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THE CHAMPION REFORMER OF THE HINDUS ARUMUGA NAVALAR

V

(18-12-1822 — 19-11-1879)

(V. MUTTUCUMARASWAMY B. A.)

Navalar and Modern Tamil Prose

In the history of Tamil Literature, in prose, Navalar is the harbinger and towering figure of an epoch. Navalar had written many works in prose. Nobody had written, as much as Navalar, before him. Sivagnana Munivar's prose is grand, but the topics he deal with were entirely religious. But Navalar wrote on many topics—secular and ecclesiastical, one century ago.

Of Navalar's original compositions, Periapurana Vasanam is really his 'magna opus.' There is nothing more mellifluous than this. When he first published this work, he did not write this on paper; he merely dictated the prose, while scanning the verses, which were in "ola form". The compositors composed this, as soon as Navalar dictated the prose.

Arumuga Navalar's diction was superb 'Senthamil'. He never thought in another language, and wrote in Tamil. He thought in Tamil and wrote in Tamil.

Regarding Periapurana Vasanam, we find, that Navalar used very common natural words one would always come across in the lips of ordinary men and women. The way Navalar used words of Sanscrit origin, is admirable. The Periapurana Vasanam, we may safely say would be used for the next five-hundred years, if not for ten centuries.

Other works of great merit are the "Thiruvilaiyadat Purana Vacanam", "the Kandapurana Vacanam" and the Readers—First, Second and Fourth all masterpieces. These readers are written in a

style suitable for respective groups.

Navalar, The Pamphleteer

During the time of Navalar the Christian Missionaries in Ceylon and India published many pamphlets in order to spread Christianity. These tracts purposed to expose the so-called short comings of the Hindu religion, Navalar replied to these with great vigour. He armed himself with all the armouries of attack. He used "Sarcasm" and "irony"—words with two meanings very successfully. It was a great task, to meet the arguments of the Christian Missionaries, who were specially favoured by the English Government and also to establish the tenets of the Shaiva religion. Navalar abandoned the pedagogic style in his pamphlets. He wielded a facile prose, that could be understood by the common man. This is why Arumuga Navalar holds a most important place in Tamil literature. He was an Addison and Steele combined in one figure—in the contest of his pamphlets.

The names of the Tamil pamphlets of Navalar are as follows:—Saiva Theoshana Pariharam சைவ தூஷண பரிஹாரம், Sappira Potham சுப்பிர போதம், Vachchira Thandam வச்சிர தண்டம், Krishthumatha Kandanath - Thiraddu; கிறிஸ்தமத கண்டனத் திரட்டு என்னும் தொகுதியில் அடங்கிய, 'ஏசுவை நம்பி இரக்சிப் படை யவர மா?' (can we be redeemed if we believe Jesus), கிறிஸ்தவர் விடைகளின் மறுப்பு (Rejoinder to the replies of the Christians), விவிலிய குற்சிதம், Viviliya Kutsitham, விவிலிய குற்சித கண்டன திக்காரம், Viviliya Kutsitha Kandana

Thikkaram, சிவநாம விளக்கம் Siva Nama Vilakkam, ஏசு கிறிஸ்து மனிதனே (Jesus is a man), ஏசுகிறிஸ்துவும் கடவுளா? (Is Jesus God?) விக்கிரகத்தை வணங்கல் முதலியன (Image worship etc.) பைபிள் யாரால் எழுதப் பட்டது (Who wrote the Bible?) சிவனுந் தேவனு என்னும தீய நாவுக்கு ஆப்பு (Clipping the tongue of the person who asked is Siva a Deva?), கிறிஸ்தவர் ஞானோதய ஆபாச விளக்கம், புரொட்டஸ்டாந்த கிறிஸ்தமத கண்டனம், (Criticism of the Protestant religion) கிறிஸ்தமதத்திரியகத்துவ ஆபாசம், (The doctrine of the Trinity—a fallacy) இந்து ஜெய பேரிகை (Hindu Jeya Perika) வஜ்ஜிராடங்கம், (Vajjira dangam), பைபிளும் உலக சிருஷ்டியின் ஆபாசமும் (The Bible and the fallacy of the origin of the World), பாதிர்களுக்கோர் சம்புத்தி (Advice to the Padres), கிறிஸ்தமதத்தின் குருட்டு நம்பிக்கை (The blind faith of the Christian religion) பாதிரிமார் ஸ்கூல்களில் பெண்கள் படிக்கலாமா? Can the females study in the schools of the Missionaries? ஆரியப் பெண்களுக்குக் கல்வி கற்பிக்கு முறைமை என்பன.

Navalar did not hesitate to pin point the faults and foibles of the Shaiva world, just as much as he made his criticisms against the Christian Missionaries. He printed for circulation two tracts. One was the Yalpna Samaya Nilai, and the other the Nallur Kandaswamy temple. In all these pamphlets Navalar kept to his objective—of making himself understood to the common man.

Navalar draws a lively picture of the wiles employed by the Missionaries in his Yalpna Samaya Nilai. He says that the pamphlets of the Missionaries were flung into the wells; they were not actually distributed amongst the people.

Navalar condemned the Brahmin priests, who were almost illiterate, who took up to priesthood and advocated that a school be established to train them. Navalar condemned nautch dancing in temples, displaying of fire-works as

(Continued on page 2)

Character is Power

(By SWAMI SIVANANDA)

Character is power. Characterlessness is practical death. Character is made by Karma. Character makes the will. Character is the ornament of the virtuous. Character is the real protection and ornament of a woman.

Your character, your future is built by your thoughts and deeds. As you think, so shall you become. If you think nobly, you will be born with a noble character. If you think badly, you will be born with a bad character. This is the immutable law of nature. Change your mode of thought and mental attitude from this very minute. Develop right thinking. Have pure Sattwic desire. Thought transformed will transform your life.

Do good actions. Enter-tain sublime, divine thoughts and build your character. Have one pure holy desire, the desire for liberation from the wheel of birth and death. Root out hatred. Radiate love and compassion. Pure prem alone can overcome hatred and enmity. True selfless love is the greatest redeeming and unifying force in the universe. See and feel the presence of the Atman in all things.

Your character depends upon the quality of thoughts held in your mind and the mental pictures of ideals entertained by you. If your thoughts are of a base nature, you will have a bad character. If you entertain noble thoughts, sublime ideals and holy pictures, you will have a magnanimous character. You will have a magnetic personality. You will be a centre of joy, power, and peace. If you develop the practice of cultivating sublime divine thoughts, all base thoughts will perish by themselves gradually. Just as darkness cannot stand before the sun so also will thoughts cannot

stand before the sublime thoughts.

More than the moral lessons taught in schools is the training which the children receive at home. If the parents take care of the development of character in their own children, the moral lessons will be like the good seeds sown on fertile soil. When children grew up to youth and manhood they will become ideal men.

Father and mother are only responsible for the character of their children also become irreligious. It is the onerous duty of parents to give their children religious training in their boyhood. They should themselves lead the Divine Life. When religious Samskaras are lodged in boyhood, they will strike deep root, blossom and bear fruit when they attain manhood.

There is no religion higher than virtue. Virtue brings peace. Virtue is greater than life and prosperity. Virtue is the gateway to bliss. Therefore be virtuous always. Let virtue to your mainstay.

Courage is that quality of mind which enables one to encounter danger and difficulties with firmness or without fear or fainting of heart, Valour, intrepidity, boldness are synonymous terms. It is a positive attribute of the mind. This quality is very necessary for material and spiritual progress. A coward dies many times before he actually leaves this physical body. Honesty and justy are linked with courage. There are people who have exhibited physical courage during combat, but who have shown but very little moral courage in matters of principle. Moral courage is an attribute of the soul. It becomes from the source within,



தஞ்சை நகரம்,
தஞ்சை நகரம் இராமநாதபுரம் கல்விப் பள்ளி
தஞ்சை நகரம் தஞ்சை நகரம் தஞ்சை நகரம்
தஞ்சை நகரம் தஞ்சை நகரம் தஞ்சை நகரம்

Hindu Organ

FRIDAY, DECEMBER 7, 1962

Treasure These Thoughts

God is the first and last.

—SWAMI SIVANANDA

REFRESHER COURSE FOR TEACHERS OF RELIGION

Now that religion, thanks to a compelling awakening of noble thought, has found official recognition in the scheme of education in this country, it becomes absolutely necessary that the teaching of religion shall be carefully planned by competent educationists. Speaking for the study of Saivism, we are obliged to state that the task of drawing up a scheme and syllabus cannot be an easy task unless it is undertaken by those who are competent to do so by reason of sound scholarship and regular spiritual practice. The Great Navalar was the peerless pioneer in producing religious readers. Even if several changes have occurred in the set up of the educational system, the *Pala Padam* series still occupy a pride of place. The works of Shri S. Shivapadasundarampillai were based on the Navalar tradition

However, the preparation of a comprehensive scheme of study of Saiva Siddantha from the Kindergarten to the Final Degree class of the University has now become necessary. The syllabus must be able to inspire a real religious outlook in life by imparting true knowledge and creating the inclination for spiritual practice. The study of the Saiva Siddantha Sashtras, the Thirumurais, Periya Puranam, Thiruvilayatpuranam, Kanda-puranam, Thirumurukattupadai, Thirukural and other Saiva works must be a compulsory requirement according to the grading of classes up to the University Degree The Degree and post-degree courses must necessarily include

COMMUNITY CENTRE ANNUAL CELEBRATION AT MANIPAY

Speaking from the chair at the 19th Annual Celebrations of the Manipay Parish Community Centre on Saturday, Gate Mudaliyar C. Thiagarajah, said that he as President of the Jaffna District Community Centres Union, had always emphasised one important aspect in the programme of the Community Centres, activities and that was the promotion of trust, tolerance and brotherliness among the various communities living in this country. Referring to the Sino-Indian conflict, he said it was going to effect the economy of the country badly and that Government should work out plans for the production of the basic necessities locally. The handloom production of textiles, he said, should be mechanised and village agriculture stepped up. The economic development of this country could not be accomplished, he said, through ministerial statements or by publishing plans, but only by practical measures adopted. The irony of the economic situation in Ceylon was that Government did not consult the participants in economic development Leaders of Community Centres, Rural Development Societies and other peoples organisations should be consulted in the formation and implementation of economic plans, he stated. Continuing, the Gate Mudaliyar said that the first requisite for the development of this country in all spheres was to remove the frustrations found among the people of this country today. If Ceylon was to progress, he

the study of the Vedas and Agamas. Thus a graduate in Saiva Siddantha will be expected to have the requisite knowledge for teaching that subject.

In preparation for such a scheme of studies, a refresher course for teachers of Saiva religion in schools may be organised with advantage during the December holidays. The Saiva Paripalana Sabhai must take the initiative and invite Saiva Scholars such as Pandithamani Karapathipillai, Brabma Sri Kumarasamy Kurukkal, Shri M Gnanapragasam and others to lead the course. Mr. S. U. Somasegaram, the Assistant Director of Education, we are confident, will be only too willing to give a helping hand in the administrative organisation of such a course.

said she should make use of her human resources to the best advantage without considerations of race, language or religion.

In view of the present international situation, Ceylon should look sharp because one fine day this country might not get supplies of rice from traditional sources like Burma, India, China, Thailand and U. A. R. Let us therefore be prepared for such an emergency. A rice cut also was a possibility in the near future, and to circumvent this difficult situation, people should tighten their belts and eschew all luxuries, he stated. Earlier the Gate Mudaliyar accorded a hearty welcome to His Excellency B. C. Ballard, High Commissioner for Australia, who was the chief guest at the Celebrations.

Mr. S. C. Manickavasagar, Assistant Commissioner of Local Government exhorted Community Centres to give top priority to food production. This was all the more necessary in view of the present international situation and the economic crisis facing the country today.

His Excellency B. C. Ballard in his address gave an account of the working of similar organisations in his country and congratulated the Manipay Community Centre on its achievements under able leadership.

Mudaliyar V. Mahesan, Muhandiram E. P. Rasiah, Mr. S. Muthucumarasamy and Mr. D. W. Selvaratnam, D. R. O also paid tributes to the proud position the Manipay Centre occupied ever since it was established in 1943.

A drama entitled "Socrates" was staged by Mr. S. Arumainayagam's troupe of amateurs to the delight of the audience.

Office - bearers

President: Gate Mudlr. C. Thiagarajah

Vice-Presidents: Dr. H. P. Chelliah, Mudlr. V. Mahesan, Mr. V. Chundarampillai, Mr. S. Muthucumarasamy and Mr. S. Selvaratnam]

Secretary: Mr. N. Selliah
Asst. Secretary: Mr. K. Nadesan

Treasurer: Mr. C. Nadarajah

A board of management was also elected.

An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from last issue)

An Aside

Since writing the above, we find that a firm of Publishers in South India has brought out a new edition of the Tiru Mantiram limiting the number of verses in the body of the book to the exact figure of 3,000. This feat has been accomplished by the adoption of a series of manipulations good, bad and indifferent. We note that seven verses—Nos: 105, 106, 107, 108, 1829, 1866 and 3046 appearing in earlier editions have been excluded from the text and prefixed to it as a preface (சிறப்புப் பாடிரம்) and the concluding verse of blessings—No. 3047—similarly excluded and inserted as a sort of epilogic verse at the end of the book. A number of verses,—over fifty of them found in the earlier editions have been deleted as being repetitions, either *verbatim* or in a modified form, of verses found in other parts of the book. We have to point out in this connection that, as we remarked elsewhere—(Vide Vedanta Moola Saram, Mundaka Upanishad II. 2. 10)—it is not unusual for such repetitions to be found in other works too such as the Upanishads, the Devarams, &c. It has also to be borne in mind that the same sets of words or passages apparently similar are capable of interpretation in a variety of ways to suit the context in different places under different headings and sometimes even in the same place as in the case of Yamaka verses (யமகம்) We refrain from making any further comments on these deletions. The new publishers perhaps had more evidence on the point than is available to us for the step taken by them. We note with approval that the new publishers have boldly included in the body of the book a good many of the extra verses ascribed to Tiru Moolar by commentators on other standard works which we referred to earlier. Previous publishers too had made mention of the existence of such verses but did not include them in the text. There are many more of such extra verses which have not found a place in the new edition too. Perhaps the authorities concerned were reluctant to increase the total number of the text beyond the stipulated figure of 3,000.

We now proceed to consider the deletion of another category of verses which is not on a par with the deletions, additions, omissions and transferences referred to above. We refer in particular to the arbitrary deletion of verses like Nos: 75 and 76 appearing in the old editions in the introductory chapter (பாடிரம்) which read as follows:-

75. மாரியும் கோடையும் வார்பனி தூங்கலின்று
ஏரியும் கின்று அங்கு இனக்கின்ற காலத்து
ஆரியமும் தமிழும் உடனே சொல்லிக்
காரிகை யார்க்குக் கருணைசெய் தானே.

At the time of Pralayam (or end of the world) when winter and other seasons ceased to function and everything got withered up (destroyed), He blessed the Lady of Grace addressing her in Ariyam (Sanskrit) and Tamil at the same time. (This is as much as to say that Sanskrit and Tamil are as old as creation itself.)

76. அவிழ்க்கின்ற வாறும் அதுகட்டு மாறும்
சிட்டகைப் பட்டு உயிர்போகின்ற வாறும்
தமிழ்ச்சொல் வடசொல் எனும் இவ்விரண்டும்
உணர்த்தும் அவனை உணரலும் ஆமே

How (the world) is expanded (evolved at the time of creation), how it is folded up (involved in its seed at the time of destruction), how the life breath goes away when the eyes (and other senses) cease to function, He enlightens us on these (and other) points, He teaches both the Tamil word and the Northern (Sanskrit) word—Him indeed should we know.

We are afraid that the publishing society, which brought out this new edition with explanatory comments and notes is dominated by members of the Thani-Tamil persuasion to whom the very sight or

(Continued on page 3)

PERSONAL

Mr. T. Muttusamipillai Bar-at-Law, Crown Advocate, Jaffna is acting for the Additional District Judge, Mr. C. Thanabalingham, who is on sick leave.

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/614

Moothathamby Navaratnam of Chulipuram Plaintiff

Vs.

- 1 Selvanayagam Selliah and wife
- 2 Ledchumipillai
- 3 Nallathamby Kathiravelu and wife
- 4 Packiam
- 5 Vallipuram Sabaratnam and wife
- 6 Rasammah, and
- 7 Moothathamby Kandasamy all of Chulipuram Defendants

It is hereby notified that action No. P/614 has instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for partitioning the entire land and premises called "Veemarakollai" in extent 27 Lms. V. C. situated at Chulipuram in the Parish of Changanai in the Division of Valigamam West in the District of Jaffna Northern Province. This case will be called on the 20th day of December 1962 at 10 o'clock in the forenoon for the defendants to appear and file their statements of claim.

This 18th day of October 1962

By Order of Court

Sgd. N. Anthonipillai Chief Clerk

Drawn by

Sgd. A. Sockalingam Proctor for Plaintiff O 153 7 & 14

Order Nisi

IN THE DISTRICT COURT OF TRINCOMALEE

Testamentary Jurisdiction No 435.

In the matter of the intestate estate of the late Thambappillai Sundararajah of 101 Main Street, Trincomalee

Deceased.

Manimegalai widow of Veerasingam Thambappillai at Alaveddi North

Vs. Petitioner.

- 1 Indranea widow of Thambappillai Sundararajah of 101

Navalar Day In Singapore

The Singapore Hindu Sabai celebrated the Srilasri Arumuga Navalar's Day under the chairmanship of Mr. V. Packirisamy M. B. E. S. C. H., J. P. at Sri Krishna Temple, Waterloo Street, Singapore on 19th November, 1962.

Special pooja ceremonies were performed to Lord Vinayagar, Krishnapagan and the portrait of Srilasri Arumuga Navalar Peruman and the function commenced with singing of "Thevaram" and Krishnapagan "Thothiram".

Mr. P. Valappillai, the president of the Singapore Hindu Sabai, then addressed welcoming the audience, the chairman of the function Mr. V. Packirisamy and the speakers, Dr. P. Thillai nathan and Mr. S. Veerasamy,

Mr. Packirisamy gave a short exposition of Navalar's life history.

Mr. Veerasamy praised Navalar for his great services to the Tamil language and Hindu religion and for his indomitable courage quoting that he had even quarrelled with one of his brothers for saying 'Periapuranam' was not true,

Main Street, Trincomalee

2 Arumugam Ramasamy and wife

3 Nagarajeswary both of Alaveddi North Respondents.

This matter coming on for disposal before M. M. Abdul Cader Esquire District Judge Trincomalee on the 26th day of November 1962 in the presence of Mr. S. Kanagasabai Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read;

It is ordered that the petitioner abovenamed be and she is hereby declared entitled as mother of the said deceased to have letters of administration to the estate of the said deceased issued to her accordingly, unless the respondents abovenamed or any other person or persons interested shall on or before the 26th day of December 1962 show sufficient cause to the satisfaction of this Court to the contrary.

This 26th day of November 1962

Sgd. M. M. Abdul Cader District Judge

Drawn by

Sgd. S. Canagasabai Proctor for Petitioner. (O 152, 7 & 14)

BRIBERY BILL PASSED

12 S. L. F. P. Members were among the 80 supporters of the Dudley Senanayake sponsored Bribery Bill. But the Ruling Party now takes shelter under the interpretation that a two thirds majority is necessary for this important Bill.

The Champion Reformer Of The Hindus

(Continued from Page 1)

well as sacrifices of goats, fowls etc. in his tracts.

Of Navalar as a pamphleteer, we may say that he dipped his pen in acid, and wiped out the evils found in the society of his times.

Navalar wrote many contributions to the Udayatharakai Ilankabimani, and Ilankai Nesan—Tamil periodicals of his times. All these and the pamphlets were collected and published, under the name of 'Arumuga Navalar Prapanthath-thiraddu'.

Navalar, the Editor

Navalar edited a large number of books. He wrote commentaries on Koyit Puranam, Saiva-Samaya Neri, Nannool Kandikai, Sivatharumotharam, Muruthooranthathi, and Thiruch-chenithini roddahayamaha vanthathi

We should admire "Maha Bharatham" and "Sudamani Nikandu"—two publications of Navalar. Virasami Chelliyar's pupil Rajagopalapillai of Madras began printing the Maha Bharata, after making a few amendments. But Navalar printed Maha Bharatham in accordance with the original verses of Villiputturalayar. That Navalar's work was the correct one, is mentioned by Sri Sunthara Sivachariar of Kaddavore in his work called "Sivathikya Ratnavali". The Madura Tamil Sangam, gave its imprimatur to the works of Arumuga Navalar. It is noteworthy that Navalar was the first to bring out an edition of Thirukural the finest flower that bloomed in the ocean of Tamil literature.

(To be continued)

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 9-12-62 TO 15-12-62

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

Health and domestic affairs will continue to be unsatisfactory this week also. But financially a favourable week. New ventures will bring in good results.

TAURUS Kartika 2, 3, 4, Rohini, Mithuna 1, 2 [Idapa Rasi]

Mothers health will suffer this week. Clashes with relatives also likely. You will have to shoulder some new responsibilities. Financially a fairly favourable week.

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

You will find much improvements in your personal affairs after Monday. Gains through landed properties also promised. New ventures will be delayed but successful.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Domestic affairs will continue to be in a mess. Some improvements promised after Monday. But health still a problem. Troubles in the office likely.

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

You will be quick to lose your temper this week. New ventures will be delayed. But you will be able to steer clear of obstacles. Financial gains promised.

VIRGO Uttira 2, 3, 4, Attachittirai 1, 2 [Kanni Rasi]

Expenses will soar. Eye troubles likely. Work will be heavier and you will not be sufficiently compensated.

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

Sunday evening Monday and Tuesday must be spent with care. Rest of the week promises to be favourable. Fame and social success also indicated.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Minor health upsets likely. First half of the week will be favourable for new deals. Tuesday evening Wednesday and Thursday must be spent with care. Rest of the week will be favourable again.

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

Health still a problem. Troubles in the office will continue. Fathers relatives will task your patience. But friends will be helpful. Spend the last two days with care.

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

Health will be unsatisfactory. Financially a good week. New ventures will be delayed and you may have to meet with some opposition. Beware of scandal mongers.

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

Professionally a good week. Triumph over enemies shown. But minor domestic upsets likely. Fathers relatives will be very helpful.

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

Health will improve after Monday. Triumph over enemies and success in litigation promised. Financially also a good week. But there will be no mental peace.

Tirumantiram

(Continued from page 1)

mention of such words as Aryam, North, Sanskrit, &c, is anathema, something like the red rag to the bull. It tends to upset their equanimity and makes them lose their mental equilibrium and sense of values. We wonder if our friends will similarly dare to delete Devara hymns containing such words as 'ஆரியன்கண்டாய் தமிழன் கண்டாய்' (behold! He is Aryan, behold! He is Tamilian) 'உடமொழியும் தென் தமிழும் மறைகள் நான்கும் ஆனவன் காண்' (He is the Author of the Northern tongue, the Southern Tamil and the Vedas four) 'ஆகமத்தொடு மந்திரங்கள் அமைந்த சங்கதம்' Sanskrit the repository of the Agamas and the Mantras)

(To be continued)

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 1227

In the matter of the intestate estate of the late Vallipuram Kathirithamby of Kadduvan

Deceased

Sinnachchy widow of Vallipuram Kathirithamby
Petitioner

Vs.

- 1 Vallipuram Kandiah of Kadduvan
- 2 Vallipuram Thambirajah of Erlalai
- 3 Thillaiampalam Viauvalingam of Kadduvan
- 4 Thillaiampalam Apputhurai and wife
- 5 Thankaratnam both of do
- 6 Velupillai Thambimuttu and wife
- 7 Thaiyalmuttu both of do
- 8 Karthigesu Velupillai and wife
- 9 Thankamuttu both of do
- 10 Thambimuttu Ponnuthurai of do
- 11 Murugesu Kathirgamu and wife
- 12 Chellammah both of do
- 13 Thambimuttu Thambithurai of Erlalai
- 14 Thambimuttu Rasathurai of do
- 15 Thiraviyam Sivarajah and wife
- 16 Sivackolunthu both of do
- 17 K. Visuvalingam and wife
- 18 Yogamalar both of do

Respondents

This matter coming on for disposal before C. Thanabalingam Esquire Additional District Judge Jaffna on the 8th day of October 1962 in the presence of Mr. C. Ramalingam Proctor on the part of the petitioner and the affidavit of the petitioner having been read.

It is ordered that the petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed to have letters of administration of the estate of the said deceased issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 14th day of December 1962 show sufficient cause to the satisfaction of this court to the contrary.

This 8th day of October 1962

Sgd. O. L. De. Kretser
District Judge

(O 144 30 & 7)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 1229.

In the matter of the intestate estate of the late Pakkeer Mohideen Segu Mohideen of 65 Kathi Aboobucker's Road Moor Street Vannarponnai west Jaffna

Deceased

Segu Mohideen Abdul Majeed of the same place
Petitioner

Vs

- 1 Seinambee Neehchia wife of Sultan Mohideen
- 2 Segu Mohideen Abdul Cader
- Minor 3 Segu Mohideen Monsoor
- 4 Sewtha Umma daughter of Segu Mohideen
- 5 Yousuf Nachechia widow of Segu Mohideen, the 2nd wife of the deceased and
- 6 Pakkeer Mohideen Badrudeen all of the same place

Respondents

This matter coming on for disposal before C. Thanabalingam Esquire, Additional District Judge, Jaffna on the 12th day of October 1962 in the presence of Mr. V. Navaratnarajah proctor on the part of the petitioner and the affidavit of the petitioner dated the 12th of October 1962 having been read; It is ordered that the abovenamed 6th respondent be appointed guardian ad litem over the minors the 3rd and 4th respondents for the purpose of protecting their interests and of representing them in this case and that the petitioner be declared entitled to have letters of administration to the estate of the said intestate as one of his sons and one of his heirs and directing that such letters of administration be issued to him accordingly — unless the Respondents or any other person or persons interested shall appear before this court on or before 14th December 1962 and state objection or show sufficient cause to the satisfaction of this court to the contrary.

Jaffna this 12th day of October 1962

Sgd C. Thanabalingam
Addl. District Judge,
Jaffna.

(O 149, 7 & 14)

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 7479

1 Thamu Chithamparappillai and wife Navaratnamalai of Puloly West

Plaintiff

Vs.

- 1 Vallipuram Kandavanam and wife
- 2 Ponnammah
- 3 Sabapatipillai Cumarasamy and
- 4 wife Sinnammah
- 5 Velupillai Sinniah and
- 6 wife Parupathy
- 7 The Murugaiar Temple at Karaveddy North by its Manager Vallipuram Cumaraswamy
- 8 Ponnammah widow of Kathirgamur Vallipuram
- 9 Karthigesar Vaithilingam
- 10 Kailam Kidnapillai
- 11 Karthigesar Kidnapillai all of Karaveddy North
- 12 Sinnathambiar Vaitilingam
- 13 and wife Sivakolundu
- 14 Thamboo Rajah
- 15 Thamboo Cumaroo
- 16 K. Kopalan
- 17 Arumugam Mahalingam all of Karaveddy North

Defendants

It is hereby notified that action No. 7479 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 "Thadanganpuliady" in extent 10 7/8 Lms. V. C. Do Veedu I and situated at Karaveddy Vathirikkurichy, Kaddaively Parish, Vadamarachy Division Jaffna District, Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 12th day of December 1962 at 10 O'clock of the forenoon.

By order of Court,

M. Sri Pathmanathan
Clerk of Court

This 4th day of December 1962

Drawn by
T. Ponnambalam
Proctor for Plaintiffs
O 150 7

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 1207

In the matter of the intestate estate of the late Parupathier wife of Ponnampalam of Tholpuram

Deceased.

Thangamma widow of Kandiah of Moolai

Vs. Petitioner.

- 1 A. Ponnampalam of Tholpuram
- 2 Kandiah Sellathurai
- 3 Sinnappu and wife
- 4 Ledchumipillai all of Moolai

Respondents.

This matter coming on for disposal before C. Thanabalingam Esquire, Additional District Judge, Jaffna, on the 24th day of August 1962, in the presence of Mr. T. Vannianathan Proctor on the part of the petitioner and the affidavit of the petitioner dated 20th August 1962 having been read; It is declared that the petitioner as mother of the said deceased is entitled to have letters of administration to the estate of the said deceased issued to her, unless the Respondents or any other persons, shall, on or before the 14th day of December 1962 show sufficient cause to the satisfaction of this Court to the contrary.

This 24th day of August 1962

Sgd. O. L. D. Kretser
District Judge.

Drawn by
Sgd. T. Vannianathan
Proctor for Petitioner.
(O. 146, 30 & 7)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 1234

In the matter of the intestate estate of the late Arudpiragasam Thevanayagam Ratnam of Hospital Road, Jaffna

Deceased

Ratnam Arulnathan Thambirajah of 152/1 Hospital Road Jaffna

Vs.

Gnanammah widow of Arudpiragasam Thevanayagam Ratnam of the same place
Respondent

This action coming on for disposal before C. Thanabalingam Esqr., Additional District Judge, Jaffna on the 18th day of October 1962 in the presence of Mr. M. M. Sultan proctor on the part of the petitioner and the affidavit of the petitioner dated the 14th day of October 1962 having been read; It is ordered that the petitioner be declared entitled to have Letters of administration to the estate of the said intestate as his sole heir and as his only son and directing such letters of administration be issued to him accordingly unless the respondent or any other person or persons interested shall appear before this court on or before the 14th day of December 1962 and state objection or show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. O. L. de Kretser
District Judge,
Jaffna.

18th October 1962
O 151 14 & 31

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