

## Indian Government's Efforts IN THE HARIJAN CAUSE

**F**OLLOWING is the text of the speech delivered by H. E. Shri C. C. Desai, High Commissioner for India in Ceylon, at the 22nd Anniversary of the All Ceylon Arunthathiyar (Harijan) Association on Sunday, November 22, 1953.

I have been in this beautiful Island of yours for many months now and have participated in several national and social occasions of all kinds. But I feel most honoured and at the same time very humble that you should have invited me in your midst. It was over forty years ago that the greatest man of this century, Mahatma Gandhi, decided to fight the caste system and its offspring, untouchability. He carried on an unrelenting struggle against it to the last day of his life. He gave the name Harijan—Beloved of God—to those whom the bigoted casteists considered untouchable. When he had to go to the Capital of the country to negotiate with the then British rulers, he made it a point to stay at the Bhangi colony, a colony of Harijans.

In the course of these forty years Gandhi's crusade has been carried into every home in India by countless followers and the caste system, thickly encrusted with abuses of centuries, has begun to crumble. When the people of India gave to themselves an independent republican Constitution they abolished untouchability and made the practice of it a punishable offence.

The mere abolition of untouchability by a stroke of the pen in the Constitution does not mean that the problem has been solved. Through rigorous practice of caste, there has developed in India a distinct class of underprivileged persons and it has been the endeavour of the Government of India to remove caste distinctions. The underprivileged scheduled castes and

tribes have been given special guarantees for a period of 15 years in the matter of educational opportunities. They are given special consideration in the matter of jobs in public services and special representation in Parliament for a period of 15 years. It is the aim of the Government of India to create an egalitarian society out of a caste-ridden society and you will appreciate that it is no easy job. The Government luckily has the co-operation of the people in this endeavour. Thanks to the ceaseless campaign conducted by Mahatma Gandhi, public opinion has been roused against the evils of the caste system and all the cherished dreams of progressive thinkers will soon be realised in India.

I understand that it is the aim of your Association to unite all the members of your community and work for the betterment of your people. It is a very laudable aim no doubt but I would like to impress upon you the fact that you must realise sooner or later—the sooner is better—that you are a part of the larger entity called the nation. Your loyalty to your community should not take away from the paramount loyalty that you owe to the nation as well. Your endeavour should in no way interfere with your work for the betterment of the nation. This nation-consciousness is the only ultimate remedy for any complex of inferiority that you may have. You must arouse yourselves to the feeling that you are every whit as good as the next man in every other community and therefore on

(Continued on page 5)

## Our Existence

### Ego-Sense Eclipses Clear Vision

Our vision of Truth will not be clear and perfect so long as it remains eclipsed under the faintest shadow of the ego-sense. Our existence is not just a myth. Bird and beast, worm and insect, tree and creeper, fruit and flower, stream and river, sky and air, the heavenly bodies and all that we see or feel are not mere illusions; they are all manifestations of the Divine. The Seer-poet has sung:

"Thou art in fire and in air, in the eternal blue of heavens, in the mountains, in the waters and the forests, in the trees and creepers, in the rain-bearing clouds, in the moon, the stars and the sun."

Universal Nature is nothing but the play ground of the Absolute. Everything within and without is permeated by the Real. The Srutis declare: "Sarvam Khalvidam Brahma. Verily everything is Brahman"; "Om, may all my limbs, my speech and life, my eyes and ears, my strength and all my organs of the senses have peace and fruition." All this is the Brahman of the Upanishads.

These are the utterances of the Upanishads. Brahman alone is. The world is nothing but 'That', which has ever been and ever will be—the so-called Existence, the All-Pervading One—but for whom no existence is ever possible. He is the Consciousness that has found manifestation and expression in the phenomena—the Universe. It is He who has taken upon Himself the image of every object, of every form and name. "Rupam-rupam-pratirupo babbhava."

His Consciousness pervades everything. It manifests and surpasses all things of both the tangible and the intangible worlds. It is the Truth, the 'I', the ever-wakeful, Sat-chidananda Para Brahman—the Supreme Brahman, Existence-Knowledge-Bliss—who is beyond all births and deaths, immanent as well as transcendent. Only by annihilation of the illusion of duality of separateness—of the ego-sense—can one take a sure stand on Truth, be permanently established in the Knowledge of Brahman. So says the Seer, the Brahman, the knower of Brahman, and that is the ultimate goal of our Sadhana, the Supreme ideal of human life—Vision

## BIOGRAPHICAL SKETCH OF SRI S. SIVAPATHASUNDARAM

### Malayan Saivaites' Effort

(Continued from our last issue)

No sooner had he finished writing the book than he contracted enteric fever for which he received treatment at the Moolai Co-operative Hospital. After convalescing for two weeks at Kokuvil he rushed back to his beloved Kandavanam but only to find that he was not yet fit to lead his former lonely life. So he went to live in his ancestral home at Pulol. It was indeed extraordinarily remarkable that though his body was so to speak more than literally skin and bones, the clarity of his brain was not a whit affected. Indeed he was engaged in the exacting work of correcting the proof sheets of his book even on the very day of his death; and all letters, replies to which he had postponed during his illness were answered before he died. He was willing to give every chance to his body by seeking all available medical attendance while he did not accept that vegetarianism was the cardinal virtue of Shaivism, he would have none of the

BY

T. MAILVAHANAN.

medicines that contained ingredients of animal matter. He, like the Great Mahatma, would prefer death to breaking a dearly loved principle.

The Doctor who attended on him had not been away half an hour after visiting him on August 14th, when Sri Sivapadasundaram peacefully breathed his last. The devotion of an old pupil of his Mr. Nadarajah of Polikandy who spent his afternoons with him at Pulol also, was amply rewarded for he was the only person present at the last moment. It is not worthy that his death occurred on a Friday. Old boys of his in his early days at Victoria College will remember his weekly Friday visits to the Temple for he fasted every Friday. His funeral was conducted accordingly to Shaiva rites by his nephew Shri Arunachalam. Ample testimony of the affection and high esteem in which the people of Vallingham

West held him was demonstrated by the number of those present at the funeral, being not less than 95% of the total attendance. It is also very appropriate that a resident of Chulipuram spoke on the life of Shri Shivapadasundaram soon after the funeral rites were over.

Before he died he had arranged for the publication of 'The Glories of Shaivism' under the direction of Dr. Shivapragasam. It was according to him the best book he ever wrote and it is fervently hoped that it will help to purge Shaivism of its old corrupt practices. He was very sorry for the people in Jaffna who led by the Non-Brahmin movement of South India give second place to the Vedas and Agamas. With all due deference to their enthusiasm for reform, may the impossibility of their position be pointed out to them? As Shaivites holding the Four Saints as the pillars of the Shaiva religion and honouring Navalar as the Saviour of Shaivism at a critical time in Ceylon they cannot consistently put the Thiru Murais above the Vedas and Agamas. Divest the Four Saints and Navalar of their view that the Vedas and Agamas are the sine qua non of Shaivism, then Shaivism with the Thiru Murais in the first place becomes meaningless for there cannot have been the Thiru Murais without the Vedas and Agamas on which they had been based.

The late Shri Shivapadasundaram said emphatically—and he was not in the habit of making statements for which he could not adduce sufficient authority—that Sanskrit was not the mother tongue of any race in the world. It follows therefore that Sanskrit was not the mother tongue of the Brahmins. But it was the common tongue of all races in India and Ceylon for works in Science and Philosophy generally. Gnanaprakasa Munivar a most distinguished member of the Arumuga Navalar family wrote eight Sanskrit works.

It is not denied that the  
Continued on page 6



தருசிறப்பாயும்.  
கமச்சிவாயவே ஞானமுத்கவியும்  
கமச்சிவாயவே ஞானவிஞ்சையும்  
கமச்சிவாயவே காதலிந்தேந்தும்  
கமச்சிவாயவே கந்தோதிசாட்டுமே.  
தருசிறப்பாயும்.

## Hindu Organ

FRIDAY, DECEMBER 4, 1953

Treasure These Thoughts

He who knows others is  
learned.  
He who knows himself is  
wise.  
He who conquers others has  
power of muscles;  
He who conquers himself is  
Strong.

ALL ROADS  
LEAD TO DELHI!

Notwithstanding the fact that the Indian Premier is an outspoken and forthright critic of communism as it is practised in the Asian sub-continent, the Reds have suggested that the Korean peace talks should be held in Delhi. The Indian capital provides an exhilarating environment for exchange of talks between international delegations and it deserves to be called the 'Peace Capital' of the World. If, therefore more than one delegation from Sri Lanka wend their way to Delhi whether in an exploratory capacity or in a fact-finding mission it may be safely presumed that the seat of the Indian Government will provide them all with satisfaction.

But what is queer about the sudden decision of the Kandyan Members of Parliament to go on a deputation to meet the Indian Premier is that they have either ignored the fact of the existence of the Dudley Senanayake - Nehru formula for the handling of the Indo-Lanka situation or that they do not attach any value to the understanding that was arrived at after the former Premier of this Island had discussed the question with Mr. Nehru. It has been agreed on all sides that all questions of political import that are outstanding between India and this country should be settled to the mutual advantage of both nations without allowing any room for misgivings in the minds of the people taken as a whole. In such a context no responsible person will

make a move that may directly or indirectly hamper the solving of the Indian problem.

Whether the Ceylon Indian delegation meets the Indian Premier or the Kandyan group goes to Delhi, the Indo-Lanka question cannot be solved except at the ultimate level of a discussion between the Premiers of both countries. The Kandyan delegation cannot arrive at a decision at Delhi behind the back of the Premier of this Island. If Sir John Kotelawala and his Cabinet colleagues cannot be entrusted with the task of safe-guarding Kandyan interests then it would only mean that the Kotelawala Cabinet does not enjoy the confidence of the Kandyans.

We, therefore, appeal to the Ceylon Indian Congress and the Kandyan delegation not to make the Delhi talks between Sir John Kotelawala and Mr. Nehru difficult but to afford all assistance to the Premier of Sri Lanka in the matter of taking up the thread of the Indo-Lanka question where it was left by Mr. Dudley Senanayake and arriving at a speedy and satisfactory solution.

### Navalar Day At Anuradhapura

A full day program consisting of speeches, musical recitals, dances and oratorical contests marked the Navalar day Celebrations at Anuradhapura organised by the All Ceylon Saiva Maha Sabha and the Anuradhapura Vivekananda Society.

Mr. V. Veerasingam, M. P. presided at the morning sessions while Mr. S. Tambydurai, District Judge, Anuradhapura occupied the chair in the afternoon. Brahma Sri K. Balasundrakurukkal, Mr. S. Nagaiya, Pandits V. Sangarapillai and S. Ponnudurai, Mr. N. Muthiah and Mr. R. N. Sivapirakasam spoke on Navalar, his teachings and his mission.

Sangeetha, Pooshanams K. Santhirasegaram and P. Muthukumar and Isaimani Selvi Sironmany gave musical recitals.

Sri. S. Arianayakam played on the flute.

Kekirawa Tamil School presented a 'Peacock Dance'.

Prizes were distributed to the winners of the oratorical contests.

## INSEPARABILITY OF TAMIL AND SANSKRIT

### DANGER OF NORTH-SOUTH CONTROVERSY

#### DR. C. P. RAMASWAMY IYER'S PLEA FOR UNITY

**S**PEAKING at the Arangetram of a Tamil commentary on Kalidasa's Raghuvamsa, Dr. C. P. Ramaswami Iyer, Vice-Chancellor of the Annamalai University, pleaded spiritedly for cultural unity and deplored acrimonious discussions on Tamil-Sanskrit controversies.

Dr. Ramaswami Aiyar, invited for two reasons, the attention of the gathering to a verse in "Raghuvamsa" in which Sri Rama described the scenery below while returning with Sita in the Vimana. It was the privilege and contribution of Sri Rama "to build a bridge between the north and the south and to build a bridge especially between India and Ceylon, which bridge, I trust, will endure in the psychological as well as the literal sense." The verse was also remarkable in another way. They were apt to take poets and seers for granted. They did not realise what was meant by the term 'inspiration of the poet'—the gift which enabled a poet or seer to "transcend human limitations and to see what is beyond the purview of the eye and the ear." Kalidasa, wrote from Ujjain and without travelling by air, but he had described exactly that phenomena which most of them travelling by plane over the seas of the world perceived. There were a hundred occasions on which Kalidasa had thus transcended ordinary limitations and vindicated his claim to supreme poesy he said.

Proceeding, Dr. Ramaswami Aiyar said that if they wanted a concept of political economy or *Neeti Sastra*, 'Raghuvamsa' provided it. Kalidasa began with the description of men like Raghu and Aja and the story of Indumat and deftly traced the mounting glory of the dynasty of the Raghus until it reached a climax in Rama, the supreme type of manhood, divine in character and in outlook. In the concluding chapters of the work, he also traced how a great race if not properly safeguarded in its tradition, could come to naught. Kalidasa indicated how with great and unfettered power, with

great possibilities and great temptations, a race that originated with Raghu and culminated in Rama, notwithstanding the examples of Manu, Raghu, Rama and Lava, nevertheless declined. They found descriptions of this type of power properly employed and wisely utilised and also power abused and therefore contributing to the ruin, not only of the individual, but of a dynasty and race.

Dr. Ramaswami Aiyar said that he regarded "Raghuvamsa" as a great political work because stanza after stanza was devoted to direct and indirect allusive reference to India as one closely knit unit. Kalidasa was the first of the great poets of India to preach this unity. It had been mentioned that the grammatical ideas underlying the "Tolkappiyam" were derived from a study of the grammar of Indra. So those who sought to revive needless controversies of North and South were unwise. "But the more one studied the story of India, the more one is convinced that there was no north and there was no south. To day, scientific discovery has proved that the Dravidian civilisation was one which was closely similar and akin to that discovered in Mohenjodaro and Harappa, having affinities not only with pre-historic civilisation, but with the civilisation beyond the east and the west of India."

The most careful researches of people who sought to divide and not to unite, Dr. Ramaswami Aiyar observed, had not proved that the men who spoke Sanskrit suddenly came from the north, invaded the south and somehow became one with the south. Such a story was improbable and essentially incongruous. How was it possible for a great and

### Blind Lawyer Becomes Member of Indian Parliament

The blind advocate of the Calcutta High Court, Shri Sadhan Gupta was declared elected to the House of the People of India on November 27 in the bye-election from the South-east Calcutta parliamentary constituency, defeating his rival, by over 21,000 votes, according to a Press Trust of India message.

The vacancy was caused by the death of Dr. S. P. Mookerjee.

populous country like the south with its own culture, civilisation and language, suddenly to succumb to a few stray foreigners and to become slaves and helots to them? The whole idea was wrong. During the last 8,000 years India had been one and those who had travelled outside India knew not only the perverse character of the composite civilisation which they called Indian, but also that wherever they travelled in India or in Ceylon, the people thought in the same way, felt in the same way, aspired in the same way and prayed in the same way. They were wise who emphasised this unity.

After referring to the claim of the Maoris of New Zealand that they had come from South India and to the claim of the Incas of Peru that they had come from India, Dr. Ramaswami Aiyar said that this country and its civilization had had a worldwide influence and had traversed vast areas. "To allocate to sub-divide and categorise the world into races is a great mistake", he said. Pointing out how Muslims in Bali and Cambodia retained the story of Rama and Arjuna and enacted them even today, Dr. Ramaswami Aiyar observed that Indian civilization and culture had always been composite and had glorified in lending and in borrowing. That composite civilisation was a union of many cultures, ideas, beliefs, hopes and aspirations. Two of the most important strands which made up the texture of this great Indian culture were Tamil and Sanskrit. Why should they be partitioned when the whole world was tending towards unity? he asked. He trusted that they would hear no more of this controversy.

# RAMESWARAM

(BY MUHANDIRAM E. P. RASIAH)

The temple of Rameswaram is situated on the northern part of the island of Rameswaram and is about 33 miles east of Ramnad and 413 miles South of Madras.

The Portuguese had named it *Ramanar Koil*, and the Dutch called it *Ramespuram*. The principal Deity is variously called, Ramalinga, Rameswara and Ramanatha Swami and the Town is called Devanagaram (city of gods.) This temple is surrounded by a 12 ft. high wall and occupies an area whose length is 865 ft. and width 657 ft. with gopurams, the tallest one being 126 ft. high. According to Dr. Ferguson "If it were proposed to select one Temple which should exhibit all the beauties of the Dravidian style in the greatest perfection, and at the same time exemplify all its characteristic defects of design, the choice would almost inevitably fall upon that of Rameswaram. In no other temple has the same amount of patient industry been exhibited as here".

It appears that Parakrama Bahu, King of Ceylon, had invaded the Madura Kingdom about 1173 A. D. and after several battles had succeeded in seizing the Island of Rameswaram. There is an inscription on the Rock Temple at Dambulla in Ceylon "that King Parakrama Bahu in 1173 A. D. built and dedicated a temple to Nissenkeshwara at Rameswaram." Parakrama Bahu having succeeded in subduing the Pandya Rulers, had obviously built this temple as a mark of thanksgiving to the Deity of whose providential aid he had 'no doubt'. Probably this was the first start of the temple building as it stands today.

Vide extract from Dr. Burgess's article in the Indian antiquary 1883 "The principal shrines have been built by Udayan Sethupathi with the aid of a Ceylon Prince styled Para-raja-sekhara 1414 A. D. The latter having had the stones hewn at Trincomalee and numbered on the spot, ready to be put together". Tradition however says that long before this age, Ramanatha or Rameswara Lingam had been enclosed by a thatched cottage and was looked after by a Sanyasin and

that the Kodi-theertham was the first well to be dug there.

The North and South Gopurams that remain unfinished are ascribed to one Kirina Rayar of the Deccan about 1420 A. D. The southern half of the second Prakaram was erected about 1540 A. D. by Tirumalai Sethupathi and the rest of the Prakarams appears to have been completed in 1658 A. D. by his son Regunatha Sethupathi.

Dalavai Sethupathi, Muthu Ramalinga Sethupathi, Muttu Iralappa Pillai, Krishna Iyengar and Chinniya Udayan Sethupathi have all done their bits towards the completion of the various extensions from time to time. To Krishnama Naick of Madura, who is reputed to have invaded Ceylon about the 16th century, goes the credit of having constructed the huge masonry Nandhi. Thus it would be seen that this temple as it stands today is not the work of yesterday but extends to over a period of 700 years.

The total length of all the perambulatory corridors or veethies is about 4,000 feet and according to the Ramnad Manual "The corridors are the most celebrated feature of the temple. These extend to nearly 4000 ft. in length and from 20 to 30 ft. in width—each pillar is composite and highly elaborate in design. The impression produced by such a display of labour when extended to an immense length is unique. None of the European cathedrals are more than 500 ft. and even the nave of St. Peter's is only 600 ft. from the door to the apex".

## Deities

There are several deities and images and numerous theerthams in and around this temple. Of these images, the most important are two Lingams called *Ramanath* and *Viswanath*. It is said that Rama resolving to establish a Lingam here, by his name, had commissioned Hanuman to fetch one from North India to be installed at a particular auspicious hour; but Hanuman failed to turn up in time for the ceremonies. "The fixed Muhurtha is passing away. I will therefore get a Linga made of sand and establish it" saying thus

to all the Vanaras and Rishis, Rama duly installed the Linga made out of sand by Sita. This continues to grace the sanctum sanctorum of the temple and goes by the name of Ramanath or Rameswara.

Hanuman turned up sometime later and felt disappointed, if not enraged, at another Lingam having been already installed. Using his long powerful tail as a rope, Hanuman noosed the Linga and tried to pull it out. He not merely failed to move it but also lost his tail partly, as it broke in this unholy attempt. To pacify Hanuman, who was a strong and loyal ally, Rama suggested his placing his Linga on the Northern side and assured him that it will be named Viswanath and be given priority of puja and worship. Hanuman agreed and from that day to this, the priests perform their pujas first to this Viswanath and his spouse Visalakshi and thereafter to Ramanath and his spouse called Parwadha-Vardhani.

There is also the image of Sethu-Madhava who is daily bathed with water brought from the river Ganges by North Indian pilgrims. Not a single day passes without at least one North Indian pilgrim turning up with Ganges water. The existence of this Deity side by side with Siva Lingas, appears to beautifully link up the two antagonistic sects of Vaishnavism and Saivism. Both these warring sects continue to conduct their respective worship in this temple quite harmoniously.

There are 11 small Lingams adjoining the shrine of Visalakshi. One of them made out of Red-Violet stone is called *Jothi-Lingam* and is said to have been installed by Vibeshan. Can these be the 12 Lingams (Ramanath included) spoken of by Professor Dowsan in his Dictionary of Hindu mythology—(Trubner's Oriental series) as having been installed by Rama himself?

The Nadesar here is called Ponnambalam while similar images at Chidambaram and Madura are called Thillaiambalam and Velliambalam respectively.

## Income

The income here by way of collections from pilgrims amount to 1½ lakhs annually and from other endowments roughly another 1½

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Kalviyankaddu,  
Nallur,  
Jaffna.

(M. 169 27, 4, 11)

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No: 1672.

In the matter of the intestate estate of the late Nagamuttu Kandiah of Vaddukodai West Deceased

Mankayatkarsi widow of Nagamuttu Kandiah of Vaddukodai West

Vs. Petitioner.

Minor 1 Kandiah Balasubramaniam

" 2 Kandiah Balachanthiram

" 3 Kandiah Tharmalingam

" 4 Kandiah Pathmanathan

" 5 Kandiah Maheswaran

" 6 Gnanamalar daughter of Kandiah

7 Nagamuttu Murugesu all of Vaddukodai West Respondents.

This matter coming on for disposal before S. Rajaratnam Esquire, District Judge, Jaffna on the 8th day of October 1953 in the presence of Mr. N. Ehamparam Proctor for the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the abovenamed 7th respondent be appointed guardian-ad-litem over the minors 1—6 respondents for the purpose of protecting their interests in the administration proceedings and that the petitioner be declared entitled to letters of administration and the same issued to the petitioner as legal widow of the deceased unless the said respondents shall appear before this court on the 9th day of November 1953 and show sufficient cause to the contrary.

It is further ordered that the petitioner do produce the minors in court on the same date.

The 8th day of October 1953

Sgd. S. Rajaratnam,  
District Judge.

Order Nisi extended for  
14 12 53.

Intld. S. R.  
D. V.

(O. 135, 27 & 4)

## GOVT. TENDERS

### FOREST DEPT.

N3462—Tenders for cross cutting into 6' or lesser lengths logs at Murasamoddai, Paranthan, Killinochchi, Mankulam & Puliyan-kulam Depots, transport & deliver loaded into trucks at the respective Railway Stations, close at 12 noon on 22-12-53. For particulars apply to the D. F. O., ND, Jaffna. (G. 41, 4)

## ORDER NISI

IN THE DISTRICT COURT  
TRINCOMALEE

No. D. C. 346, Trincomalee

In the matter of Last Will and Testament of Kathiramar Chellathamby of Division No. 12, Trincomalee (Deceased)

Chellathamby Poopalapillai of Division No. 12, Trincomalee. (Petitioner)

Vs.

1. Murugar Sellammah of Division No. 2, Trincomalee; 2. Poopalapillai Patmanathan (Minor aged 14) 3. Poopalapillai Thavamani Thevi (Minor aged 9) 4. Poopalapillai Anna Letchimi (Minor aged 6) 5. Poopalapillai Chandra Thevi (Minor aged 5) 6. Poopalapillai Konesan (Minor aged 3) 7. Poopalapillai Wijayan (Minor aged 3).

All of Division No. 12, Trincomalee. Respondents

This matter coming up for disposal before Mr. R. Malalgoda, District Judge of Trincomalee on 5-9-53 in the presence of Mr. A. C. Kanagasingham Proctor on the part of the Petitioner abovenamed; and the affidavits of (a) the Petitioner dated 4-9-53 (b) attesting Notary and Witnesses dated 4-9-53 having been read.

It is ordered that the Last Will and Testament of Kathiramar Chellathamby (Deceased) abovenamed and now filed of record in this case be and the same hereby declared proved, unless the respondents or any other person or persons interested shall on or before 29-10-53 show sufficient cause to the court to the contrary.

It is further ordered that the said Petitioner is the executor named in the Last Will and he is entitled to have probate of the same issued to him accordingly unless the respondents or others interested shall on or before 29-10-53 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 1st respondent be and she is hereby appointed guardian-ad-litem of the minors, 2nd to the 7th respondents to represent them for all the purposes of this action.

Sgd. W. G. Spencer,  
District Judge.

Trincomalee  
5-9-1953.  
Time extended for 1-12-1953,  
(O. 134 27 & 4.)

# RAMESWARAM

(Continued from page 3)

lakhs. There are 76 inam villages all over Ramnad, Tanjore, Madura and Tinnevely Districts besides temples and buildings in Rameswaram and Pamban. It will be interesting to know that the row of buildings on the western side of the K.K.S. Road between Sivan Temple and Kathiresan Temple at Van West belong to this Rameswaram Temple.

## Management

Under an order of the High Court of Madras in Civil Revision Petition 65 of 1912 a Trustee assisted by a Treasurer is responsible for the management of this temple. As a result of their careful administration of the affairs of this temple, a saving of several lakhs have been made. The electric installation and the water supply to the temple as well as to the town, costing about 50,000/- are by this Devasthanam. Through the courtesy of the Treasurer, I had the honour of seeing the jewelleries, gold and silver vahanams belonging to this temple. The jewels alone, set with brilliants, emeralds, rubies and pearls, are worth several crores and are kept in a strong room guarded by armed police day and night.

## Places worth visiting

The other places of interest here are the following :-

(1) About 200 yards South of the Rameswaram Railway Station there stands an old mosque, the inside of which is filled by two long graves, resembling the two halves of a huge round pillar split longitudinally. These are 40 ft. in length and are said to be the graves of Cain and Abel. According to Major H. A. Newell "These extraordinary graves bear no inscriptions; in vain the inquirer seeks some answer to the riddle. The white-washed walls remain unresponsive and the faint ghastly light emitted by the lamp..... but serves to enhance the mystery. A white clad Mullah appears at the doorway.

Obediently the visitor removes his shoes and draws nearer to the strangest tombs he ever saw in his life--The tombs of Cain and Abel, the children of Adam and Eve". According to local legend, after the slaying of Abel, Cain was

commanded to carry his brother's corpse all round the earth until such time as Heaven should give him a sign that his penance was ended. Footsore with remorse and exhausted with the weight of this terrible burden, Cain at last reached Rameswaram. Here he found the promised sign in the fight of two crows and one falling dead. Here he dug a grave and buried Abel. Later he too died and was laid beside his brother. I too visited these graves with my nephew Captain C. Ramnathan and came out mystified.

## (2) Thangachchimadam and Akkalmadam.

Midway between Rameswaram and Pamban, there is a small Railway station called Thangachchimadam. The neighbourhood has a thrilling history connected with two Tharmasalas founded by Vijaya Regunatha Sethupathy (1711-25 A.D.) the hereditary guardian of the sacred causeway.

This Sethupathi was a very pious Rajah who was greatly concerned with the safety and comforts of pilgrims to Sethu and Rameswaram. To render assistance to these pilgrims, this Sethupathi appointed his own son-in-law to whom he had given in marriage both his daughters by the senior Maha-Ranee to be in charge of the Pamban Port. Explicit instructions appear to have been given that he should give every assistance free to the pilgrims in their passage across the channel and thereafter in their wearisome trek across the sands to Dhanuskodi. But this son-in-law levied a small fee for ferrying the pilgrims across by boat. And with the amount so collected, he had paved the eight miles of sandy road between Pamban and Rameswaram with parallel rows of polished rock stones so that the pilgrims may walk that distance comfortably.

But this unauthorised levy from pilgrims enraged the Sethupathi, who imposed the death penalty on his son-in-law, regardless of the entreaties of his two daughters, who performed suttee by burning themselves in the same funeral pyre as their dead husband's. The memory of these two dutiful sisters is preserved in the twin madams--Akkalmadam

## Astrological

# WEEKLY FORECASTS

'SRI PATHY'

FROM 6-12-53 TO 12-12-53

**ARIES** Aswini, Barani, Kartikai 1st part [Medha Rasi]

Although the first half of the week is likely to upset you much you will find much improvement later Sunday and Monday morning will see you in difficulties. Old investments will bring in a good bargain week-end.

**TAURUS** Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]

You will find it difficult to make both ends meet this week. Monday afternoon Tuesday and Wednesday will bring in much worries and upsets. Rest of week comparatively favourable but you will have to work hard for you success.

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

An unsettled week. You will be quick to pick up quarrels. Misunderstanding with friends also shown. Thursday and Friday the worst out of the lot. Some improvements promised last day of the week.

**CANCER** Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

This is a good week both financially and socially. You will be able to make much progress in your undertakings. Domestic harmony also promised. But spend the last day of the week with care.

**LEO** Maha, Pooru, Uttira 1, [Singha Rasi]

Some changes likely to be effected within the course of this week. But it will not be your advantage. You will have to face some criticisms and scandals; avoid agreements.

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

A favourable week. You will find much of your opposition melting away. Gains through friends and relatives promised. Domestic harmony also shown.

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

There will be some disappointments in your personal affairs this week. A woman is likely to create trouble somewhere. Misunderstanding with friends also shown.

**SCORPION** Visaka 4, Anusha, Kettai [Vrischika Rasi]

You will be able to effect some long awaited changes this week. Mental harmony and domestic peace also promised. Go ahead with new ventures.

**SAGITTARIUS** Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]

Don't go out of the way to help friends this week. Financial worries shown. Unless you are careful you will be made a scapegoat. New ventures must be postponed for some time.

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

You will find much happiness through children this week. Financial gains and mental peace promised. New ventures will bring in good results. Triumph over enemies also shown.

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

A small trip or pilgrimage indicated in the near future. You will be making the necessary arrangements this week. Comparative strangers will be more helpful than friends.

**PISCES** Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]

Do not trust your friends very much this week. Some scandals likely. You will find it difficult to keep up your words. Don't commit yourself in important affairs for some time.

and Thankachchimadam—built over their ashes on the road connecting Pamban and Rameswaram.

(3) Mount Gandhamadana. This is situated about 1½ miles north west of the Town. On a sandy mound is found a two storied structure from where according to tradition, Hanuman out in search of Sita, had first spotted Lanka. Hence the visitor is lead upstairs and asked to strain his gaze southwards and see (or perhaps to fancy that he sees) the flames arising skywards from the eternally burning Ravana's funeral pyre in distant Lanka. I have heard people from Delft say that on a clear sunlit day one could see the Tower of Rameswaram Temple from the Roman Catholic Church at Kachchaitivu (an islet 8 miles north-west of Delft) the intervening distance being about 15 miles.

Tradition also has it, that Rama & Sita on cross-

ing over to India had halted for a while at this spot. Then Rama had asked Sita to turn Southwards and see the fate of Lanka. She had looked in that direction and seen, true to her curse, Ravana's Capital in flames. She is said to have smiled—perhaps pleased at the just deserts that force and vice had got—and then pitied at the thought of a beautiful, fertile country being reduced to ashes. It is said that this smile and sympathy shown by Sita was responsible for Lanka gradually regaining its fertility and independence, even though several yugas had gone.

சேஷமாம் தவறாத் செய்து குன் றினார் தம்மை மெல்லாம் விடவே சக்கரத்தா வெறித்து யி னன் றுகொண்டு தேடிமாம் செய்தோலில் சே.தார மேச்சுத்தை நாடிவாழ் குஞ்சுமேர் நன்னெறி யாகுமன்தே

## Tiruketheeshvaram Temple Restoration Society

The Annual General Meeting of the Tiruketheeshvaram Temple Restoration Society was held at the Old Kathiresan Temple, Galle Road, Bambalapitiya, Colombo, on Sunday at 9-30 a.m. on 22nd November, 1953, presided over by the Hon'ble Sir K. Vaithianathan, President of the Society.

The audited accounts for the period ending 30th June, 1953, and report of the Society's work were presented and adopted with certain alterations. Certain amendments to the Rules were adopted. The General Committee of the Society was elected. A large number of members from various parts of the country was present.

The election of office-bearers, Working Committee and Board of Trustees will take place subsequently according to the procedure prescribed by the Rules of the Society.

## THE SAGE OF SUGASTHAN SAID THIS

### Seventy Three Years Ago

*Appropriately enough let the present generation, particularly politicians and statesmen pay attention to these prophetic words uttered by Mr. P. Ramana-than on the 6th of December 1880 in the course of his speech on the proposed revised code of education for 1881 and the grant-in-aid system.*

Nothing is more universally admitted than the principle that the Government should provide for the education of the masses... What is expected of it is to instruct them to the extent of enabling them to take care of their own interests in their own stations of life... The Sinhalese and Tamil peoples of this country always set store by education of this kind. It is mentioned of King Vijaya Babu III, who reigned in 1240, that he established a school in every village and charged the priests who superintended them to take nothing from the pupils, promising that he would himself reward them for their trouble. Such was the policy of enlightened sovereigns, the policy of bringing free education to the very doors of the people.

#### Letters to the Editor

### All-Ceylon Tamils Conference

Sir,—In view of the prevailing controversy over the Tamil Language due to the absence of a definite course acceptable to the community as a whole, I would suggest an Island-wide Conference drawn from all parts either elected or nominated by responsible institutions or at properly constituted public meetings convened for the purpose. Although Northern and the Eastern Provinces are predominantly Tamil speaking, yet the other Provinces are not to be neglected in view of the Tamil speaking population there.

The subject for consideration is all-important and needs early and wise handling in the interests of generations yet unborn as has been the case of heritage from time immemorial.

Yours etc.,

S. R. SATHASIVAM.

Seewawasa,  
Kaichady,  
25th November 1953

### Expulsion of Jaffna Tamil Children from Colombo Schools

Sir,—The following is the copy of a letter written by a Principal of a Colombo School to a child's father:—

"As we are unable to comply with the regulations of the Department regarding Tamil Children we are reluctantly compelled to ask you to seek admission for your child in a school where they can be taught in their Mother Tongue—

### Indian Govern- ment's Efforts

(Continued from page 1)

you devolves the responsibility of doing away with complexes and taking part in nation-building activities. You may speak a different language from the language of the majority community of Ceylon but it is acknowledged all over the world that different languages do not divide the nation but, on the contrary, enrich it. If you keep this in mind in all your strivings for betterment of your conditions and if you work for the good of the people of Ceylon, in addition to your own good, you will earn for yourselves an honoured place in this Island and command the respect of the majority community as well as other minorities.

This refers only to Jaffna Tamils."

I understand that similar action has been taken by some other schools too. The parents are in a sad plight, and desperate. It is impossible to admit the children anywhere in Colombo. The lack of leadership amongst the Tamils is badly felt.

If the Government would take suitable action in this connection it will be doing a great service to the minorities.

Yours etc.,

T. GUNARATNAM.

Colombo,  
24.11.53.

### "Yarltons Rover Crew"

#### Inaugural Meeting

At a meeting held at Kan dermadam Tamil School Hall on 28-11-53 with Mr. C. S. Kularatnam in the chair, a Rover Crew was inaugurated. Rover T. Canagarajah spoke on the "Value of Scouting for young and old men quoting the examples of Sir Baden Powell (Founder of this Movement) and Yogi Suddhananda Bharatiar and declared that a True Scout did not do his duty for the sake of name or fame, but as a solemn undertaking (1) to do his duty to God, Queen and Country, (2) to help other people at all time, (3) to obey the Scout Laws.

The following were elected as Office-bearers for the year.  
President: Muhandiram E. P. Rasiah,

Vice Presidents: Messrs. B. S. de Silva, V. Sivasubramaniam, V. Jeyaratnam, T. Senathirajah and C. S. Kularatnam.

Secretary: Rover T. Canagarajah.

Treasurer: Mr. R. Elangewan.

A Committee consisting of the above office-bearers and five others was also elected.

#### Order Absolute in the First Instance Declaring Will Proved

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 1680 T

In the matter of the Last Will and Testament of the late Alice Satgunanayagam wife of Vyrarnuttu Changarapillai Chanmugam of Uduvil Deceased

Vairamuttu Changarapillai Chanmugam of Uduvil, Jaffna Petitioner

This matter coming on for final determination before Spencer Rajaretnam Esquire, District Judge, Jaffna on the 10th day of November 1953 in the presence of Mr. Prince R. Rajendra Proctor on the part of the petitioner and the affidavit of the said petitioner and of the Notary who attested the said will having been read:

It is ordered that the Last Will of the abovenamed deceased dated the 19th day of May 1945, the original of which has been produced and is now deposited in this court be and the same is hereby declared proved and it is further declared that the said petitioner abovenamed as executor named in the said Will be and he is hereby entitled to have Probate thereof issued to him accordingly.

This 10th day of Nov. 1953.

Sgd. Spencer Rajaretnam,  
District Judge.

Drawn by  
Sgd. Prince R. Rajendra,  
Proctor for Petitioner.  
(O. 137. 4 & 11)

### Tributes To Late B. N. Rau

Tributes were paid by the Indian Parliament to the memory of Sir B. N. Rau who died in Zurich on November 30.

Prime Minister Nehru spoke in the House of the People and Vice-President Dr. Radhakrishnan in the Council of States. Both the Houses stood in silence for two minutes in memory of the deceased.

Shri Nehru said it was not customary for any reference being made if a non-Member died; nonetheless he ventured to make this mention in regard to a person who was connected intimately with the House and the Constitution under which the House was functioning.

Recalling his early association with Sir Rau at Cambridge, Shri Nehru said Sir Rau bore the weight of scholarship always in an inobtrusive manner. He doubted whether anyone had seen Sir Rau ruffled at all. He had a gentle way of approach and had surprised many during discussions at the United Nations where he represented India. Whatever was said, Sir Rau remained quiet and gentle without being ruffled.

Sir Rau had a long and distinguished career but the House was specially concerned with his activities which led to the Constitution, the Prime Minister added. He was Chairman of the Hindu Law Commission from which various pieces of legislation in different forms would no doubt come before the Parliament.

#### New J. P.

Muhandiram Vaitilingam Mahesan Chairman Village Committee Manipay and President Jaffna District Village Committees Association who has been appointed a Justice of the Peace for Jaffna District took his oaths before Mr. A. E. L. Corea, Additional District Judge, Jaffna.

#### OBITUARY

We regret to record the death of Mr. S. Sadasiva Sivakumarasuriyar of Tellippalai on the 18th inst.

Mr. Sadasiva Sivakumarasuriyar, son of Mr. Sivakumarasuriyar, brother of Mr. S. Kumarasuriyar Proctor, Kopy was an ardent Saivite and a landed proprietor. He has left behind his widow, a son, a daughter and son-in-law.

### Mahajana College

NEW ADMISSIONS: 1954

Applications for admissions, in forms available at the Office, will be received up to 15-12-53.

Vacancies only in H. S. C. 1st Year Arts class and in the Primary Dept.

Hostel accommodation available.

T. T. JAYARATNAM  
Principal.

Tellippalai,  
1-12-53.  
(M. 174, 4)

#### ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 1681.

In the matter of the estate of the late Velupillai Thambipillai of Uduvil, Jaffna Deceased.

Thambipillai Rasiah of Uduvil, Jaffna Petitioner.

Vs.

Thambipillai Pasupathy of Uduvil presently of R. K. wana Respondent.

This matter of the petition of the petitioner praying that he be declared entitled to administer the estate of the deceased abovenamed and that letters of administration issued to him accordingly coming on for disposal before Spencer Rajaretnam Esq., District Judge, Jaffna on the 13th day of November, 1953 in the presence of Mr. C. R. Tambiah Proctor for 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 to administer the estate of the abovenamed deceased and letters issued to him accordingly unless the respondents or any others show sufficient cause to the contrary on or before the 16th day of December 1953 at 10 a.m.

This 21st day of November, 1953.

Sgd. S. RAJARATNAM,  
District Judge.

Drawn by,  
C. R. Tambiah,  
Proctor for Petitioner.  
(O. 140, 4 & 11)

### Parameshvara College, Jaffna

In terms of Section 15 (g&h) of Ordinance No. 7 of 1925 incorporating the Board of Directors of Parameshvara College, Sbaiva Graduates and Old Boys will be registered on payment of a fee of Rs. 5 and Rs. 3 respectively.

Application will be received up to the 15th instant.

Principal,

(M. 171, 4)

## Tulasi Leaf For Nature Cure

From time immemorial tulasi plant is being worshipped by people in India. It is considered to be a boon to humanity conferred by the Almighty. A very high place is given to this herb in Ayurveda Sastra. However chronic the disease may be, cures can be effectively got with the aid of this herb. From my experience of cures of diseases by administering these leaves I have found the following:

**Asthma:** This can be cured in its initial stages by the following: 25 tolas of tulasi leaves, 16 tolas of Athimaduram (அதிமதுரம்) powder, 3 tolas of clove (இலம்) powder, 4 tolas of sugarcandy. These should be boiled in 25 tolas of water for 2 hours and filtered. After cooling it, keep it in a bottle. At 7 in the morning, take a tea-spoonful on empty stomach. Repeat at 3 p.m. and 9 p.m. If taken continuously for 45 days, preparing it fresh every week, the disease will be rooted out.

**Headache:** (partial) 1 tola of tulasi juice,  $\frac{1}{2}$  tola omam (ஓம்) powder. Mix both and add 2 or 3 drops of eucalyptus oil. Apply to affected parts. This should be prepared daily.

**Joint pains:**  $\frac{1}{2}$  tola clove oil (இலம் எண்ணெய்) 2 tola tulasi juice. Mix both. Apply to joints and massage. The medicine may be prepared once in two days.

**Ear-ache:** At bed time take 2 tolas of tulasi juice, 1 tola castor oil,  $\frac{1}{2}$  tola sambrani (சம்பரணி) powder. Mix all these and beat it lightly. Apply to ears when there is pain. Prepare this mixture daily.

**Constipation:** Take 25 tulasi leaves and add jeeragam and palmyrah jaggery. Grind well and make pills. Use daily at bed time during nights.

**Itches:** 60 leaves of tulasi plant, lime fruit juice and onion juice. Mix well and apply to itches during day. After half an hour take a warm water bath.

**Stomach-ache due to heat:** Half an hour before night meals mix the following and drink: Coconut kernel juice 3 tolas, tulasi juice  $\frac{1}{2}$  tola, honey 5 drops, salt 1 grain.

**Sleeplessness:** At bed time take  $\frac{1}{2}$  tola tulasi juice, nutmeg (ஜாதிக்காய்) powder 2 grains, goat's milk 3 oz., mix well and drink. The patient will get good sleep.

**Intermittent fever:** Fever coming on alternate days. Omam (ஓம்) powder  $\frac{1}{2}$  tola, (இலம்) powder  $\frac{1}{2}$  tola, Athimathuram (அதிமதுரம்)  $\frac{1}{2}$  tola, sugarcandy 1 tola, tulasi juice 1 oz. Boil well in 8 oz. of water and filter. Take half an oz. once in 5 hours.

**Barber's itches:** Tulasi juice 1 tola, garlic 10 tolas, turmeric powder  $\frac{1}{2}$  tola. Grind well and apply on the affected parts 100% cure is guaranteed.

**Burning sensation in eyes:** Gingelly oil 15 oz., tulasi juice 6 oz., lime fruit juice 2 oz. Boil the above and cool it. Apply to head and take hot water bath after one hour. This should be done once a week.

## Biographical Sketch of Sri S. Sivapathasundaram

(Continued from page 1)

Brahmins lorded it over and exploited the Tamils politically, socially and economically all along the ages. But in the light of the fact that Sanskrit was not their mother tongue, it looks harsh indeed to wreak vengeance on Sanskrit. Tamil is our mother but Sanskrit is not our enemy to be eschewed.

When he was writing the "Glories of Shaivism," he had in mind another way to serve Shaivism. That was a proposal to establish a Shaiva Sabha with the express purpose of explaining to the people Shaivaperuman's Perumai and of eradicating the evils that beset Shaivism. He was corresponding with Shri M. Gnanaprasadam of Parameswara College on this matter. It was his intention also to get the assistance of the late Shri Somasundaram Pulavar and Pandit Kanapathippillai, and at least one temple priest and one temple manager of the requisite qualifications as organisers.

It is hoped that Mr. Gnanaprasadam will not allow this project to lapse.

Arumuga Navalar concluded an article on 'Yalpana Samaya Nilai' with the following words: "Thiruketheecharam that was immortalised by Devarams of St. Sampanthar and St. Sundarar is now lying in ruins in the Northern Province near Madurai. Very many new temples have been built in Ceylon. How is it that you have not given the slightest thought to the great shrine. If only everyone who wear sacred ashes were to contribute even a tiny bit, what a big sum would it amount to? If you would only consider this and complete the restoration of the temple you would get the blessings of Shivaperuman, the Ocean of Love." This appeal, however, apparently fell on deaf ears.

Shri Sivapathasundaram was the first to realise after Navalar how incumbent it was on the Shaivites of Ceylon to undertake this Shivapuriyam initiated by Navalar. In spite of his old age he personally went to Thiruketheecharam and laid the foundation of the Sampanthar Madam there and had it completed. He also made contribution towards its cost. Then with the assistance of such enthusiastic Shaivite as Shri S. Shivasubramaniam of Colombo established the Thiruketheecharam Temple Restoration Society (Ceylon). It started building operations early this year. He was the first President and in that capacity his appeal to the Shaivites in Malaya received a ready and willing response and a Branch Society was formed. A substantial sum of money has been collected and remitted by the committee of the branch society which is now awaiting the report of the pa-

rent Society for further action

His scrupulous adherence to principles was such that he had to resign from the parent society which he himself founded because the committee made decisions contrary to his emphatic objection and without his knowledge in matters that according to him were most vital to the very existence of Shaivism. His severance from the parent society caused great dismay to the members in Malaya and the local committee because the branch was formed after consideration of his appeal. He pointed out that what he vehemently opposed was the installation of a Navagraham shrine which will cut at the very root of Shaivism for the Shastras enjoined on Shaivites only the worship of Shivaperman in all aspects of His Grace and His Adyars. Navagrahams are neither aspects of His Grace nor Adyars.

However he strongly urged the branch to undertake the building of the Ambal Shrine after getting the approval of the Society at its next annual General Meeting.

His every thought was for the speedy completion of the restoration of the Temple and it is hoped that under the distinguished Presidentship of Sir Kandiah Vaithianathan the work will be speeded up and Arumuga Navalar's desire accomplished, though so very late!

In conclusion it is worth recording that according to the belief of his parents Shri Shivapathasundaram was a 'tapas' child granted to them by Shivaperuman's Grace which his mother Valliammaipillai worshipped in its Vairava aspect for nine years after the birth of her third female child. Then Vairava appeared in a dream to a cousin of hers and bade her tell Valliammaipillai that she would be blessed with a male child. And ten months after that, he was born. He himself had very strong and decided views on prayer and the meaning and purpose of prayer which were diametrically opposed to this family anecdote of divine favour. Nevertheless, there is no doubt that he lived a life that was perfectly consonant with such a belief.

Anybody who knew him at all knew him as a devotee of God. But he emphatically denied that he was a devotee of God in the sense of 'Sivapadhyar'. It gave him immense grief when anyone referred to him as such. He thought it would be a million births before he could attain that stage i.e. a stage similar to that of Appar or Sundarar. He was only an intellectual man and intellectually wrote on religion and that should not be mistaken for devotion to God. True devotion to God is obtained only in the Jivan Mukta stage which transcends the intellect. Any

attempt to measure religion with the yard-stick of Western Science which is yet in its infancy after 2,000 years is analogous to attempting to measure the depth of the sea with the help of a fox's tail.

It would be apt to conclude this brief account of his life with his rendering of a Thiruvagasam in English given a week before his death though it was his conviction that no one could interpret a Devaram or a Thiruvagasam exactly as the authors intended to express themselves.

*"You know what I ought to desire to have  
You give all that I legitimately desire to have,  
(I do not know what I really need)."*

And he never asked God for anything after his 13th year. One thing is certain and that is whatever birth he may yet take the Lord's FEET will be ever in his heart filling it with DIVINE BLISS.

(Concluded)

### NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 4603

1. Vallipuram Muttiah  
2. wife Annammah both of Karanavai North

Plaintiffs.

Vs.

1. Vaithianathan Manicavasagar; 2. wife Sinnathamangam both of Karanavai North presently of Tui Fields in Rowang, Malaya; 3. Eliathamby Gnanaprasadam; 4. wife Nallammah of Karanavai North; 5. Sidamparappillai Subramaniam of Polikandy; 6. Sivad-  
dy Krishnapillai of Karaveddy North; 7. Chellappah Ramanalingam; 8. wife Wallippalai both of Polikandy; 9. Kumaran Kanagasabai; 10. wife Chellachchy; 11. Ponniah N. d. rajah all of Polikandy; 12. wife Kangamany of do; 13. Sinnathamby Thillaiampalam; 14. Sinniah Kiddingpillai; 15. wife Mahesammah all of do; 16. Chellappah Sinnathamby; 17. wife Packiam; 18. Ponnammah widow of Sivaperagasam; 19. Sabapathy Velupillai; 20. wife Katherammah all of Karanavai North; 21. Murugupillai Chelliah; 22. wife Sithamparam; 23. Murugesu Katheravelu; 24. wife Sinnappillai all of Karaveddy North; 25. Varithamby Chinniah; 26. wife Thangamuthu; 27. Ponnammah daughter of Thampiah; 28. Sinnathamby Velupillai all of Polikandy.

Defendants.

To:

It is hereby notified that action No. 4603 has been instituted in the District Court of Point Pedro under the partition act No. 16 of 1951 for the partition/sale of the land/lands called Tholiodai and situated at Karanavai Navindit Kurichy.

The defendants in the aforesaid action are summoned to appear in Court on the 10th day of February 1954 at 10 O'clock of the forenoon.

By order of Court,

M. THARMARATNAM,  
Clerk of Court.

Drawn by

K. Ratoosingham,  
Proctor for Plaintiff.

This 18th day of November 1953.  
(G. 136. 4 & 11)

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00

Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

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 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % 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.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 12% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,  
Shroff.

வாழ்வுக்கு வழி தரும் மலிந்தனது சர்க்க மன்னன்  
கோமுகுறை யாக செய்க குறைவிலா துயரின் வாழ்க  
நான்மறை யற்கு கோமுக நற்றவம் வேள்வி மல்க  
மேன்மைகொள் சைவ சீதி விளக்குக வலக மெல்லாம்.

Printed and Published by S. P. KANDIAH, F. Y. S. A. (Lond.) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on Friday, December 4, 1953.