidya or ignorance or maya of

the educated, wealthy and eminent scientists and power-hungry politicians and leaders of the so-called advanced countries. Out of the exuberance of wealth and gross materialistic outlook of educated scientists and leaders, the world has been plunged into eternal chaos and tension by inventing nuclear weapons and other dangerous weapons. In addition there is a never ceasing race for superiority of air space conquest and sending out meaningless expeditions to the moon and thereby making the people of the world live a life of constant fear and trepidation poverty and insufficiency. These expeditions will ultimately lead nowhere. The events which took place and are taking place in East Pakistan, Vietnam and elsewhere can tell us how far scientific progress and modern harmful inventions have devastated countries. All these are due to the faulty system of education without a religious bias. Scientific education without a religious bias and background will lead to calamity and mental degradation in the long run. Man has conquered space. But he has not conquered his senses. The aim of education is to conquer one's senses and utilise them for self-realisation and liberation and to get free from the clutches of the Ego which is the root cause of the endless cycle of births and deaths. Thiruvalluvar says

“கற்றத னுலாயபயன் கொல் வாலறிவன் நற்குள் தொழா ரென்ன”

In invoking the Grace of Saraswathy Devi and praying to Her, we must ask her to grant us the price-less gift of soul culture and ultimately liberation. There must be a harmonious blending of the body, mind and spirit. One should take particular care in developing the body. The development of the body should not be at the expense of the mind and spirit.

The object of the birth and the object of earning wealth and maintaining the body is to become one with and merge in the Almighty. Thirumoolar says in the following.

“உடம்பினைமுன்ன மிழுக்கென் திருத்தேன் உடம்பு னுக்குள் னே யுறுபொருள் கண்டேன் உடம்புநே யுத்தமன் கோயிற்சொண்டானென் உடம்பினையாணிநந் தோயபுகிற்றேனே”

Summary of.....

(Continued from page 5)

make a pilgrimage to Skanda's six holy shrines and recite in love His six-lettered name these are his names.

Prayer to Skanda

O Lord of the red hue. "You are the protector of the city of Tiruchendur lashed by the tides of the sea and skirted by areca-nut groves consisting of trees brushing the cloud above.

The dreadful myriads of births, the myriads of woes incident thereto causing endless sorrow and ailments, the myriads of commissions of evils, of the danger of snakes, of ghosts and of demons, of threats from fire, water and of hostile forces lined up against me, from venomous poison and from wild beasts, wherever they confront me, threatening my very being, protect me, Oh Lord.

Protect me by granting the vision of your riding the green peacock, your twelve mighty arms, the shapely spears that stem all fear, your winsome waist surrounded by belt, your handsome feet, your six pairs of gracious eyes and great countenances, your six crowns that scintillate radiance. These must appear before me wherever I am in need without fail.

Let Your vision pound away mishaps and grant all favours and be enshrined in my heart to my great joy. The many skills like being able to compose poems in all the different styles, the skill of attending to many things at one and the same time, becoming well versed in the classics of yore, in poetics and other branches of grammar, grant to me. Inspire me and grant me solid ripe scholarship of Tamil. Make it possible in this very birth through right living to conquer the attachment of 'I' and 'Mine' and become rid of the three great bonds of evil. Releasing from their shackles, make me part of the community of devotees who meditate on You and thus enjoy here and now, the bliss of Supreme beatitude. Accept me as Your servant, unworthy and distant though I be, by granting the vision of Your lotus feet and the gift of your palpable presence to me Your bond servant.

The above summary of the Kanda-purana forms the concluding portion of Kanda Kalven'a which is an eulogy and philo-sophic poem. க



மகசிவாயவே னுனமுல் கலியும் மகசிவாயவே நானறி விச்சையும் மகசிவாயவே நானவின் நேத்தும் மகசிவாயவே நன்னெறி ஈட்டுமே

Hindu Organ

FRIDAY, SEPTEMBER 10, 1971

EXTRAVAGANCE MUST BE ELIMINATED

All the world over fortunes are fluctuating. International Monetary affairs are themselves involved in intriguing decisions and instant developments. In general the financial position is feeble and fickle with the result that the common man becomes suddenly confronted with hostile economic circumstances. Yet judging by the extent of extravagant engagements in which people exult the punch of financial pressure does not seem to have been realized. Receptions to Ministers, their deputies, Members of Parliament. Heads of Departments and Corporations, visiting officials from abroad and other distinguished guests continue to be in the right royal style, despite the Premier's appeal for austerities. Functions in connection with marriages, conferment of honours and titles, prize-days are organized as ever before. Festivals in Temples other

Letter to the Editor

Dear Sir,
Reference my article "Thirukoneswaram and Sankili" which appeared in your issue of 3-9-1971, please note that the name of the Portuguese General referred to is Azevedo and not Constantine de Sa as given in my article.

Yours faithfully,
J. R. Sinnatamby
886 Bullor's Road
Colombo
8-9-71.

NOTICE

IN THE DISTRICT COURT OF
JAFFNA

No. P. 1393

- Magamuthu Tharmalingam of Maviddapuram**
Vs. Plaintiff
- 1 Sinappah Subramaniam of Maviddapuram
 - 2 Murugesu Vairamuthu of do
 - 3 Murugesu Muthiah of do
 - 4 Murugesu Nadarajah of do
 - 5 Thanapackiam widow of Velupillai of do
 - 6 Kandiah Murugesu of do
 - 7 Kandiah Sockalingam of do
 - 8 Kandiah Nellathamby of do
 - 9 Kandiah Perampalam of do
 - 10 Aruppillai Parakiramasingham and wife
 - 11 Pakavathy both of Tellipalai East
 - 12 Thanaledehumy widow of Venkaiyah of Maviddapuram
 - 13 Thambu Amirthalingam and wife
 - 14 Maheswary both of Thanittu, Mullaitivu
 - 15 Sabapathy Kanagalingam of Veemankemem
 - 16 Arumugam Apputhurai and wife
 - 17 Thangaratnam of do
 - 18 Ponnuthurai Thidaveerasingam and wife
 - 19 Nallammah both of do
 - 20 Chellappah Subramaniam and wife
 - 21 Nallammah both of Maviddapuram

Defendants

It is hereby notified that action No. P/1393 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for partition or sale of the land called Uriyavattai in extent 12 Lms V. C. and situated in the village of Maviddapuram in the Jaffna District.

The defendants in the aforesaid action are summoned to appear in Court on the 22nd day of May 1971 at 10 O'clock of the forenoon.

This 9th day of March 1971
By order of Court
Sgd. V. Sivasubramaniam
C. C.

93 10

gious poem spreading the message of holy vision, holy action and holy pathway of Saiva Siddhanta, it is matchless.

Saivas we are and everything Saiva ought to appear to us the life and deeds of our saints and heroes should draw our reverence and admiration. May the Almighty's blessings help us onward in our struggle for His Grace which can be had by committing this sacred poem to memory.

Some Ancient Hindu Temples

BY J. R. SINNATAMBY

I am giving below some notes on some ancient Hindu temples of Ceylon which may be of interest and use to those interested in this subject. In this article I am making reference to historical records which as far as I am aware are not generally known and will therefore be of interest and value to those who wish to investigate the history of those ancient temples.

Thirukoneswaram

There are many articles that have been written on this temple which give many historical references. The two references as far as I am aware which do not appear to have been generally known are the references to General Azevedo who after he reached Trincomalee made a special march to Jaffna to apprise Sankili of his intention to build a fort at Trincomalee, and a reference to the cremation of a king of Kette at Trincomalee.

The first reference is of historical importance as it would appear to be the only record which makes a specific reference to the authority exercised by Sankili over Thirukoneswaram.

The references are: "Jesuits of Ceylon," (Ceylon Antiquary, Vol 2, P 11), "The army finally reached the famous temp'le of Trincomalee, a massive structure of singular workmanship. It was of great height and was built of blackish granite on a rock projecting into the sea. Intent on building a fort on this rock, the General summoned the King of Jaffnapatam, but as he delayed to come, the General marched to Jaffna and made it clear to the king that he intended to build a fort there."

De Queros, (Ceylon, PP 295, 296), "It is scarcely possible to describe the grief which the Chingalar showed, when they heard that their king was killed which caused sorrow even to those who listened to them; they called him Father of the Country and its defender. The soldiers threw down their arms at his feet to show that they were of no avail in his death. The Courtiers and citizens over and above their customary mourning added another, and mourned for the government that was over. The women

cutting their hair also protested their widowhood. Sadness reigned everywhere, and everything was in confusion, because they thought that their Empire had ended with Boneca-Ban and because this king was beloved of all, for as he was affable, he was esteemed by those who knew how to value this quality, and few feared his rigour... He was of good stature, eyes somewhat small, in colour fair, more inclined to white than black, gay in conversation, acute and piquant in speech, but truthful in his dealings. From Calane he was taken to Cota, and thence to Triquilimale, where he had prepared his resting place, all making reverence to him in their fashion, for they say he died a great Pagan."

Verukal Kovil

I am not sure if this temple is in existence today. Nevill has dealt with an interesting inscription pertaining to this temple, in his journal "Taprobanian", (Vol. 2, P 163). According to him the inscription reads as follows, "The wall on the South, is the gift of Kayila wannian, the western side of Simmapillai, of Palai, son of Tamasa, the northern side of the people of Maiddakkalapur of Nirkompukkaraiyur, and the gift of the Seddis (is the eastern)."

He has also made some interesting observations regarding the temple. The following extract is of interest, "This famous little temple stands up on a site sacred to Katarama Deva or Skanda (formerly Mithra), upon the northern bank of the Verukal arm of the Mawili-Ganga, and near its mouth. The site is of such great antiquity that it is traditionally said to have been visited by Skanda himself, after his fight with Suran. The sanctuary is a small square stone building, with a modern stucco top covered with grotesque mouldings of the styles now effected by Vellalas... It is said this court was built by one Nalla Nayakachetti, but there is only the name and tradition... The temple now holds in its sanctuary a large brass group of Skanda and his two brothers; anciently there was

only the usual Val or dars..."

This temple was visited by Governor Falek. This is recorded in a diary of a tour undertaken by him in 1767. The record is as follows. "After crossing three small streams and some level paddy fields we passed through Taje-daraweela and arrived at Susmikoil or Wirgelked (Verukal), a large stone built heathen (Hindu) temple."

Devinuwara Temple

Several historians including the famous traveller Ibn Batuta have written on this famous temple. The record by Ibn Batuta is of special interest and I am therefore reproducing it in this article. It is an extract from the Ceylon Literary Register. (Vol. 1, 1931, 3rd series, P 202). The extract reads as follows "the town of Dinewar, large one, built near the city and inhabited by merchants. In a vast temple is seen an idol bearing the same name as the town. In this temple are upwards of a thousand Brahmins and djoguis (Yogis) and about five hundred women, born of idolater fathers, who sing and dance every night before the statue. The town and its revenues are the private property of the idol, all who live in the temple and who visit it are supported therefrom. The statue is of gold and of the size of a man. In place of eyes it has two large rubes, and I was told that they shone by night like two lamps."

This temple is indicated in Ptolemy's Geography (100 A D), where the town is referred to as "Sacred to the Moon", an obvious reference to the temple. I have dealt with this in my book "Ceylon in Ptolemy's Geography"; a typescript copy of a second edition, which deals with the city of Devinuwara in more detail, is available at the Colombo Museum.

This temple is also referred to in the Kokilay Sandesaya.

There is one reference which would appear not to be known generally but is of special importance as it specifically establishes that the Buddhist temple there is of recent origin.

The reference is by Joinville, who was the first Surveyor General of Ceylon. He has noted in his diary when travelling with Governor North in 1800..... "what little remains of the ancient edifice shows its plan, along rectangle, to which corresponds a gallery of 3 or four hundred pillars-

The new temple is insignificant. Among other debris on the ground is a lingam 2 1/2 feet long, which the priest of the place called "Ierare rouse", "Figure of Isvara". A temple to Boudhou was being built near this pagoda." (Travels in Ceylon, 1700-1800, translated by Raven Hart, P 87).

Mckenzie who was a Surveyor General of India had inspected temples on the West and South Coasts of Ceylon, when he was serving in the army, in 1796.

He has made some interesting observation on this temple in the Asiatic Researches, (Vol P 441), where he says "On narrowly examining these remains, little doubt remained in my mind that this was the site of an ancient Hindu temple, on the ruins of which the Singalese building was raised at a much later period.... we need not be surprised to find a fane of Mahadco reared on the utmost bounds of lanka deep, and their habitable world; and shall be ready to suppose that the ablutions at the furthest point of Remiser became the greatest extent of their pilgrimages only, when revolutions, of which we have yet no distinct accounts, and the introduction of foreign religion and nation into Ceylon, rendered the pilgrimage to Devinuar no longer practicable.

Muneswam Temple

There are two ancient references to this temple which refer to the destruction of this temple about the year 1756.

The references are as follows De Queros, ("Ceylon", PP 426, 427),

"They, (the Portuguese army), made their way a league up the river and on its bank in spite of the resistance of the natives, they destroyed the villages of Chilao and Manjecirao (Muneswaram), with fire and sword... They destroyed for the third time Nigumbo, Caymel, and Alugao, and with many other spoils they passed on to the ancient Pagoda of Munucaro, r zed it to the ground....."

Jesuit Letter 1610, ("Ceylon Antiquary", Vol 2, 1916-1917, P 2) P 81), "we wrote last year that the famous idol of Monoceram was completely overthrown and the infamous stone shattered, ... The church of St. Paul is built near this idol, and in front it a cross was erected in commemoration of the event."

(To be continued)

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P 1376

Vaithilingam Murugesu of Kondavil West, Kondavil

Vs. Plaintiff

- 1 Nagalingam Rajaratnam
2 Subramaniam Rajaratnam and wife
3 Sivapackiam
4 Sinnathamby Rajaratnam and wife
5 Packiam
6 Suppiah Kanagaratnam all of Kondavil West, Kondavil

Defendants

It is hereby notified that action No P 1376 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/Sale of the land called "Nanthavilthoddam" in extent 6 lms v. o. and situated at Kondavil in the Parish of Nallur in the Division and District of Jaffna, Northern Province.

The defendant in the aforesaid action is summoned to appear on the 5th day of November, 1971 at 9:30 O'clock in the forenoon.

By order of Court (Sgd.) P. Packianathan Secretary, D. C. Jaffna This 2nd day of September, 1971 Drawn by Sgd. S. Sithamparanathan Proctor for Plaintiff 91, 10

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHOCHERI

Testamentary Jurisdiction No. 162/T

In the matter of the intestate estate of the late Vallipuram Rasiah of Nunavil East, Chavakachocheri

Deceased Rasammah widow of Vallipuram Rasiah of Nunavil East, Chavakachocheri

Vs. Petitioner

- 1 Rasiah Yogarajah
2 Rasiah Jayarajah both of Nunavil East, Chavakachocheri and both presently of No. 14 Whitehall Gardens Cheswick, N. W. 4, England
Minor 3 Rasiah Selvarajah of Nunavil East, Chavakachocheri, a Minor, (4th by his Guardian-ad-Resp) Litem
4 Sinnappu Saharatnam, Teacher, of Nunavil West, Chavakachocheri
5 Shanmugam Sethinathan, and wife
6 Yogeswari, both of Nunavil East, Chavakachocheri, and presently of Railway Quarters, Kandy

This matter coming on for disposal before T. J. Rajaratnam, Esquire, District Judge Chavakachocheri on the 28th

Sir C. Muttu Coomaraswamy

(Continued from page 5)

quinine have restored my spirits and my health. In my anxiety to combine the utile with the dulce (as the Venetian bard suggests it) during my trip to Europe, I fear I had overdone myself I intend to take things more easily and await the issue of events more philosophically. But I fear I fatigue you with irrelevant matter.

I am, Yours very truly M. Coomara Swamy

The Grand Hotel, Paris August 19th 1864

Mr. Coomara Swamy to R. M. M.

I am now here on my way to the East, and I think it my duty, before I travel further from the shores of England, to write and thank you for the great kindness which you showed me during my sojourn in your country. I say, in all sincerity, that, but for my having had the rare fortune to know you, and through you other kind friends, my stay in England, which I had originally intended to last only six months, would not have extended to upwards of two years, as it has. I now long for the day when I can revisit it, and see you all again.

Yours sincerely M. Coomara Swamy

Page 89

Mr. Coomaraswamy went back to Ceylon, eventually attained high rank in the service of the Government in that Island, receiving the honour of knighthood, and died at Colombo in 1879. In the interval between his first sojourn and his death he visited England on several occasions, always to be received with hospitality by Milnes, who derived from his friendship a new pleasure, finding in him a link between the Western world, with which he was so familiar, and the thought and feeling of the far East, which he had hitherto known only through books.

Crewe Hall Jan. 23rd 1863

R. M. M. to C. J. MacCarthy Extract from a letter - page 90.

We have been much interested in your friend Coomara Swamy. He came to Fryston to stay some time, but his visit was out short.

POST SCRIPT:

The writer and his wife recently on a visit to the Isle of Wight about eighty miles South West of London discovered in a rock cliff gardens named "Blackgang Chine" a model of "Osborne House" the island home of Queen Victoria from 1846. Here she died in 1901. It was here that Sir Muttu Coomaraswamy was knighted by her in person.

day of June 1971, in the presence of Mr. Kanagasabai Gnanachandran Proctor on the part of the petitioner and the affidavit of the Petitioner dated the 28th day of June 1971 having been read.

It is ordered that the 4th Respondent abovenamed be and he is hereby appointed Guardian-ad-Litem over the 3rd Minor-Respondent abovenamed for the purpose of these proceedings;

It is further ordered that the Petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed to have Letters of Administration to the intestate estate of the late Vallipuram Rasiah the abovenamed deceased, issued to her accordingly, unless the respondents abovenamed or

any other person or persons interested shall on or before the 26th day of August 1971 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the Petitioner do produce the 3rd Minor-Respondent in Court on the said date.

This 28th day of June 1971 Sgd. T. J. Rajaratnam District Judge.

Drawn by Sgd. K. Gnanachandran Proctor for Petitioner 28-8-71

Time to show cause extended till 8-10-71.

Sgd. T. J. Rajaratnam District Judge Chavakachocheri

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. T/2758

In the matter of the intestate estate of the late Murugesu Kandiah of Thirunelvely South Jaffna

Deceased Sellammah widow of Murugesu Kandiah of Thirunelvely South Jaffna

Vs. Petitioner

- 1 Ramananthasivam son of Murugesu Kandiah of Thirunelvely South, Jaffna
2 Krishnananthasivam son of Murugesu Kandiah of University Peradeniya
Minor 3 Mahathevasivam son of Murugesu Kandiah
Minor 4 Yogeswary daughter of Murugesu Kandiah both of Thirunelvely South Jaffna, 3rd and 4th Respondents are minors appearing by their Guardian-ad-litem the 1st Respondent abovenamed

This matter coming on for disposal before A. Vythialingam, Esquire, District Judge Jaffna on the 28th day of July 1971 in the presence of Mr. V. Mylvaganam Proctor on the part of the petitioner and the petition and Affidavit of the Petitioner having been read.

I is ordered and declared that the 1st Respondent be and he is hereby appointed as Guardian-ad-litem over the

3rd and 4th minor respondents and that the petitioner as the lawful widow of the deceased abovenamed be and she is hereby declared entitled to have Letters of Administration be issued to her unless the respondents abovenamed or any other person or persons shall on or before the 28th day of October 1971 show sufficient cause to the contrary.

It is further ordered that petitioner do produce the said 3rd and 4th minor respondents in Court on the said date.

This 18th day of July 1971 Sgd. A. Vythialingam District Judge Jaffna

Drawn by Sgd. V. Mylvaganam Proctor for Petitioner 90 2 & 10

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