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NO 2

STRENGTH OF GANDHIAN SATYAGRAHA

(COMMUNICATED)

In the article on the 'Gandhian Method' in the previous issue of the *Hindu Organ* we attempted to explain in a nutshell what really was meant by the Gandhian way of politics. The Satyagraha movement that was successfully led by Mahatmaji is considered to be the essence of the Gandhian way. Thus it becomes necessary for a clarification of the significance of Satyagraha. This elucidation must fall into three parts; the first being the Gandhian Satyagrahs, the second the Satyagraha movements that had been launched in different lands at different times purporting to follow the Mahatma's movement, the third, Satyagraha in common parlance as a political expedient.

The Gandhian Satyagraha

When Gandhiji went to South Africa to practise his profession as Barrister he found the great hardships of his countrymen who had adopted S. Africa

as their country. Racial discrimination was dreadful there. Consequently the Indians who were there in large numbers suffered humiliation and underwent untold difficulties in social, political and economic spheres. It was a case of the complete denial of legitimate rights of the Indians in their land of adoption. Gandhiji, who was then practically unknown to the world, nay to India as a whole, was moved to action by the sufferings of his countrymen and soon took up their cause in all sincerity. It was then that the future leader of the freedom movement of India thought of a new method to get true grievances redressed in keeping with the cultural and spiritual tradition of Bharat. He found out that in as much as violent ways necessitated the use of armed might there should be the opposite to this method and the wherewithal for it to be practised. He argued that violence was in violation

New Senator

Mr. S. Natesan former Minister and for many years the Principal of Parameshwara College, Jaffna, has been appointed by the Governor-General as Senator in the vacancy caused by the resignation of Mr. A. M. A. Azeez. Mr. Azeez has been appointed a member of the Public Service Commission. Senator Natesan took his oaths in the Senate in Tamil.

All Tamil Movement

The Federal Party started the All Tamil Movement on Monday. The Working Committee of the Party has appointed an Action Committee to plan and prosecute the Direct Action already decided upon by the Party.

of the human code of conduct and that therefore struggle for human rights must be based on non-violence. This reasoning led him to enunciate the basic principles of non-violent action which he appropriately termed Satyagraha

(To be continued)

An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from last issue)

SECOND TANTIRAM

The second chapter of the Tirumantiram speaks of the Panchakritiyas or fivefold functions of the Lord and allied matters, And as a prelude thereto it makes reference to a large number of Puranic episodes. There are 212 verses (Nos. 337 to 548) in this Tantiram, divided into 25 sections. It commences with a reference to the great Sage Agastiyar, the father of systematized Tamil. Like Tirumoolar who came down from the North at a later period to enrich Saiva literature in Tamil, Agastiyar came from the North at a much earlier date to regulate and systematize our language. He is reputed to have written the first grammar for Tamil, and Tolkappiyam (literally the ancient epic), which is both a grammar and a master-piece of epic literature, is said to be based on Agastiyar's grammar. Agastiyar was an ascetic sage of the highest order, so much so that, speaking metaphorically, he may be said to be the equal of all the rest of the sentient world put together if weighed in a pair of scales. We read:

337 நடுவு கில்லாத இவ்வலகம் சரிந்து
கெடுகின்றது எம்பெருமான் என்ன, ஈசன்,
நடுவு அங்கி அகத்திய, கீபோய்
முடுகிய வையத்து முன் இரு என்றானே.

When (the Devas got alarmed and prayed to the Lord) saying that the world was losing its balance and heading for destruction by swaying (to the North), the Lord called Agastiyar, who (performed his austerities) standing in the middle of the fire, and ordered him to go and remain in the (southern part of the) world which was rising fast.

338 அங்கி உதயம் வளர்க்கும் அகத்தியன்,
அங்கி உதயஞ்செய் மேல் பாலவனெனும்,
அங்கி உதயஞ்செய் வடபாற் தவமுனி,
எங்கும் வளங்கொள் இலங்கொளிதானே.

Agastiyar who reared the sacred fire, the ascetic sage of the North where the submarine fire erupts,—his shining light illumines all the world like the Supreme Lord of fire-like appearance.

Section II makes particular mention of eight deeds of Divine valour which indicate God's overlordship of the world and the punishment meted out to evil doers: the slaughter of two cruel demons Anthakan and Salandran and of a ferocious elephant indicative of delusion generated from their sacrificial fire by some Mimamsaka ascetics of the Deccan, the punishment inflicted on Daksha Prajapati the embodiment as it were of Anava Malam, on the egotistic Brama and Vishnu, on Kalan the emissary of Death and on Kaman the embodiment of lust, and the destruction of the triple cities indicative of the three kinds of Pasam. We reproduce here one verse only in respect of this last-mentioned feat:

343 அப்பணி செஞ்சடை ஆதிபுராதன்
முப்புரஞ் செற்றன் என்பர்கள் முடர்கள்,
முப்புரமாவது மும்மல காரியம்,
அப்புரம் எய்தமை யாரறிவாரே.

The ancient Lord possessed of water (Grace) and braided hair (asceticism), — undiscerning people

(Continued on page 3)

A Study of the Karttikeya - cult as Reflected in the Epics and the Puranas

(By K. KAILASANATHA KURUKKAL)

(Continued from last issue)

The various names by which Skanda is celebrated reflect the various features of his character and personality as depicted in the puranas. The retas of Siva borne by Agni was deposited in a pond in which sara grass grew in abundance. Karttikeya was thus born in the saravana and he accordingly came to be known as Saravanabhava or Sarajnama. He was brought up by the six Krttikas, and therefore, received the name of Karttikeya. He was also called Sanmatura, because he was nurtured by the six Krttikas as mothers. Krttikaputra is

bbuh. Pavakeya and Pavaki point to the part played by Agni in the matter of the birth of this god. Visakha is another name which occurs in the Purana. He is Sikhivahana because he rides on a peacock. As the commander of the armies of the gods he is Mahasena and Senani. The ascetic had his own way of propitiating the god by enshrining him in his heart. Presumably on account of this fact, the god received the name guha, which word, in philosophical terminology means the heart.

We come across two diametrically opposite pictures of Karttikeya in the Puranas. One presents him as a bachelor god, while

(Continued on page 2)

NOTICE

The Saiva Prakasa Press and the offices of the "Hindu Organ" and "Inthusathanam" will be closed from Saturday the 13th inst. to Monday the 15th inst. both days inclusive on account of the Hindu New Year.

Manager.



செய்தகப்பலகம்,

தமிழகத்திலே உள்ள அனைத்து மக்களும்
தமிழகத்திலே உள்ள அனைத்து மக்களும்
தமிழகத்திலே உள்ள அனைத்து மக்களும்
தமிழகத்திலே உள்ள அனைத்து மக்களும்

Hindu Organ

FRIDAY, APRIL 12, 1963

Treasure These Thoughts

Always keep a cheerful countenance.

—SWAMI SIVANANDA

NEW YEAR—
NEW HOPE

Almost every one has been galvanized into constructive activity by the statements of program of the Tamil Congress and the Federal Party. The All-Tamil Movement that commenced on the eve of the New Year is adding enthusiasm to the new effort. That the Year Sopakiruthu will usher in a period of fruitful perseverance for the Tamil speaking people to achieve their just and legitimate demands, we are able to presume. The mere fact that a cycle of twelve months has run its full course and that a repetition of the same passage of time under a new name cannot effect a change in the efforts of the people in their struggle for regaining lost rights. What is signified by the beginning of a New Year is the need for the reorganisation of our efforts in our activities in the light of a religious inspiration fully relying on Parameshwara's Grace. Thus the occurrence of the New Year Festival calls upon all of us to redouble our efforts invoking the Grace of Sivaperuman by prayer.

"A gentle voice is born in you, listen in Peace. It speaks out, 'I am om! om! I am what you are I am the Truth, Follow me.'"

—Rig Veda.

Letter to the Editor

Some Tamil Requirements

Sir,

The Editorial in the "Hindu Organ" under the caption 'The First Step' dealing with the subject of Round Table Conferences is a pointer in the right direction... Round Table Conferences with other communities are, no doubt, desirable. However, Round Table Conferences among the Tamils themselves if they could be had, would also be desirable. It is best for the Tamils, various parties, sections, interests and persons belonging to no party to meet together and discuss some of our common problems. It may not be easy for either conference to arrive at unanimous decisions; even then the method of Round Table Conferences has its advantages. At the same time, we should not depend on Round Table Conferences exclusively for the purpose of gaining the rights of the Tamil people, even as we should not rely exclusively on any other method of tackling the problem. In fact, the Tamils should not exclusively depend on any single method or single party or single leadership for the purpose of gaining their objectives, Sathyagraha and direct action also need not be ruled out completely, though the same may be deferred. Some of the things that appear urgently necessary at the present moment appear to be as follows:—

1. A certain measure of agreement among the Tamils regarding the language rights of the people. The language rights of the people to my mind could be best had by making Tamil and English associate or additional official languages with Sinhala.
2. Contact with non-Tamil Communities and appraising them of the requirements of the Tamil people and persuading the other communities in Ceylon of the soundness and justice of the Tamil demands.
3. Obtaining the support of international opinion and institutions for the Tamil demands.
4. Working for suitable changes in the Constitution of Ceylon.
5. Willingness to arrive at interim arrangements in respect of Tamil rights. The ideal of one step being enough for the time-being prayed for by Cardinal Newman and so often reiterated by Mahatma

Gandhi could serve as a good guide.

6. The promotion of the cultural, economic, agricultural and religious progress (whatever the religion be) of the community.

All these objectives could be best served by the Tamils agreeing to unite as far as possible beyond and above party and personal affiliations. Party and personal affiliations could also continue but at the same time a spirit of unity beyond such affiliation is also urgently required. Co-existence of existing parties and groups could go hand in hand with the formation and existence of a comprehensive unity among the Tamils.

If Round Table Conferences could not be had, the Tamils need not be dejected and keep quite. Representations regarding their rights and requirements could be made by any section of the Tamil people to the Prime Minister, Leader of the Opposition, Members of Parliament, political organizations and other associations and institutions in Ceylon and to the non-Tamil Communities in the country without unnecessary and fruitless debate as to whether such representations will be successful or not. It is not wise or politic to keep on debating about the utility of such representations. It is also not wise and patriotic to say that there is no scheme put forward for the community to implement. It is the duty of every Tamil to think for himself and to do whatever service that could be done either by himself alone or in co-operation with other Tamils at this critical juncture without lamentation or anger.

People like the Tamils who are said to have faith in God, could put their trust in Providence and do their duty without being deterred by present circumstances however depressing they might appear to be, remembering also the profound truth behind the following lines:—

"They are ill discoverers that think there is no land
When they can see nothing but sea."

Tamils pride themselves as being inheritors of a great culture and civilization based on religion, philosophy, courage, goodness and other excellent

(Continued on page 3)

A Study of the Karttikeya-cult

(Continued from page 1)

the other presents him as a young hero married to two wives. Both the traditions are prevalent in the country. In Maharashtra, for instance, Karttikeya is regarded as a confirmed bachelor. Even the mere appearance of women in his temples is strictly prohibited. Against this in the temples of the South, he is shown with two wives, Valli and Devasena. There are however some temples in the South where the god is also depicted as a sannyasin. The Siva-Purana mentions Gajavalli as the wife of Skanda. The Puranas and also the Great Epic describe in detail Skanda's marriage with Devasena. Devasena obviously represents a figurative personification of the army of the gods. Indra as the leader of the gods, is said to have given her in marriage to Karttikeya. The characterization of the god as a bachelor also has a Puranic background. The Brahma-Purana, for instance, narrates the following legend: Kumara was deeply addicted to sensual pleasures. He often enjoyed the company of divine damsels. Once, however, he suddenly discovered in these damsels a kind of resemblance of his mother. This episode fundamentally changed his attitude towards women in general. About Skanda, Bhandarkar has made the following observation; "Another god whose worship was extensively practised in ancient times, but is now rare, is Skanda or Karttikeya." Obviously, so far as South India is concerned, this observation is quite unwarranted. As a matter of fact, it may be pointed out among the Hindu gods, Karttikeya perhaps claims the largest number of devotees in the South. The ancient literary works in Tamil present to us quite a wealth of information about this god. In Tamil Karttikeya is celebrated as Murukan, a name which denotes a youth with exquisite beauty. Being an embodiment of beauty, Murukan is always regarded as a standard of comparison in that respect. This appellation has its equivalent in the Sanskrit name Kumara. The god is also known for this reason, as Kumarasvamin. Another name prominently ascribed to this god in the South is Velan. This is a very popular name, and implies that he is a wielder of a lance. Almost the

same is the implication of the Sanskrit name Saktidhara. He is Seyon, which means one of red complexion. He is the lord of kurunci or mountainous regions. In this connection, it is significant that most of the temples exclusively assigned to this god are situated on hill tops. Curiously enough at times, Tamil literary works speak of young girls as being possessed by Murukan. Under such circumstances, the god was to be propitiated by magic spells. The same idea seems to be reflected in the reference to an evil spirit as skandagraha.

The Agamas and the Kumaratantra have, in conformity with the Puranic portrayal of Skanda, prescribed the construction of the image of Karttikeya in various poses, for the purpose of installation and worship, in temples. Of these the one portraying the god with six faces and twelve arms may be said to be the most significant. Provision is also made for images with six heads and two arms, another with one head and eight arms, and still another with one head and two arms.

Sanmukha

The Sanmukha image, as the name implies, shows the god with six faces and twelve arms. The faces have two eyes each. The splendour of the moon and thirty-two auspicious marks are displayed in the image. Both the ankles are adorned with anklets. The peacock is displayed in the background. Ten out of the twelve arms are depicted as wielding respectively sakti, sara, khadga, dhvaja, gada, capa, kulisa, khetaka, sula, and pankaja. The other two hands are in the abhaya and the varada poses. The Sanmukha image, is also shown as mounted on the peacock, whereby the left leg drops down, and the right one is folded up to the knee and laid on the vehicle on which he is mounted. The image portrayed on the padmopitha is in a standing pose and both the feet are placed evenly. If six arms are featured, the weapons held in the four hands are respectively naga, vajra, sakti and arrow, the other two hands are in the abhaya and the varada poses. The image with six faces and two arms is depicted as wielding vajra and Sakti. On the left is represented

(Continued on page 3)

A Study of the.....

(Continued from Page 2)

Devasena and on the right Valli, both of whom are featured as carrying lotuses in their left and right hands respectively. The other two hands of these two consorts of the god are shown as hanging down.

A mention may be made at this stage of a peculiar portrayal of the god, which is fairly common in the South but which cannot be directly related to the Puranic tradition. According to it, Skanda is presented as an ascetic, unattached to worldly life. A shaven head, a rosary, a staff and coloured robes befitting a sannyasin are the salient features of this image. Skanda is also featured in sculpture as gunamurti, where he is shown as imparting higher knowledge to his father Siva, who as a sisya, sits at his feet with all the humility befitting a pupil. Another representation peculiar to the South is based on the account which is given in the Tamil rendering of the Skanda-Purana, but which is not traceable in the original. In this, Skanda is portrayed as chastising Brahma, the creator, because the latter had failed to explain to him the meaning and significance of the pranava. Mention should also be made in this connection of the Somaskanda—form of Siva, already described. Here Skanda is depicted as a child in the company of Siva and Uma.

The rituals performed in the worship of Kumara are for the most part similar to those performed in the worship of Siva. The difference lies only in the substitution of the appropriate subordinate deities and weapons. Nandin is thus replaced by mayura; similarly the trisula of Siva is substituted by sakti or the lance. That the worship of Skanda gained very great currency in the South—certainly greater currency than that of any other ancillary god of Saivism—is indicated by the fact that only in connection with the worship of Skanda was an independent text required to be produced with a view to instructing the worshippers in the details of the various rituals. This work, though not classed as an Agama, is given wide recognition as tantra. The work accordingly, came to be known as Kumaratantra. The Kumaratantra, however, cannot be regarded as being comparable to the Sakta—tantras, for the absence of the elements of

Tirumantiram

(Continued from page 1)

say that He destroyed three forts,—what are meant by the three forts are the effects of the three kinds of bondage,—is there any one who saw those forts being fired on? (—None apparently).

Section III makes reference to the Puranic story of Uma Haimavati worshipping the Lord with oblations of flowers, &c, adds that God is not difficult of attainment if worshipped with heartfelt love, adverts to the boons of the battle-discus and sword granted to Vishnu and Brahma, the Grace bestowed on Ravana who atoned for his sinful action and on St. Sandeesar who punished his erring father for his sacrilegious offence, and concludes by alluding to the solace granted by the Lord to the Devas who appeal to him for help when in distress.

Sections IV and VI revert in some detail to the sacrifice performed by Daksha Prajapati son of Brahma and the grant of the battle-discuss to Vishnu. Section V speaks of the deluge (Pralayam) and the gracious action of the Lord in saving the Devas and others from destruction, while section VII alludes to the bones and the skull with which the Lord is adorned. We read;

371. எலும்பும் கபாலமும் ஏந்தி எழுந்த
அலம்பன் மணிமுடி வானவ ராதி
எலும்பும் கபாலமும் ஏந்தினன் ஆகில்
எலும்பும் கபாலமும் இற்று மண்ணுமே.

(God) the Lord of the Devas possessed of a shining handsome crown, bears on His Body (Brahma's) bones and (Vishnu's) skull. If He did not so support them, the bones and skull would get destroyed (and there would be no seed from which to re-create them).

This verse clearly illustrates three distinct facts, first that God alone is deathless while all others including Brahma and Vishnu are subject to the vicissitudes of birth and death, secondly that it is an act of mercy on the part of God to bear these remnants on His Person thus making the resurrection of these Devas possible, and thirdly that some seed is necessary for a fresh creation. This last is what is called Satkariya Vadam, சற்காரியவாதம், what modern scientists call the law of the conservation of matter. This is why our teachers say that Maya the primordial seed has its resting place in God at the time of the great deluge called Maha Pralayam. This is the அத்தன்தான் கிற்றல் of our Lord Meykandan, that which clings to the Feet of our Divine Father.

Section VIII refers to the fruitless search by the egotistic Brahma and Vishnu for the beginning and the end of the beginningless and endless Lord. The section concludes making reference to God's relationship to the world, He embraces everything, in other words, He pervades all, He is in Advaita relation to all the world, He is the underlying cause or support of all the world, Sarvopadanam, சர்வோபாடனம், as some teachers would put it:

(To be continued)

gam, form of worship is support to this. Reference may also be made to another tradition, which prevails in certain parts of South India and Ceylon. One finds the worship of sakti prevailing in some temples. The sakti, the weapon of Skanda shaped like a lance, is made of bronze or silver or gold, and is installed in the place of the image of the god. The rituals relating to the installation and worship of sakti and the treatment which this object of veneration receives, clearly assume the complete identification of it with Skanda.

University of Ceylon Review

Letter To the Editor

(Continued from page 2)

qualities. It is time that we try to put into practice these noble ideals which we claim from the past. Further, a great contribution that individual Tamils could make towards the general cause is the cultivation of individual excellence according to qualities and ideals so well defined in the Tamil classics like the Tirukkural and also

New Mayor For Jaffna

Mr. P. M. John was elected Mayor of Jaffna. The toss of the coin decided the election.

by applying them to the issues and problems which confront us as a community and as individuals in the Ceylon of Today.

S Sivasubramaniam
103/2. Hultsdorf Street,
Colombo—12.

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 14-3-63 TO 20-4-63

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

The first day of the week till 2 p. m. will be unfavourable. Rest of the week will bring in fairly good results. But work will be heavier and you will not be sufficiently compensated. Health upsets also shown.

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

Sunday afternoon Monday and Tuesday must be spent with care. Rest of the week will be favourable for business deals. Gains through landed properties promised.

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

The first half of the week will be favourable for professional deals. Old investments will bring in good results. But Wednesday and Thursday must be spent with care. The last two days will turn out to be good again.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Financially a good week. But domestic affairs will continue to be troublesome. Health also will suffer. Spend Friday and Saturday with care.

LEO Maha, Poora 1, Uttirai [Singha Rasi]

Ruin to enemies promised. Educational success also indicated. But there will be no mental peace. Beware of scandal mongers. Father's relatives will be troublesome.

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

Financially a good week. Gains through landed properties promised. But troubles through relatives shown. Health upsets also indicated.

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

Friends will help you much this week. Gains through landed properties also indicated. But clashes with relatives shown. You will have to face some unwanted criticism.

SCORPION Visaka 4, Anursha, Kettai [Vrischika Rasi]

A good week for profession. You will be able to steer clear of all obstacles. Fame and social success also indicated. But fathers health will suffer.

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

Friends will help you out of difficulties this week. Younger brothers and sisters also will be helpful. But health will suffer. Troubles in the office also shown.

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

Financially a fairly good week. But domestic upsets and troubles with relatives likely. You will have no peace of mind.

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

A good week again. Financial gains and ruin to enemies shown. Fame and social success also indicated. But troubles through relatives shown.

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

Financially a good week. Success in agricultural pursuits promised. But health will suffer. Troubles through relatives also likely.

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 766

In the matter of the
Last Will and Testa-
ment of Subramaniam
Chelliah of Karaveddy
West Deceased.

Parupathippillai widow
widow of Subramaniam
Chelliah of Karaveddy
West Petitioner.

1 Chelliah Subramaniam
of Karaveddy West

2 Chelliah Thiagarajah
of do Respondents.

This matter coming on
for disposal before M. M.
Abdul Cader Esqr., Dis-
trict Judge, Point Pedro
on the 26th day of March
1963 in the presence of
Mr. K. Mailvaganam
Proctor S. C. on the part
of the petitioner and the
affidavit of the petition-
er and that of the wit-
nesses both dated 13th
day of March 1963 hav-
ing been read:

It is ordered that the
said Last Will is hereby
declared proved and ad-
mitted to Probate and
the petitioner is the
Executrix of the said
Last Will and is entitled
to have Probate issued
to her unless the respon-
dents or any other per-
son shall on or before
the 3rd day of May 1963
show cause to the satis-
faction of this court to
the contrary.

This 26th day of
March 1963

Sgd. M. M. Abdul Cader
District Judge.

Drawn by
Sgd. K. Mailvaganam
Proctor for Petitioner.
(O. 5. 12 & 19)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1279. T.

In the matter of the Intestate
Estate of the late Sellap-
pah Arulanandam of Imaya-
nan, Uduppiddy Deceased

Packialechumy widow of
Sellappah Arulanandam of
Imayanan, Uduppiddy

Vs. Petitioner,

1 Arulanandam Satha-
nantham

2 Arulanandam Nithia-
nandan

Minor 3 Arulanandam Mano-
haran

4 Inthumathy daughter
of Arulanandam

5 Arulanandam Ranji-
tharasah

6 Arulanandam Yoges-
waran

7 Gnaneswary daughter
of Arulanandam, all
of Imayanan, Udu-
piddy Respondents.

This matter coming on for
disposal before O. L. De
Kretser Esquire, District
Judge, Jaffna on the 25th day
of March 1963 in the presence
of Messrs. Selvarajah & Mahe-
san, Proctors on the part of
the petitioner and the affida-
vit and petition of the peti-
tioner having been read.

It is ordered that the above-
named 1st respondent be and
he is hereby appointed Guar-
dian-ad-litem over the minors
the 3rd to 7th respondents
for the purpose of watching
their interests in these pro-
ceedings.

And it is further ordered
that the petitioner above-
named be and she is hereby
declared entitled to have
Letters of Administration to
the estate of the deceased
abovenamed as widow of the
deceased and that Letters of
Administration be issued to
her accordingly unless the
respondents abovenamed or
any other person or persons
interested in this estate shall

appear before this court on
the 24th day of May 1963 and
show cause, if any, to the
satisfaction of this court to
the contrary.

This 25th day of March 1963

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

Drawn by,
Sgd. Selvarajah & Mahesan
Proctors for Petitioner
O4 12 G 19

Order Nisi

IN THE DISTRICT COURT
OF POINT PEDRO

Testamentary Jurisdiction
No. 761.

In the matter of the intestate
estate and effects of the late
Packiam daughter of Kana-
pathipillai of Thumpalai
Deceased.

Kanapathipillai Vinayagampil-
lai of Thumpalai

Vs. Petitioner,

1 Sinnapillai widow of Kana-
pathipillai of do

2 Kamalambikai wife of Vai-
thilingam Balakrishnan of
do Respondents

This matter coming on for
disposal before M. M. Abdul
Cader, Esqr. District Judge,
Point Pedro on the 21st day
of January 1963 in the pres-
ence of Mr. S. Rasarathnam,
Proctor on the part of the
petitioner and the petition
and affidavit of the petitioner
having been read:

It is ordered that the Peti-
tioner be declared entitled to
take out Letters of Adminis-
tration as the brother of the
deceased and that Letters of
Administration be ordered to
issue to him accordingly unless
the respondents or any other
person shall appear before this
Court on or before the 3rd day
of May 1963 and show suffi-
cient cause to the satisfaction
of this court to the contrary.
This 21st day of January 1963

Sgd. M. M. Abdul Cader
District Judge.

Drawn by
Sgd. S. Rasarathnam
Proctor for Petitioner.
(O. 3. 12 & 19)

appear before this court on
the 24th day of May 1963 and
show cause, if any, to the
satisfaction of this court to
the contrary.

This 25th day of March 1963

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

Drawn by,
Sgd. Selvarajah & Mahesan
Proctors for Petitioner
O4 12 G 19

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 762/T

In the matter of the Last Will
and Testament of the late
Sinnathamby Kathiravelu
of Valvetty Deceased

S Kathiravelu Sinnathamby
of Valvetty presently of
Colombo

Vs. Petitioner.

1 Kathiravelu Kandasamy of
Valvetty presently Techni-
cal Assistant, Education
Department in Seremban,
Malaya

2 Kandavanam Kathiripillai
and

3 Wife Alaganmah

4 Sinnammah daughter of S.
Kathiravelu all of Valvetty
Respondents

This matter coming on for
disposal before M. M. Abdul
Cader Esquire, District Judge,
Point Pedro on the 1st day
of March 1963 in the presence
of Mr. S. Appadurai Proctor on
the part of the Petitioner and
the petition and affidavit of
the petitioner and of the wit-
nesses and the Notary to the
last will having been read:

It is ordered that the last
will dated 30th November
1955 attested by V. A. Alag-
kone Notary Public under
No. 3819 be declared proved
that the petitioner be declared
entitled to take out Probate
as the Executor appointed by
the said Last Will and that
Probate be issued to the Peti-
tioner accordingly unless the
Respondents or any other
person shall on or before the
26th day of April 1963 show
sufficient cause to the satis-
faction of this Court to the
contrary.

The 1st day of March 1963

(Sd) M. M. Abdul Cader
District Judge

Drawn by
(Sd) S. Appadurai
Proctor for petitioner,
(O 1 5 & 12)

Order Nisi

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 764.

Ratnammah widow of Sinna-
thamby Murugesapillai of
Uduppiddy

Vs. Petitioner

1 Murugesapillai Saththiavan

2 Murugesapillai Saththia-
thevan

3 Saththiathery daughter of
Murugesapillai

4 Ponniah Veluppillai all of
Uduppiddy Respondents.

This matter coming on for
disposal before M. M. Abdul
Cader, Esqr. District Judge,
Point Pedro on the 15th day
of March 1963 in the presence
of Mr. R. R. Dharmaratnam,
Proctor on the part of the
petitioner and the petition
and affidavit of the petitioner
having been read:

It is ordered that the 4th
Respondent be and he is here-
by appointed Guardian-ad-
litem over the Minors 1-3
Respondents for the purpose
of these Testamentary Pro-
ceedings that the petitioner
be declared entitled to take
out Letters of Administration
to the estate of her deceased
Husband, and that Letters of
Administration be issued to
the petitioner accordingly un-
less the respondents or any
other persons shall appear
before this Court on or before
the 10th day of May 1963
and show sufficient cause to
the satisfaction of this court
to the contrary.

It is further ordered that
the 4th Respondent do pro-
duce the Minor on the said
date.

This 15th day of March 1963.

Sgd. M. M. Abdul Cader,
District Judge.

Drawn by
Sgd. R. R. Dharmaratnam
Proctors for Petitioner,
O. 2. 12 & 19

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